

THE

HARBINGER,

DEVOTED TO

SOCIAL AND POLITICAL PROGRESS.

“All things, at the present day, stand provided and prepared, and await the light.”

VOL. V.

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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.—WILLIAM ELLERY CHANNING.

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VOLUME V.

SATURDAY, JUNE 12, 1847.

NUMBER 1.

MISCELLANY.

FROM THE FRENCH OF VICTOR CONSIDERANT.

Translated for the Harbinger.

INDUSTRIAL ORGANIZATION.

(Continued from p. 375, Vol. IV.)

SERIAL LAW.

CHAPTER V.

General Formula of Harmonic Relations.

"One law governs the world of intelligences and the world of matter, and this law exists from the beginning." — *Balanche*.

"Of all impieties, the worst is that impertinent prejudice, which suspects God of having created for men passions and the materials of industry, without having determined on any plan for their organization." — *Ch. Fourier*.

Before commencing the examination of the mechanism of the Series and the play of its wheels, let us define the idea by an example of the application of the serial method to some branch of labor. With the permission of our fair readers, we will enter their domain, we will speak of kitchen and confectionary matters. Kitchen and confectionary in a treatise on social science!! Yes, kitchen and confectionary, O ye Political Economists, ye who contrive to eat the products of both, and who write so badly about soap and coal. Kitchen and confectionary!

And first let us say, that all the labors now comprised under the category of kitchen, will afford room for great series which it will be no shame to enter. The Harmonians are not people to degrade and slight the first and the most extensive of preparations, that which feeds them and supplies them every day with very real enjoyments, which they do not, like certain civilizees, pretend to despise. The kitchen, as a highly important department of hygienic science, is only the most useful and pleasant part of chemistry; these two branches are inter-linked, and the elegant, artistic and enticing dishes which charm at once taste, smell and sight, will be very well worth retorts of hydrochlorate of ammonia and of lime, or Wolf's apparatus for distilling sulphu-

retted hydrogen. There will be cooks in Harmony, who will certainly take precedence of M. Theraud, Professor of the Sorbonne, Baron and Peer of France, quick as he is in turning the tincture of sunflower green, and in showing in the two proof vials: *Here is life and there is death*. But let us come to our Series.

Our canton furnishes excellent red fruits; its soil is wonderfully adapted to these products, to which it gives exquisite perfumes. You will see more than one great orchard of cherry trees shade its hills, and in the spring many young girls, many children dispersed among the strawberry beds and the gooseberry borders, and in the great lines of raspberries with which the Phalanx has mingled its cultures and adorned the clearings of its forests. And so, (thanks, ladies, to your talents and the bounty of the soil,) we see each year come forth from our conservatories some hundred thousand cups of preserves, which have gained our Phalanx a renown in France and even abroad. This is a branch of industry, of riches and of renown, which it is far from despising.

This series, in whose groups are 240 members are enrolled, is almost entirely composed of ladies and young girls, some children, and at most, 25 of the other sex — of *all* of whom, it would not be safe to swear that they were there from pure love of the sweetmeats.

Be that as it may, the series is formed, winglets, wings and centre; cherries in the centre, raspberries and gooseberries in the wings, and strawberries in the winglets, if you please. They will be competent to class themselves.

To sum all up, here is a branch of industry sustained by twenty-four groups, forming a well graduated scale.

Intrigues are formed on the subject of the receipts, the methods; they cabal on the superiority of products, on the zeal and skill of groups; they criticise, they exaggerate. We may rely on these lallies for all this. It must be also said that they are just, they compliment talent

as highly as it deserves. Besides, the hierarchy is organized in the Series, and when it comes to action, chiefs and soldiers are at their posts.

It is easily understood, I suppose, that the Series is formed in the same manner, whether it is a question of agriculture, of the household, of instruction, of art, of science; and whatever be also its roll of characters, its strength, the number of its groups. We are about to examine in the following paragraphs the distribution within a series of the accords and discords, which cannot fail to manifest themselves there. I beg the reader to give all his attention to the examination of this mechanism. It is the fundamental question.

II.

"Nunc' ad rem accedamus cum Deo." — *J. Keppeler*.

"The harmony of the world does not differ from that of music." — *Pythagoras*.

When the Series is regularly graduated by delicate shades, from the first term to the last, the contiguous products differ no more among themselves than the successive tones of the key-board of an organ or piano.

In the same manner the twenty-four groups, if we suppose that number, form two successive octaves, and we may, for our clearer comprehension, give them the names of the notes to which they correspond. Here is then our series of twenty-four groups.

Si, DO, do sharp, re, re sharp, MI, fa, fa sharp, SOL, sol sharp, la, la sharp, si, LO, do sharp, re, re sharp, MI, fa, fa sharp, SOL, sol sharp, la, la sharp.

Let us consider the group MI of the first octave. This group is necessarily in violent discord with its neighbors, re sharp and fa; for the less the products differ, the more active the rivalry. In the same manner, DO of the first octave, is in lively discord with do sharp. As to re, it gives products too nearly like those of the groups MI and DO, to be on good understanding with them. But MI and DO are sufficiently distant in the

scale, not to be jealous of each other. On the contrary, you will rather see them mutually leagued against their common rival, against the groups do sharp, *re*, and *re* sharp. DO and MI are disposed to praise each other, mutually, to exalt each other, to recognise each other as partisans of sound doctrines and good tastes. There exists between these groups, MI and DO, an accord of *contrast*; they form a compact, offensive and defensive, sustaining towards and against all, their reciprocal labors and products; mutually assisting each other, and sparing neither pleasantries nor criticism on their neighbors. MI and SOL are in a position for perfectly understanding each other; for both have for rivals the groups *fa* and *fa* sharp. DO, MI, SOL, then, form a federative alliance and a *perfect accord*. In the octave above, DO, MI, SOL, which occupy analogous ranks in the series, naturally enter the same alliance. But the groups against which this alliance is directed will not fail in their turn to co-operate among themselves, and you will see another league of *re, fa, la*; for example, in the two octaves, *re, fa, la, re, fa, la*.

These new groups, forming an alliance among themselves, the tone of the alliance will indisputably be different from the tone of the preceding.

All this, developing itself impulsively in a perfectly free sphere, has nothing stiff or forced. It is certain only that a group naturally makes discord with those next it on the scale, that it agrees but imperfectly with the next but one, and that an interval of from three to four shades or semi-tones generally suffices to determine an accord. Thus, from DO to MI, we have had an accord of four intervals, four shades, four semi-tones; from MI to SOL, the interval was one semi-tone shorter, and the total accord thus composed corresponds to that which is produced in music by a third major and a third minor, forming a true fifth, that is to a perfect major accord.

Here is the general law of natural consonance which gives alliances corresponding to the perfect accords, major and minor, in the different keys. In contracting these intervals, we fall into dissonances, which increase as the intervals diminish. Just as these dissonances are however continually employed in music, so in the same manner do rivalries of different characters establish themselves in a series. We often see the different accords of a perfect accord suddenly form, and the modulations of the variable play of rivalries combine the industrial dissonances, as in music the dissonant sounds and accords are combined.

This suffices to show that the accords and discords of a regularly graduated

series are in perfect analogy with the accords and discords of the musical scale.

The members of the same group are in accord of *simple identity* among themselves, as the sound DO is in accord of identity with itself.

They are in accord of *composite identity* with those of the group at the distance of an octave, as the sounds DO and DO (octave above.)

They form accords of contrast with the groups of the third and fifth, as the sounds DO, MI, SOL.

There is dissonance more or less decided between contiguous and sub-contiguous groups, as between the sounds *re, re* sharp, MI.

Let us bear in mind constantly, that all these groups, belonging to the same series, assemble round the same banner, like companies, who, on account of rivalry among themselves, do not the less stoutly sustain the honor of the regiment. These rival groups are far from being enemies; and, although the accords of reciprocal support be more regularly established over groups at a distance of the third, the fifth, and of the octave, DO, MI, SOL, DO, *re, fa, la, re*, etc., the others are not less susceptible of rendering each other mutual services, when the interest of the wing or of the series requires it: that is to say, in the different modulations executed by the Series, all the possible accords may and should be brought about; then, according to the times, circumstances and changes of industrial contests, relative superiority changes, success is divided, and as victory declares itself for such a federative alliance, or as the other party bears off the palm, as one accord prevails, the modulation of the day is executed in the tone of this alliance, in the mode to which this accord belongs. Thus, not only does the *Serial Passional Scale* present the accords and the discords of the *Serial Musical Scale*, but besides, (and it follows as a logical necessity,) the harmonic laws which regulate the distribution of musical sounds, are identical with those which regulate the harmonies of the *Passional Scale*.

It is evident that the series will be richer in accords and discords as it is stronger in numbers, better and more regularly graduated, just as the modern harp of 42 chords is very much richer in harmony than the tetrachord or ancient lyre of 4 chords.

And in all this, there is nothing arbitrary, nothing fictitious, nothing imaginary. Organize the Series, and you will soon see these consonances and dissonances spring forth spontaneously under your eyes; the federative leagues of reciprocal support and of combined rivalries will develop themselves; they will even

carry you away in their movements; you will act in the varied modulations into which they will have drawn you by arousing your sympathetic faculties, by causing the chords of your being to vibrate in unison. A Series is, then, an instrument of Social Harmony, a keyboard which has its *timbre*, its sound and its accords. And the PHALANX, formed by the combination of all the Series, modulating under the direction of the REGENCY, — a directing power, freely chosen and passionately accepted by them, — the Phalanx, in measured and cadenced action, is a grand and magnificent orchestra of 1800 pieces. It is an immense concert, where you hear by hundreds the grave, sonorous and vibrating voices of men, married with the sweet or metallic voices of women, with the silvery or sharp voices of young girls and children.

And if each Phalanx is an immense and magnificent orchestra, what will the province be, and what the nation?

What will the globe be, when it shall display on its long continents, its cities, its capitals, and its three millions of Phalanxes! Each will have its voice in the concert of love and joy which the earth will then raise to the Heavens!

Oh! it will then be a glorious, a noble and religious concert, worthy of man who shall utter and of God who shall listen to it!

There also will every man be able to understand what the genius of Pythagoras had foreseen, what ancient sages had repeated, what Kepler believed, and what Fourier has firmly established and gloriously demonstrated, namely:

That Nature is one in its laws, analogical in its works; that the entire creation is an immense concert, all of whose parts have been made in determinate number and proportion and wherein all harmonies resolve themselves into one Harmony.

III.

"So long as we know not how to recognize the Divine Spirit in measured material harmonies, we are unworthy to rise to the passional, or to perceive their system." — *Fourier*.

The serial mechanism constituting in itself the whole basis of the social edifice, we must not close this chapter before fully establishing its general conditions. In order to do this, I shall transcribe a passage from the theory of the *Four Movements*, in which, as early as the year 1808, this fundamental calculation was already produced. Let us listen to Fourier.

A series is composed of persons unequal in every respect — ages, fortunes, characters, and so forth, forming a contrast and gradation of inequalities. The more perfectly these differences are contrasted and graduated, the more the Se-

ness attracts to labor, augments its profits, and determines Social Harmony. We divide it into different groups, whose arrangement is similar to that of an army. To give the picture of it, I shall suppose a mass of about six hundred persons, half men and half women, all impassioned for the same branch of industry, as the cultivation of some kind of flowers or fruit. Suppose the series cultivating pears; we shall subdivide these six hundred persons into groups, which will undertake the culture of one or two species of pears. Thus, we shall see one group devoted to the *Beurre*, another to the *Rousslet*, and so forth; each enrolling himself in the groups of his favorite pears, (perhaps a member of several groups.) There may be thirty groups, which will distinguish themselves by their banners and decorations, and will form into 3 or 5 or 7 divisions, for example:

SERIES OF PEAR-GROWERS.

(Composed of 32 Groups.)

Division.	Numerical Progression.	Species Cultivated.
1. Advance Guard.....	2 Groups.....	Quinces, hard bastard species.
2. Ascending Winglet.....	4 Groups.....	Hard baking pears.
3. Ascending Wing.....	6 Groups.....	Breaking pears.
4. Centre of the Series.....	8 Groups.....	Melting pears.
5. Descending Wing.....	6 Groups.....	Close grained pears.
6. Descending Winglet.....	4 Groups.....	Mealy pears.
7. Rear Guard.....	2 Groups.....	Medlars, soft bastard species.

It little matters whether the Series be composed of men, women or children, or of all of them mingled; the arrangement is always the same.

The Series will take nearly this distribution whether for the number of the groups or the division of the labors; the nearer it approaches this regularity in graduation and subdivision, the better it will be harmonized and the more it will incline to labor. The cantons which gain most and give, under equal chances, the best products, are those whose series are best graduated and best contrasted. If the Series is regularly formed, like that which I have just cited, we shall see alliances between the corresponding divisions. Thus the ascending and the descending wings will ally themselves against the centre, and will seek to gain for their products an acknowledged superiority over those of the centre. The two wing-

lets will be leagued with each other and leagued with the centre in struggling against the two wings. It will result from this mechanism that the groups will vie with each other in producing magnificent fruits. The same rivalries and alliances arise between the different groups of one division. If a wing is composed of six groups, of which 3 are male and 3 female, there will be industrial rivalry between the men and women; then rivalry between the group 2 of either sex, which is central, and the extreme groups 1 and 3 which are leagued against it; then alliance of the male and female groups 2, against the pretensions of the male and female groups 1 and 3; finally, there will be an alliance of the whole wing against the pretensions of the groups, of the winglets and centre, so that the series for the culture of pears alone will have more federal and rival intrigues than there are in the political cabinets of Europe.

Then come the intrigues between series and series, and canton and canton, which are organized in the same manner. We may conceive that the series of pear growers will be in strong rivalry with the series of apple growers; but it will ally itself with the series of cherry growers, these two species of fruit trees presenting no resemblance which can excite rivalry between their respective cultivators.

The more we can kindle the fire of the passions, struggles and leagues between the groups and series of a canton, the more we shall see them vie with each other in the ardor of work and raise to high perfection the branch of industry for which they are impassioned. Thence results the general perfection of all industry, for there are means of forming a series in every branch of labor. Is there in question a bastard fruit like the quince which is neither pear nor apple? We place its groups in two series between which it serves as a bond. This group of quince is the vanguard of the series of pear growers, and the rear guard of the series of apple growers. It is a mixt group between two genera, a transition between them, and it incorporates itself in both series. We find in the passions, bastard and whimsical ones, as we find mixt products which belong to neither genus. The social order profits from both these eccentricities, and knows how to employ all the passions imaginable — God having created nothing useless.

I have said that the series cannot always class themselves as regularly as I have indicated; but we approach this method as nearly as we can, as being the natural order, and that most efficient in exalting the passions, counterpoising them, and connecting them with indus-

try. Labor becomes a sport as soon as the laborers are formed into progressive series. They then work less for love of gain than from emulation and the other stimuli natural to the series.

Thence arises an astonishing result, as are all those of the social order; it is, that the less one is concerned about profits the more he gains; in fact, the series most strongly stimulated by intrigues, that which should make the greatest pecuniary sacrifices to satisfy its self-love, will be that which will give the greatest perfection and value to its products, and will consequently gain most whilst forgetting interest to give all to passion. But if it has few emulations, intrigues and leagues, little self-love or heroic pretension, it works from interest rather than from special passion, and its products like its profits will be very inferior to those of a series full of intrigues. It will then have gained less, the more it was stimulated by the love of gain, (that is, the filthy lucre of the civilizees,) in its narrow and selfish meaning. I have said, that to promote the intrigues of the series and to raise to the highest perfection the products of each of their groups, we must co-ordinate them as far as possible to the ascending and descending progression. I shall give a second table, in order the better to engrave this arrangement in the mind.

SERIES OF PARADE.

In a social canton, all the members of the Industrial Phalanx who manage the canton, are divided into sixteen choirs of the different ages. Each choir is formed into two quadrilles, of which sixteen are male and sixteen female, having each its banners, distinctions, officers and distinct costumes, whether in winter or in summer.

Thus the series we are about to cite, is that which corresponds to the scale of ages. We have already had occasion to remark the natural inclination of children to organize in boarding schools and colleges. Our society and our assemblies often give hints sufficiently revealing this tendency, which, in a free social medium adapted to human nature, would regulate and distinguish itself as we shall observe. This classification, let it be noted, is in no respect forced or arbitrary. We must understand that the fact of age will not command imperiously on a fixed day the passage from one tribe to another, and especially in the descending wing. These corporations each enjoy advantages adapted to the pleasures, to the tone, and to the manners of the different ages; individuals will place themselves where they are attracted by the manners, the spirit and the pleasures of their age and their temperament. Let those ladies who ob-

joet to tell their ages then be reassured, and remember that in Harmony all proceeds from liberty and attraction. Nothing is imposed on any one. The classification after the age of twenty being entirely free, the ages have not been indicated for these tribes.

And now let the wits, the farce-makers and all the categories of malicious civilizes prepare themselves; for in establishing a regular and natural classification, Fourier has given to the subdivisions composing it, special denominations; he has formed a nomenclature, as Lavoisier some years since did in the mineral kingdom, when he introduced order into chemistry; thus had Linnæus and Jussieu done for the vegetable kingdom, and more recently Cuvier for the zoology of the ancient world, which is all doubtless extremely droll. And add that Fourier, instead of drawing his terms from Latin or Greek, has caught them when children are mentioned, from the language of mothers and nurses, and for other ages, from ordinary language, which makes what before was droll, entirely monstrous!

[Here follows a table of a Phalanx on a grand scale, which was published in No. 21, Volume II. of the Harbinger.]

Such is the order of parade: children, young boys and young girls, men and women, the aged, the two natural hierarchies of ages and sexes—sixteen tribes and thirty-two choirs, with their varied costumes, their colors, banners, and so forth, conjugated round the oriflamme of the Phalanx, with its thirty-two escutcheons, and pivoting on the regency, as all the planets of a celestial vortex around their sun. Compare the aspect of the population of a Phalanx in order of parade, with that of the crowds let loose on Sundays in our fields and villages!

When the Phalanx displays its 32 choirs, it is the complete humanitarian unity, powerful, immortal. There you have Man, and not the isolated and civilized humuncle, a feeble, ignorant, poor and ailing creature, who undertakes and completes not, who lives and dies. The Phalanx lives and dies not! When the old generations pass, new ones come, the roll is always complete. Humanity climbs and descends unceasingly on this ladder which unites earth with heaven, like the wonderful ladder in Jacob's vision, where the angels thus constantly ascended and descended.

When the Phalanx displays its 22 choirs in parade, it is Humanity showing forth its life which departs not, its strength which dies not, and thus manifesting the sign of its royalty on earth.

When the Phalanx displays its 32 choirs at the temple in religious festivity, and sings to God the hymn of 32 voices,

it is Humanity, queen of the earth, doing homage for its crown to God its sovereign, and uniting with him by a concert of joy, of intelligence and love. Oh! It is no longer man, isolated, trembling before God, who macerates himself, kneeling on the stone floor, to save his soul from the clutches of the Devil. Religion has no more severity, no more terrors and dark mysteries; she has laid aside her garment of mourning. She is now adorned. She wears flowers like the earth in Spring. She is smiling and pure, like the great heaven in the morning of a summer day! Man enjoys, he is no longer given up to that sad folly which had persuaded him to present to God as an agreeable offering, a concert of groans and sighs, a cup filled with tears and with pangs. Thus has man long committed sacrifice, the sacrifice of the body and the sacrifice of the soul! God is no longer pleased with tears and with gnashing of teeth; he no longer condemns; Hell is abolished, the Devil is pardoned.

Come, then, the Phalanx, displaying its 32 choirs in parade, children, boys and young girls, men and women, old and aged, costumed in harmonious colors, scattering flowers over the court of the temple, and chanting together to God the sacred hymn of 32 voices! Oh! let the Phalanx come, with its 16 tribes and its 32 choirs, for the hour of redemption will then have sounded for the earth.

But we are not here to occupy ourselves with the poetry which springs like a living fountain from the development of human activity in the serial order. We have a study to perform.

Of the 16 tribes of parade, only 12, from 2 to 13, take part in the evolutions in the great manœuvres, and form the Roll of active Harmony. The tribe 1 is too young to figure in these movements; the tribes 14 and 15 are counsellors and not actors; the tribe 16 is in the position of departure.

The series which we have just examined, may manifest to us a system of accords, which we had not specially considered in the previous examples; it is easy to perceive that it doubles back upon itself in this manner:

1	2	3	4	5	6	7	8
16	15	14	13	12	11	10	9

The corresponding tribes in the upper and lower lines are in accord of identity with each other through progressive degrees.

The affinity of extreme ages, of the children and the aged, is matter of common observation. Thus the accord of identity is full between the tribes 1 and 16, Bambins and Patriarchs. This accord continues, but progressively dimin-

ishing in intensity until the middle terms, tribes 8 and 9, where it is weakest.

The distribution of this kind of accords in a series, is exactly analogous to the distribution of attraction in a magnet or Voltaic Pile. We know that in these, the two poles are in great affinity for each other, and that the intensity of the reciprocal attraction of the elements situated equidistant from the extremities diminishes progressively to the middle point, which is the neutral point of the system.

IV.

"I designate under the name of the *Modules* of Harmony, the four methods employed in the distribution of the Series." — Fourier.

It results from what we have seen, that the series, and especially the series regularly ordered in scales of 7 or 12, and to which Fourier has given the name of *Measured Series*,—that the series, I say, lend themselves to the production of 3 sorts of accords:

1. The contrasted progressive, major and minor, which is analogous to that of the musical thirds, fourths, fifths and sixths.

2. The conjugated progressive or identical, which we have just made known.

3. The alternate contrasted, according to which sympathies alternate from the contrasted to the conjugated, from the major to the minor mode, &c.

We shall not enter farther into the study of the mechanism of the series. Thus much it will suffice to know of the arrangements of the social order, and to understand that the study of the series may furnish combinations and calculations very long and very complicated.

Let us conclude by stating that the distribution of the series is made according to 4 different methods or modules.

First Modul, *Simple*.

Second Modul, *Mixt*.

Third Modul, *Measured*.

Fourth Modul, *Potential*.

These four modules, analogous in the harmony of language, the first to prose, the second to poetical prose, the third to blank verse, the fourth to consecutive verses and stanzas, serve to form the moulds of all the series. The simple method is that of the ordinary tables of natural classification, where there is simply a consecutive passage from classes to orders, thence to genera, then to species, and so forth, neglecting to distinguish the transition. (See for an example of this method, the series of bankrupts, *Universal Unity*, page 271, Vol. I.)

The mixt method is already more fertile in accords than the simple, it is more distinct in ascending and descending progression; it gives more saliency, more contrast to the subdivisions of genera and species: besides, it detaches the transitions which it separates on the two ex-

tremes. (See tables of the Crimes of Commerce, *Universal Unity*, Vol. I. page 269.)

We obtain accords much more numerous and a more methodical and varied classification if we employ the third order, or distribution by octaves and pivots. Fourier has given no details on the potential modul. He operates either on the free or the measured combinations of the series. The study of the moduls is the true basis of the serial mechanics. [We refer the student, for farther details, to the fifth section of the third book of the second volume of the *Treatise on Association*; to the manuscripts of Fourier published in the *Phalange*; and to the article on Property, by M. Laverdant, in the fourth volume of the *Harbinger*.]

To be Continued.

THE LAND QUESTION.

It is commonly asserted that the advocates and agitators of some radical change in popular ideas and established usages with regard to Landholding are "Fourierites," Socialists, Jacobins, Agrarians, Infidels, and so forth—ambitious demagogues who would turn the world upside down in order to bring their own unseemly proportions a-top, or thriftless loafers, who are eager to "vote" themselves each some industrious man's farm because they are not likely to get one in any other way. It is in vain that the precepts of Moses, the denunciations of Isaiah, or even the admissions of Blackstone, are cited by the advocates of Land Reform; the champions of the Past refuse to hear, and of course cannot be convinced. Yet not even blind obstinacy will long avail them; since the new light bursts in, even from the most cherished and trusted citadels of conservatism. Thus "*The New Englander*," one of our ablest and most influential religious periodicals of the Orthodox faith, in its January No. p 11, treating of the condition of Modern Greece, thus touches the great fundamental question:

"The land in Greece, available for cultivation, amounts to somewhat more than five millions of acres, of which nearly two-thirds were uncultivated, according to the official accounts published in 1842. Of the cultivated lands, about two-thirds, and of the uncultivated, about ten-thirteenths belong to the Government. It will be manifest from this account, that the government is the great landed proprietor; a state of things occasioned chiefly, we believe, by the expulsion of Turkish proprietors from the country. *It would seem to have been the part of true wisdom to divide out the land to all of the nation who would undertake to cultivate it; and it might be regarded as equitable, also, that the poor people who had been groaning under the Turks, and had conquered back their own soil, should be compensated for their sufferings and services.*"

This extract is from an article by 'T. D. W.' which of course means T. D. Woolsey, President of Yale College,—so that we poor shirtless Agrarians are in a fair way to get into good company if we only have patience. Just consider

the bearing of this extract, and the striking parallel which it suggests to the state of things existing in this country. A few years ago, the lands of Greece were mainly owned by Turks, as those of Ireland now are by Englishmen or absentees who are but nominally Irish, and as ours mainly were by the British and other European Governments. A bloody revolution has driven the Turks out of Greece, rendered her independent, and made the greater portion of her soil National Property. What ought to be done with land so acquired and held? "Sell it to the highest bidder," is the answer practically given by our Government; "let the man who has \$100,000 buy 80,000 acres of it, and hold it useless and uninhabited until he can sell it for five, ten, fifty or five hundred dollars per acre; but don't let the destitute man have an acre of it. What right to land has a man without money?" "But no," says President Woolsey, along with those stigmatized as Infidels, Fourierites, Agrarians and ragamuffins generally; it is rather "*the part of true wisdom to divide out the land to all of the Nation who would undertake to cultivate it.*" Never was a truer word spoken by the President of a College; very rarely has a vital truth been spoken so seasonably by any President whatever. Shall it not be heeded and pondered by the class whom the New Englander especially addresses?

Let us suppose the Government of Greece were about to act decisively on the question of disposing properly of the Public Lands of that Kingdom, and one of her Statesmen should say, "I propose that we survey the whole into forty acre allotments, and sell each by auction to the highest bidder, allowing one man to buy the whole if he sees fit and has money enough, so as to make himself the landlord of two-thirds of Greece, the People his perpetual vassals." "Nay," interposes another, "I think it wiser to survey as proposed, and first let each poor landless man take forty acres without price, for an inalienable home, and then sell what remains in limited quantities for actual settlement, none in vast tracts for speculation." Who can seriously doubt which of these two would be the juster and better plan for Greece? And why not also for America? — *Tribune*.

ROMANCE OF REAL LIFE. In the town of Kilkenny there lately lived a fine, tall, lively girl, whose handsome face, fine flowing ringlets, beautiful eyes, and engaging manners attracted the attention of all the beaux in her neighborhood. Many were the assaults made upon the citadel of her heart without avail, but at last the fair one surrendered at the solicitations of a knight of the needle, and before the parish priest she plighted her troth to her devoted and admiring husband. As we have before said, the fair damsel was tall and handsome. Her chosen one, on the other hand, was diminutive in stature, and in no way prepossessing in appearance. This was indeed one of those unaccountable unions which are brought about by Cupid, as if for the purpose of reminding the world that lovers, as of old, are afflicted with the infirmity of this blind and capricious boy. The honeymoon passed over without anything occurring to mar the bliss of the newly wedded couple; but 'Time's ebbing tide'

was doomed to play sad havoc with the affections and the prospects of the unfortunate fair one. On the opposite side of the street dwelt a young and handsome stone-mason, who eyed with guilty emotions the bride of the once happy tailor. Passion took the place of reason, and he urged his suit so successfully that the fair one forgot her allegiance to her "lord and master," and taking steam, soon left the "land of her fathers" behind, and arrived in Liverpool under the protection of her paramour. For a short time they lived, if not in happiness, at least in seclusion; but the injured husband, having heard of their retreat, followed them thither. He soon found them out, and having upbraided the frail one with her perfidy, he consigned her to the care of two of the police officers of the borough, who took her to Bridewell on the charge of running away from her husband with another man. Criminal as such an act may be in the sight of God, and heinous as it is in the eyes of man, yet the law of England has provided no punishment for such an offence; and the Bridewell-keeper, more learned in the law than the officers who took the charge, refused to book the woman, and she was discharged. But mark her fate. Her husband, naturally enough, refused to take her back again to his home, and her paramour also cast her off, so that she is now left in this large town penniless and friendless, to earn a subsistence, it is to be feared, only by infamy and crime. The first false step—how seldom can it be retraced! — *Liverpool Mercury*.

THE SWISS. Among the immigrants this year are a vast many Swiss and Bavarians. These people are chiefly farmers, and are beginning to form settlements in the State of New York. In the county of Delaware there are several settlements of Scotch, Welch and Swiss, all of whom have done well. Another party of Swiss have purchased extensively in one of the northern counties. The fact that grazing farms are now paying better than grain farms, is fast bringing the lands in the middle counties of this State into demand. The Yankees from Massachusetts and Connecticut now prefer lands in New York to the far West, and there are strong reasons for it. In the first place, they may not get as great crops as in the West, but they obtain higher prices and a ready market. In the second place, the settlers insure better health and are nearer their old friends. The State of New York has been for some years overlooked; but a change is taking place, which will soon very greatly increase the population of the State. — *True Sun*.

RAILWAY FLYING. Forty-five miles an hour is the contract time for carrying the mails in England, per railway, and rapid as is this transit, it has been recently outdone. A late London paper gives an account of extraordinary rapidity on the railway, which seems to make us almost realize the idea of Puck—"I'll put a girdle round about the earth in forty minutes." The road, was the London and the North-western Railway—and a special train, consisting of five carriages, was taken from London to Birmingham in two hours and thirty minutes. "The actual time of travelling did not exceed two

hours, being an average of fifty-six miles per hour, the train being stopped four times on the journey, to allow other trains to be clear of the line, besides stopping at Wolverton to change engines. The latter part of the journey, twenty-one miles, was performed in twenty-one minutes. The maximum speed for upward of a mile was seventy-five miles per hour. — *N. Y. Tribune.*

EDUCATION AND CRIME. In twenty counties of England and Wales, with a population of 8,734,358 persons, there were convicted fifty-nine instructed persons, one to every 147,870 inhabitants; while the remaining thirty-two counties, with a population of 7,182,401, did not furnish one convict who had received more than the rudest elements of instruction. It is even more worthy of remark that Middlesex, the metropolitan county with its 1,576,616 inhabitants, among whom the proportion of instructed persons is at least equal to that in any other county, did not furnish one educated convict—a fact which, considering the diversity of conditions and occupations, and the amount of temptations that assail its inhabitants, it would be most difficult to believe upon any testimony less certain than that of official returns. — *G. R. Porter's "Progress of the Nation."*

REVIEW.

Tracts for the New Times. No. II. Science for All. New York: Published by John Allen, 139 Nassau St. (Sold by Otis Clapp, 12 School St. Boston.)

This is a reprint of a "Lecture delivered before the Swedenborg Association of London, March 25th, 1847, by JAMES JOHN GARTH WILKINSON, Member of the Royal College of Surgeons of London;" —author of the Introduction to the *Outlines on the Infinite*, which we noticed in a late number of the Harbinger, and not the author of the First of these Tracts, as we erroneously supposed and intimated in the same number, that excellent essay having been written, as we have since learned, by the American editor of the Series.

The "Swedenborg Association" is a purely scientific institution, whose professed object is "the study, development, and dissemination of Science, upon the philosophical principles of Swedenborg." Deeper foundations for science have not been touched by any sounding line as yet, than these same philosophical principles of Swedenborg. Fourier has not gone deeper; but he has shed more light on these deep foundations, taken their measurement with a more bold precision, and reared a no insignificant portion of the everlasting superstructure. But in their ground they are both one. Taken together they are the highest expression of the tendency of human thought to universal unity; of the demand for unitary science, in which the soul of man shall feel all sciences co-ordinated to its own living springs of action, coeval with itself in

origin and coextensive with itself in aim, in the practicality of every result. — True Science is that which explains man to himself, and all things in their correspondence with man; and it is that also which is so practical, so one with all man's business and aims, that every human being must be interested in it and prepared as eagerly to embrace it, as the lover is to pierce through any hint that concerns his mistress, or the miser to learn any art by which gold can be multiplied.

A discourse before the Swedenborg Scientific Association therefore naturally takes for its theme: "Science for All;" and profoundly and ingeniously has Dr. Wilkinson unfolded the deep truth of that text. After alluding to the universal demand for knowledge in these days, he points out a very important distinction between the end for which knowledge is sought by the learned and the end for which it is required by the multitude.

"The ends being different, the knowledge gathered hy, and for, the one end, is not so serviceable as might be thought for the purposes of the other. Hence the choicest viands of the *savans* prove rather insipid and indigestible to the common world; and thus, like all servants, we are less content than our masters with ordinary fare. We stand upon our infinite rights and wants, while they are glad to put up with the best food that can be had.

"The truth is that the passion of learning, which has presided over the accumulation, and, to a great extent, over the formation of the sciences, aims rather at increasing intellectual property in a few hands, and transmitting it unimpaired from generation to generation, than in farming it out with a simple regard to the public service. It is the love of private possession in its compound form. All the tenements, plantations, fences, and other arrangements of such intellectual estates, are especially adapted for the system of individual proprietorship, and would be useful under a different mode of tenure. On the other hand, the awakened desire for knowledge in the unlearned world—at least, all that is peculiar in that desire, is the evidence of a state which condemns the largest fruits of the system hitherto, as poor and unsatisfactory; which twists the learned with unsolved problems, with public and private calamities; and, in a word, which measures human wants and attractions, against that small measure of satisfaction and fulfilment which the present condition can afford them. It is in vain that the learned demand to be judged by their own peers, and by their own intentions; it is in vain that they point to the deep ruts of learning, or plead that its possessions are not impaired in their keeping; that simple enlargement and accumulation have been their object from the beginning. These pleas are but a new aggravation of the difference already so great between them and their new judges and familiars. In a word, the very intentions of the two classes are *toto caelo* contrarious.

"This might undoubtedly be an ex-

cellent occurrence; for the variety of ends, compatibly with their harmony and true subordination, is the very enrichment of the human race. It may, however, be doubted whether the benignant diffusers of knowledge have taken sufficient account of it in their praiseworthy endeavors. They seem to imagine that the difference between the passion of the learned for knowledge, and the passion of the unlearned, is simply the difference between great and small; that the one is a large passion, and the other a lesser one for the same object; that the broken meat of the rich man's table is food made easy for the poor man's; that hard and dry sciences will be soft and succulent when presented in small pieces; that if a learned memory can hold a thousand disconnected facts, an unlearned memory must be tenacious enough to retain a tenth or a hundredth part of them.

"Never, however, were they more mistaken. The general reader or inquirer cannot retain with ease and comfort more than a bare exception of the facts which constitute the peculium of learning; unless indeed he find occasion to employ them in the business of life, in which case they pass from the sciences into the sphere of the arts. Otherwise they are foreign bodies in his mind, somewhat irritating for a time, but soon ejected or forgotten."

Then follows almost the first truly philosophical and practical handling of that standing puzzle, the difficulty of remembering things. First he describes the difficulty.

"It is evident that scholars in all ages have had the greatest delight in the accumulation of learning; and this delight, so little attended to, yet so keenly pursued, is the secret spring and power of their memory. What we love, that we can remember. On the other hand, it is equally clear from the facts of the case, that the new class whom this age calls to participate in the sciences, has no mere love of learning, and consequently no memory for its details. But as memory lies at the basis of education, the question becomes important, whether ninety-nine hundredths of the human family are therefore to be excluded from the benefits and blessings of the knowledge of natural truths; whether they are condemned to take a few generalities on trust from others, to the exclusion of those multifarious particulars which give weight and consistency to the understanding of the sciences.

"This is a question which the diffusers of knowledge have not proposed to themselves, much less attempted to answer. The scientific world has a pleasure in its science, and therefore retains it in mind; the general public is attracted to other objects, and scientific facts are faintly apprehended with whatever effort, are no sooner heard than they fade from the recollection. The promoters of education appear to have a serious obstacle here, which requires their primary regard.

"It must not, however, be thought that even the scientific memory is remarkable for strength and retentiveness. Putting out of sight the mathematical and mechanical sciences, and their dependencies, it may fairly be asserted that the greater part of the other sciences is

held by books, and not by living memories. It is true that there are, in Europe and America, a few dozens of professors, who, by dint of perpetual repetition, have imprinted on their recollections immense stores of facts, which they can reproduce at pleasure, almost without an effort of thought. But in these cases the memory is too often developed at the expense of the active faculties; and besides they are so rare, and, though we take in the whole planet, so easily enumerated, that they only prove, by their single tall beads, how many memories of smaller stature are sleeping an unknowing sleep under the oblivious waters. Indeed, I am obliged to conclude, from my own experience, as well as from the observations of others, that in the noblest of the physical sciences, I mean physiology, the scientific memory is lethargic and oppressed; while the public memory refuses to hold, even for a brief hour, any considerable number of the details of that important subject.

"The literary class is especially to be pitied for the awkward position which it occupies in relation to the sciences. With every motive to refresh the mind from the deeper fountains of nature, and to cultivate a sincere amity with the votaries of all knowledge, the literary man, by his very education, by the refinement of his tastes, by his appreciation of beauty, by his practical grasp of the value of order, by the habit of appealing to the human heart, is incapacitated for entertaining dry, dull, and juiceless subjects, and consequently is for the most part singularly ignorant, and not seldom hostile to the prosecution, of the sciences. If there be a series in the art of forgetting, if oblivion can attain different velocities, then we should say, that the man of letters, generally remarkable for studious habits and retentiveness of mind, has the shortest memory of all for scientific particulars; that he forgets them with a power and rapidity far surpassing that of other men.

"It appears then that the experience which supplies the materials of all our knowledge, is, from some cause, ill adapted to that first faculty which is destined to receive it; that the memory refuses to retain the greater part of those facts which ought to nourish the intellect; and furthermore it is found that in proportion as the facts are related to the living or organic kingdoms, in the same proportion they are indigestible, and their stay in the mind is short and unsatisfactory. What is the resolution of this knotty difficulty? Is the common memory ill constructed, or has it been wrenched, or become diseased? Or, on the other hand, may we resort to no daring explanation, as to affirm that the particulars of the sciences are not worthy or proper food for the unsophisticated human powers?

"As to the fact itself, I believe the largest portion of every miscellaneous audience will fully hear me out. Who has not tried, with a painstaking almost amounting to martyrdom, to read, and carry away, the information contained in works on Botany, Organic Chemistry, Comparative and Human Physiology? Who has not tried to persuade himself, or herself, of their interest and value? And who has not miserably failed in the attempt; and though he commenced with a will strong as Hercules, yet, after a brief

space, has he not slunk away from the distasteful duty, with his mind emptied of all motives to renew the enterprise? For, like a tired horse which has been once overdriven, or, as the vulgar saying is, *dead-beaten* on a particular road, the mind no sooner finds itself on a track which suggests a parallel experience, than it becomes obstinate, restive, and immovably stationary, or only active in retracing its steps, and quitting the compulsion of the journey.

"I know indeed of no task at all comparable in difficulty and hopelessness to that of really publishing or popularizing the present sciences of observation so as to make them apprehensible and retainable by the world at large, unless it be that other task of propagating the current notions and doctrines of Christendom among heathen nations. If there are no degrees in mere impossibility, then the one achievement is as impossible as the other. Those who are in immediate contact with the missionaries, and who are the favored recipients of coins, tools, or blankets, may learn by rote a few formularies, and repeat them when bidden and rewarded, just as those who live in the central glow and focus of Mechanics' Institutes may retain for a longer or shorter time a few of the details of the sciences; but to expect the English, or any other European people, to be converted to Botany, or Zoology, or Physiology, as those branches of knowledge are at present taught, is as wild as to expect the conversion of the Hindoos, or Australians, or Hottentots, as nations, to the received doctrines of Protestantism or Catholicism. The fact is, that the African, Asiatic, and American Indian, cannot learn the Christianity of the churches; and not only are the same great divisions unable to learn or remember the science of the schools, but this incapacity extends to by far the larger part of our own male population, and to the better half of Europe besides; of course I mean the ladies."

In explaining the defects of memory, Dr. Wilkinson takes the bold ground of ascribing the fault, not to the memory itself, but to the materials presented to it, to the so-called learning and science of the world, which is not science, inasmuch as it is not according to the order of nature, and therefore not in harmony with the human mind and not acceptable to it.

"But the question recurs, where is the fault? Is the shortness of our memory to be laid to our own stupidity; or to a wrong conception of our rights in relation to the sciences? If either of these suppositions be accepted, there is an end to further attempts at the diffusion of knowledge. I believe that the main explanation is to be sought elsewhere. *I justify the badness of our memories by alleging the badness of the materials which are offered to them. Facts are indeed facts, but in nature they occur in a certain order, and out of that order, are fantastic and artificial: that order invests them with a beauty that is the highest object of sense, shorn of which their native face is obliterated, and we cannot attend to them. Facts also take for granted principles homogeneous with the principles of the human mind; and if these are ignored or disregarded, the soul and motive of the sciences die. Now the data of*

the sciences are laboring under this triple disfranchisement, and this is the reason of that secret consciousness which we all feel of an inability to receive them, even at a time when the necessity for knowledge is greatest, and the thirst intense; and when duty, not less than interest, prompts us to seek instruction wherever it may be found.

"If this be the fault, or a principal fault, what then is the remedy for it? Are a catholic science and a catholic theology both impossible, putting all dogmatism and infallibility out of the question? I think it will be answered in this room that a catholic theology at all events may exist, nay *does* exist; that there is one creed now in the world, which is capable of being taught to all colors and races of men; that there is one religion which may take up serpents, and they shall not harm it; which may absorb false doctrines grounded in ignorance, and lead the heathen world, by even its wildest superstitions, through an easy and continuous path, to the temple of its own worship, and the shrine of its own invisible but human God. And are we to despair of a catholic science answering to the catholic theology? Let us answer, No! with all our might. Let us take that exceptional portion of it which is now in the world, as a sure promise that the whole is coming. Let us accept our own faith in the issue, and our own deep want of natural truth, as the prophecies of human nature, that the everlasting doors of the world are about to be opened, and to be thronged by no partial procession, but by all God's children of either sex, and of every age and rank and grade and clime."

Want of natural method in the sciences then, is the writer's explanation of that besetting infirmity of the race, a bad memory for all but the most special and personal details of life. What is the natural method? It is to be found only in the doctrine of SERIES and DEGREES. His explanation of the general idea of Series is so clear and beautiful, and his illustrations so happy that we quote at length.

"Let us, then, consume a few moments, in regarding the main parts of that scientific instrument, through the curious and manifold glass of which we expect to discern unthought of beauties, wonders, and advantages in the old domains of nature.

"These are, the doctrine of series and degrees, for the understanding; the doctrine of ends, representing the affections; the presence of nature by its inherent beauty and attractiveness, to the mind, that is to say, to the imagination working in the memory; and for the senses, the uninjured faces, and play and activity of things, conciliated and disarmed of fear by our gentle intentions, and brought to light in troops and new myriads by the loving eye which knows where to look for them, or by the tender hand which can softly extract them from their warm hiding places, and return them to the lap of the mighty mother, without a ruffled feather or a beating heart. With these means added to those which are in use already, the time has come, when we may look upon things as they are in

themselves,' without confounding the harsh results of our own waywardness with the fair and rounded works of the divine creation.

"The path of instruction is ever from the known to the unknown, and this is well exemplified in the true method of studying the works of nature. All human experience proves that things occur in a certain distinctive mode, and that they are present one after another, or present together with a difference of position, so as to occupy time and space. In other words, the general fact of order in nature is the largest vessel or conception into which all our experiences flow. Now this fact, which we know so well, must be the starting point from which we advance to acquire those deeper views of the same subject, of which hitherto we are ignorant. In the first place, then, let us so make up our minds that there is an order in creation, as that no scepticism shall afterwards insinuate itself during the further stages of our progress; and having gained this affirmation, and taken it as a principle, let us steadily pursue it through all its deductions, as well as continually fill and enrich it afresh from experience; by which means we shall emulate nature in carrying on both synthesis and analysis at once, and finally weave the science of method into a solid form.

"In this manner the common notion of order will, by cultivation, put forth the bright doctrine of series and degrees, at once the key of nature, and the genuine constitution of the human understanding; for order is heaven's first law, and the analysis of order is the universal doctrine of series.

"As therefore series is coextensive, and, I might almost say, synonymous with both nature and intelligence, so is it the one means and avenue of the sciences, and may be illustrated by whatever is known, or thought, or believed, by the mind of man. From the first line of abstract mathematics, to the most complex substance of our living organism, we meet with nothing but successive and progressive and simultaneous series; with nothing but subordination and co-ordination; with nothing but rank and due precedence, and that natural justice by which all things have their proper places, and stand in mutual relations to their fellow creatures. So true is it, as Swedenborg says, that 'there is nothing in the visible world, but is a series, and in a series; for whithersoever we turn our attention, we observe mere series, beginning in the first, and ending in the first. Mere series, and series of series, constitute arithmetic, geometry, physics, physiology, nay, all philosophy. The public administration of government, not less than the conduct of private affairs, has its own form and successive order, and therefore consists of series. By series we speak, we reason, and we act; nay, our very sensations are series of varieties, more or less harmonious, which result in a common affection, and successively in images, ideas, and reasons. In equality, on the other hand, where there is no series, nature perishes.'

"But perhaps it may be thought that something abstruse and difficult is implied in the conception of series; and as this would be the first step to misunderstanding the doctrine, it may be well before proceeding to give one or two homely

illustrations of it; in order to prove that we are all at this moment in possession of the truth as an ordinary fact, however little we may have a scientific hold of the abstract law and its innumerable consequences. For this is the one aim of a real science, not to teach us anything heterogeneously novel, but to deepen common into universal sense, and make us know precisely, and in principle, what we already feel and know perforce, as a needful condition of our inhabiting the earth. It is, in a word, to develop and expand our given faculties in all directions, and to multiply accordingly their similar and successive parts.

"Now let our first instance be a straight line, conceived to be generated by a point, for example, by the point of a pencil. Here it is at once manifest that such a line consists of a succession or series of points; and the same remark is clearly applicable to every outline in space. Nay, it holds as certainly in a higher degree of every surface and every solid, in each of which new series come to be considered. Thus, if the line is a series of points, the surface is a series of lines, and the solid is a series of surfaces, one upon another, and, in its turn, has a series of angles. Thus space itself is nothing but series, and hence the declaration that geometry is constituted of mere series. So much then for that science which is the fulcrum and skeleton of all the other sciences. We find that it is pervaded by the omnipresent principle of series.

"But the law is more richly attested than this in the living spheres of knowledge. Let us look at any organ in the animal body, and we shall find in the first place that it has parts, and that these parts are again subdivisible into lesser or least parts; in a word, there is a series of components, from the least to the whole. The entire organs again form a series amongst themselves, and so make up the body. The faculties of the mind are another row or series, extending from the body to the soul. Human beings, thus growing from their parts, are still more distinctly a series. All parts, in a word, are the parts of a series; and therefore the finite being, or the finite universe, falls of necessity under the serial law, from one end to the other. The perception of this by every individual, is so strong and intuitive, that to attempt to illustrate it seems almost as difficult as to prove that one and one make two; or any other self-evident proposition. This perception is the basis of the scientific truth of series; and the whole matter lies, not in gaining it, but in holding it fast with the mind in the present perplexed state of our knowledge of method.

"But a simple law which comprehends the universe, if new to us as a law, may well alter our minds in many essential particulars, and such is undeniably the case with the doctrine of series. For what does it assert? Nothing short of this, that our very minds themselves, so long regarded as rigidly simple substances by those too numerous philosophers who have sought to make simpletons of us, involve a series, and are in a series; nay, that the very law of series is itself a series, and admits of a triple analysis; or I should rather say, of an analysis as long and multiple as we please. This is something very like a demolition of the

snug hiding places of philosophers; at all events it is an intellectual fire which melts away some of the hardest nodules of metaphysical difficulties, and forestalls much future logic upon similar indurations of thought.

"The first task which it enjoins upon us in considering any subject, after we have made a full enumeration of its facts, is to remember, and expect to find, that the subject falls into a natural series, with the parts so different from each other that the variety in each shall justify the place which it occupies in the row. A well developed law of series might be likened to a cabinet of boxes, on which the probable general divisions of things should be marked; and as each object presented itself, its phenomena would be distributed into their proper cells, the whole group of which would contain an approximation to an integral disposition of the subject. Furthermore, as in many cases it might be impossible to fill all the required compartments, so the details of the series would serve to anticipate future advances of science, by demonstrating the empty spaces in knowledge. In this way the doctrine would be as a staff in the hand of genius, and would lead to guesses of undoubted significance, and sharpen the intellectual eye for coming events and growing natures, at the same time that it stimulated the heart with a vernal breath of new wants, and of new gifts to satisfy them from the hand of the Creator.

"At all events the absence of this doctrine has made itself known in a desolating manner in the modern sciences. They are for the most part examples of simplicity as opposed to series; and hence they are no sooner touched by series, than their heads separate from their bodies, or in other words, their facts gasp, and give up their unfortunate hypotheses.

"This is remarkably exemplified in the laborious computations of the age of the earth, with which geology furnishes us. According to this science (and I have no wish to speak with disrespect of a branch of practical knowledge so useful, and so rich in facts,) it is difficult to assign too long a duration to the existence of the planet. Once emancipated from the literality of Genesis, it delights to heap millions upon millions of years, as though time were a mere abstraction, and cost science nothing; and by a number of water-marks and deposits, it fixes the epoch of the world with as knowing an air as if it were judging of a horse's age by his teeth. There is, however, an old saying, that 'there are a great many things go to all things,' which indeed is precisely the assertion of series. Are not these millions of ages, to say the least of it, founded upon the assumption of the simplicity of the terrestrial movement, without any consideration of a number of facts and analogies which go to a complete view of the subject? A hundred strata would take so long for deposition now, therefore they would require the same time in the earliest ages of the world. Such is the postulatium of geology. How would this logic look, if we were to try it upon any of those series of which we know both the beginning and the end; and where, if we commit an error, we have the advantage of detecting it? Let us make an experiment of the kind with a human being,

with a youth of twenty years old. Now the problem shall be, to find his age from his height, given the height of his last year's growth at half an inch. We will suppose, for the sake of a round number, that he is six feet high. Proceeding then on the simplistic law, that the last year's growth furnishes the whole rule of his development, and not merely that part of the same which applies between the years of 19 and 20, we have only to say, by the rule of three, that if he grows half an inch in one year, he will grow 72 inches, or six feet, in 144 years; whence it turns out that the youth of 20 ought, in science, to be more than seven times 20. Supposing again that he grows a quarter of an inch between 20 and 21, the same method will prove, that instead of having merely reached his majority, he has attained the patriarchal age of 288 years. If we take him between 21 and 22, the probability is that we shall find no increase at all; and in strict keeping with our geological logic, we may now infer, (what many a philosopher has not hesitated to infer of the world,) that our youth is not only older than the wandering Jew, but in point of fact has existed, as the glib saying is, from all eternity. But this is absurd; and similarly absurd are the consequences of the denial of series of series in any of the other laws or parts of nature.

"And here it may be observed that human life furnishes us with the best type of the law of series. Infancy, childhood, youth, manhood, old age, these, in their wonderful continuity, variety and combination, are the flower and fruit of the mundane system. In each individual we see the unbroken line of a life-series, we see a different form, function, and velocity at different points of the line, and finally by the presence in the mind of all that has preceded, and the outward sympathy of old age with childhood, we see the series become compound or circular, and return into itself by death, but only to commence anew, and to fulfil the law of progress and mirror the image of God, by an immortal perpetuity of the principles of order.

"One of the great benefits accruing from the recognition of series is this, that it brings in its train an unshaking belief in the doctrine of universal analogy. For the finite creation, which includes in one, man and nature, can only be a series, by a mutual relation between all its parts, by virtue of which every thing has its own place, and cannot at a given time occupy any other. And as the belief in a unity of principle in nature, lies at the root of a possibility of attaining general and universal laws, so the distribution of harmonies by series, is all with reference to one end, or what is the same thing, to a series of ends, which in the bosom of their unanimity and hearty co-operation are veritably one. The varieties of nature, therefore, are but different illustrations of one manifold principle. Some things present the principle more openly than others, constituting as it were the face of nature; in some it is hidden under various garments, which also have their offices, and are woven and assumed, every one, according to the same gradual rule which regulates all the unbounded munificence of the Creator. Moreover, series not only includes co-ordination of things, but their subordination also; and their subordination is not simply a

precedence which some existences take of others, but it demonstrates that the lower have sprung from the higher, and are indeed their produce. Thus the universe is seen to be connected from end to end, and from above to below, and all things in illustrating one principle also illustrate each other. What is compressed and involved and a unit in the higher sphere, becomes expanded and developed and distinctly various in a region below; and thus the lower is intended to enrich our knowledge of the higher with variety, and the higher to give life, oneness and combination to our conceptions of the lower. All things are to be enriched, according to their own measure of appropriation, with the predicates of all things, in order that a certain universality may endow the whole body of the sciences, and every nature proffer its torch to light up with a first light some obscure chamber in the faculties of man. The means to this consists in the perception of analogies, which enable us to move with rapid feet over great tracts of knowledge, from the least parts of things, to the least parts of society, or to human beings, and to the whole collective man, and to the great atoms of nature, I mean, the universes. For all these are in a series, and shed light upon each other, and their laws are only different, because the modes are various in which they subserve the one end of the divine love. But as the end is the same, so they are all analogous, because they are all working it out. Therefore, whatever we find in one thing in one manner, exists we know in all things after the manner of each; whence we revert once more to the great law, that every thing is in a series, and is a series. Thus series conducts us to analogy, and analogies lead us deeper into series.

"The intuition of both these laws has doubtless been in the world, for if they were lost entirely, the human mind would be paralyzed. Thus an old writer, one of those called a mystic, has the following thought: 'When,' says he, 'I take up a stone or clod of earth and look upon it; then I see that which is above, and that which is below, yea, the whole world therein; only that in each thing one property happeneth to be the chiefest and manifest; according to which it is named; all the other properties are jointly therein; only in distinct degrees and centres are but one only centre: there is but one only root whence all things proceed.' In which dictum honest Jacob Behmen gives no contemptible statement of the ground of series and degrees.

"The lively interest which series extends to every object that comes within its reach, has been illustrated in a simple manner by a modern writer. 'Various authors,' says he, 'have proclaimed the powers of progressive arrangement and connection: it gives a charm even to things which would otherwise be destitute of it. For example, we see with indifference a collection of half a dozen children; but if we learn that they are six brothers, of the respective ages of 7, 8, 9, 10, 11 and 12 years, and proportionably related in figure and height, the progressive connection thus made known, lends them an unexpected interest. If three other brothers join them, of the ages of 4, 5 and 6, and form a series connected to the first, the interest increases, and is reflected on the three new comers: they be-

come trebly more interesting than they would have been alone. The charm will increase in the same ratio if three more brothers of the family, of the ages of 13, 14 and 15 join the band, and form a new series, or another wing to the centre consisting of the six first.

"If with these twelve brothers we compare twelve other children who are deprived of the graduated relation of brotherhood, we shall find that the sight of the latter twelve will excite comparatively no interest. Thus graduation gives a special charm to the most indifferent things; and indeed the learned must have been well convinced of this, for they all abide by Horace's maxim: 'Tantum series juncturaque pollet,' &c.; and endeavor in every way to classify the details of nature and art in degrees and series.'

"This is a happy and an easy illustration of the novel pleasure which series confers upon all objects, in which pleasure we cannot fail to see a new hope for the common memory, of retaining, if not the present facts, at all events those more numerous facts which series itself brings to light."

After considering what science has lost by neglect of the Law of the Series, and how its domain must necessarily become enlarged and catholic by the due application thereof, the writer leaves the "order and distribution of nature, or the form of things," and asks "what is the genuine matter and substance of the sciences?" A sentence or two from his answer is all that we have room for:

"The complex of human purposes, ends, affections or loves, is the origin of all knowledge of creation; the one principle of science; the impulse of human intelligence; the end of every subject which the mind can entertain. To put the matter in a light which is familiar to all of us, the human affections as the vessels of divine goodness, are the ends of the created universe."

"Ends not human mean nothing for man. If, after this, scepticism insinuates itself without being immediately repelled, the sciences expire *in vacuo*, and the given subject must be commenced anew, or abandoned altogether. I look upon it therefore that the doctrine of the Divine Humanity, of the real and independent Manhood of God, is the very beginning and root of all knowledge of nature, and that whatever exceeds this doctrine, and whatever falls short of it, is an error and perturbation in scientific first principles, which must vitiate the mind, and carry it away into a wide limbo of foolishness and corrupt imaginations."

The lecture closes in a strain of noble and religious confidence.

"Let us then try what the effect will be, if we suppose for this inquiry's sake, that the revealed or Human God is the author of nature; that every thing in nature has an end in Him, and that these various ends are human, and may be known analogously from our affections;

"So great is the power of series and connection."

that order is the path whereby the Divine Being distributes the creation of ends, and that this order consists of series and degrees, the recognition of which in their manifold functions constitutes the one method of the human understanding; also that the senses are the basement of the whole mind as well as of each of its faculties, absolutely necessary to the fulness of existence, and capable of representing the inner man with all his wants, nay, intended to give matter and body and ultimate delight and motive to the degrees and series of the higher elements of our constitution. Let us, I say, take for granted these intelligible data, and reasoning down from them at the same time that we are reasoning upwards somewhat after the present fashion from particulars, let us see whether any light will visit the darkness of the sciences, or whether the failure of this last resource will prove that the creation is indeed irreconcilable with the mind of man. Of the final success, however, of such a trial, about to be commenced, as I fondly hope, by this scientific Association, it is impossible for us to entertain the slightest doubt. Already, in the vista of a clear futurity, we contemplate its fruits. Already we see intellectual atheism without a foot of earth to support it, ceasing its weedy presence from the fair estates of philosophy; and the knowledge of God, vainly declared impossible, constituting the summer and blessing of the sciences. We see the chains of inveterate controversies unriveted, and the multitude of words which foment anger and perplexes understanding, dies into silence before the measured sounds of the day of works. We see the human heart released from the tightness of cruel suspicions, and filled with sunshine by the possibility of regeneration, confidently proclaiming its real wants as prophecies and promises of a future life, both here and hereafter; and finding in nature an instrument divinely accommodated for giving the full natural development to the soul; consequently in science an object and an office as noble as the co-operation is noble to so great an end. We see the intellect taking its stand in its new centre, to trace the laws by which the universe revolves around humanity; to calculate the power and immensity of principles, bright even to the senses, though hitherto known but as points in our sky; to follow their outgoings without timidity, swiftly and safely, through myriads of series; but always leaning on use as the reason of things, and offering its gains without reservation for the service of our actual and moral life. We see the imagination, livelier and bolder than of yore, animated by the spirit of truth, and pouring its life-blood through the memory; and the memory no longer surfeited or starved, but accurately ministering to our edification out of the choicest produce of experience, and nourishing philosophy with the entire variety of the world. We see the growth of a natural pleasure in the sciences, which shall render the universal memory tenacious for valid general knowledge, just as the pleasures of learning heretofore have given strength and retentiveness to a few memories for particular facts and details. Finally we behold the senses, filled with perceptions luxuriant as tropical vegetation, yet without a tangle in the romantic multiplicity of their objects, continually receiving fresh

stewardships of observation and a larger income of delights, from the growing needs and affections of the soul. Such, to say very little, and that little on the least fruitful or the intellectual side, is what must be expected in a Providential world, from the principles of knowledge correctly apprehended, and well applied to nature. Such, in hope overcoming fear, is the proximate end of which I look for the beginning from the members of this Association. Your work is before you, grand yet definite. To give the human race intellectual food when the old means of sustenance is failing; to make the basis of mental life alike for all, sufficient for all, and better for all; to be the missionaries, not of words or dogmas, but of methods and benignant arts; neither of cajoleries nor anathemas, but of desired Prosperity; to marry the universe to the understanding, and connect all things, by human uses, with the Divine Humanity — this, at the very least, is the meaning of 'the study, development, and dissemination of science, upon the philosophical principles of Swedenborg.'

White Slavery in the Barbary States. A Lecture before the Boston Mercantile Library Association, February 17th. By CHARLES SUMNER. Boston: William D. Ticknor & Co. 1847.

It is not often that a Lecture of this character is delivered before any of our popular associations for the "diffusion of useful knowledge." It must have been nearly as great a surprise to the audience as if it had come from a decorous and unexpressive pulpit. Not only is the subject foreign from those that are usually selected for the evening's entertainment of our lecture-going community, but the manner in which it is treated is uncommon in any address before a promiscuous assembly. In fact, we seldom meet with a Discourse, which bears the marks of more elaborate preparation, or which brings such profound learning, such mature thought, and such masculine eloquence to the discussion of its subject. It reminds us of those finished treatises in a special department of inquiry, which under the title of "monographs" form such a valuable element of modern German literature.

The cause of social progress is greatly indebted to writers, like Mr. Sumner, who devote such rich and varied resources to its illustration and defence. He views the whole field of history with a calm and penetrating eye, and with an instinctive sense of the dignity of human nature, detects the abuses to which it has been subjected, and at the same time, derives lessons of hope and encouragement. His various performances, in this kind, are the offerings of eloquence and learning to the cause of philanthropy. They serve as an intellectual basis for practical effort, and are adapted to win conviction in many minds, which more impassioned appeals would fail to reach.

The present Lecture treats of the origin, the history, and the character of White Slavery in the Barbary States. The prevalence of slavery, in some form, throughout every period of society, is clearly pointed out; it was universally recognized by the nations of antiquity; though existing in a shape of peculiar hardness among the Lacedaemonians, it is older than Sparta, and appears in the tents of Abraham, the story of Joseph, and the poems of Homer. In later days, it prevailed extensively in Greece. It extended with new rigors under the military dominion of Rome. In Africa, it found a peculiar home.

"In the early periods of modern Europe, slavery was a general custom, which has only gradually yielded to the humane influences of Christianity. It was fair-haired Saxon slaves from England that arrested the attention of Pope Gregory in the markets of Rome. As late as the thirteenth century, it was the custom on the continent of Europe to treat all captives taken in war as slaves. Of this Othello is a sufficient witness, when he speaks

"Of being taken by the insolent foe
And sold to slavery; of my redemption thence."

It was also held lawful to enslave all infidels, or persons who did not receive the Christian faith. The early common law of England doomed heretics to the stake; the Catholic Inquisition did the same; and the laws of Oleron, the maritime code of the Middle Ages, treated them 'as dogs,' to be attacked and despoiled by all true believers. It appears that Philip le Bel of France, in 1296, presented his brother Charles, Count of Valois, with a *Jew*, and that he paid Pierre de Chambly three hundred livres for another *Jew*. And the statutes of Florence, boastful of freedom, as late as 1415, expressly allowed republican citizens to hold slaves who were not of the Christian faith. And still further, the comedies of Moliere, depicting Italian usages not remote from his own day, show that at Naples and Messina even Christian women continued to be sold as slaves.

"It is not astonishing, then, that the barbarous states of Barbary — a part of Africa, the great womb of slavery, — professing Mahometanism, which not only recognizes slavery, but expressly ordains 'chains and collars' to infidels — should continue and perpetuate the traffic in slaves, particularly in those who did not receive the faith of their Prophet. In the duty of constant war upon unbelievers, and in asserting a right to the services or ransom of their captives, they followed the lessons of Christians themselves."

We thus perceive from Mr. Sumner's rapid historical analysis, that the institution of slavery has been inseparable from the forms which society has assumed in past ages. It is the necessary growth of universal antagonism. We are not to regard it as an isolated, independent evil in the body politic, like a cancer in the human frame, which may be extirpated by cautery or knife, but as a chronic disease, arising from a vitiated state of the system, and to be cured by remedies which will impart new health and vigor to the sources of vitality.

We admire Mr. Sumner's clear delineation of the blessings of freedom, and his indignant rebuke of every manifestation of injustice and oppression. We hope, on some future occasion, he will trace the origin of slavery to the incoherence of social interests; and the absence of attractive industry. Our present false relations of labor must be corrected before the integral freedom of man can be established on a broad and permanent basis. We must attack the whole system of human slavery, whether in the servitude of the Southern plantation, or the workshops of Northern labor. The true science of society applied to the practical relations of life will speedily and peacefully remove every form of bondage; will make man the owner of himself every where; will place him on the soil which nature gave him for a birthright; will surround him with the facilities for industry and the resources for education; and, by the full and harmonious development of the primitive attractions of his nature, will inspire him with the blessed consciousness of freedom.

THE HARBINGER.

SATURDAY, JUNE 12, 1847.

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.

SOCIAL RE-ORGANIZATION.

The last number of the Practical Christian contains an article with this title, which presents so many important topics for consideration, that we shall make no apology to our readers for copying it entire, and accompanying it with some remarks of our own. We hardly need say that it bears intrinsic marks of coming from the pen of the respected founder of the Hopedale Community, ADIN BALLOU, — a man whose best thoughts have for a long time been given to the subject of social reform, and whose highest energies have, for at least five years, been devoted to the practical realization of a Christian order of society. After his varied experience of the trials and obstacles, as well as of the satisfactions, which are inseparable from an enterprise like that in which he is engaged, it is gratifying to find him speaking in such a tone of encouragement and hope, and with such unabated faith in the magnitude and beneficent tendency of the work to which he is devoted. We have always looked on the "Fraternal Communion" as Hopedale, with the deepest interest. We have watched its growth and pro-

perity with sincere delight. Modest, unpretending, without large means, laboring under various embarrassments, we still believe that it is destined to perform an important service in the regeneration of Humanity. It is not founded, it is true, on any principles of science. It does not profess to attempt the illustration of any social system; least of all, that to which we are ourselves attached, the system of Charles Fourier. Hence, we cannot believe that it will exhibit the form of society, which is the true destiny of man on earth; but with its liberal, eclectic character, seeking truth wherever it is to be found, we cannot doubt that it will demonstrate many social principles, that are now scarce dreamed of in the slumbers of Civilization, and thus prepare the way for the establishment of true, universal harmony. For the purposes of the founders of this Community, and the integrity, wisdom and disinterestedness, with which they have pursued their enterprise, we have the most unqualified respect; and hence, we trust the comments we shall make on this article, will be regarded as the expression of friendly, fraternal criticism, and not of pugnacious controversy.

"It is amusing and not uninteresting to contemplate the different views, opinions and theories respecting the re-organization of society. It seems to be the universal conviction that what is called civilized society abounds with great and crying evils which demand a remedy. But what that remedy is, few are entirely agreed. Many regard the present general structure as good enough, and look for a gradual improvement of the intellectual and moral nature of the people by means of religion, education, philanthropy, &c. It is maintained by this class that we should take society as it is, make the most of present instrumentalities, labor to bring up individuals to acknowledged principles and duties, and thus ultimately secure a condition of universal righteousness, peace and plenty. — This is claimed to be the only rational, practical and unobjectionable method of promoting human improvement. It certainly has the merit of being a very comfortable method to its adherents, inasmuch as it leaves them to enjoy the favored places of the existing order of society, and imposes on them a moderate amount of risk, anxiety and self-sacrifice. If they are in favorable circumstances, they can indulge their own notion, taste and fancy at the expense of the *under crust* without compunction. But whether their process of improvement can ever do more than to repeat itself with substantially the same results, we may very rationally doubt.

"Others, who perhaps believe in the possibility of a new social state, and who would be thought in favor of some new movement, have no settled plan in view. They cherish certain vague, undefinable notions of a terrestrial paradise in the form of a community, but what it is, they are waiting to learn of the future. They see nothing 'artistic enough for their

etherialism in any of the existing Associations or Communities, but speak of them in a very patronizing way as signs of the good time coming — as well-meant enterprises, which, though they must all fail, are cheering presages of the glorious social order to be ultimately developed. — These gentry are usually of a sublimated genius, and are full of grand words and sounding prophecies in behalf of human progress; but you never catch them soiling their lily hands, or renouncing their good fare, high salaries, fine estates, luxuries or refinements. They are fattened, pampered and waited on by the lower class of their fellow creatures, on whom they affect to look with compassion, but whose burdens they will not so much as lighten with one of their fingers. These are the characters who will enter into a new social state, just when they can do so without losing a single gratification afforded them in the old. As to their sentimentalisms and cant about the progress of humanity, it is hollow enough. Forty generations of them would leave the world where they found it.

"From these we turn to the actualists. There are the Shakers, the Rappites, the Zoarites, &c., who took their texts, preached their sermons, and have made a substantial application of their doctrine to real life. We might say much *for*, and something against them. But this we will say: \square They have *done* something, they have achieved a triumph over numberless obstacles, they have given us the actual results of their theories. We can now look upon their establishments, and make up our minds whether or not we will copy their example. They tell us, particularly the Shakers, that it is of no use to attempt the establishment of Communities except on their principles and polity; for we cannot succeed. The sexes must keep apart, little families must be compounded into large ones, property must be held in common, &c. &c. We remain to be convinced that either of these positions is necessary to the establishment of a well ordered Community.

"Antipodes to these are they who would have individuals live adjacent to each other, and associate helpfully from day to day without any settled principles, written compact, laws, organization, or community of interests, other than what might spontaneously spring up, continue during the pleasure of all parties, and be discarded at any moment. Most of those who cherish these notions have been ultra Communists, who, while holding all things in common, denouncing all tests, constitutions, laws, and official distinctions, have been well nigh governed to death. Probably some of them loved to govern full well enough, but were governed down by successful rivals. Most of them are constitutionally odd sticks, whose crotchets are such that they cannot long agree with any body but themselves, and who meet with such frequent metamorphoses of feeling and opinion, that they cannot even agree with themselves three years together. It is best for all such to stay *individualized*. Nevertheless, if they can give us any light, let us profit by it.

"Next we have the Communists of Robert Owen's school, whose leading doctrine is that man is wholly a creature of circumstances, entitled neither to praise nor blame. They demand that

large amounts of capital be invested in lands, buildings, machinery, and all manner of good and beautiful things for the use of body and mind, in order to create complete circles of the most favorable circumstances, into which large communities of people may be installed under proper regulations. By such means it is contended that the whole human family might be speedily brought into a state of intelligence, virtue and happiness exceeding the most beatific dreams of the poets. A million of dollars at least ought to be expended, they tell us, in getting up the model Community: after which the whole human race would hasten to realize their glorious destiny. There is doubtless a great deal in Mr. Owen's system worthy of profound consideration. But we think it has fatal defects, and that it will probably never exhibit its proposed model. He carries the doctrine of circumstances beyond reason and the consciousness of human nature. He does not recognize the necessity of individual self-discipline as he ought. And he demands a *beginning* which can come only at the end of a patient, self-sacrificing struggle of many well disciplined pioneers. He looks too much to governments and the high (alias low) places of earth for help. They will only answer him with civil non-committalism. It is not in thrones, parliaments and congresses to reorganize society.

"Next the disciples of Fourier, the Associationists distinctively so called, stand forth and challenge a respectful hearing. It is their firm faith that Charles Fourier discovered the true science of society—a science which, though complex and profound, is nevertheless as definite, certain and reducible to human comprehension as the science of music with its seven sounds, its tones and half tones, its major and minor keys, its melodies and harmonies. *Passional Attraction* is the great central doctrine of this school. 'Attractions are proportionate to Destinies,' is their leading text or motto. Whoever treats the system of Fourier with contempt, betrays himself a smaller man than he would be taken for. There is a world of masterly thought in his writings—a vast deal of truth, and yet, to our mind an abundance of error, fancy-work and extravagance.

"Many excellent minds have embraced the social doctrines of Fourier, and are putting forth vigorous efforts to propagate those doctrines throughout the world. It has been stated that one hundred thousand persons in the United States have become disciples of that school. In France and other parts of Europe, they are still more numerous. Several attempts at Association on this general plan have been made in different sections of our country and failed. Several others are in successful operation in the Middle States and Western Country. But the most thorough and well read advocates of the system have deplored these crude and feeble attempts. Like Mr. Owen they want a million of dollars to set up a model. Indeed, it would require half a million at least to set up a decent Association according to Fourier's ideal. To get the funds is the principal desideratum. Consequently they look wishfully and imploringly to the wealthy and the great of the world for resources; as well as to the intelligent and philanthropic of the common people for sympathy and numbers.

Will they succeed? They will certainly succeed in bringing the public mind to the consideration of our social evils, and to inquire diligently for a remedy. But will they succeed in reorganizing society according to the scientific formulas of Fourier? We doubt it. Will they succeed in establishing a permanent model Phalanx of full size? We doubt it.—Why? 1. Because it seems to us that Fourier's great central doctrine of *Passional Attraction* is carried as much beyond the truth as Robert Owen's doctrine of circumstances.

"2. Because we cannot believe that there is any such absolute natural science of society as he pretends to have discovered. His mathematical exactness and order of arrangement are too physical, too mechanical, too fanciful, too romantic, to be actualized by a race of beings, in whom matter and spirit are so mysteriously conjoined. The given terms will not produce the supposed results. Moral natures cannot be weighed, measured and gauged with any such scientific nicety. Something more simple and elastic is requisite for human nature.

"3. Because the Associative school are too much mixed with and dependent upon politicians and governmentalists. They look too low for help.

"4. Because they put the crown before the cross, and are continually picturing the glories of their ideal Phalanstery, its wealth and splendor, its show and parade, its feasts and balls—its worldly magnificence, its plenitude of all that can afford physical, intellectual and artistic delight to mankind. In this way many are enamored with fanciful expectations of results, the cost of which they wholly overlook. The hard toil and oozing sweat—the willing, patient, persevering struggles of superior minds in company with inferior ones, lifting them up almost against their will—the days and nights, months and years of self-sacrifice under a thousand discouragements, the relinquishment of private advantage for the general good, the renunciation of luxuries and endearments which *selfishness* craves and might have in the old state, the unpromising moral principles to be adhered to at all hazards—these are not faithfully put forth and insisted on as the prerequisites to success. Hence thousands, who fall in with Association in theory and rhetoric, will be among the missing in the hour of trial. They cannot be good soldiers of the cross; for they are neither indoctrinated nor drilled for such duty. *Self* wants wealth, ease, indulgence, novelty. It is ready to embrace whatever promises these. But to part with its *own* for the sake of others, to assume their burdens, to perform hard labor, to make sacrifices for humanity, it will not. It cannot dig, and to beg it is ashamed; therefore it will live by its wits, feeding generously at the expense of whomever it can induce to do its drudgery.

"Finally, we have little faith in this picturesque notion of a Model all completed to start with. The capital cannot be commanded. Those who control it will fool it away in almost any scheme sooner than give it up to such a purpose. They will lend it to slavery, or to war, or to anything sooner than to such an experiment for humanity. But if it could be collected, there are ten chances to one that the managers would make a splendid

failure. It would require a warp and filling of population not easily found, to give us a grand Phalanx of eighteen hundred souls, capable and well disposed enough for the right use of such a capital. We distrust these magnificent beginnings. Before honor is humility.—The oak comes of the acorn. The true method of reorganizing society will be found, we are confident, to accord with the general analogy of nature; viz: the seed, the germ, the trunk, the branches, leaves, flowers, fruits, by a steady growth through successive stages. It seems to us that the general principles upon which eighteen hundred, or ten thousand, or ten millions of people can be harmonized into social unity are the very same on which two, ten, twenty, or one hundred individuals can be; and therefore that if a few persons with small means cannot form and sustain an Association or Community, hundreds even with larger resources cannot. We express these views frankly, but not unkindly, contentiously or dogmatically. We are willing to be corrected, and desire the whole truth. In our next we will explain our own peculiar views of Community."

1. We think it right to state that the number of Fourier's disciples, both in the United States and Europe, is probably much less than is here estimated. We have no means of making an exact computation, but we have no idea that the adherents to the doctrines of social unity, as set forth by Fourier, amount to anything like the number here given. Including all who go for social re-organization, in any form, we doubt if the figure stated be not an over estimate. Men, it is true, are beginning to awake to a perception of the horrible evils of the present social order; multitudes are longing for a reform, which shall reach to the root of existing abominations; but the number of those who have attained a fixed social faith and are laboring to realize it, we apprehend, is comparatively small. The Practical Christian, however, does not make the statement on its own authority; it only copies an assertion, which we have noticed elsewhere; but we should be unwilling to aid in giving it currency without pointing out its incorrectness.

2. "Fourier's great central doctrine of *passional attraction* is carried as much beyond the truth as Robert Owen's doctrine of circumstances."

We would venture to inquire, in what respects the doctrine of *passional attraction* is carried beyond the truth? Is it a fact, demonstrated from the nature and history of man, from the laws of the animal creation, and from the analogies of the material universe, that "*Aurations are proportional to Destinies*"? If not, then the whole doctrine is a delusion, and should be classed with other figments of the imagination, and repudiated accordingly. If it be, then it covers the whole ground of man's intellectual

and moral nature, and explains his destiny on earth. We believe that the Creator has imprinted a law on every being, from which the design of its creation may be discovered. This law is to be found in the original, essential attractions which form its primary springs of action. The development and satisfaction of the normal attractions of any being, constitute the good of that being, compose his happiness, his excellence, the fulfilment of his destiny. Thus, man has an original attraction to the exercise of the senses, his eye, his ear, his taste, his touch, his smell; the development of these, accordingly, is the essential condition of his progress; and all the arrangements of a true social state will be made to contribute to their gratification, in the most complete order, harmony and beauty of which they are susceptible. In like manner, there are attractions in man which lead him to friendship, love, the paternal sentiment, disinterestedness, benevolence, reverence, devotion, obedience to God, the desire of universal harmony. The highest excellence, the true destiny of his nature, consists in the development of these attractions. Failing of these, he is a wretched, crippled, dwarfed abortion of a being, from which the stamp of Divinity is altogether effaced. We say, then, that the essential good of man is to be found in the development of his fundamental attractions; this principle is the corner stone of a true philosophy of human nature; it was seen by Fourier in the full blaze of intellectual light; and it certainly is recognized, more or less distinctly, by the best recent writers on psychology, including, we doubt not, the very author of the article we are commenting on. We are not to confound the diseased and perverted development of these attractions, with the attractions themselves, in their pure, original character. The crying sin of modern society is, that it makes no adequate provision for the instinctive attractions of human nature, that it thwarts and crushes them, that it aims to gratify a part at the expense of the others, and thus introduces disorder, discord, want of equilibrium, vice and wretchedness into the social state. Every passion is capable of a two-fold development, the true and the false; every faculty may be made the minister of good or the agent of evil; and hence, the natural attractions deprived of the conditions of a true and healthy development, become the sources of moral disease and death. In a true order of society, the harmony of the passions would be secured; every attraction would find its legitimate indulgence, from the moment of its manifestation; and the destiny of man on earth would be fulfilled by the universal and magnificent develop-

ment of his whole nature. Men would then perceive the indissoluble relation between *wholeness* and *holiness*.

3. "We cannot believe that there is any such absolute natural science of society as he pretends to have discovered."

This scepticism has been shared by philosophers and moralists in every age. It now infects the vital energies of society with its subtle venom. Its absurdity is so apparent, that we cannot but be astounded at its almost universal prevalence. In our view, it is equivalent to the rankest Atheism. For if the Creator, who has given the most exact and rigid laws to every particle of matter, who has caused the most sublime movements of the heavenly bodies, as well as the minutest chemical changes in every combination of atoms, to take place according to invariable principles, which it is the object of science to discover, has left the most important movement of all, — that of human society, — without law, without "absolute science," what a cloud is thrown over his attributes! How does such neglect compromise either his wisdom or his goodness! Might we not as well call in question the existence of the Deity, as to believe that he has omitted to ordain a divine social code, for the establishment of social harmony on earth! When we behold every thing in the universe distributed by weight and measure, when we detect the sublime presence of Law in every operation of our minds, when all the varied and beautiful phenomena that have ever been presented to the admiring gaze of the human eye, are found to be subjected to the immutable principles of "absolute science," we cannot hesitate for one moment, to believe that the harmonies of society in which the weal or woe of man is so essentially involved, are dependent on scientific laws, as rigid, as immutable, as absolute, to say the least, as those which determine the harmonies of mathematics or of music. Now this science of society, it is our conviction, Charles Fourier, did something more than "pretend to discover." He was enabled to penetrate its hidden laws, as no previous philosopher had done, to announce its leading formulas, and to point out the methods of its practical application. Herein consists his claim to be placed on a level with the great master-spirits of the world's history, Pythagoras, Kepler, and Newton. We should not have been surprised, if, previous to the profound study of Fourier's writings, our intelligent friend had expressed a doubt whether Fourier had made the discoveries in the science of society, which his disciples ascribe to him; but that he should avow such blavk and hopeless scepticism as to the very existence of such a science, awakens,

we confess, our unfeigned astonishment.

4. "The Associative School are too much mixed with and dependent upon politicians and governmentalists. They look too low for help."

We do not understand the grounds of this statement. Our candid opponent, if opponent we must call him, was under the influence of some misapprehension when he put it forth. It has neither been the policy nor the practice of the Associative School, either in this country or in France, to mix itself with politics, to attempt the realization of its plans, by political measures. Fourier always hoped to produce conviction in the mind of some large capitalist, perhaps one of the princes of Europe, who should volunteer the means for a practical experiment of Association; but he speaks of it, we dare say, a hundred times in the course of his writings, as a signal advantage of his system, that it was independent of all political parties, and might be fully tested, on a small scale, without disturbing any institution of Church or State. We hope nothing from Parliaments, Congresses, or Chambers of Deputies, as such. We aim at no political action for the promotion of Association. Of course, we should be glad to convince every politician in the country, from Clay to Calhoun, of the truth of our principles of social science; but we should address them in their capacity of individuals, not of public men. The Associationists of the United States, so far as they act politically at all, unite with the Whigs, Democrats, Liberty-Party or National Reformers, according to their private convictions, not from any collective political tendencies or preferences. It is a curious fact, that at one time, of two conspicuous Associationists in New York, one was the Editor of a leading Whig paper, and the other, of a leading Democratic paper; in that city. Our eyes are not turned in any political direction for the triumph of our principles, as our friend supposes; "we look not so low for help;" we look to "the everlasting hills, from whence cometh our help," — to the eternal attractions of human nature, which long for harmony, unity, brotherhood, — to the eternal principles of social science, which demonstrate the means of their attainment, — and to the Eternal God, who we believe has ordained a glorious destiny for man on earth.

5. "Because they put the crown before the cross, and are continually picturing the glories of their ideal Phalanstery, its wealth and splendor, its show and parade, its feasts and balls, — its worldly magnificence, its plenitude of all that can afford physical, intellectual and artistic delight to mankind."

Associationists believe, as it is well known, that the destiny of man is compound,—that the Creator intended him for the highest degree of material comfort, elegance and refinement, as well as for the rich and harmonious development of his spiritual nature. This, in their opinion, is demanded by the human constitution. The inward and outward elements of our nature are inseparably combined. Material harmony, among collective masses of men, is an essential condition of spiritual harmony. If there are apparent exceptions to this rule in individual cases, it proceeds from a peculiar temperament, but the law will be found to hold universally of men in the aggregate. It is true also, reciprocally, that if the principles of justice and love were applied to the social relations of man, universal abundance, ease, and delight would be the result. We believe this outward condition is demanded for man by the strictest laws of right. Hence, we proclaim its necessity. We dwell much on the Christian doctrine, that when the laws of Heaven are made predominant, the Earth will be transformed into a Paradise. "All things" will be given to those who attempt to carry into practice the "righteousness of God." The most magnificent material glory will follow from the realization of the divine social code. God, who feeds the birds with the daintiest food, who leaves none of their material wants unsatisfied,—who clothes the flowers with more than imperial splendor,—will crown obedience to his laws with a degree and kind of social prosperity, which for beauty, abundance, sweetness, purity, harmony and perennial joy, will exceed every conception of felicity which has entered into the imagination of man. We rejoice to announce our convictions that this is the destiny of the race. Our books abound in descriptions of this glorious, blessed state. We would arouse the slumbering soul to a perception of its birthright. But, in so doing, are we blind to the sacrifices which are required for the introduction of the true order of society? We have never found Associationists shrinking from the "cross" while seeking for the "crown." On the contrary, both in theory and practice, they have defended the necessity of suffering, of toil, of sacrifice, for the accomplishment of social regeneration. Many of them have devoted their all to the cause, from an imperative sense of duty, and are ready to renounce every thing that the world holds dear for the establishment of social harmony. If our honored friend had been in the habit of hearing the Discourses of the principal lecturers in the Associative movement, he would never have reproached such

men as CHANNING, ORVIS, ALLEN, DANA, VAN AMRINGE, GREERLEY, with mocking the public with "fanciful expectations of results, the cost of which they wholly overlook," with "not faithfully putting forth the uncompromising moral principles to be adhered to at all hazards, as the prerequisites to success." No! We hold up the delights and glories of the beautiful land which the Creator has promised to his children, but we do not forget the thorny wilderness, nor the fearful waters of Jordan, which must be passed through before we attain the fulfilment of our destiny. We believe in the coming of the kingdom of God among men, when his will shall be done on EARTH as it is in Heaven; but we do not lose sight of the agony in the garden, the baptism of blood, and the bitterness of the cross, which, in the person of the Redeemer, show forth the conditions of human regeneration.

6. "We have little faith in this picturesque notion of a Model all complete to start with."

It is not the plan of Associationists to attempt the establishment of a Phalanx on a large scale at once. They believe that "the acorn comes before the oak,—that the true method of reorganizing society will be found to accord with the general analogy of nature: namely, the seed, the germ, the trunk, the branches, leaves, flowers, fruits, by a steady growth through successive stages." They wish to make the trial of practical Association with the smallest number with which the groups and series of Attractive Industry can be organized. But they maintain the necessity of ample resources for the accommodation of the members, in their domestic and industrial relations, before anything like firm social harmony can be established. On this point, however, we do not apprehend that there is any essential difference of opinion between us and our critic.

We shall look with interest for his promised exposition of his own views of Community, and if we find anything in them which demands discussion, we shall express ourselves in regard to them with unshrinking frankness, but we trust also with candor and the love of truth.

¶ We understand that two distinguished Unitarian clergymen of Boston, have recently delivered Discourses, in which the most favorable mention was made of the Associative movement in this country. The New York Tribune, we perceive, gives a short abstract of a sermon by a Universalist clergyman in Brooklyn, in which the idea of Association is advocated in the strongest terms. These are pleasant signs. Our social philosophy, however, leads us to regard

such expressions, either of commendation or reproach, with comparative indifference. If the Combined Order be the Divine Law, it will prevail on earth as soon as men are prepared for it; a few words of kindly approval will not expedite its realization, any more than the cock-crowing will hasten the rising sun; nor will any censure, however bitter, retard its approach. The trees blossom in their season in spite of fog and east wind.

¶ Men are now divided every where by the interests of Industry, of Class, of Sect, of Party, of Nation, which introduce among them, to the great injury of each and of all, the most violent hostility and hatred, instead of the sacred harmony, which should unite them for the general happiness and the accomplishment of human destiny. So that, in spite of the wonderful progress realized during the last three centuries in every civilized nation, especially in the physical and mathematical sciences, and the mechanical processes of industry,—Humanity still remains universally subjected to the dominion of evil.

UNION OF WOMEN FOR ASSOCIATION.

A meeting of those interested in the collective action of woman, in the Associative movement, was held on Tuesday, May 25th, at the close of the afternoon session of the Convention of the Boston Union of Associationists. The meeting was duly organized, and a statement made of the wishes of the women who had called the meeting, from which we give an extract.

"We desire earnestly, to exert ourselves more efficiently in this cause, to which we would devote our lives, and we are in all sincerity seeking the way. It may be we are not yet prepared for any organization, nor would we rashly assume to define what such an organization should be; therefore we would ask of our sisters their counsel, sympathy and co-operation, as we freely give them ours; that from the collective wisdom of all, the best modes of action may be selected, and a fair opportunity given to judge for what unitary effort we are ready.

"We would not draw a strong line of separation between our brothers and ourselves. We feel we need their aid, and we believe we might not prove wholly useless to them; but oftentimes we see that whilst they are laboring in one portion of the vast field, we should be as assiduously at work in another, which otherwise might go untilled.

"The following Circular has been prepared, for the end of stating clearly our wishes, and we would have something of this nature sent to each of the Affiliated Unions and Associations in the country."

After some discussion upon the subject, a committee was appointed to take the whole matter into consideration, and authorized to send a letter as above desired, and also to publish it in the Harbinger, that it might speak to those, who living without sympathy in their immediate circle, still cherish a faith in Association as the best means ever revealed for fulfilling man's destiny on earth.

To such they would now address this letter.

"TO THE WOMEN INTERESTED IN ASSOCIATION."

"What shall I do? is a question asked with none the less trembling eagerness, by earnest souls at the present day, when the practical embodiment of Christianity seems dawning upon us, than at the first coming of Christ. Fully convinced of the doctrines of Association, our souls inspired by its great truths, our hearts warmed by the visions of beauty and harmony which it unfolds to us, are we doing, (we at least who are not privileged to devote our whole lives to this cause,) all that we might and should to co-operate with our brothers, in awakening our fellow beings to a knowledge of the high destiny which we believe a loving Father has designed for the human race? We cannot be satisfied with a fruitless expression of sympathy, or the trifling acts which opportunity offers to us; we must be up and doing, (and the utmost limit of our capacity will alone suffice us,) both for our own sakes, that we may come into possession of all our powers; and for the sake of the cause, which demands all that is holiest and best, the untiring zeal, the ever growing energy, of all who have been baptized into this new revelation.

"Certainly, there are many things which we can do. Funds must be raised, to send out lecturers, to publish papers and tracts, and so forth. How shall we aid in this important work? One friend suggests, that though alone we can do but little, some unitary effort might result in good, and proposes that each should offer her services to the Union with which she is connected, or to Associationists generally, in the department which nature, or acquired skill points out to her; promising if she cannot afford to give all her time, a certain per centage of the proceeds to the Union, for all work which they shall procure; and as a beginning, offering to the Boston Union the first ten dollars accruing from any orders they may send her for painting lamp-shades, fans, screens, books of flowers, birds, and so forth; and fifteen per cent. of all future profits.

"Might not something grow from this? Would it not be useful as well as pleasing to employ each other's skill and taste, in

those little offices which strangers are constantly called upon to perform for us; and should we not thus at the same time be testing each others' talents and capacities, preparing the way for industrial groups, when in the fulness of time the grand experiment shall be made! And might not this be one opening, small though it seem, to a system of guarantees which should not be confined to the members of one Union, but embrace the whole body of Associationists throughout the country or the world?

"Again, we need to be united in one strong, living body, and as a preparatory step, a free and friendly correspondence is proposed among the various Unions. Surely, we are not strangers to each other. Devotion to a cause like this is a bond of union such as the trivial intercourse of society can never give. We wish to know each and all, to know your plans, and hopes, and wishes, and fears; we would gladly be known by you, and by a friendly interchange of thoughts and feelings, of words and deeds, become 'a body fully joined together, and compacted;' strong and active to hasten the coming of the kingdom of Heaven.

"Another friend writes, and do we not all heartily respond to the sentiment? 'I feel as if we wanted some sacred, holy union. I long for something which shall wholly rouse up my own soul and that of other men and women devoted to the cause, and wind them up to the highest pitch of devotion and self-sacrifice. I would concentrate all energies upon some higher, nobler, more solemn organization. Some Association we must have, which shall be a kind and watchful Providence, over all its members. We should unite ourselves most solemnly as a band of brothers and sisters, doing for each other in cases of sickness or misfortune, all that brothers and sisters should do, and feeling for each other that interest and affection which belong to members of one family. The religious element must be at the foundation of such an organization. There must be a moral and religious consecration of ourselves and of each other, to the work, by fitting ceremonies and symbols, as well as in our own hearts. Next, an appropriate sphere of action must be sought for every member. There should be ascending ranks, according to knowledge, virtue and devotion; and there should be a fund given generously, according to the ability of each, for the dissemination of our views, or helping the suffering of our own members.'

"Joyfully should we welcome such an organization; for this work of Universal Unity, based on a recognition of God's laws of order, by which we come into unity with Him, with man and with nature, is the most truly and deeply religious one,

in which mankind have ever been called to engage, or it is nothing. May not this very act of communing with you, be a preliminary step to such a result?

"Sisters, will you not let us hear from you? Will you not tell us of the measures for promulgating our views, the prospects of our cause in your respective homes? Will you not tell us what you think of these propositions? Will you not aid us by your suggestions, and unite with us, to devise and adopt some method of collective action, (each doing, meanwhile, as much as possible in her individual sphere,) by which we can most effectively co-operate with our brothers, whose privilege it is to devote themselves to such a cause?

"And remember, friends, though at present we seem a small and feeble band, we are not alone. God and all good spirits work with us for the redemption of the race. Hosts of noble men and women are pressing forward to the same goal, though they may know it not. Let us stretch out to them in all charity and Christian fellowship the friendly hand; speak the cheering word of sympathy; and aid whenever we can by worthy deeds. Believing as we do in the solidarity of the race, we are doubly urged on in our holy work. We know that the good, both on earth and in the world of spirits, are aiding us. We feel the evils, suffering, sin, of humanity as our own, for are we not one? and thank Heaven, there can be no well being for us, until our brothers are also redeemed. But, alas, all do not know this; all cannot recognize how truly we are devoted to them, and we must not be embittered or impatient if they do not understand us. If none more keenly, deeply, feel the evils of society, none more clearly see the cause and the remedy; and pity and sorrow and hope should so fill our hearts as to leave no room for indignation and despair. Baptised anew in a spirit of love, let us go forth on our mission, prepared 'to die daily' if need be; content to be poor, outcast and despised, to cheerfully meet contumely and reproach; and to pour back on those who condemn us floods of all-subduing love, of generous, hearty forgiveness; to tenderly shelter and cherish them; for indeed 'they know not what they do,' and God in His own good time and way will give the victory.

[Signed by the Committee.]

"Boston, May 28th, 1847."

"It seemed to us that some short account of the meeting, at which this letter was unanimously adopted, might add to its interest, as showing the commencement we have made in our own body. A general Corresponding Secretary was

chosen, whose duty it is to receive all letters, keep a record of them, and be responsible for prompt replies. A Corresponding Committee of five was elected to assist and confer with the Secretary. We would suggest this plan for your adoption; for we hope the desire will be strong with you *each*, to confer with *all* the Unions, especially those of your immediate neighborhoods; that we may all be closely interwoven into one body.

"We have, also, to a certain extent, adopted the first plan proposed in this letter. Offers have already been made (which we would now extend, as far as practicable, to the other Unions) for painting; teaching music; fancy work of various kinds; knitting; clear starching; copying and translating French and German; and one kind friend proposes as her contribution to seek employment for us. The Secretary was also empowered to act as Treasurer; to receive orders for employment for the members; and to make quarterly payment to the Union of any sums received. For we wish not to withdraw ourselves from our brothers; we feel that this movement naturally tends to union rather than separation, and we trust that our activity in all general efforts will be greatly increased.

"Many interesting subjects were discussed, in regard to which we hope that there will ere long be some united action; for instance, the formation of a fund, by a small yearly contribution, put at interest, for the sick of our number, — and the employment of Associationists by each other, not from any exclusive spirit, but to aid them, and because it is necessary, in our present condition, to husband our resources.

"Will you not send us a speedy reply and direct to the Secretary, Anna Q. T. Parsons, Boston, Mass."

¶ The most elevated and the most rational social end which the mind of man can at this day pursue on the earth, is the realization of Universal Association between individuals and nations, for the accomplishment of the Destiny of Humanity.

¶ One of the best speeches we heard in Boston, during the Anniversary Week, was made by WENDELL PHILLIPS, before the Anti-Slavery Society, against a proposition to abstain from the products of slave labor. He declared, that in his opinion, the great question of Labor, when it shall fully come up, will be found paramount to all others, and that the rights of the operatives of New England, the peasants of Ireland, and the laborers of South America, will not be lost sight of in sympathy for the Southern slave. Mr. Phillips is on the high road to the

principles of integral social reform. — May he and all other philanthropists be brought to perceive that Slavery, War, Poverty, and Oppression, are inseparable from the system of Civilization — the system of antagonistic interests; — that the only effectual remedy is the introduction of a higher system, — the system of union of interests and union of industry.

¶ Be patient, O enthusiastic reformer, in view of the evils under which Humanity groans. Do not lose your presence of mind, at any symptom of the devil's reign. A better time is coming. The inextinguishable hope of it in the human heart is the divine pledge of its realization. The evils which you now combat, are no exceptions to the universal divine order. They are but the sighs and tears of nature, during the period of wickedness and subversion which it must pass through. The universe will give signs of wo so long as the reign of harmony is not established.

¶ We are happy to learn from a recent "Trumpet," that a "Universalist General Reform Association" has been organized in Boston, having for its objects, the collection of facts bearing upon the prevalence of the principles of Universalism in the various Reforms of the age, and the awakening of the Universalists to more efficient action in behalf of those Reforms. Among the Resolutions passed at the meeting, were the following: —

"Resolved, That we have abundant reason for gratitude to God, in view of the development of the principles of our faith in all the great Reform movements of the age.

"Resolved, That in laboring in behalf of the Christian cause of criminal reform, we unite a profound reverence for virtue, a deep abhorrence of crime, with an affectionate interest in the criminal.

"Resolved, That in the various reform movements of the age, we recognize the application of great principles to their legitimate issues, and discover the promise of a better time coming, and of the kingdom of God upon earth."

LAMENTABLE DISPROPORTIONS. Our prisons have the extent of palaces, because our schools have been limited to sheds. The sums spent on cruel punishments would have paid thrice over for a system of salutary prevention. We lift up our hands and exclaim with wondering horror at the rapid progress of juvenile delinquency in our days; but delinquency is a result of education as well as honesty; and, so long as there are no schools for honesty to compete with the schools of delinquency, the manufactory of larger production will throw the more abundant supplies into the market. Take a juvenile delinquent just convicted of crime. You are doubtless surprised and shocked at the amount of depravity exhibited by a child; shocked you may be,

but surprised assuredly you would not be, if you knew how carefully that child has been educated in depravity. Half the same pains, honestly bestowed, would have made him a useful and perhaps an ornamental member of society. Educational antecedents were brought on that child's existence, by which his course of wickedness was irresistibly predestined and predetermined. Mr. Sergeant Adams at the Middlesex Sessions of January 27, 1847, stated "that last year 630 persons were convicted in his Court, and the property stolen by them was worth about £450, and the maintenance of the prisoners £766, the total of which was about £1,200, which sum would have provided them with a good education." — *Duffon's Natural Education.*

ASSOCIATIVE WORKS OF THE FRENCH SCHOOL.

THE following publications, from the French School, may be had at W. H. Graham's bookstore, Tribune Buildings, New York.

The Works of Charles Fourier, 6 vols. . . . \$7 50
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SATURDAY, JUNE 19, 1847.

NUMBER 2.

MISCELLANY.

FROM THE FRENCH OF VICTOR CONSIDERANT.

Translated for the Harbinger.

INDUSTRIAL ORGANIZATION.

(Continued from p. 5.)

ORGANIC CONDITIONS OF THE SERIAL LAW.

CHAPTER VI.

"The new law shall be revealed to you. It is like the olive, which yields food and light; and like the olive, it bears peace for the world."
— *Clarisse Vigoureux*.

I.

Conditions of Attraction.

"The world or universe, communicating with God only by the intervention of Attraction, every creature from the stars to the insects attaining to Harmony only by following the impulses of attraction, there would be duplicity of system if man were to follow any other path than attraction to attain the ends of God, Harmony and Unity." — *Fourier*.

If we now take account in a few words of the positions we have established, we shall find that we have constructed in all its parts, a mechanism which enjoys in the first place the property of rendering fascinating the object to which it is applied. This mechanism we have constructed by simply introducing, one at a time, the *conditions of attraction*, which human nature has displayed in all time, and still unceasingly displays, to the eyes of the learned and the ignorant, over all the face of the earth; so that our science is not an English, French, Russian, or Iroquois science; for we have speculated, not on English, French, Russians, and Iroquois, but on *MEN*.

We have deduced all from this single principle, that instead of brutally attempting to suppress the native impulses of man, we must welcome them, — must let them speak out, and seek whether we may not easily and happily grant them what they ask. The impulses of nature have revealed all to us, we have *imagined* nothing, we have only *listened to nature with a docile intelligence*; and you may pledge your word as an enlightened man, that there is no better philosophy than

that. Now nature has taught us that man, individually and collectively, is susceptible of being moved by two principal springs:

*The enthusiasm proceeding from accord;
The emulative desperation resulting from discord.*

Nature has again taught us that these two impulses, one blind, uncalculating, bearing down resistance by storm; the other reflective, calculating, and tenacious, cannot sustain themselves indefinitely upon the same object; that it is not within the conditions of *passional attraction*, as it is beyond those of *musical attraction*, for an accord or a discord to sustain itself beyond a certain period; that the *organ-point* must come to an end; that the continuity of the same action constitutes a punishment for the soul, as that of the same sound for the ear. Thus we have understood the necessity for alternations, and recognized that for attraction are needed not only accord and discord, but also modulation; that is to say, the combined succession of sounds, of accords and discords.

If you succeed in developing in a mass a collective accord on a certain point, the action will be executed with enthusiasm and passion; the mass will be thrown into attraction on the subject of this action.

If you succeed in exciting a mass to action by the spur of rivalry and struggle, the action will be executed with desperation and passion; the mass will be placed in attraction towards this action. In every case where these two classes of springs shall intervene separately* or simultane-

* Both these springs for the most part combine their action. You may cite as a special example of *Accord* the magnificent and enthusiastic execution of the terrace work of the *Champ de Mars*, by the Parisian citizens, for the republican festival of the federal union. But surely emulation was in play between the different brigades of laborers. You may cite the barricades of July, some struggle or contest as an example of *Discord*; but in such an act there is accord in each field against the other, except in the case of constraint which we shall

ously, the charm will be the moving spring of the activity displayed, and the force of the charm will be proportional to the intensity of the resultant of the springs.

If you would now obtain attraction in the general system, sustained through a mass of functions, you must necessarily speculate on the changes, the relays, the variations, the contrasts; in a word, on the alternations of notes, of accords, of discords, of modes, and of tones. *Accord, Discord, Alternation*: — such are the three great levers of the active mechanism of Attraction. These three elements correspond to three passions or necessities of the soul, which Fourier has designated under the common term of *Mechanizing or Distributive Passions*; this term perfectly expresses their functions and nature. He has happily characterized each in particular, thus:

The *Composite*, need of accords, of impassioned sentiments and actions synergic and compounded, giving birth to the blind, enthusiastic, poetical impulse;

The *Cabalist*, need of discords, of complicated excitements, of emulative actions, of cabalistic struggle, giving birth to the reflective, intelligent, vigilant, and calculating enthusiasm;

The *Papillon*, (butterfly,) romantic name of the most romantic of the passions, of the need of alternation and of variety, destined to sustain life, movement and charm; to sow varied pleasures as the spring scatters flowers, and to measure harmony in the universe.

It is then entirely from the observation of the general circumstances which bring

not examine, because we wish to study only free nature or nature simply; *free nature* is a pleonasm in speech. Thus we scarcely find any pure and simple instances of Accord or of Discord in groups and masses. As to the developments of the two springs in isolated individuals, they are but notes, separate sounds; they are neither Accords nor Discords, but only the germs of Accords and of Discords, elements of social harmony or cacophony; of harmony, if they are well combined amongst themselves; of cacophony, if they are ill combined.

these three springs into play, that we have deduced the formula of the attractional mechanism.

First Condition of Attraction. The convergence of the rays at the same focus: the simultaneous play of all the parts of a mass directed towards the same end; the divided parts summed up in the whole of a collective action: such is truly the condition of Accord, of the Accord of wills, of impassioned Accord, whence spring enthusiasm and blind impulse. This passionful act, principle and consequence, we have elementarily embodied in the division of the group into sub-groups.

Second Condition of Attraction. The concurrence of two rival forces, which can only be rivals on condition of applying themselves to objects similar or very slightly differing. Such is truly the condition of Discord, of Discord of wills, of impassioned Discord, which engenders the desperation of struggle and party spirit, the reflective impulse. This, passionful act, principle and consequence, we have embodied in the distribution of the groups in a graduated scale, which we have called Series.

Third Condition of Attraction. In order that Accord or Discord may not become fatiguing, monotonous, and may not lose spirit, or degenerate, the one into idle effervescence, the other into bitterness and hatred, let us still listen to nature, who invokes alternations; let us leave the individual, whom the minute division and graduated distribution of action permit to involve himself in a number of details of different functions; let us leave the individual free to combine in a thousand ways with other individuals who compose the mass; let us permit the migration of the groups, the interlocking of the series. Thus we have the Series exalted, rivalized, interlocked.

Exalted by the Composite and its Accords;

Rivalized by the Cabalist and its Discords;

Interlocked by the Papillon and its Alternations.

Such is the formula of the mechanism of Attraction. Apply this mechanism, which so powerfully develops Accords and Discords, impassioned Activity,—apply it to every object good in itself, productive, useful, fruitful, genial to humanity; to all things necessary in the great management of the globe, to the development of humanitarian powers, in a word to Industry, in the largest and most beautiful acceptance of this word, which designates the harmonic use of human activity, and you will have the law of Attractive Industry; you will have the passionful force of man, and consequently all his physical and spiritual force ap-

plied to use, to order, to general happiness, to universal work, to the regular and complete development of humanity.

II.

Conditions of Harmony.

"Music is a concert formed by many discords."—*Pythagoras.*

I have just shown that the application of the serial mechanism to industry, renders industry attractive; let us now show that this application to industry, to the management of the globe, to the grand and elevated task of man, is the supreme condition of the harmonic movement of the series.

Let us first recollect, that although we have in our analysis carefully distinguished accord and discord, these two kinds of passionful effects are not the less susceptible of combination in action, of multiplying themselves into each other, of raising themselves to successive powers. In almost all the examples we have cited, and in many others which we can only observe in the midst of social life, when we know how to observe, we may see the elements first in rivalry; then organizing themselves in masses of a primary order; next these masses in rivalry with each other and uniting in larger masses of higher degree; and the discords compound themselves and thus rise successively from smaller to greater agglomerations, till finally they become absorbed in an ultimate accord or in an ultimate discord.

A passionful action is harmonic only in proportion as all the partial and inferior accords and discords finally resolve themselves into a total superior accord.

Thus the accords and discords of companies, battalions, regiments and brigades in an army, form, in relation to their manœuvres, a harmonic whole; for they resolve themselves into a total accord: but when two inimical armies are in presence of each other, the two great accords formed in each of them by the combined movement of its companies, regiments, brigades, no longer compound themselves in a total superior accord; these two accords resolve themselves into a great discord: the action is subversive. Two orchestras playing different pieces, each perfectly harmonic in its own consonances and dissonances, will produce a frightful cacophony if they come to play together, one against the other.

The principle is true in all powers, whether it is a question of units, of tens, or of millions; of individual, elementary sounds, or of collective, compound sounds grouped in partitions; of one duo or of an orchestra: the specific law of Harmony is always, that the dissonances shall vindicate themselves by a superior consonance, that all actions shall finally

consummate and resolve themselves in an accord.

The accord of the sub-groups in the unity of the group, of the groups in the unity of the series; the accord of the series in the unity of a Phalanx, of Phalanxes in the unity of a nation, of nations in the unity of a globe;—such are the successive requisitions of the law of Harmony.

These successive and powerful connections are so completely in nature's plans, that we are predisposed and drawn to them by the developments of Unityism, ascending in a magnificent fagne; by the pivotal passion, the divine need of order, universal order, of the higher and final accord, of the union of the parts in a whole, of the hierarchical conjunction of the finite being entering into the Infinite.

In truth, the connection of the groups in the series, is passionally represented and stimulated by the *esprit de corps*; the connection of the series in the Phalanx by *citizenship*;* of the Phalanxes in a nation by *patriotism*; of nations in the harmony of the globe by *collective Unityism*. I only sketch this thesis of the potential developments of Unityism; it would require to be treated in detail and regularly in what relates to its social action, to terrestrial destiny; then we must pursue it in its application to the general order, to universal life, to the world and to God, to ulterior destinies, to integral unity.

The whole religion of the future is contained in these developments. Some other time, we may show how these higher accords enrapture the human soul; in what an ocean-tide of inspiration, of impassioned and synergic action they impel the Harmonian masses; in what a heaven of life, of intoxicating joys, and of active and transporting happiness man shall be bathed on his earth! By all these mysterious yearnings for joy which trouble the human heart, by that thirst for unfound living waters which consumes it, by that indefinable weight with which the life of the subversive world presses upon it, man has deeply felt that he was not in his destiny, that he dwelt in a valley of tears: happy if his strength is not broken beneath the burden of evil days, if he has not sunk beneath his task with a despairing, fatal and guilty resignation, if he has understood that God, the father, has not spite-

* This word, as well as the following, patriotism, express our meaning very poorly, and they are only used as suggestive of the idea which they cannot give, because it belongs entirely to the harmonic world, and they belong to the dictionary of subversive societies. We must take in these words whatever they have generous and humanitarian, and leave all that they now have that is hostile, hateful or absurd, and we shall thus approach their harmonic sense.

fully banished happiness to other lives, and that it is for him, man, by his manly will and power, to change his valley of tears into a valley of Paradise!

Man is so thoroughly predisposed and predestined to great accords, that we have seen in 1830, an accord of this nature, — although considerably mixed with subversive elements, — transport with joy and frankness, a miserable population, habitually starved, and which usually needed 10,000 galley sergeants and an untold number of gens d'armes, jailers, judges and prisons, to manage them at all; afterwards, the fraternal fusion suddenly realized between the high and low liberal classes; then the electrical communication of the movement to France and all the people of Europe beginning to vibrate in unison; and I know not how many revolutions, and thrones upset! Whether the effects be subversive or not, it is certain that man never enjoys the fullness of his life but in this high passionate sphere. It is there that he feels at ease! We assert then that the happiest life of the happiest civilized citizen is but a miserable monotony, an insipid, mere existence, when compared with the least impassioned, with the coldest, with the most poorly organized of the Harmonians. But we proceed.

I explained that the movement of the Series which is attractive, ought moreover to be *harmonic*; I showed that the condition of harmony is found in the resolution of all lower accords and discords in a total unitary and higher accord, and I reach my conclusion; namely: *That the application of the Serial mechanism to the great regency of the Globe is the only means of obtaining unitary accord*; for the unitary accord of entire humanity can be obtained and permanently fixed only upon an object useful to entire humanity. What I say for humanity, is true for all degrees of the hierarchical scale of human association; thus, there can be no unitary accord sustained in the Phalanx, save on the condition of associating all the series in the regency of the Phalanx: the whole assembly can never concentrate itself but on some labor useful to the whole Phalanx.

We make the same deduction for the Phalanxes in a nation, for the nations in a continent. Behold then the Series, a wondrous instrument which determines attraction and social harmony when it is applied to all objects good and useful to Humanity, that is to Industry: — this word being understood in a sense as large as the human soul, human power and human genius admit.

In civilization, all interests are generally in disorder and confusion, all positions falsified, all passions hostile; every thing injures, shocks, breaks itself.

There are millions of individual sounds discordant with each other and composing an abominable charivari. If there are some exceptions in the disorder, something regulated, incorporated, an organized mass; it is for the most part only to attain conflicts of a higher degree, to pass from the duel into the array of battle. Almost all the services organized on a large scale in civilization have an aim offensive, defensive or repressive; their cause of existence is some species of conflict external or internal.

And still all human characters are animated and intelligent instruments which ask nothing more than to play in time, to group themselves in combined accords and discords, to modulate in concert. One sound vibrating, as we well know, causes its harmonics to vibrate simultaneously; it is obviously thus with characters; they call earnestly on their harmonics. Break then the fatality which hinders these happy and free alliances, and realize at last the conditions of liberty and harmony, if you wish them both! Must we always turn and turn in the sphere of ignorance and folly, and never understand that with sounds as with passions we may see consonances or dissonances resolve themselves into harmony or into cacophony according as individual sounds shall be well or ill combined? One must have his brains well concreted by philosophical and moral study, ancient and modern, not to feel a truth so simple and so natural.

This train of thought will be resumed in the third part of our work. Our object at present is to find the law of the organization of labor, to study its mechanism and to demonstrate its property of impressing attraction. The harmonic consequences of the law come afterwards.

To be Continued.

For the Harbinger.

MR. MACDANIEL'S LECTURE.

The last number of the Harbinger contains a lecture on Association, taken from the "Planters' Banner" of Franklin, La., and delivered at that place by Osborne Macdaniel, in which he claims to give the position of Associationists on the subject of Slavery. The remarks of the lecturer on this subject, whatever they have been his intention, will be understood, both North and South, to mean that the Abolitionists take a one-sided, instead of a philosophical view of the system of slavery, that their measures are rash and violent, and that they propose the robbery of the master for the liberation of the slave. I exceedingly regret that the position of the Associationists should be thus stated, because it appears to me to be untrue, both in spirit

and in fact; the influence of which will be to quiet the conscience of the slaveholders, by making them think that their slaves are not in a worse condition than free laborers generally; and tend to confirm their prejudices against the Abolitionists. The claim of right of property, by one class of men, in the bodies and souls of another class of their fellow beings, is so monstrously unjust and unnatural, that for persons who propose to reform society, to give this claim any acknowledgment or respect is most absurdly inconsistent, and must in the event prove suicidal to their cause.

The Temperance, Peace and Anti-Slavery reforms, especially the latter, have prepared the way for a radical social reform, and it is in vain to hope for anything which will be beneficial to all classes of the people, on a less elevated moral position than is taken by these movements. I hope the lecturer in this case acted hastily and without mature reflection, in his earnestness to enlist the people of the South in favor of Association; and that the Associationists of this country will maintain a high moral testimony against all the prevailing evils of society; and especially our great national iniquities, among which Slavery is the most conspicuous, being the cause of the present war.

J. L. CLARKE.

PROVIDENCE, 6th Mo. 7th, 1847.

[Correspondence of the Tribune.]

LABOR IN LYONS.

Parting by diligence, we pursued our way from twelve o'clock on Thursday till twelve at night on Friday, thus having a large share of magnificent moonlight upon the unknown fields we were traversing. At Chalons we took boat and reached Lyons betimes that afternoon. So soon as refreshed, we sallied out to visit some of the garrets of the weavers. As we were making inquiries about these, a sweet little girl who heard us offered to be our guide. She led us by a weary, winding way, whose pavement was much easier for her feet in their wooden *sabots* than for ours in Paris shoes, to the top of a hill from which we saw for the first time "the blue and arrowy Rhone." Entering the high buildings on this high hill, I found each chamber tenanted by a family of weavers, all weavers, wife, husband, sons, daughters — from nine years old upward — each was helping. On one side were the looms, near the door the cooking apparatus, the beds were shelves near the ceiling. They climbed up to them on ladders. My sweet little girl turned out to be a wife of six or seven years' standing, with two rather sickly looking children; she seemed to have the greatest comfort that is possible amid the perplexities of a hard and anxious lot, to judge by the proud and affectionate manner in which she always said "mon mari," and by the courteous gentleness of his manner toward her. — She seemed, indeed, to be one of those persons on whom "the Graces have smiled in their cradle" and

to whom a natural loveliness of character makes the world as easy as it can be made while the evil spirit is still so busy choking the wheat with tares. I admired her graceful manner of introducing us into those dark little rooms, and she was affectionately received by all her acquaintance. But alas! that voice, by nature of such bird-like vivacity, repeated again and again, "Ah! we are all very unhappy now." "Do you sing together or go to evening schools?" "We have not the heart. — When we have a piece of work we do not stir till it is finished, and then we run to try and get another; but often we have to wait idle for weeks. — It grows worse and worse, and they say it is not likely to be any better. We can think of nothing but whether we shall be able to pay our rent. Ah! the work-people are very unhappy now." This poor, lovely little girl, at an age when the merchants' daughters of Boston and New York are just making their first experiences of "society," knew the price of every article of food and clothing that is wanted by such a household to a farthing; her thought by day and her dream by night was, whether she should long be able to procure a scanty supply of these, and Nature had gifted her with precisely those qualities, which, unembarrassed by care, would have made her and all she loved really happy, and she was fortunate now, compared with many of her sex in Lyons — of whom a gentleman who knows the class well said to me, "When their work fails they have no resource except in the sale of their persons. There are but these two ways open to them, of weaving or prostitution to gain their bread." And there are those who dare to say that such a state of things is *well enough*, and what Providence intended for man — who call those who have hearts to suffer at the sight, energy and zeal to seek its remedy, visionaries and fanatics! 'To themselves be wo, who have eyes and see not, ears and hear not, the convulsions and sobs of injured Humanity!

My little friend told me she had nursed both her children — though almost all of her class are obliged to put their children out to nurse; "but," said she, "they are brought back so little, so miserable, that I resolved, if possible, to keep mine with me." — Next day in the steamboat I read a pamphlet by a physician of Lyons in which he recommends the establishment of *Creches*, not merely, like those of Paris, to keep the children by day, but to provide wet nurses for them. Thus by the infants receiving nourishment from more healthy persons, and who under the supervision of directors, would treat them well, he hopes to counteract the tendency to degenerate in this race of sedentary workers, and to save the mothers from too heavy a burden of care and labor, without breaking the bond between them and their children, whom, under such circumstances, they could visit often and see them taken care of — as they, brought up to know nothing except how to weave, cannot take care of them. Here, again, how is one reminded of Fourier's observations and plans, still more enforced by the recent developments at Manchester as to the habit of feeding children on opium, which has grown out of the position of things there!

ALEXANDER DUMAS. The May number of the *Blackwood* has the following anecdote of Alexander Dumas, inserted in a note to an interesting article on another distinguished French novelist, Charles de Bernard.

It is pretty generally known, even to those to whom it has not been granted to stand in the imposing presence of our past friend and ancient ally, Monsieur Alexander Dumas, that there is a slight tinge of black in the blood of that greatest of French Romancers, past, present, or to come. In connection with this fact we will cite an anecdote: — A person more remarkable for inquisitiveness than for correct breeding, — one of those who devoid of delicacy and reckless of rebuffs pry into every thing, — took the liberty to question M. Dumas rather closely concerning his genealogical tree. "You are a Quadroon, M. Dumas!" he began. "I am, sir," quietly replied Dumas, who has sense enough not to be ashamed of a descent he cannot conceal. "And your father?" "Was a mulatto." "And your grandfather?" "A negro," hastily answered the dramatist, whose patience was waning fast. "And may I inquire what your great-grandfather was?" "An Ape, sir," thundered Dumas, with a fierceness that made his impertinent interrogator shrink into the smallest possible compass; "An Ape, sir, — my pedigree commences where yours terminates." The father of Alexander Dumas, the republican general of the same name, was a mulatto, born in St. Domingo, the son of a negress and of the white Marquis de la Pailleterie. By what legitimizing process the bend sinister was erased, and the Marquisate preserved, we have hitherto been unable to ascertain.

THE KILLING PROPENSITIES OF GREAT MEN. When Mr. Clay was entertained at a public dinner in New Orleans, warned by the social influences around him, he expressed an amiable desire to be permitted to live long enough to slay a Mexican; Mr. Webster it appears, since he has been in Charleston, has been wrought up to that pitch of enthusiasm by the hospitable reception given him by the chivalric citizens of the Palmetto State, that he signified to his friends his ambition to kill an alligator, which laudable ambition they afforded him an opportunity to gratify. It appears from a statement published by one of our contemporaries, that Mr. Webster fired at an alligator but did not succeed in killing one. Mr. Clay has not yet, we believe, had the opportunity of firing at a Mexican. — *N. Y. Mirror*.

A NEW TEXT FOR THE ADVOCATES OF THE GALLOWES. The execution of Potter, at New Haven, a short time since, formed the theme for eloquent discourses from the pulpit. Since that edifying illustration of the divine doctrine of the gallows, one Vinson H. Gunn, of New Haven, has taken it into his head to beat the brains out of the head of one Lewis Avis. — This is but an ordinary feat for a man to commit, whose life has been passed far away from the benign influences of the *Christian* scaffold, and whose benighted mind may have never been enlightened by the humane and philanthropic preach-

ing of Dr. Cheever and Professor Lewis, and the infallible logic of the *Courier* and *Enquirer*. The peculiarity of this circumstance which makes it worthy of attention, is, that Gunn assisted in the construction of Potter's gallows, and then committed his dreadful deed within two hundred yards of the very spot chosen by Potter for the enactment of the same murderous tragedy. Murder, in ordinary cases, may be easily accounted for by reason of the perverse wickedness of the human heart: but can any one, can even doctors Cheever and Lewis account for the case of this Gunn? He was one of the builders of Potter's gibbet, must have witnessed the execution, and must — by means of the ministrations of the ghostly confessors who expounded the divinity of the gallows on the occasion — have been prepared to receive the most benign influences of that august illustration of the benefits of hanging. Yea, more — his mind must have been so impressed by the scene as to lead him to study Cheever on capital punishment, or at least to read as much of that work as any other man has yet read; and thus he may be said to have been wholly sanctified under the protecting influence of the gallows. — *True Sun*.

NEW SPECIES OF ELECTIONEERING. An eminent engraver of Paris, (author of the celebrated "Confessions of St. Jerome," after Dominichino, and of the "Count of Arundel," after Vanduyck) had long been a candidate for the honor of Academician. He had in the meantime grown old, but by the reaching backward to a young wife, he had bridged the widening chasm of the past, and still dated from the age of hope and promise. His wife was pretty, she had talent, too, — but it lay in diplomacy. It entered her head to see whether she could bring about her husband's election to a chair in the academy which had become suddenly vacant. She took a list of the members and called on the first.

"My husband is an old man!" was her remark as he rose from her modest courtesy.

"You resemble him very little, madam!" was the reply of the booked immortal.

"He has labored much and waited long for academic membership. There is a seat vacant;"

"Ah, my dear madam, but I have already promised —"

"I neither wish to interfere with your engagements, nor to dispossess a more worthy candidate — but, my husband is old — spare him the dishonor of having not one vote, since present himself he must. Let him have one voice, and let that be yours!"

Never were words aped with a better artillery of tones, eyes and supplicating smiles! The immortal member had somewhere about him a softness still human — he yielded — the lovely applicant courted out with grateful murmurs.

The next academician on the list was assailed with precisely the same irresistible artillery, and with precisely the same result. And the next — and the next. At her husband's late dinner of that day, she sat down with a secret in her heart that made her serve the soup with mystic amiability — every member having given the promise that this one ineffectual vote should shield young beauty's old

husband from life's closing climax of mortification.

The day of election arrived. The members were a little mysterious as to the name upon their ballot. The almost certain candidate was Mons. F —; but each academician knew this, and thought that *his own vote* for another would not affect the result, and at the same time, would gratify a lovely woman and do a charity to an old man. The ballot box was turned and the vote recorded. *The old engraver was pronounced chosen with unprecedented unanimity.* It has not transpired that any two of the old members came subsequently to any explanation which accounted for the new member's unexpected advent to their fellowship of immortality. — *Home Journal.*

THE RELIGIOUS NEWSPAPERS OF NEW YORK.

We are indebted for the following pungent description of the "religious newspapers" to the New York correspondent of the "National Era," the wittiest of all his family, Mr. John Smith the Younger. Surely, there is no more amusing spectacle in this very ludicrous age, than to see such prints as he portrays, assuming the white robes of Christianity, and claiming to be its chosen representatives in a world of wickedness.

Public attention has recently begun to direct itself to that very interesting and remarkable department of the press which is called the religious newspaper press. The "New York Evangelist," like a strong man awakening from a long night of profound repose, has been manifesting symptoms of a robust and vigorous nature, and, stretching forth its brawny arms, has attracted the notice of its secular brethren, who hearken, as if quite astonished, to the full, hearty voice of one whom all had numbered with the dead 'Observers,' and 'Recorders,' and 'Watchmen,' and 'Churchmen,' who see not, neither do they hear, in Nassau street, and all the region round about that Paternoster Row of the great city of New York. An article pointedly condemning the churches for apathy in the grand work of practical Christianity, and indifference to the great reforms of the age, which appeared in the 'Evangelist' a few weeks since, has been going the rounds of the daily press, and is producing quite a sensation. Other circumstances, to which it is not necessary to refer particularly, have also conspired to bring the religious newspaper press before the public eye; and I am inclined to believe that the result will be profitable. I know that the conductors of these newspapers are modest men. They shrink from the profane gaze and defiling contact of the world. But I must lend my humble aid in bringing them still more fully before the public. They will, I hope, excuse me, if I also, albeit lowliest of the Smiths! assist in "wringing their shy, retiring virtues out!"

"The religious newspaper press!" These be potent words. In days when we bore satchel, we do remember well with what absorbing interest we listened to the cabalistic syllables by which, as we were solemnly assured and did most

conscientiously believe, we could call spirits from the vasty deep. So, when translated in due time to the great grammar school of the world, where Caut sits as principal and Hypocrisy is the usher, we were not greatly surprised to hear of a far more imposing and influential species of incantation. "The religious newspaper press!" Read it backwards or forwards, regard it in what light you may, and does it not still look like a powerful spell? The old "sator, arepo, tenet, opera, rotas," was nothing to this! "The religious newspaper press!" Why, I dare say, some may be terribly shocked by my profanity in venturing to take up such an awfully sacred affair! Pray hear me before you condemn; and be thou not like unto Rhadamanthus, who first castigated, and then heard what the sufferer had got to say for himself!

The "New York Observer" is a fair specimen of its class. I will take it as the model religious newspaper. It is most extensively patronized. It has, it is said, a circulation of thirty or forty thousand copies. It is a "paying concern," in the strictest sense of the term. It is the acknowledged organ of a great division of the evangelical church in the United States. It receives the contributions of the ablest divines in the service of Presbytery. It admonishes us to remember that it is especially set for the defence of the Gospel in the midst of a crooked and perverse generation.

Now, how does this sleepless "Observer," this evangelical Argus, this well-fed laborer in the vineyard, this unwearied messenger of peace on earth and good will to men, discharge its solemn duty?

Here pause, reader, and let us for a moment reflect on the awful responsibility of such a newspaper press. I can hardly imagine any greater aggregation of responsibility than that which the conductors of such a press have voluntarily assumed. It has the inestimable privilege, week after week, of addressing itself to tens of thousands of our thoughtless race. It speaks *ex cathedra* to the church. In the dread name of the Gospel of Christ, it speaks to the world.

Now, take up a file of this newspaper, and what meets the eye? Long letters from the continent of Europe, filled with railing accusation against false systems of religion; vain-glorious boastings of sectarian triumphs; sag-ends of scolding sermons; daringly profane attempts to interpret the providential government of the all-wise God; snarling polemical discussions; and canting Jeremiads about the unparalleled wickedness of the age!

This "New York Observer" is so exceedingly conscientious, that it ceases not to declaim against what it calls the awfully unprincipled secular press, but it has no trumpet-tongued denunciation of the accursed war with Mexico! It glares with blood-shot eye on the abominations of the mass, but winks complacently on the iniquities of human bondage. It howls over the progress of Jesuitism in the West, but snores over the spread of Slavery in the South. It thrills with holy horror at the sound of cymbals in the dance, but starts not at the roar of cannon in the blood-stained mountain pass. It leers with but one eye upon the naked bosoms of our fashionable dames, but is wholly blind to the festering carcases on

the fields of slaughter. For the benighted heathen

"to sacrifice a bullock,
Or, now and then, a child, to Moloch,
It counts a vile abomination;"

but it is only a very little thing for the great Christian Republic to dip its hands in a nation's blood! O blessed Gospel of the Prince of Peace, and yet these men profess to take thy holy name on their polluted lips!

I apply but one test to the character of this most religious 'Observer.' How does it sympathize with the great leading idea of this age — the importance of man as man? Every where you see evidence of the firm grasp with which this great idea has taken hold of the minds of men. Society seems to be awakened, at last, to at least a glimmering sense of the excellence of that sublime precept of the Founder of the Christian faith — Love thy brother as thyself! Privilege and caste are fast breaking down before the march of Christianity. In the words of a great man, who, being dead, yet speaketh, "The privileged, petted individual is becoming less, and the human race are becoming more. The multitude is rising from the dust. Once we heard of the few, now we hear of the many; once of the prerogatives of a part, now of the rights of all. We are looking, as never before, through the disguises, envelopments of ranks and classes, to the common nature which lies before them, and are beginning to learn that every being who partakes of it has noble powers to cultivate, solemn duties to perform, inalienable rights to assert, a vast destiny to accomplish." Yes. Such is a fair representation of the spirit of this age. Look at your educational societies, your prison discipline societies, your social reform societies of all kinds, and how strikingly significant are they all of the increased value placed on man! Millions, for whom no man cared, now engross the anxious attention of all. It is as if a new world of humanity had come into being. The ministers of the English Queen take counsel together how best to improve the dwellings of the poor! That was indeed a strangely novel item in a speech from the throne! A better schoolmaster than the hangman is abroad! In the current literature of the day, in the writings of our poets, in the schemes of legislators, in the projects of philosophers, in the plans of enlightened philanthropy, every where, you behold the recognition of the great axiom, that no human being shall be allowed to perish but through his own fault!

Now, in all this, how beats the pulse of our most religious 'Observer?' Blind 'Observer,' it travels from Dan to Beersheba, and exclaims, "All is barren!" Turning up the whites of their eyes and the browns of their hands, these saintly men shriek out — "O! how wicked is this age! Dickens is read, and young people dance every night! Seventh-Day Baptists exist in the land, and ladies wear dresses cut very low in the neck!"

Alas! the large and liberal, the glowing and affectionate spirit of Christianity is, it would appear, a stranger to these men. Where are we to find in their columns right-hearted appeals in behalf of the poor and ignorant of our land? Where their exhortations to professing Christians to carry the Gospel of charity to the "Five Points" and the "Old Brew-

ery," and the crowded wharves! Where is their sympathy with the great work of reforming the penal code, and making the prevention of crime, rather than its punishment, the chief aim of legislation? What are these men doing to exorcise that foul spirit of Judaism which, in the family, in the school, in the halls of legislation, in the pulpit, every where, has been holding up the punishment, and not the vice or crime, as the object of man's fear and hatred? What are they doing to destroy sectarianism, asceticism, bigotry, moroseness — these most potent enemies of the religion of the blessed Jesus?

I brand these so called "religious newspapers" with bigotry, illiberality and faithlessness. In an age of remarkable mental activity, when the friends of truth and liberty are called upon to make extraordinary exertions in order to communicate to the onward movements of mankind the purifying and strengthening influences of genuine Christianity, the conductors of these presses are pandering to old sectarian prejudices, and nourishing ancient sectarian feuds, which Charity would forget if Bigotry would let her! At a time when great social evils should be assailed more vigorously than ever, these men are dumb as the false prophets of Isaiah's day. They take as their motto, "All things whatsoever ye would that men should do unto you, do ye even so to them," and yet close their eyes complacently upon the monstrous wrong which deprives millions of their "neighbors" of the rights of men and Christians! They are continually whining about the depravity of the age, and yet they have poured forth no withering rebuke on those who have involved this nation in the awful guilt of war — war, which converts man into a beast of prey; war, which is the concentration of all human crimes!

I put it home to the heart and conscience of every man who reads this letter. Are these so called religious newspapers what they affect to be, faithful servants of the cross? Do they bear the impress of the religion of liberty and love? Or, are they the mercenary retailers of a sectarian, morose, and spurious Christianity, selling the master whom they pretend to serve, at the rate of from five thousand to twenty five thousand dollars a year, according to their circulation?

It is full time that respectable hypocrisy were unmasked. It is time that cant were driven from the household of faith. Let not the reverential awe with which we should ever regard the truth, and the divinely appointed means of propagating the truth, prevent us from exposing the faithless and dissembling, even though they may be found on the very steps of the altar itself. Let us hold to a strict account all who profess to speak authoritatively for the Christian faith. Let us, above all, see to it that we be not partakers with those wicked servants, who, seeking in vain to avert their doom by pleading "Lord! Lord! have we not prophesied in thy name?" will be cast out into outer darkness, where there shall be continual weeping and wailing, and gnashing of teeth!

LAND LIMITATION. An American citizen, writing from Liverpool, May 11th, to the *Commercial Advertiser*,

states that he had visited almost the entire southern coast of Ireland — that from Cork to Dublin may almost be called a well cultivated garden, with castles and gentlemen's seats scattered in every direction — but in the midst of them is to be seen the most squalid poverty, the most helpless wretchedness — that in Cork the poor crowd round the traveller at every step, exhibiting themselves and little ones like walking skeletons — and that on his way from Cork to Dublin he had seen more coffins borne to the houses of the dead than might be seen in New York in a year. The fever is carrying the people off more rapidly than the famine [aided by spendthrift and absentee landlords] had done, "The clergy of the Catholic Church are indeed nursing fathers in this hour of deep affliction, and many have fallen victims to the fever now prevailing." Horse flesh, (as in Germany,) had been salted down for food to the poor.

Is not Ireland, its present social and political condition, a most unanswerable argument in favor of land-limitation — no man to hold more than five hundred acres? Ireland has only ten thousand landowners or patroons. The castle and palace are by the side of the hovel containing misery unutterable. Read the *Commercial and Courier and Enquirer* — they exhibit the consequences of a vicious system, yet deprecate change! — *N. Y. Tribune*.

REVIEW.

A Year of Consolation. By Mrs. BUTLER, late Fanny Kemble. Two Volumes in One. New York: Wiley and Putnam, 161 Broadway. 1847.

The tone of this book is a great improvement on Fanny Kemble's *Journal* in America. It has all its vivacity, without its flippancy. A vein of ill-concealed sadness pervades its pages, especially the poetical portions, showing that many drops of bitterness have been infused into the life cup which effervesced and sparkled with such brilliancy, in early youth. Mrs. Butler's powers of description are almost unequalled. She makes you a companion, in all the hardships of travel, as well as its enjoyments. You cannot refuse to sympathize with her in the little discomfures and terrors she experienced, or in the pleasures she received from striking scenes of nature and the glories of Italian art. She speaks rather too plainly sometimes for praiseworthy American ears, and they who are not accustomed to the frankness of a sincere nature, or it may be the bluntness of English manners, may now and then take offence. We do not find such crude, rash criticisms in these volumes, as marred her former work, there is less abandonment and more dignity, more respect for others and more true self-respect. Indeed, she frequently takes occasion to make an apology for her voluble strictures on this country, before she had enjoyed the benefit of much foreign travel, or had seen manners dif-

ferent from the rigid English standard. The remarks, scattered throughout the volumes, in regard to America, betray a lurking affection for the land of her adoption, and if she finds fault with the tone of sentiment and character among the people, it is because it is below the spirit of their institutions, of which she professes a high admiration.

Her journey from Paris to Lyons, through a mountainous country, in the month of December, was full of comic horrors. She was in danger of dying from starvation, from want of sleep, from atrocious taverns; from one-eyed landlords, from robbers and murderers on the road, from precipices and from snow banks. We wish we had room for the whole of her life-like description of these adventures. We can only let her tell her experience on the road to Chalons.

"As the short winter day died out, the wind became piercing cold, and when we arrived at the wretched inn, where we were let out to eat something, at Chatillon le Bauxois, it was as dark as pitch, and a perfect hurricane howled over the dismal hill-tops. At this filthy inn, crowded with men in blue blouses and with black muzzles, we received the most discouraging accounts of the road further on, which we were assured was blocked up with snow; still, having received assurance that the carriage I was in would take me on to Chalons, I determined to proceed with it: accordingly we sallied forth again, and I soon perceived by the muffled sound of the horses' feet, and the increased slowness with which we toiled up our still ascending way, that the report of the snow was true. By the rapid glare thrown by the single lamp of our wretched vehicle upon the fields as we passed them, I saw that they were sheeted with white; and at Moulins en Gilbert, a forlorn congregation of rickety old houses, where the *conducteur* took out his horses, and left us for half an hour in the middle of the street, the peasants congregated round the carriage, talked together of the impossibility of our getting on, and how the diligences had none of them been able to come up into that district for several days on account of the snow. Still, I remembered the emphatical reply of the Chef de Bureau to my emphatical question: —

"M. — cette voiture me conduit jusqu'à Chalons?"

"Oui, Madame, cette voiture vous conduit jusqu'à Chalons," — and sat resigned to my fate.

"Nothing could exceed the discomfort of the carriage itself in which we were; poor —, worn out with fatigue, had stretched herself at the bottom of the *coupe*, in the straw; I did the same upon the seat, upon which besides it was not possible to sit without sliding off every five minutes. By and by, through the dreary street, we heard the jingle of our horses, and presently, with sundry foreboding warnings bawled after us by the population of Moulins, we set off again, wearied out with cold and long journeying. We were both at length fast asleep, when suddenly the carriage stopped, and the *conducteur* opening the door against which — leaned, she very nearly fell out; we now received a summons to get out, and the agreeable intelligence, that here we were to change coach, and that the coach not having arrived, we must

alight and wait for it at the inn of Chateau Chalon where we had arrived.

"My dismay and indignation were intense; the rain was pouring, the wind roaring, and it was twelve o'clock at night. The inn into which we were shown was the most horrible cut-throat looking hole I ever beheld; all the members of the household were gone to bed, except a dirty, sleepy, stupid serving girl, who ushered us into a kitchen as black as darkness itself and a single tallow-candle could make it, and then informed us that here we must pass the night, for that the coaches which generally came up to meet our conveyance, had not been able to come over the mountains on account of the heavy snow for several days. I was excessively frightened; the look of the place was horrible, that of the people not at all encouraging; when the *conducteur* demanded the price of the places, which I then recollected the Chef de Bureau had most cautiously refused to receive, because then I should have found out that I was not going to Chalon in his coach, but to be shot out on the highest peak of the Morvan, midway between Chalon and Nevers. I refused to pay until, according to agreement, I was taken to Chalon; he then refused to deliver up my baggage, and I saw that all resistance was vain, whereupon I paid the money and retreated again to the black filthy kitchen, where I had left poor —, bidding her not stir from the side of the dressing-case and writing-box I had left in her charge, with my precious letters of credit and money-bag.

"The fire of the kitchen was now invaded by a tall brawny-looking man, in a sort of rough sporting costume; his gun and game-bags lay on the dresser; two abominable dogs he had with him went running in and out between our feet, pursuing each other, and all but knocking us down. I was so terrified, disgusted, and annoyed, that I literally shook from head to foot, and could have found it in my heart to have cried for very cowardice. I asked this person what was to be done; he answered me that he was in the same predicament with myself, and that I could do, if I liked, as he should, — walk over the mountain to Autun the next day.

"What was the distance?"

"Ten leagues." (Thirty miles.)

"I smiled a sort of verjuice smile, and replied, — 'Even if we two women could walk thirty miles through snow, what was to become of my baggage?'

"Oh, he did not know; perhaps if the snow was not higher than the horses' bellies, or if the laborers of the district had been out clearing the roads at all, the master of the house might contrive some means of sending us on."

"In the midst of the agony of perplexity and anxiety, which all these *perplexions* occasioned me, I heard that the devilish conductor and conveyance that had brought me to this horrid hole, would return to Nevers the next day at five o'clock, and making up my mind, if the worst came to the worst, to return by it thither, and having blown the perfidious Chef du Bureau of the country diligence higher than he had sent me in his coach, take the Paris diligence on its way through Nevers for Lyons straight, — this of course at the cost of so much money and time wasted.

"With this alternative, I had my luggage carried up into my room, and followed it with my faithful and most invaluable —, who was neither discouraged, nor frightened, nor foolish, — nor anything that I was, — but comforted

herself to admiration. The room we were shown into was fearful looking; the wind blew down the huge black gaping chimney, and sent the poor fire we were endeavoring in vain to kindle, in eye-smarting clouds into our faces. The fender and fire-irons were rusty and broken, the ceiling cracked all over, the floor sunken, and an inch thick with filth and dirt. I threw open the shutters of the window, and saw opposite against the black sky, the yet thicker outline of the wretched hovels opposite, and, satisfied that at any rate we were in the vicinity of human beings of some description, we piled our trunks up against a door that opened into some other room, locked the one that gave entrance from the passage, and with one lighted tallow candle, and one relay, and a box of matches by my bed-side, I threw myself all dressed upon the bed. — — did the same upon a sofa, and thus we resigned ourselves to pass the night.

"I did not close my eyes, however; the nervous anxiety I was suffering, the howling of the storm, beating the heavy wooden shutters against the windows, the pattering of the rain which fell through the roof of the house and the broken ceiling of the room, on the floor by the bed-side; all was so wretched and forlorn, that I lay awake and exceedingly uncomfortable till daylight, when I fell asleep. It was an extreme comfort to me to have found that, besides the above-mentioned Nimrod, a decent, peaceable looking soldier and a young peasant lad were among the detenus, as well as ourselves, at this miserable hostelry. I had some thoughts of hiring the soldier at double his daily pay, to act as my body-guard to Chalon. I wonder how it is that I am considered a brave woman, which I very generally am; I certainly am one of the most cowardly ones I ever knew. The daylight having a little quieted my nerves, I fell asleep, from which state of beastitude — — awoke me, by informing me that some one was at the door. I bade her open it, and a most ill-looking man, with only one eye, extremely marked with the small-pox, and with his white-brown face set in a thick frame of bushy black hair, and clad in the everlasting coarse blue blouse, made his appearance. He said he was the master of the house, and post-master likewise, and that hearing that I wanted to go on to Autun, he was come to tell me that he would take me on in some conveyance of his own, but that he would not engage to do it under sixty francs, because he must have four horses, and perhaps a yoke of oxen to get us over the mountain. This appeared to me perfectly outrageous, and I declined the offer, whereupon this ill-visaged host of ours withdrew. I found that even the very steady nerves of — — were not proof against the forbidding appearance of this man, and she advised me by no means to trust myself with him, especially as he had said that, on account of the depth of the drifts, it might be necessary to turn off the road into the woods and across the fields.

"I now determined to send for the chasseur of the night before. I had ascertained from the people of the inn that he was a man of some property in the district, and I thought I had better inquire of him what my best course would be; he came into my room with his coat all tucked up to his waist, ready for his expedition. He said the price the man asked was exorbitant, but that he thought I could trust myself with him in perfect safety, and that he would guarantee our arriving in all security at Autun. He described the country we were

going through as extremely picturesque and well worth seeing in summer, but highly undesirable for travelling in in winter; said the roads were often impassable for weeks together, and that during the winter the villages scattered among the mountains were snowed up so as to be utterly inaccessible. He still expressed his determination to walk, which he said the soldier and the peasant boy were prepared to do also. I entreated him to give me the protection of his company in the carriage we were going in; he laughed, and said that the sort of carriage we were going in would barely hold two persons, but that he and the soldier would fasten their small luggage on with ours and keep our conveyance in view the whole time. Much comforted by this, we proceeded to dress, and sent word to the Polypheme, our host, that we agreed to his terms."

They proceeded without any incident worth relating, until we find them, that is, Mrs. Butler and her female attendant, on the point of being murdered by their grievous charioteer.

"Rising from this valley of mountains, we gradually approached a more dismal mountain wall than any we had yet traversed; and here, where a narrow wood path struck off from the road into the forest, our driver descended from his seat, and walking forward, said, that he should turn into this by-path, because most likely the road beyond was impassable. I confessed to an unspeakably distressing pang of universal dismay at this proposition. There we were to be murdered. How? whether with the stout wood-knife our guide carried in his pocket, or the whip-cord of which he drew interminable supplies from beneath his blouse, and of which I began to think he had an interior-manufacture; whether he would finish us outright, or leave us disabled and wounded, to starve in the woods; what snow-drift he would bury us in, or what rushing stream commit us to; whether he had gone on to ascertain that help for him or none for us was at hand; what my father would think of it; and how it would seem to my children, were all agreeable hypotheses that rushed simultaneously into my bewildered brain. My faithful and imperturbable — here turned upon me a countenance steeper than ever with dismay, and it was very evident that our panic was simultaneous.

"What is he going to do now?" gasped she.

"Hold your tongue and don't utter a word," was my encouraging reply, being always remarkably cross when I am frightened. The one-eyed hideous man returned, reseated himself, drove a few yards further, and suddenly a company of at least a dozen countrymen, their ruddy coarse faces shining with labor, were revealed; lustily shovelling the snow from the road — where passing at the foot of the bleak mountain wall I have mentioned, it suddenly turned the broad shoulder of a low eminence, and went winding down into a most picturesque and beautiful glen, upon whose side, and the little brown hovels dotting it all over, the ruddy December afternoon sun was glowing. Cherubina herself can never have been more exquisitely terrified or relieved than I was by these very simple events; and having traversed safely the few rods where the wind had swept the snow to a depth of three or four feet by the space cut by the cantonniers, we now wound rapidly down a steep, broad, beautiful road, overhanging a most picturesque glen, at the

bottom of which, over a strip of fairy green sward, rushed a crystal clear trout stream, full of limpid shallows and foaming sparkling reaches."

The following description of an English manufacturing establishment at Marseilles is interesting, as showing a successful attempt in some degree, to improve the condition of the laborer.

"I had a delightful visit from the younger Mr. —, who, in the absence of his father, gave me many details of extreme interest with regard to his early establishment of their factory at Marseilles, coming here a foreigner, having to contend with all the national prejudices, jealousies, and interests of the people among whom he established himself, assailed on all hands by predictions of the equal impossibility of bringing with him a colony of English workmen, or employing the violent and untractable native material around him. He made no attempt to import English workmen, but taking immediately such as he found at hand, began with twenty men in his workshop; the number of his hands is now five hundred: peaceable, orderly, humane towards each other, respectful and attached to their superiors, they are noted in the whole community as a body apart for their good conduct and irreproachable demeanor. The enterprise has gone on thriving, the works increasing, the buildings and establishment growing, every year adding to the number of workmen, and the importance of the undertaking; the French merchants and masters remaining amazed at this success, where they had predicted the most signal failures; the civil authorities inquiring of Mr. — the average amount of crime, and receiving for answer that they had no instance of crime whatever among them, — petty misdemeanors which were visited by the universal indignation and reprobation of the workmen themselves, but no crime: Government enterprises of the same description sending to request to see the rules by which the establishment was governed, receiving for answer that there were no written or printed rules or specific code of government; that a feeling of mutual confidence and respect, justice on both hands, honorable dealings from master to man, ample compensation in the shape of high wages, and that which is a thousand times more efficient, a consciousness on the part of the men of being treated with humanity and with sympathy; these were the only laws, rules, or contracts existing between them and their dependants. Oh! my dear, dear countrymen, how truly I believe that you, and you alone, could have achieved such a noble triumph. My heart melted and my eyes filled with tears while listening to these most interesting details, and I could not repress a feeling of patriotic pride in the belief that none but Englishmen could thus have undertaken and thus accomplished.

"Mr. — went on to tell me some details of the yearly celebration of his father's birth-day by his workmen, to whom on that day they give a dinner, to which all the civil authorities and principal people of the town, their ladies and friends, are invited, when these five hundred men march in two by two, the apprentices carrying large baskets of nose-

gays, which they distribute to the lady guests — a tribute from the workmen themselves to their master's friends. An abundant repast is furnished them — wine *a discretion*; and in the midst of the most unbounded gaiety and enjoyment, not a single instance of intoxication is seen, nor does the destruction of any sort amount to more than the accidental breakage of a few plates and glasses. Mr. — opens on this occasion his own garden to his workmen, and not a single flower is touched, not a box-border trodden on; and Mr. — told me that on one of these occasions, hastening himself to the place where he was going to superintend some fire-works which were to be let off, he was jumping over one of the beds in his father's garden, when one of the workmen, not recognizing him, seized him by the collar, exclaiming, 'Ah, malheureux, tu abuses de la confiance qu'on nous montre, en detruisant le jardin de M. —.' The mistake was soon discovered, and the young master thanked his workman for the zeal with which he defended his father's property. He said that few of the spectators of this truly patriarchal *fete* remained unmoved at the greeting between the father and the men; and I can well believe it, for the mere description of it affected me profoundly. God prosper the work! — these men are missionaries in the strictest sense of the term. Dismissal and his father's censure are the only punishments among them."

The account of the carnival at Rome is fresh and picturesque, although every body, travelled or untravelled, feels that he has often taken part in the fun and frolic of that sublime occasion. We pass over her glowing description of palaces and galleries of Rome, on which she always speaks simply, sincerely, and powerfully. We make room for a long extract, illustrating the character and position of Pope Pius IX., and with this, grateful to Mrs. Butler for the amusement she has afforded us, take leave of her spirited and graceful volumes.

"The extreme interest, which we, in common with all the inhabitants of Rome, whether native or foreign, have felt in the character and measures of the new Pope, has induced me to gather together all the information, and every anecdote which I have been able to obtain relating to him. Of the latter, it may be, that some have no other foundation than the general character and known disposition of the individual to whom they are attributed; but, even in this point of view, they are valuable, as indicating clearly the opinions entertained of him, the esteem in which he is held, that which is generally believed, and that which is expected of him.

"The youngest of the Cardinals in the Conclave, it became his duty to collect the votes and proclaim who had obtained the suffrages of the majority; having reached the number at which his own election became the evident result, he paused, and reminding the Conclave that it was yet time to alter their proceedings, solemnly adjured them to take heed to what they were about to do. This conscientious appeal probably only affected more favorably an assembly, bent principally, at all

hazards, upon defeating the election of a most unpopular member, the Cardinal Lambruschini, to achieve whose election no effort of intrigue and intimidation had been spared; and Cardinal Mastai, proceeding in his office, proclaimed himself the object of the preponderating votes. On his first interview with one of his devoted friends, and now one of his most efficient officers, Monsignor Pentini, his first exclamation was: 'Vedete, che cosa hanno fatto!'; and it was some little time before he became reconciled to the exchange of his habitual cardinal's costume for the Papal habiliments, or his more private apartments for those usually inhabited by the Pope. In one respect, Pius IX. and the people he is called to govern, enjoy a great good fortune in the circumstance of his not belonging to any monkish fraternity, like the last Pope, and most indeed of his predecessors, or having even been bred to the priesthood. His training and education was liberal and general, and his first choice of a career was in favor of a military one, having applied for admission into the Guardia Nobile, which, however, Cardinal Barberini, on whose acceptance it is alone obtained, refused. On the late occasion of the homage of the Cardinals to their new sovereign, the Pope reminded his Eminence of this circumstance, when the Cardinal, with a happiness that caused some surprise, (as he is not generally suspected of much ready wit,) replied, that he had refused the admission to the Guardia Nobile, persuaded that the applicant for it was reserved for infinitely higher things.

"One of the earliest proceedings of the new Pope, which obtained currency by public report, was his reformation of his own household, and his unsparing curtailment of its most useless expenses. He immediately suppressed the confectioner's department — an enormous item of expenditure in the former Pope's establishment; and having observed in the accounts which he demanded, and of which he examined himself the details, a most exorbitant daily charge for lemonade, remarked that when he was a private individual, he used to refresh himself at a café with lemonade at so much a glass, and requested that he might be furnished with it thenceforward upon the same terms; indeed, he added, that the increase in the value of his sustenance as Pope, compared to what it was as an Abbat, appeared to him entirely disproportionate; and that, allowing that a Monsignore required a more costly dinner than an Abbat, a Cardinal than a Monsignore, and a Pope than a Cardinal, he still could not bring the gradually ascending scale to anything like the estimate made for him, and which he therefore requested might be lowered to a more rational one. He has once or twice invited some of his Cardinals to dine with him, a thing unknown during the late Pope's reign; who, according indeed to the usual pontifical etiquette, invariably ate alone. Some persons have suggested that this innovation may be merely a measure of security against poison; but it is better accounted for by the liberal and rational character of the Pope, and the corresponding changes both of a lesser, as well as a greater nature, which may be expected from him. He has given, too, a splendid dinner to his Guardia Nobile, during which he presented

himself in the room where they were assembled, to greet and bid them welcome.

"The measures of public improvement most urgently needed, both for the city and the country, and which were in vain petitioned from the late Pope's timid and tyrannical policy, have obtained the ready sanction of his successor; and gas in the streets of Rome, and rail-roads in the Roman States, will soon bear witness to a more enlightened spirit; and while the one will tend to the increase of order, comfort, and security in the city, the other will awaken the dormant energies of the inhabitants of the country—affording them means of easy transport for their agricultural produce, bringing markets within reach of supplies, and quickening all the commercial energies of the various cities, hitherto so deplorably stagnant, by opening lines of rapid communication between the inland territory and the coast, from Civita Vecchia to Ancona. On the occasion of the Pope's act of amnesty, his council consisted of six cardinals, of whom one only was in favor of it. Fortunately the Pope's prerogative could, and did, dispense with their concurrence. His mode of receiving the popular enthusiasm on the occasion of that great act of wisdom and mercy was eminently characteristic; he said that the political offenders had in no way sinned against him; that their attempts were directed against the government of Gregory XVI., who might indeed have deserved praise and thanks for pardoning them, whereas he could claim none for forgiving people who had done nothing against him. This modest and magnanimous disclaimer on his part, did not, as may well be imagined, check the enthusiasm of the people. On the occasion of his first driving out, they took the horses from his carriage, and drew him home to the Quirinal—a demonstration, against the repetition of which he however, entered his most solemn and positive protest. Anagrams of his name are ingeniously made to discover in it the titles of liberator and father, and the very colors on his coat of arms—the tricolor—are held significant of his political tendencies. A curious anecdote was told me the other day, exhibiting the impatient temper of the times and people, and indeed every thing else abundantly does, the enormous difficulty of the present Pope's position, between the excited and exaggerated expectation of impossible changes entertained by his people, and the narrow and shallow scope of his power and possibilities. His arms contain two lions, and an anonymous letter was forwarded to him lately, in which his shield was painted with two tortoises substituted in their stead, a suggestion that he did not proceed rapidly enough with the expected reforms of government. The Pope, it is said, smiling at this illustration, and showing it to somebody, observed, that the tortoise, though very slow, was very sure in its progress."

Poems. By GEORGE H. CALVERT. Boston: William D. Ticknor and Co. 1847. 16mo. pp. 125.

The graceful and high-minded writer of "Scenes and Thoughts in Europe," the friend of scholars, lover of Germany and Goethe and of all beauty, has not merely talked of poets, as it appears by

these tokens, but has from time to time hived a few drops of poetic honey himself. We think it of a very pure quality, to say the least. These little poems, unpretending, few in number, are neat, brief, delicate expressions, and at the same time terse and strong ones, each of an emotion or a thought worth putting into form. Of some of them our readers may have had the first taste, as they appeared first in this paper over the signature of "E. Y. T." Better than those even may be found in this small volume. In all of them there is a hopeful spirit of humanity, a chaste enthusiasm for liberty and truth which nourishes itself in secret far more than it indulges in expression, and a high heroic philosophy which counsels generous action as the most poetic thing of all. "The Martyr's Mother," "Freiligrath," "Burns," are noble poems; and so among other shorter pieces, the following:

"HOPE PROPHECIES TO MAN.

See hope her glittering pinions plume,
Joy gushing from her eyes;
As though she knew not of man's gloom,
Nor ever heard his cries.
Not fresher looks the dewy dawn,
Awakening perfumed May,
And calm, as though could ne'er be drawn
Storm's curtain o'er his day.

Hope has her throne upon the light,
That breaks from out the east;
Behind her lowers still the night,
Before her night has ceased.
Thus riding on the ushering rays,
That greet the expectant earth,
She shares the glory that displays
Each morn at its great birth.

With light she comes, and light she brings;
Without her what were Morn?
Dull are the beams Day 'fore him flings,
To those with her are born.
The Sun his heavenly task might close,
And Earth in darkness grope;
For life would sink in torture's throes,
Were man bereft of Hope.

And she has voices deeper still
Than for the single ear,—
Voices that tell, with heavenly will,
Humanity's career.
Who's blest to hear them, sees arise
Such splendors in the van,
That, rapt in ecstasy, he cries,
HOPE PROPHECIES TO MAN."

"GIVE! GIVE!

The sun gives ever; so the earth,
What it can give, so much 't is worth.
The ocean gives in many ways,—
Gives paths, gives fishes, rivers, bays.
So, too, the air, it gives us breath;
When it stops giving, comes in death.
Give, give, be always giving;
Who gives not is not living.

The more you give,
The more you live.

God's love hath in us wealth upheaped;
Only by giving is it reaped.
The body withers, and the mind,
If pent in by a selfish rind.

Give strength, give thought, give deeds, give
pelf,
Give love, give tears, and give thyself.
Give, give, be always giving;
Who gives not is not living.
The more we give,
The more we live."

"INVOCATION.

O Thou, who smilest in the Spring's glad bloom!
Whose love is dimly seen in good men's deeds!
Source of all life! Mysterious, awful Presence!
Power beneficent! Pour of thy grace
Upon my spirit, that would purely mount.
O, multiply in me the blessed moods,
When Beauty swatches me in her fiery wings,
And from all selfish thoughts upwafts me swift,
Through realms of growing light, towards the
high centre,
Where, in eternal fulgence mild, Truth dwells."

The original poems are followed by "gleanings," as the translator styles them, from Goethe's shorter poems, especially from his Epigrams, which are so full of pointed truths. These are gracefully or smartly rendered, as the case requires, and show not a little of that reproductive power which alone can translate poems out of their first form into another which shall still be poetry. Very pretty and very true is the first of these:

"A CONFESSION.

What is hard to conceal? — Fire.
By day, smoke shows it far and wide;
By night, its flame, the monster dire.
Further, Love, too, is hard to hide.
However closely it be hidden,
Forth from the eyes it leaps unbidden.
A Poem is yet harder still;
Put it 'neath a bushel no one will.
If that the poet has just done singing,
His whole soul will be with it ringing.
If neatly he has writ it down,
He'd have it liked by all the town.
To each he reads it, loud and joyous;
Whether it please us or annoy us."

MUSICAL REVIEW.

ITALIAN OPERA IN BOSTON.

Since our last notice, "Moses in Egypt" was brought upon the stage, a taste of it having been already given by an "undress" performance on a Saturday evening. So urgent was the public demand for this opera, that it was produced without the possibility of sufficient preparation the first night; and to crown the general disappointment, Tedesco, whose part is interwoven with all the music of the first act, and with most of the remainder, was taken ill and did not sing. To the apology of the manager, which preluded the honest attempt of the company to do the best they could with it under the circumstances, an unmannerly majority of the audience returned mean hisses and were only pacified by a post-script clause in the announcement touching the almighty dollar, and signifying that the discontented might receive their

money back if they should choose to retreat. None went, however, that we learned. This conduct certainly reflects discredit upon our opera-going public; first for its want of generosity and of good manners; and secondly because it showed so little true appreciation of good music, as if they only went to hear the *prima donna*, and recognized nothing worth their money or their time in the orchestra, chorusses and other singers, and especially in the composition of the opera itself, the music of which was nearly all given, with the exception to be sure of some important duets, which put the tenor of Perelli *hors du combat*. Tedesco is very good; but is not Rossini also something?

On the second night however, "Moses in Egypt" received full justice. Tedesco and Rainieri, the two *prima donnas*, shared the enthusiastic applause of the assembly; although the latter seemed to bear away the first prize, partly from the sudden discovery of the injustice which had been done her in the exclusive and fanatical *furor* for Tedesco; and partly from the irresistible charm of her clear, liquid, flexible voice, and the deep, chaste passion which inspired it. Her organ has not at all the strength and volume of Tedesco's; it is drowned in the full *tutti* passages, where the other floats so audibly upon the top of all; and she has not that overflowing, ready power, that all-pervading influence and presence in an opera which Tedesco has, to say nothing of the difference of age and prepossessing *personae*. Yet was her execution equally, if not more admirable, as a work of art; and she convinced you of a greater earnestness and depth of passion, of power far more interior, select, and sacred, although not so easily available for general effect. Tedesco, always more efficient, never rises quite so high. Singing seems a different process with the two. With Rainieri it is one liquid mass of sound; drawn finely out into all sorts of beautiful figures; with Tedesco it is a succession of jets and flashes and sparkles; each note has a separate impulse. The one is a soft light on smooth water; the other more like the countless flashing diamonds of Niagara, just as the great sheet breaks in its fall beneath a noon-day sun. Tedesco can do more things; Rainieri can do a finer thing; when her hour comes.

Novelli, as Moses, was the soul and stay of the whole opera; dignified and great throughout, and with a voice like a great organ bearing up the whole, and filling all interstices in the concerted passages. His delivery of the recitative prayer, before he restores the light:—*Eterno! immenso! incomprendibile Dio!* was indeed sublime. This, with the

quintett and chorus following, and then the duet between Pharaoh and Amenofi (admirably sung by Vita and Perelli), is the best part of the opera, not excepting the famous prayer before the Red Sea.

After various fragmentary and distorted impressions of the music of this opera, we had at last succeeded in getting it before our mind as a whole, and we cannot say that as a whole, it seems by any means the loftiest production even of Rossini. There are some grand and solemn passages, and an abundance of pleasing and fanciful strains in it; and there is much that is absolutely trivial and superficial. It certainly is entirely below the subject; it has no uniform growth and upward progress as a great work should have; it continually raises promises which it disappoints, proving weak just where you look for the sublime; and it surely does not justify the pains of our Handel and Haydn Society to mould it into an Oratorio, and place it there in contrast with great Handel, whose power, called out by a great theme, always rises and rises and pours in, filling every bay and creek and cranny of all shores, like the great tide of the ocean.

An amusing paragraph might be added about the stage effects with which the whole was set off; the Red Sea and the cleaving of the waters there before your eyes; the burning bush and tables of the law and horns of Moses, and the choking fumes of rockets with the showers of fire, out of which and under which by turns a meagre army of Egyptians would keep running, to appear like multitudes and make the grand *spectacle* last. Whether all this was in the original intention of the opera of "Moses," we know not; it seemed much like the old Mysteries, out of which the modern dramagrew. On Saturday the intervals between the acts of *Moses* were filled with the supernatural and fanciful performances of Bottesini and Arditi on the double-bass and violin; but their performance and their appearance would require the wild and murky atmosphere of the German Hoffman's genius to describe them.

Two representations of "Norma" closed their second and last season of twelve nights. This was rather forced from them (not being in their list of pieces which had been rehearsed by them as a company) by the popular notion about "Norma," as the opera of operas. Accordingly the first night it went ill, except in parts, because it was not learned. The majority of the audience, unprecedented in number and in the zeal with which they had bid up for tickets, seemed to be entirely satisfied, however. The second attempt was much better. The same two *prima donnas*, in the full sphere offered them by parts originally

written for Pasta and Grisi, acquitted themselves triumphantly in the duets. Tedesco as Norma did not sing the *Casta Diva* so well, and did not seem to conceive its character and sense so well, as several who have sung it here before. Towards the close of the opera, however, she steadily rose in power and earnestness, and in the scene where she visits her children with the dagger, and still more in the scene with her lover before the sacrifice, she rose to a true tragic power. Adalgisa's prayer in the first act brought out the exquisite and tender beauty of the voice and style of Rainieri. Severi, the *primo tenore* of the troupe, who had been kept back so sparingly, appeared as Pollio. His graceful acting and posturing did much; his warmth and earnestness were well; his voice was full and strong as in that brief appearance as Oronte, but still so veiled and husky as to seem a permanent defect, while a certain affected, gasping manner, and a habit of purchasing cheap effects by concentrating and exploding all his voice upon certain salient notes, instead of filling all the intervals with an unfaltering melody as Perelli does, took much from the charm with which he electrified us on that first occasion. Indeed his art seems stereotyped and such as it is wise not to produce too often. Suggesting comparison, as we have said before, with Benediti, he is by no means equal, in depth, truthfulness or inspiration.

Bataglini as Oroveso did not display the power which he did in the high priest in "Saffo."

"Norma" is by far the best of Bellini's music yet made known to our public. Full of sweets, (for it is one steady succession of beautiful pathetic melodies,) it lacks strength and vigor, and general body of design; is common-place and weak in harmony, and leaves you in a fatigued state of sentimentality which you are ashamed to stay in, and yet which clings about you by the unwelcome fascination of this "o'er sweet" music.

A corrective was in store, however, in the return of Verdi's healthier and more bracing music on the next night, which was Tedesco's benefit, and which closed this visit of the Italians as it began, with "Ernani." A fitter finale could not have been asked. It is the opera which they know best, perform best, in which they have made the best cast of characters, and in which they really bring forth the best thing on their list, if we except only "Saffo," and possibly the "Foscari," which we did not hear. The "Lombardi" has as much that is good in it, without yet being as good an opera; just as the richest of two architectural structures, that abounding in

most beautiful details, is not necessarily the more perfect of the two. Tedesco, Perelli, Vita and Novelli, composed the central quartette, and each and all outdid themselves this time. As the fresh youthful tenor came on amid the last strains of that smart opening chorus, uncontrollable applause as well as wreaths and bouquets greeted him, pronouncing him the favorite. More than ever were we charmed with his pure, clear, dewy voice, which seemed more in volume than before, and with his natural and fervent manner. Tedesco was in earnest too this time, and her impersonation of her part was worthy of her rich, reedy voice. Vita's baritone has grown upon us from the beginning, so metallic, so pronounced, and firm in every note, and revelling with such sense of power, without excess, in the fine solos of the part of Carlos. Novelli, as the old Silva, never for a moment stepped outside his part, even to accept applause, and constantly achieved those finest triumphs of art which do not stand out like triumphs or appear like art, but contribute incalculably to the effect of the whole, and pass unwarded by other tokens than the universal mention of sincere approbation. Tedesco sang two songs in the inter-acts: *una voce poco fa*, and a humorous sort of Spanish song, which she did in a style most spirited and piquant; and this was made the opportunity for literally covering the stage with showers of wreaths and bouquets. The chorus *A Carlo Magno sia gloria ed onor* must again be signalized as one of the most brilliant and electrifying concerted pieces which we ever heard in any opera; and the unison of Tedesco and Perelli seemed as new a miracle as ever.

We could take leave of these friends, (we must call them, though we know them not in their own persons) joyfully and without regret, because this last impression was so worthy. They have taught Bostonians a new delight; they have given them a meaning to the familiar word opera; and they have been met with an enthusiasm which ensures another meeting, and to good opera evermore hereafter a true welcome and support. There has been of course more or less of mere fashion, imitation and affected, ignorant excitement: is all this; but there has been far more of real appreciation and discriminating judgment than ever had been predicated of a Boston or of an American audience. The weak sentimentality of Donizetti and Bellini, for a wonder, did not carry the day; "Saffo" and "Ernani" and "Messiah" made the deepest impression; and those who cultivated this opportunity diligently of hearing a real Italian opera, found they were cultivating their own

musical and human character at the same time in one of the most effectual ways. It was a time when moderate means could justify a little extravagance and see in it the best economy. The company are winning now new laurels in New York, and promise a return to Boston in September. We could not imagine a better thing to look forward to, unless it should be a German opera, which should be as well selected and appointed for Germans as this is for Italians. But the Italian music must come first, to prepare us, as it came first in the history of the world.

Handel's Sacred Oratorio, "The Messiah," in Vocal Score, with a separate accompaniment for Organ or Piano-Forte, arranged by VINCENT NOVELLO.

Haydn's Oratorio, "The Creation," arranged in like manner by the same. (Both published by J. Alfred Novello, London, and for sale by Firth, Hall & Pond, New York, and by G. P. Reed, 17 Tremont Row, Boston.

Here is the rarest opportunity offered to the students and lovers of this great music, to possess themselves of elegant and servicable copies at the cheapest rate at which music was ever published. The name of the Novellos, father and son, arranger and publisher, is sufficient warrant for the authenticity and purity of the text, and for its being put into a worthy form of print.

The "Messiah" will be completed in twelve monthly numbers, commencing August, 1846, at the rate of an English sixpence per number. The "Creation" will be completed in nine numbers, uniform with the above, commencing November, 1846. We wish we could transfer a specimen to our pages, it is so beautifully printed. The work is in a convenient octavo form; the notes and words, though small, are very clear and distinct, and correctness is not sacrificed to cheapness. "The present edition has had the Accompaniment for the Piano-forte or Organ wholly re-arranged by Mr. VINCENT NOVELLO; the pages have been most carefully revised and corrected by that diligent Editor; and to ensure further correctness, the proofs have passed through other careful revisors' hands." And Vincent Novello is not a man to lay unholy hands upon the works which we hold sacred, like too many modern arrangers.

This then is precisely the edition which every solo singer and every chorus singer, who takes part in a performance of the "Messiah" or "Creation," ought to hold in his or in her hands. It is always best that there should be a copy to each person; and this brings it within the means of each. Nay, every intelligent hearer of this music, would do well to

possess himself of so cheap and manageable a copy of the notes. It is encouraging to see the same law manifest itself at last in the multiplication and distribution of works of Fine Art, which has always held in works of mere utility; here is an instance of great music, like cotton fabrics, becoming cheap (and with no loss of elegance) in proportion to its utility. Thank Heaven! great things at length do get appreciated.

Our friend George P. Reed, 17 Tremont Row, Boston, will be happy to furnish any number of these, as well as of other sterling publications of Novello, at the lowest rates at which they could be procured on this side of the water.

POETRY.

For the Harbinger.

THE SPRING-TIME OF THE WORLD. A SONNET.

Think not the world has seen its Summer-time,
And now comes on the harvest. It is now
But in its Spring; and dense the thorns of crime
That grow within it. Truth's unsparing
plough,
With furrows wide and deep, upturns the soil;
And stalwart laborers, with unwearied toil,
Mow down the thorns to speed her way sub-
lime,
And o'er the mellow globe, from her rich store
Sow the seed broad-cast. The Scholar with
his lore
Dugged from the Past; the Poet with his
rhyme;
The Prophet, sad, but trustful evermore,
Whose words electric fly from shore to shore,—
All farm the world, in this its time of youth,
And patient wait the harvest-time of Truth.

R. H. B.

CAMBRIDGE, June 1, 1847.

A DREAM OF SUMMER.

BY JOHN G. WHITTIER.

Bland as the morning breath of June
The South-west breezes play;
And, through its haze, the Winter's noon
Seems warm as Summer's day.
The snow-plumed angel of the North,
He's dropped his icy spear;
Again the mossy earth looks forth,
Again the streams gush clear.

The fox his hill-side cell forakes—
The muskrat leaves his nook,
The blue-bird in the meadow brakes
Is singing with the brook.
"Bear up, O Mother Nature!" cry
Bird, breeze and streamlet free,
"Our Winter voices prophesy
Of Summer days to thee."

So, in those winters of the soul,
By bitter blasts and drear
O'er-swept from Memory's frozen pole,
Will sunny days appear.
Reviving Hope and Faith, they show
The soul its living powers,
And how beneath the Winter's snow,
Lie germs of Summer flowers!

Original from

INDIANA UNIVERSITY

The Night is Mother of the Day,
The Winter of the Spring;
And ever upon old Decay
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall,
For God who loveth all his works,
Has left his Hope with all!

HEBE.

BY J. R. LOWELL.

I saw the twinkle of white feet,
I saw the flash of robes descending;
Before her ran an influence fleet,
That bowed my heart like barley bending.

As in bare fields, the searching bees
Pilot to blooms beyond our finding,
It led me on by sweet degrees
Joy's simple honey-cells unbinding.

Those Graces were that seemed grim Fates;
With nearer love the sky leaned o'er me;
The long-sought Secret's golden gates
On musical hinges swung before me.

I saw the brimmed bowl in her grasp,
Thrilling with godhood:—like a lover
I sprang the proffered life to clasp:
The beaker fell: the luck was over.

The earth has drunk the vintage up;
What boots it patch the goblet's splinters?
Can Summer fill the icy cup,
Whose treacherous crystal is but Winter's?

O, spendthrift haste! await the Gods;
Their nectar crowns the lips of Patience;
Haste scatters on unthankful sods
The immortal gift in vain libations.

Coy Hebe flies from those that woo,
And shuns the hands would seize upon her;
Follow thy life, and she will sue
To pour for thee the cup of honor.

Young American's Magazine.

THE HARBINGER.

SATURDAY, JUNE 19, 1847.

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.

THE AMERICAN REVIEW'S ACCOUNT OF THE RELIGIOUS UNION OF ASSOCIATIONISTS.

The American Review for May, contains a most elaborate and cynical attack upon the doctrines, services and motives of the Religious Union of Associationists. This Society has been holding meetings for the last six months in Boston, every Sunday, engaging in such simple outward acts of social worship as accorded with its views and feelings and as circumstances would permit, and listening to discourses which set forth the religious aspect of the manifold tendencies of this age towards association of interests and

labor, and were calculated to inspire a deeper religious spirit in the advocates and servants of this great reform. WILLIAM H. CHANNING, who has been the principal speaker and conductor of their services, comes in for a large share of the reviewer's sneering comments. Now he is charged with hypocrisy, ambition, wounded self-love overflowing with gall and venom against "whatever men have learned to revere and respect;" and now in a still more bitter tone of affected charity, the excuse of insanity is suggested for him. At least five columns of the twenty which compose the article are taken up with this mere personal abuse, a trade in which the writer seems to be no novice. Forced to acknowledge the "fine talents," and the "excellent taste" of the preacher, and the "great force and beauty" of his eloquence, he is all the more maddened with a righteous zeal to pluck him down. He tries to mourn, but finds it much more easy and more native to himself to sneer and laugh over these "hallucinations of the best minds," and thus he ends what might seem a right good Mephistopheles' sermon, had not the preacher been too vain of his own cloven foot to hide it. But we will not be personal, and we will not waste words in defending the motives and the spirit of a man who never, probably, but in this instance called forth a bad spirit in another; a man whose chief infirmity is that he loves his fellow men; who has not merely preached, but practiced the great law of love, as witnessed by the love which so many true hearts bear him. How was it possible so shrewd a critic should forget, that when he speaks thus of another, he also shows himself; and that the tone in which he says the thing is quite as readily appreciated as the thing he says! Indeed his solemn censure wears throughout the article a face, to which it would be wise perhaps in us to leave the whole task of refuting it. We care not to refute the piece; we cannot even feel that it deserves an answer; and we know it cannot do religion or Association, or those who humbly seek to be religious Associationists the slightest harm. But we are glad to have so many good texts furnished to our hand in the discussion of the great social problem, and we mean to use them, though it cost us several articles.

Rejecting, therefore, as an unclean thing, (wherever it is separable,) the personal abuse which interlards the article, we will proceed to take up its several topics. And from the outset what have we there but a series of sneers! First a sneer at Boston, and its intellectual restlessness and ready audience to new theories and notions. Next a sneer at the name "Religious Union of Association-

ists," with the gratuitous explanation that these people "have adopted the writings of Charles Fourier as their Gospel, and Mr. Channing as the apostle thereof." All this is "indicated in the name," forsooth! From which an unsuspecting reader might gather the idea that Fourier's books were made the Bible in their worship, and that their prayers were offered, if at all, in his name!—an insinuation which refutes itself in sneer the fifth or sixth, as we shall see. But what does the name mean? It means first, that the persons composing this little union are Associationists, that is, persuaded that Humanity is destined to accomplish, before many years, another stage in its collective development, and to pass out from its long, suffering infancy of isolation, egotism, conflict and disorder, into its normal period of universal unity, wherein the Divine Law of Order shall pervade society as well as nature. This they feel is coming, not by wilful change on man's part, nor by any exceptional mode or miracle on God's part, but by the very natural and permanent laws of its own growth, wherein the Divine will reveals itself progressively from the beginning. And Associationists are those whose hearts and minds are the most forward to perceive and to accept and use all practicable efforts to bring together and embody the remarkable symptoms with which this age is teeming of a thousand converging tendencies to this consummation—a consummation which alone can explain, complete and show the unity of human history, fulfil the promise of Christ's coming upon earth, and vindicate the seemingly mysterious course of Providence. It happens that Fourier has studied human history and human nature and the side lights reflected upon it in the analogies of natural science, more profoundly than any other man, and shed great light upon the social problem; that he has in a great measure defined and ascertained the law of this state of Association, or organic Unity of Interests and Works, to which the world is now so consciously tending. And hence Associationists, hence all who have faith in the coming of a Divine Order, in the Unity of the Race, are ready to profit by his light, and to be taught by him *just so far as he can teach them*, which is simply the part of candor towards any mind, be that mind great or small. They are not pledged together to any certain amount of reverence for Fourier; he is to each of them what each one finds him to be; and necessarily there exist among them all shades and degrees of reliance on the authority of his wisdom, some having verified for themselves, as they conceive, the absolute science of his main statements; others not deeming themselves

competent to this, but charmed by the practicality, the humanity, the *prima facie* reasonableness of what he says; and all reserving their own liberty of judgment about many things whereof Fourier affirms dogmatically, but whereof they feel that the time has not yet come to judge.

Such are the persons who compose this Religious Union, and such is their relation to Fourier. It is a union of Associationists: so much is true. And it is a union for religious ends, for worship, for the deepening and purifying of their faith and purposes, and for the connecting of this outward social movement to which they are pledged, with that other providential spiritual movement in the world, the Christian movement, which is in fact its very source. As Associationists, they would not be infidel, but Christian; they would not trust in matter and in mechanism alone, but recognize in those things also only ultimate expressions of spiritual influences. As Christians they would avoid the vicious circle of impracticable dogmatizing spiritualism, and seek to make religion practical, to lend the support of facts to that sublime gospel of Love, and realize the prayer: thy kingdom come, thy will be done on earth as it is in Heaven. And is it faith or is it infidelity that sneers at these things?

The critic next proceeds to sneer at the simple services of this newly formed society worshipping in a hall, for the want of a cathedral. The obvious remark about this is, that such things are not a legitimate theme for criticism in a public review. It is an interference totally gratuitous, and proves the editor of the Review also to have loose notions of his province. Were we of the sect called Whig, or of those who support the American Review as their political or literary organ, we should feel disposed to complain of such a strange perversion of its pages, as this meddling with other people's religious observances. Inasmuch as the Religious Union imposes nothing on the public, inasmuch as its peculiarities are its own, and all its acts of worship instituted for its own social satisfaction and improvement, it has a right to expect of guests to whom it freely opens its doors, the same civility and the same abstinence from public criticism that would be due to the sacred privacy of any family circle. Would not the editor have thought twice, and more than twice, before he would have admitted into his Review a criticism on the music and the reading of the Bible in Trinity or Old South Church? And is he prepared to answer before high heaven for taking such ungenerous liberties with a society which is now, and which has the

odium of an unpopular cause attaching to it?

"The farce of services enacted at this strange establishment," reminds the writer of the Theophilanthropists, a sect that sprang up in the French Revolution. "The Theophilanthropists, like the Associationists, believed in the existence of God, the immortality of the soul, and the doctrine of universal benevolence." We hope the Reviewer believes in these things, also: if he does not, we need no better explanation of the spirit of his article. Is it these heresies, or is it the opposite one of "atheism" charged upon us in a latter part of the article, which makes Associationists so obnoxious to him? The distinction, it seems, between these two sects is in their mode of worship; the former making much of a "huge basket of flowers," the latter making much of "music," and instead of eulogizing nature, denouncing the existing order of society. As this last peculiarity pertains rather to the preaching than to the forms of worship, we leave it for the present, and ask if music, then, is an anomaly in public worship? Twice, when this writer came to church to criticize, (did he go home to pray!) it seems that he heard singing, among other things; and yet no *more* of it than he would hear in any assembly on the Sabbath. Why, then say that they "use music instead of flowers?" Or does he mean that they think so highly of the meaning and the moral efficacy of music, as to try to have *good* music? To this charge they undoubtedly plead guilty. Regarding music as part of the natural language of devotion, as the medium through which aspiration, sentiment, and all thoughts of the Infinite express themselves, and finding (to say the least) a certain inward satisfaction in it, finding that it is good for their souls and that it brings them nearer to each other and to God, these strange worshippers seem determined to have their music genuine and good, of as expressive and as high an order, as their poor means and talents can command. Doubtless in this they are much limited; they only do the best they can. And doubtless, their taste in this matter, or the taste of those few individuals to whom they are obliged to consign the responsibility of ministering to them in this part of the service, is by no means unimpeachable. But is this a question which the readers of the American Review can be much interested in settling? Has the Whig party no great rocks to split upon, that it must trouble itself about this pebble? If the Whig Review has undertaken to restore unity of tastes in the world-wide Babel of church choirs, Catholic, Episcopalian, Calvinistic and Methodist, we apprehend that it will soon find

its sphere of politics most frightfully enlarged, and hopelessly involved. But hear the critic:

"What is not a little remarkable, in their singing, these *pious* Associationists use some of the Latin words and cathedral music which so enrich the service of the oldest and richest of Christian churches. Doubtless both the words and the music are as fine as ever saluted the ear of man; but, unfortunately, they are in such evident disharmony with every thing else in the service; so stripped of all their natural accompaniments; so cut out of their appropriate setting; so naked of any concurrent appeals to the other senses; that the effect is rather ludicrous than otherwise. It is hard to say whether the whole thing evinces less sense of religion or of art. It is equally incongruous in both respects; like using the architectural symbols of Egyptian superstition to adorn the entrance of a Christian burial-ground. Strange that people who have grown so very wise as to discard all approved exhibitions of Christianity, should fall into such a ludicrous violation of the most obvious proprieties of art. And is it possible that they are competent to invent a new religion, and yet ignorant that precisely what is most sublime in its place becomes most ridiculous when taken out of its place! Truly, they *must* be in advance of the age!"

And again he speaks of it as "music sacrilegiously stolen from the Roman Catholic Masses."

Here is another rash and gratuitous inference. The critic, in the simple music which he chanced to hear on those two Sundays, snuffed "establishment," and at once set down the singing of a few passages from a Mass with Latin words, as a peculiar and formally adopted rite, and even an essential article of faith of this new church. Whereas in fact, the only aim of the singers was to have good and practicable music, whether they found it in Catholic Masses, in Protestant Oratorios, in Gregorian and Lutheran Chants, or even in Yankee Psalmody. The taste and experience of the choir led them for the time being to selections from these Masses, because the music seemed to them so warm, so reverent, so beautifully expressive of the heart's best aspirations and of the true religion, which is love and joy. The Latin words they did not consider an objection, because they are so beautiful and true in themselves, because they are consecrated by long usage in a great part of the Christian world, and because, being so simple and few, and always the same for the same theme or sentiment, they explain themselves in connection with the music, and grow dear to those who drink their sense through music; while the ordinary practice of singing a long didactic poem to a psalm-tune, is unmusical and incongruous in every point of view. But they have never bound them-

selves to this more than to any other music. It has reigned with them thus far because it proved convenient, and because the singers and the majority of the hearers felt a growing love for it. But the reviewer heard a common Congregational psalm sung in the same place as a part of the same service, on each day that he was present, which he does not mention; and let him not be surprised if on some other occasion he should hear there Protestant Handel instead of Catholic Mozart. For music is more catholic than all the churches, the faithful many-sided servant of the human heart; and whatsoever is good music, is a harmony and help to what is most religious, loving and profound in human souls, whether it was born on Catholic, or heretic, or even on a heathen soil.

And this is all our answer to the charge of cutting a sublime thing out of its appropriate setting. Doubtless a whole Mass would be better than a piece of one; a full choir and an organ would be better than a quartette and a piano-forte; and a cathedral with its solemn lights and aisles would be the fitting complement of such high strains. This none could feel more clearly than the persons who are drawn towards this music by its own intrinsic beauty and expressiveness. But because we cannot have all, may we not have a part? Is there no intrinsic meaning and beauty in the music by itself? If it inspires the singer and hearer, if it imparts a warmth such as cold common psalmody cannot, if it lifts the thoughts more nearly to the state which we call worship, if it weaves a spell of holy communion round us, why reject it and put up with duller things because we cannot have it in the full glory of all its accompaniments? As to its being "sacrilegiously stolen," we say this music came from Mozart and from Haydn, and not from the Roman Catholic Church; and it belongs to every soul which can respond to it, which can appreciate it, which has states answering to its solemn, cheerful tones; it belongs to Humanity, to the one Church Universal which is not yet, but which waits until humanity be one. For music is a universal language; it knows nothing of opinions, creeds and doctrines, that divide; it knows only the heart of the whole matter, which is one; it speaks to hearts, to that which all men have in common, and in cherishing which resides our only hope of unity, our only hope of ever seeing a truly catholic and universal church. In Christ we hear a kindred language; and by a natural and worthy correspondence do Associationists commune together in the thought of Christ, and in the atmosphere of music, which is both human and divine, as he was.

Our critic next sneers at the very

notion of Associationists resorting to religious services. "Weary, it seems, of getting up Phalanxes, they have concluded to busy themselves with getting up Churches." Failure in practice does not often lead to preaching. But Associationists have not failed; they have told the world again and again that their experiment has not yet even begun to be tried; that the very theory and science of the Combined Order forbid the attempt to realize it except with certain means and under certain preparatory conditions; and that the little associated families which have sprung up all over the country within a few years are not and never aimed to be the Phalanxes of Fourier, but are to be regarded as so many symptoms of the impatient yearning of this age to fling off its falseness, to get rid of isolation and of competition, and to put itself in an accepting posture towards the coming of the heavenly kingdom of Unity and Order. These only show that the whole social system needs a change, a change whereof Association of some sort shall be the essential feature; but these are not Association in the technical sense of the Associative School.

"Christianity, according to old ideas, proceeds upon the principle, that society is wrong because men are bad." But Fourierists think that "men are bad because society is wrong." Not so. They are not so one-sided; they are too true to the great doctrine of Unity, and of the solidarity and mutual reaction of all influences. They believe *both* propositions. Society is wrong because men are bad; but since Christ came, has not humanity progressed somewhat in goodness; and now does not the advancing spirit of goodness and of Christ demand that outward arrangements, that society, shall shape themselves into conformity with the same spirit, so that they shall no longer obstruct it, but altogether cooperate with it and help it? And can there ever be a proof of human goodness gaining ground upon the old human badness, until it shows itself remoulding and transforming into beauty and true order the institutions which now stand the monuments of that same badness?

From this he darts off suddenly to a sneer at what he is pleased to term "the proud humility with which Mr. Channing defers to the Scriptures," prefixing to his sentence: "by the way," although it is entirely out of the way. And he charges the Religious Union altogether with a hypocritical attempt to make it appear that they respect the Bible, while they have no faith in it. This, of course, we cannot answer: by their professions and their spirit and the fruits they bear, they will be judged; and not by any man's ungenerous suspicion.

Here we must stop for the present. This is the introduction to the article; this is the vestibule to the temple; through its irregular and winding passages, where at every corner statues of embodied sneers look down upon us, we have thus far wandered, and what may we opine of what shall be found within its penetralia? And we have not yet reached the central, pivotal sneer of sneers, which constitutes the pith and substance of the article;—the sneer at human progress, namely, the sneer at every human effort for improvement, the sneer at human nature and at every hope of realizing its harmonic destiny on earth. This comes in the criticism of a sermon which the writer heard from Mr. Channing, and into which we mean to follow him in our next number.

DAGUERREOTYPING. The *Anti-Slavery Standard* gives the following neat Daguerreotype sketch of one of its neighbors. Its fidelity will be recognized at once by those who are acquainted with the original.

"The Courier and Enquirer is fixed, firm, and consistent. It is a sworn, inveterate and avowed foe to human improvement. It opposes every thing that has not been long established. It acknowledges no standard of value but dollars. It judges of all measures by their immediate effect upon trade. It worships titles, and looks upon a D. D. at the end of a man's name, as the highest of human dignities. It believes in the divinity of kings, the infallibility of priests, the perfection of law, the wisdom of Congress, the necessity of poverty, the benefits of Slavery, the necessity of whips and chains, the lawfulness of war, the right of conquest, the Christianity of the duello, the blessings of banks, and the restrictions on commerce."

ASSOCIATION.

"Association, not carried out to the destruction of the isolated household, says the Saturday Evening Post, and of the glorious principle of individuality, which,—like the oak, that cannot come to full perfection in the crowded forest, but only in the open field,—is dependent upon it, for its full development, is a most beneficial means for the advancement of society, and to enable men of limited property to compete with the great capitalist. A lower use of this principle, is the securing of comforts to the poorer classes, that they could not otherwise afford. Thus public libraries, concerts, and so forth, are the natural products of the principles of Association. Public baths and wash houses, are a more recent instance; and now we learn from an English paper, that a company is shortly to be formed in London, for the erection of public ovens, on the same principle, at which the laboring poor may make their own bread of any quality suited to their means. An establishment of the kind has been for some time in operation in Paris, and is said to have worked most successfully. No doubt, in

the progress of time, other and more intricate applications of the principle of Association will be made, not infringing in the least upon the sacred privacy of the domestic fireside; which, if it be more expensive than the public herding together of a hotel, is, by its promotion of all the sweet humanities of life, ten-fold worth its cost."

The above paragraph, which we find in an exchange paper, is another proof of the hold which Associative principles are gaining on the public mind. Reflecting and intelligent men cannot long remain blind to the immense economical and pecuniary advantages which must be the result of a judicious system of social combination. If one fire can be made to do the work of seven, it is a miserable waste to insist on maintaining the other six. If three cooks can provide meals for as many persons as it now takes ten to serve, our present arrangements are justly condemned for their extravagance. If the union of families can give every member the advantage of a well-selected library, an elegant picture-gallery, the use of spacious public saloons, admission to concerts, museums and spectacles, the convenience of good baths, gymnasiums, and all the means of preserving health, at a comparatively trifling expense, people will not be content with our present wasteful, unequal, and unsatisfactory system. As "to the sacred privacy of the domestic fireside," — that can be enjoyed under far more favorable circumstances in the architectural arrangements of the Phalanstery, than in the most liberally appointed mansions of civilization. Every family will have as spacious a suite of apartments as its circumstances require, can take its meals at the public refectory, at private tables, or in its own room, as it may wish, can have as much or as little intercourse with other families as its tastes may prompt, without the arbitrary restraints of fashionable society, and may be made as secure and retired in its privacy as the prince in his palace, who certainly is not invaded by the throng of retainers and attendants who lodge under the same roof with himself. The "destruction of the isolated household," is not the dissolution of the family. The independence of families can be more strictly guarded in the Combined Order, than is possible, even with the wealthiest, in the Isolated Order. And to talk of independence, of domestic privacy, among the poorer classes, in the present state of society, is a mockery. The poor woman chained to her wash tub or cooking stove, in the miserable kitchens of civilization, fretted to death with half a dozen children, with no "help," is not a very attractive illustration of the isolated fireside. The scene is not much improved when the tired husband comes in from

work, who perhaps has had recourse to the bottle to drown his wretchedness, which finds no relief at home. Things will be better managed in Association.

GREELEY AND RAYMOND. The merits of these antagonistic parties, in their late controversy on Association, are pretty well hit off in a recent number of the *Lowell Journal*, — a paper, by the by, which seems to have lost none of its energy or liberality by the late change in its editorial management.

"The discussion which has been for several months carried on between Mr. Greeley of the New York Tribune and Mr. Raymond of the Courier and Enquirer, upon the subject of Association, is published by the Harpers in a pamphlet form. We looked a little into this discussion as it went along in the columns of these papers, but did not read much of it. Greeley seemed to write from a deep conviction of the truth of his doctrine, and his opponent seemed to have studied and examined the subject, more for the sake of the discussion than from any particular interest in it or deep feeling of opposition to the system. Greeley confined himself to a general complaint of the evils which the world is laboring under, and the benefits of Association in an economical view — contending that it gives every man an opportunity to labor and a chance to enjoy the fruits of labor; while Raymond ransacked the writings of Fourier, Brisbane and Godwin, for evidence of the licentiousness and infidelity of the system. Greeley went for Fourierism as he understood it, rejecting or caring nothing about the speculations of Fourier; while Raymond opposed it, drawing his reasons and arguments from these speculations; he went into the details more than Greeley did. As to the results — Mr. Greeley will no doubt have the best reason to be satisfied; for none of the friends of Association will probably be convinced by Raymond, while Greeley's eloquent and feeling exposition of existing evils will set many a man to thinking whether his remedy may not be the true one. Greeley has the advantage because the mass are on the opposite side to him, and he cannot lose many, while he may gain large numbers. The new idea is pretty sure to fare the best in these encounters, whichever side is right and has the best of the argument."

¶ You talk about the connection of religion and patriotism, vain-glorious Pharisea; yet, when the homes of the defenceless and innocent are dripping with the warm blood of those who have bared their breasts to the sword of the invader, when the gaunt and haggard emigrant, fleeing from the intolerable agonies of famine in an oppressed land, finds no cheerful welcome in this abode of the free, when the cry of unrequited labor is ringing in the ear of Christian benevolence, from the cotton fields of Carolina and the cotton mills of New England, when the golden calf is enshrined as the supreme object of worship in the seats of

our money-changers and the halls of our merchants, — no thrill of indignation convulses your heart, no words of fiery rebuke fall from your lips, no hope of the victory of the true God over the demons of hell kindles your eye. Your love of country and your love of religion are both equally a pretence. The burning brand of hypocrisy is upon your brow, your cheek is covered with the blush of conscious duplicity, your lips quiver before the glance of a sincere man, and nothing but speedy repentance can save you from the abyss of shame.

NEWSPAPERS. Readers cannot have failed to remark, to what an extent this journal, and others of the secular Press, interest themselves in the circulation of religious intelligence. No true patriot, whatever his personal indifference to vital piety, can regret this modern feature in the conduct of secular journals. When the seeds of anarchy and disorganization are thrown broadcast over the country by some papers, it is well that others follow in the same field, planting trees of righteousness, the leaves of which shall be for the healing of the nations; — while one portion of the press is poisoning the stream of public sentiment, it is the duty of those who desire the people's happiness and the permanency of our institutions, to stand upon the banks of the current and throw into the bitter waters the sweet and purifying principles which Christianity inculcates. — *New York Commercial Advertiser*.

This is all very pretty and rhetorical, but unfortunately contains more metaphors than facts. It is a precious specimen of the false logic, with which certain Editors, like those of the Express, Courier and Enquirer, and Observer, endeavor to convince themselves that the cause of Social Reform and irreligion are identical. "The seeds of disorganization" are no doubt sown broadcast over the country by many papers which have no faith that the present condition of oppression, injustice, antagonism, vice and wretchedness is ordained by God, and which cherish the hope of a social state, in which prosperity shall be universal, and truth, justice, love, harmony and the spirit of brotherhood shall be triumphant. They of course are obliged to point out the defects of existing institutions, to show the false foundation of many prevailing customs, and to maintain the importance of a better organization of society, resting on the principles of the divine order. It is perfectly ludicrous to hear our popular Editors talking about "throwing into these bitter waters the sweet and purifying principles which Christianity inculcates."

Do they believe that the abuses attacked by the reform papers are the essential growth of Christianity? Is it their opinion that the present order of

society is founded on the inherent principles of the Gospel? In what school did they learn their catechism? Who told them, we pray, that the defence of the corrupt and rotten institutions of modern civilization, is like "planting trees of righteousness, the leaves of which shall be for the healing of the nations?" We should like to witness their perturbation, if Jesus Christ, whose name they take so flippantly on their lips, should appear in the midst of them, and demand of them the proof that the society which they eulogize was an embodiment of his spirit. It is not in Wall Street, not in State Street, not in Congress, not in the marts of business nor the halls of legislation, that he would look for his faithful. There is no Christianity in the social usages which condemn a large portion of immortal beings to ignorance, poverty, wretchedness and crime, and make no attempt to elevate them to a higher destiny.

The Christianity of this age is not the Christianity of Jesus. The religion preached in our metropolitan churches is not that which warmed the hearts of those heroic men who once met for communion in an upper room at Jerusalem. The social creed of our Apostolic editors is not that proclaimed by him who declared that it was impossible for a rich man to enter the kingdom of Heaven, and that whoever aspired to that boon must sell all that he had and give to the poor.

It is not because we wish to introduce anarchy, that we assert the necessity of a social regeneration. The present state is only anarchy more or less skilfully disguised. It is stamped with disorder, lawlessness, confusion. It gives the strong complete dominion over the weak. The unfortunate, the wretched, can find no adequate refuge under the vaunted protection of the law. The essential conditions of harmony are not found, and hence, contention revels in Courts and Congresses, fraud and oppression mark the customs of trade, hypocrisy nestles securely in the Church, and hatred and jealousy invade the sanctity of the domestic hearth. The advocates for a better organization of society, would introduce beauty, symmetry, artistic order, in the place of these unutterable abominations. They would so elevate and purify the social condition, that the law of violence would give way to the law of love, that integrity of heart would banish deception and fraud, and that individual perfection would be manifested in the perfection of visible institutions. If this be the introduction of anarchy, if it be contrary to the letter or the spirit of Christianity, we ask, what would be the value of order or of religion, as set forth

by the blind guides of the political press, who daily strain at a gnat and swallow a camel!

¶ The last ANTI-SLAVERY STANDARD comes out strong in favor of "exclusive devotion to single aims," "fragmentary reformers," "fanatic Abolitionists, and fanatic Temperance men," but is quite *savagerous* on "the disciples of Fourier" on account of their "bigoted devotion to the doctrines of one man." It has the grace to admit, however, that "they certainly have a great work, in common with all who seek the good of humanity, in the reorganization of our false social system," and "that they are in possession of great truths on the subject of social organization, which are not yet so much as recognized by the world." It intimates that Fourier's speculations touching "boreal crowns," "seas of pleasant lemonade," "toads from Mars," and "cabbages from Mercury," are no ornaments to his system. Well then, if our friends of the Standard are so able to discriminate between the "nonsense" and the "great truths" in the views of the Associationists, let them have it in their own way. We dare say they understand the Associative philosophy thoroughly, or they would not speak of it so glibly. Only go for the true organization of labor, on the principles of co-operative, attractive industry, adequate guarantees, and distributive justice in the division of products, and we will not quarrel with you about the "lemonade" and other trimmings. Defend whatever you find "true" in our ideas, and the less of "bigotry," "exclusiveness," and "fantasticity" you employ, the better. No one will rejoice more than ourselves to see the cause of social regeneration advocated with greater wisdom, and in a broader and more universal spirit than we have ever been able to attain.

"The Fourierists, who preach better than they practice the sublime doctrines of human equality, and the blending of sects, classes, and all that, are very well hit off by Carlyle, in one of his inimitable strokes of covert sarcasm. 'The Fop,' said he, 'is our brother, too, and within the most starched cravat there passeth a windpipe and wessand, and under the thickest embroidered waistcoat bloweth a pair of lungs.'"

No doubt the Fop may have lungs, a heart, and brains too. We cannot say so much, however, of the manufacturer of the above paragraph. His lungs may be of brass, for aught we know, but a small portion of head or heart would have prevented him from perpetrating such stupid blunders, either about Carlyle or the Fourierists, as he has crowded into these half dozen lines. We do not know the

origin of this exquisite absurdity, but find it among the selections of our *petite favorite*, the *Boston Transcript*.

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MISCELLANY.

THE OPTIMIST — THE CYNIC — THE SEER.

A DISCOURSE BEFORE THE BOSTON RELIGIOUS UNION OF ASSOCIATIONISTS.

BY W. H. CHANNING.

[Reported by H. M. PARKHURST, and published by request.]

We have met together for several Sundays, and have considered various topics in order. First, in a series of discourses, we contemplated the signs of promise, the encouragements of our time. Secondly, in another series, we took a rapid though wide survey of the evils and dangers by which we are surrounded. I wish, in a third series, to present to you some more positive statements of the LAW OF HEAVENLY ORDER, by obedience to which Man may come into harmony with Man, with Nature, and with God. But before we proceed to this discussion, let me ask you, for one or two occasions of meeting, to occupy an hour in some *transitional* considerations.

There was profound wisdom in the ancient principle of using an esoteric and an exoteric mode in communicating doctrine, that is to say, of giving lessons in proportion as the hearer was in a congenial mood to receive them. There was deep meaning in the rule laid down by Coleridge, that we should never declare a truth to another mind, when that mind is in a state which would pervert it into error; for in so doing, we make truth a liar. And what beautiful significance there is in the parable related by Swedenborg, that once when he asked of the angels, grapes, they gave him figs; and on his saying, "I asked you for grapes," they answered, "We gave you grapes, but you took them as figs." We must not, that is to say, attempt to force our conviction upon unprepared minds. And in proportion to the sacredness of the doctrines to be taught, is the difficulty of communicating them and of receiving them *purely*. I intend

no slight upon the public conscience and intelligence; certainly, I make no claim to any peculiar elevation; but I do mean to say, that the doctrine which is to be taught here, is a doctrine so diverse in its fundamental principle, its methods and aims, from much which is taught in pulpits, that it does demand in the hearer a certain preparatory process.

I will ask you then to-day to consider with me, the OPTIMIST, the CYNIC, and the SEER; to compare together these different moods of mind, and to see whether we cannot by this comparison be led to a correct estimate of the *view* which should be taken of man's life on earth.

I. And first of the Optimist.

A vigorous, fortunately-placed child is always an Optimist. He believes in joy, he believes in nothing else. His being is in tune; the lightest touch of circumstance calls out a harmony of bodily delight, and by the passing breath of happy life, his heart-strings are stirred to music, as the *Æolian* harp sings in the breeze. But it is not merely in childhood that this faith in pleasure is dominant. We are all Optimists on bright days, when health beats strongly in our veins. When we go out in the spring time, amidst its verdure, its blossoms, its promise, its prodigal overflow, and feel that every outward form of good is but a symbol of inward good, we do not believe at all in evil. We think of death, bereavement, failure, sin, no longer. We see what God designs; we see the blessed ministry of outward and inward beauty; we recognize their everlasting relationship; and all clouds of fear, all fogs of doubt melt away. The sky of Providence is blue above us, and through it all, is radiantly shed abroad the sunshine of the Divine presence. Optimism is thus formed in the mind by the mere harmony of our nature, acting in concert with the nature around us, which God forever recreates.

We pass to another form of Optimism, that which springs out of happy social relations. And let us take as the type

of it, a young girl, who, guarded by wise parents and encircled by a loving family, grows up and unfolds apart from the world. I see her in the country near a river, where on one side are gardens, and pleasant fields on the other, and in the midst are groves and places of retreat. I see her there in her little garden, where never yet the thought of a wish denied has entered, where no sound of outward discord has destroyed the peaceful kindness of her spirit, and no rough hands of disappointment have plucked the blossoms of her hope. She has had for playmates, elder brothers, who have cared but for one thing, to meet her every want and to save her from sorrow. She has had in her mother a watchful Mentor, who, never anticipating, never delaying, has given her lessons of wisdom as her mind opened to drink them in; and her father has stood before her, calm in energy, successful, munificent, bountiful, exhaustless in indulgent affection. She has known the full wealth of youth in a happy home. Travellers tell us, that in the far Pacific seas, the voyager comes to coral islands, where the rock walls rise precipitously from the ocean, and though the storm may beat without and the billows dash against the barriers, within is a serene lagoon, where the placid waters mirror the sun. Like that unruffled lake, is the heart of this young girl. Around is the world with its noisy commotions, but within a happy home her heart beats tranquilly and reflects forever God's constant love. She is an Optimist. She has never experienced, never anticipated the evils of life. She has merely a consciousness of spontaneous harmony within, of unchanging kindness around, and in the joy of perfect confidence and unreserved intimacy, life has led her upward, upward, on a sunny path.

I have painted in these few touches, rare scenes of real life, alas! too rare; and I would now ask you whether, as I have been describing what is so beautiful, tones of feeling in the minor strain have

not sounded in your hearts, as of a funeral bell tolling in the distance? Over the far horizon, beyond the verdant landscape, have you not seen towering up the thunder-cloud, with tempest, hail and lightning in its breast? Yes! a prophetic shadow dims the brightest joy of the healthy child, of the happy girl. You know that there is to come a time, when this rich harmony with nature is to be broken by sickness, by morbid feeling, by wants, by disappointments; and that into the innocent heart there is to enter, as to Eve while alumbering, some form of evil to whisper in her ear temptation, to instil the bitter poison-drop of sin. We cannot long bear with the simplest, most natural forms of Optimism. We feel that such confidence is but a partial, delusive prospect of life.

Let us raise our thoughts, then, to a higher form of Optimism, where it springs, not from health and peaceful surroundings, and not from happy social influences calling out affection and harmonious love; but from a habit of thought. And we will take as our type, the intellectual man who looks upon human life in its bright aspect, because he every where recognizes a wonderful system of compensation. He has observed the world and history largely enough to learn that the law of earth is variety and change, and he sees in this alternation rich benefits; he sees that evils are necessarily involved in such a scheme of things—evils in outward circumstances and evils in social relations; but then he perceives that there is a compensation for them in the variety of qualities and relations thus called out. All balances itself before his mind. The good of one is the counterpoise of what is evil for another. The very contrast of conditions quickens motive, heightens pleasure, modifies misfortune. Varieties of estate produce varieties of disposition. In the long run, every one gains his portion of good, and appreciates it the more that it is neither perfect nor permanent. The tree is sometimes swayed by the east wind, sometimes by the west wind, but still its branches tend upwards to the light; still its root drinks moisture from the soil, and in due season it blossoms and bears fruit. And so with all the varieties of moral experience. The soul is fed by all. He sees every where oscillation, but he also recognizes every where growth. And in this fact of growth he beholds a higher compensation still, than in the mere variety which replenishes existence. From youth to manhood, from manhood to age, from birth to death, from death to resurrection, are alternations of which each brings not only the luxury of change but the consciousness of progression. Happy memory clasps hands with happy

hope. New blessings bud as old ones fade away. And so life on earth is forever becoming richer in thought and feeling, in capacity and desire; each vicissitude leaves a legacy; each yesterday opens a prairie land to to-morrow. Compensation extends, too, through the far vista of the future; and this consciousness that though one opportunity is closed, another is opened, as in room after room of a picture gallery, that though one friend pass from us, another and another, like travellers laden with wonders, enter the door, soothes the pang of bereavement, and makes each day seem young and fresh from everlasting to everlasting.

This leads us to another mode of intellectual Optimism, where it takes the form of enthusiasm, poetic enthusiasm, which sees the inherent beauty of all things, the sublime latent power in all forces, the fair glories of the future forever brightening and brightening, and floods all places and times with the glowing splendor of prophecy. To Optimism under this form of enthusiasm all ills of life are merged and swallowed up in the burst of glory which streams in from God's eternity, whose bliss is ever more and more unfolding. The valley may seem dark and the path may be flinty, but overhead hill swells above hill into the light where one can look down upon the green meadow in whose bosom nestles a home; and thus amidst all wrecks of disappointment the enthusiast still discerns the light-house through the storm, and though his bark of fate is swallowed up, swims with strong and steady arm towards the welcome haven. You have seen men of this energetic, hopeful, determined temperament, who in all the misfortunes of life still keep a firm foothold. Go to them when you will, find them as you will, always there is brightness in the eye, and a smile upon the lip, always the cheering tone, always the prediction of better days. Amidst all pressures, individual or social, they have the assurance of the "good time coming;" and hear above all tumult the angel song of advent.

This leads us up to the highest form of Optimism. The religious Optimist takes as his fundamental principle the reality of God's omnipotence, of God's infinite goodness. He will not receive into the temple of his spirit the image of any other deity than sovereign love, and whatever may seem to be the present limitations of life he finds in the instincts of his heart a pledge that God is inexhaustible in mercy, everlastingly active in his kind designs, and always present. The purest form of Religious Optimism is in the modern sect of Universalists, a sect never yet justly appreciated by their fellow Christians, a sect which plainly has

a mission not yet fulfilled and a lesson to utter, which, though they but partially state it, is not the less intrinsically true: The Universalist, seeing men as they are, still asserts, in spite of actual degradation and brutal defilements, that the nature of man is fundamentally good. He sees the vast moral and intellectual disproportion existing between men, but still asserts the equality of their spiritual birthright. He sees the fallen heaps of his fellows, mowed down by temptation upon the battle-field of the world, but still utters a clear prophecy of a universal restoration. Unflatteringly he announces a period yet to come of perfect harmony, of perfect bliss; and looking round upon the existing conflicts and discords of life, upon unjust social relations, upon defective education, upon partial governments, still cheerfully preaches forever the omnipotence of good and of good only to overcome evil, and demands for each and all men perfect freedom.

I do not mean to say that this denomi-nation has fully discharged the mission here described, has logically carried out all the conclusions involved in its principles to this end. For at first, entangled in texts, and limited in range of thought by the superficial philosophy of the age, it has never yet stated perhaps the great truth of God's Omnipotent Love, in all its force. But the future is before it, and its work will be done.

We have thus considered the Optimist intellectually and religiously, and now again I ask you whether you have not heard, as in the former cases, when I attempted to describe the Optimism which originates from health, happy conditions, pleasing social relations, the same sad, minor strain echoing from the distance? Have you not heard, stern and harsh above the calm tones of the philosopher, above the jubilant song of the enthusiast, the voice of Nemesis, declaring wo to the wicked. Amongst all the promises of good, have not the thoughts of just retribution, of clear distinctions between right and wrong, of discipline, of denial, presented themselves? Have you not felt, as the doctrine of the Universalists has been stated, that the chief manifestation of Divine Goodness is in Law; that out of God's mercy grows an inflexible order; that disobedience to Universal Right, necessarily, inevitably produces misery? Has there not been a whisper coming from all past experience, assuring you that Optimism in profession and practice too often does no justice to the rich variety of God's providence, to the inexhaustible wealth of human experience, to the power of will in man?

Optimism is but a partial view of life. You may see it carried out in one of its extreme forms, in that tame, good-

natured tolerance, which merges all distinctions, and makes from all events and characters a monotonous, dead flat of well-wishing moderation. You may see it carried out in another extreme form in the man who bears all things which happen to him with perfect equanimity, and endures good and evil with like patience. Though you may feel a certain satisfaction with this stupid good humor, you cannot but be struck with the want of refinement, of clear judgment, of decision. And when Optimism takes the vague form of enthusiasm, how we all demand of the dreamer more distinct perceptions. Into eyes which are dazzled by gazing too long upon the sunshine, the worldly-wise are inclined to throw a handful of earthly dust, in order to bring down their vision to common, actual interests. This transition leads us to consider, in the second place, the Cynic.

II. If I should use the expression Critic, it might perhaps indicate my true meaning more clearly than Cynic; and yet the Cynic of ancient times so embodied and typified the spirit of stern indignation against indulgence, frivolity, moral levity, which I wish to portray, that I prefer to take that name. I would speak then of the Cynic.

And first of the Cynic by nature. We have all heard of the dwarfs and fools kept about the courts in the middle ages. It was not from a merely accidental caprice of the times that this peculiarity of manners sprang. The tendency of man's physical nature, wherever it is distorted, robbed of its just proportions, deprived of its rightful pleasures, is to breed a form of odd and ugly character, to make its victim harsh in judgment, quick in perception of weakness and folly. And now, that I may not be misunderstood, let me say, that one of the most beautiful persons morally I have ever seen, was a crippled woman, who was so distorted as to feel herself to be a blemish upon God's earth, and who still had a largeness and serenity of spirit, which amidst exceeding trials prompted her utterly to forget self and to pour out her life in prodigal sympathies. Such contrasts between a deformed body and a symmetrical spirit we have all seen. Still, it is the tendency of disappointment in bodily existence, to engender bitterness of temper. And this natural tendency continually shows itself in the dwarfed, the halt, the blind, the deaf, by producing a spiteful wit, a keen cunning, a sardonic mirth at falls and failures, and a tyrannical love of power. Counterbalancing influences are every where indeed, and those thus bereaved are often the kindest in their affections. But if they confessed their inward struggles, they would tell you that this was not because nature did not

tend to unkind results, but because the heart was enlarged by sympathy shown towards them, and by their own sense of dependence, and that against the lower nature a miracle was wrought by a higher nature, which out of evil evoked a good.

We all know, by painful experience, what are the angry suggestions of morbid states of body. We have observed, have probably in ourselves felt that fierce irritation of the blood and nerves which nature has so perfectly typified in the hyena, restless, unsettled, pacing up and down its cage with every hair on end. This feeling of angry opposition, peevishness, wrath, that stirs in all human beings, when vexed by unhappy outward influences, is the manifestation in an extreme form of that repellant sphere which I mean by natural Cynicism.

Let us pass next to the form of Cynicism which is produced by discordant social relations. Of this you can find innumerable illustrations wherever you may chance to look. The world is full of those made acrid by the bleak, cold soil of a selfish society. I will take as a specimen, the broken-down merchant. He started on his career, as tender and fluent in affection, as high-hearted, magnanimous, generous in spirit as any young man of his time. Onwards he went, rising and prosperous, wealthy and honored. He was appointed to office in Insurance Companies and Banks. His name was good upon 'Change. He had city house and country house, and wherewithal to enjoy and give enjoyment, and was bountiful and susceptible in sympathies. But there came, through the carelessness or falseness of another, a season when his credit was endangered. He went, with the secret of his failure already on his brow, to those whom he thought his friends, and they whispered to him of caution and prudence. They were so oppressed by circumstances now that they could give him no aid. At last, the fatal hour could be postponed no longer. He struggled in the quicksand of bankruptcy. He looked for generous hands to raise him upon his feet again, but alas! the world was rushing onwards so swiftly in its rail-road course, that none could stop to disentangle him from his perplexities. Slowly he learned the secret, that changed circumstances make changed social relations, and gathering up some fragments of his fortune, he moved to a country town and has become a social Cynic. The road of life now is not smooth to him, but rough and full of ruts. Excluded by the law of fashion from a world to which pride forbids that he should return, he walls himself in a castle of suspicion, and from his watch-tower looks abroad with cold curiosity, to note those who are waylaid, enraptured

and plundered on the high-way. The ups and downs of destiny he passes by, with a sneer at the fool hardness of the weak and the artifice of the strong. He has become a stern, unfeeling, contracted man, made selfish by the selfishness of his fellows.

Do you say that such a Cynic shows a miserable want of manliness, that it is mean to become thus soured because all does not go well with him, that it is childish thus to hide oneself in the dark cell of one's own misfortune, while the sky and earth are filled with light? Do you answer to the grumbler, that there is good in spite of all the bitterness of his peculiar lot, and do you feel that this keen perception of wrong and folly is inhuman and unsound, ungrateful to God, unjust to man, unworthy?

Consider now the Cynic in an intellectual form. He is a man of wide experience and of a large range of observation, who has thought more than he has felt, and speculated more than he has acted, and who takes the attitude of a critic. He sees in every thing its flaw. To his searching vision, there is nothing perfect. In all orchestras he hears the instrument that is out of tune, in all choruses the voice that is too sharp or too flat, in all instruments the jangling string; in the picture or the statue, or the house, or the garden, or whatever it may be, he sees the misdrawing, the bad proportions, the want of keeping, the too much or too little, the fault somewhere. Great men are interesting to him, not in their hours of heroic action, but in byways, where the road is slippery and their frailties are exposed. In literature, it is the satirist of popular vices and foibles that pleases him. In any mode of public address, it is the sting of the reproving lash and the writhing of the victim beneath the blow, which gives him pleasure. The worst type of this hard, shrewd, intellectual Cynicism is the professed literary hack,—the man who stands waiting for a new book to appear, as a spider watches in his web for flies, in order that he may pounce upon it, draw it into his den, fasten his fangs into its flesh, and as he lays bare the vital nerves, feel the living heart of the author quiver.

The intellectual critic too often forgets, that it is only from the perception of what is good in works of art, books, movements, manners, men, that we are enabled to estimate defects; that only by justice to what is true and right in them are we authorized to condemn what is false and wrong, that only by the spirit of God can we detect the spirit of the evil one.

Let us ascend then to the highest form of Cynicism, and consider the religious Cynic. And if I take, as a type and ex-

ponent the Calvinist, let me not be misunderstood. Honor to John Calvin, I say for one. Honor to him, that in an age, so disproportioned and broken up as that in which his lot was cast, he formed to himself so distinct, clear, and complete a view of human life. Judge him by the temper of his time, see the urgent necessity which there then was for a stern uprightness of conscience, and you will be prepared to admit that in days to come men will recognize more distinctly than most of us now do, that he was one of the truly great spirits of our race. He had an awful and vivid conception of Divine Justice, of the exactness of the Divine Retributions, of the agency of Providence. He dared to follow his principles to their legitimate end. He knew what he meant, and he said what he meant, and acted accordingly. His character is to be measured by the influence it has exerted, and he impressed his image upon peoples and ages. Honor to the stern Genevan. But if we take some of the forms of Calvinism which have prevailed in modern times, I believe it is not harsh to say, that the bitterness which characterizes them is to be referred much more to a diseased state of the liver and to callousness of heart and general sluggishness of affection, than to any reverent recognition of God's all-pervading law. You may have seen a man who calls himself religious, simply because he actually hates his fellow-creature's enjoyments, and who, finding that others draw some degree of pleasure from what has no attraction for him, denounces their carnality, worldliness, levity, and proud in his own purity, anathematizes others less strict with the charge of human depravity. Have you never known the man who mistakes severity of judgments for saintliness, and who thinks himself godly, when his ruling motive is partly fear and partly unkindness? How strikingly instructive are the modes in which nature revenges itself upon such a self-deceiver! Amidst his sanctimoniousness, comes sooner or later perhaps some outbreak of the evil spirit of cunning, anger, or lust, some explosion of dishonesty or low indulgence, which teaches him that he was far more depraved than he believed, and that the law of life is a much larger and yet stricter one than he was aware of, and that any designs to crush the primitive impulses of man's nature are as abortive as they are impious. Such persons illustrate the dangers to which religious Cynicism is exposed. Over-strictness distorts and caricatures the true law of right. Yet in the more sublime forms in which a stern and solemn devotedness to duty has appeared through the history of the past, every fair man must recognize a style of character

which charms the conscience. Look at the old Puritans, the Covenanters, our Pilgrim Fathers; and does not every one feel that he could not have afforded to lose the high view which they took of human life, the grand example they left of human conduct? Would any one of us, for one instant consent to blot out from the experience and memory of the world that discipline which has come down from our severe ancestry? Has it not imparted a strength of will, a directness of judgment, a vigor of action, which is the life of the nation?

And yet meanwhile who does not grant, that even in their most beautiful and heroic manifestations, our Puritan sires do not stand before us with that free confiding faith, that large and generous hope, that buoyant, joyful energy, which God's children should have. We revere their rectitude; but their stiff speech, manners, movements, dresses, their precision, restraint, watchfulness, the seriousness stamped upon their aspect and gesture, seem to us but a solemn farce, a dull mummery, an unworthy mockery of life as God intended it to be. Such fear and gloom are not the true expression of reverence for Divine justice. Such conscientiousness is morbid. Gladness, cheerful spirits, hearty joy in nature and society, sanguine anticipations of coming good, must enter into genuine piety.

And now if I have succeeded at all in depicting Optimism and Cynicism, you will have seen that each is an extreme, and thus will have been prepared from your own experience and observation, to consider the form of character which unites the good elements of both, the character in which are in due proportions mingled the acid and alkali. Within all our minds is the ideal of a well-balanced, ordered, liberal mind; in which opposing qualities are wedded, not by a mechanical eclecticism, but by a vital synthesis; in which rich and various forces work together in harmonious rivalry. Let us pass then to the Seer.

III. The Seer, even in the partial forms in which this character appears, always commands our admiration. We recognize him as a true prophet of God, whether he speaks in the sphere of the practical experience of life with sagacious judgment; whether he utters his wise maxims as a poet; or pours forth his warnings and encouragement as a minister of religion. If in any way, he proves to us that he really has seen a vision of God's method of order, of the living laws of nature, of substantial facts and actual tendencies, we recognize him as a revealer of the Infinite in the Finite, of God in the Universe and Man.

The Seer must be well born. There

are children who come into life so rich in organization, so attuned and harmonized, that we might believe earth welcomes them to her bosom with a thrill of joy; children whose conception angels might announce, whose nativity they might greet with anthems. But alas! among the myriads of these visitants of our planet, how few there are whose birth is in unison with Nature's laws, with God's design! Is it out of place for preachers, the professed expounders of human destiny and duty, to speak the truth in relation to this matter, and to warn their fellow beings as to the solemn responsibility of becoming parents? Monsters now are brought into existence, perverted, puny, morbid, filled with extravagant tendencies, moral and physical, their blood turbid, their spirits clogged, their brain small, soft and feeble, from the first in discord with the external world, from the first unfit to be tabernacles for God's pure spirit to enter and dwell in. Who does not know that there should be repentance here as the condition of all other amendment? Is there anything more needed than for simple, earnest, upright persons so to speak out the undeniable truth in regard to the sanctity of birth as to produce a radical reform in marriage relations? Hundreds and thousands of children are ushered into this hard mortal career, cursed from the outset with the burden of their parents' passions, apathy, and want of peace. Yet there are children, thank God, even now, beautifully born. And I cannot but read to you a few verses, whose pathetic melody has sounded softly through the inner chambers of many a heart. Thus has a parent chaunted his "Threnody" over an exquisite creature, who truly seemed born to be a Seer, but whose deep eyes closed early upon these misty scenes to open upon the glories of the world above the clouds.

"And he, the wondrous child,
Whose silver warble wild
Outvalued every pulsing sound
Within the airs cerulean bound,—
The hyacinthine boy, for whom
Morn well might break, and April bloom.—
The gracious boy, who did adorn
The world whereinto he was born,
And by his countenance repay
The favor of the loving Day—

* * * * *

For flattering planets seemed to say
This child should ill of ages stay,
By wondrous tongue, and guided pen,
Bring the flown Muses back to men.
Perchance not he, but Nature ailed,
The world and not the infant failed.
It was not ripe yet to sustain
A genius of so fine a strain,
Who gazed upon the sun and moon,
As if he came unto his own,
And, pregnant with his grander thought,
Brought the old order into doubt."

And in the next place, the Seer must be well bred. I would imagine a well-born child brought up in relations of true friendship with a wise father,—a father liberal enough in sympathies to comprehend the complexity of man's nature, and of judgment capacious enough to use rightly varied means for exercising his powers in due proportion,—adjusting together speculation and practice, theory and example, thought and correlative action,—so patient as to permit nature to unfold by her own secret processes, without seeking to produce a hasty growth, and yet by suitable stimulants rousing will and intellect to habitually strenuous effort,—neither timid nor rash in introducing his son amidst social influences and worldly temptations, and while not perplexing conscience by problems prematurely presented, nor discouraging exertion by ideals of unattainable virtue, yet watchful to guard his judgment from moral sophistries, and earnest to keep alive a dignified sense of character by the consciousness of success. Together they unroll the mystic pages of natural science, inscribed with divine hieroglyphics. They guide each other's fingers down the chart of history, which marks man's expanding career, and trace his regular progress from his cradle home in Eden, till he becomes God's viceregent upon earth. They watch the contest forever and every where going on, not yet decided, between the powers of good and evil. With generous loyalty they devote themselves to the cause of Humanity, to the designs of Providence, calmly assured that Justice, Peace and Love shall, in the fullness of time, universally triumph. What visions can we form to ourselves of a true education amidst a highly toned Society, where a richly endowed boy should be entrusted, not to the guardianship of a parent only and trained by solitary discipline, but where, amidst a circle of his friendly peers, each emulous of honorable advancement in usefulness, intelligence, and virtue, he might enjoy the counsel and example of sage instructors of various character, culture and experience,—where corrupting influences might be shut out, an atmosphere of thought and goodness spread around, doubts, hindrances removed, incentives offered, and opportunities spread wide to gratify all manly tastes, to bring into play all heroic and magnanimous desires! Will there never come a time when genius shall be treasured, not by parents only, but by communities and nations, from its first germ to its ripest fruit-bearing, as God's holiest, most heavenly gift!

But time does not permit me to speak as fully as I should wish, of the training of the Seer, and I must pass wholly by

his higher discipline,—his self-formed habits of balanced conduct and ordered thought, his resolute search for truth and right,—his blended humility and aspiration,—his self-trust, loyalty and reverence,—his sincere simplicity,—his solidity of attainments,—his longing for completeness. But in another discourse upon the True Reformer, these topics may come up in a different shape: and I will now ask your attention at once to a few brief hints upon the last and crowning period of the Seer's development.

By deep research in nature and tradition, by contemplation of cherished ideals of greatness, by profound meditation upon the course of nations and individuals, by acquaintance with the conditions and characters of men of various lands and times, by study of his own inmost consciousness and the primitive tendencies of his nature, by experience of the power of well planned, perseveringly directed labor, by fidelity to convictions of truth, intimations of duty, suggestions of hope given in hours of highest thought,—the Seer is led up at length to a living communion with God. The thought of the Divine Being, in the Unity of his Essence, in the Variety of his Manifestation, becomes habitually present to his intellect. He sees all existence, all events, as illuminated by the light of Infinite Wisdom. The Universe and Humanity alike illustrate to him the Laws of Order, by which the Eternal Will governs his own acts, and fulfills the destiny of his creatures. He beholds with awe and delight the wonderful complexity yet perfect method of this immense scheme of existence, in which systems of worlds, and hosts upon hosts of spirits are sweeping endlessly on, and from everlasting to everlasting showing forth the glory of the All Good. He comprehends all that the Optimist means by the Omnipotent Love of God, all that the Cynic means by his Inexorable Justice. He sees that Love and Justice are one; that the first is the Life, the second the Form, whereby the Creator forever recreates the natural and spiritual worlds. He recognizes that the plan of the Heavenly Father is first to unfold every possible variety of finite individuals out of original unities, and then by innumerable processes of combination to reunite these separate individuals, and so through endlessly diversified series of mutually related, and co-operative creatures, to manifest in happy life the fullness of his benignity. In this formation and reunion of finite centres, emanating from God, and concentrating around God again, in this everlasting flux and reflux of the tides of existence, he sees the absolute necessity for that *dual movement*, that alternate repulsion and attraction, in which originates evil. But

he sees, that evil is but the negative exception, that good is the positive purpose in all forms, and domains of life. The great end of Providence displays itself ever more clearly as the evolving of harmony out of discords. He sees that suffering and sin, in monstrous measure, result from the *liberty* which is the condition of all conscious concert in action; he sees too that the inevitable tendency of *law* is to swallow up all suffering and sin in the joyful obedience of loving wills. Already he catches faint glimpses of the Divine disinterestedness, patience, forbearance, sympathy, gentle firmness, unchanging faithfulness, overflowing bounty, inexhaustible joy. But he intuitively perceives, that only through an experience of ages upon ages of progressive culture, can he begin even to comprehend the depth and height, and length and breadth of the wisdom and goodness of God. One truth shines out with undiminished splendor upon him,—that *in the mere fact of creation, God has given a pledge* that every existence shall in its career, before its destiny is completed, be seen to have a fullness of good, of joy, of beauty, in itself, and to have been a minister of these to all related existences. Infinite Power, Infinite Wisdom, Infinite Love are consecrated then to the overcoming of evil with good. The hell may be forever in the process of production by the lawlessness of selfish, finite wills, as yet inexperienced and undisciplined; but each hell is forever being changed again into the image of Heaven through the glad acceptance of the law of liberty by spirits the most depraved. From the very ultimates of existence is there a reascension of all creatures up to the Father of all. Everlastingly flow forth, to return again, the waves of life, by which the Being of beings communicates and multiplies his bliss. But what words are there, pure, bright enough to express the sublime consciousness of the Seer, that he *LIVES AND MOVES IN GOD*? His freedom is to obey. His success is self-surrender. His highest personal gain is to receive from the Infinite Centre, to diffuse to all surrounding spheres, to blend his existence with Universal Good.

Friends! we have by this comparison of the Optimist, the Cynic and the Seer, endeavored to attain to some view of human life, at once accurate and ample. Have we faith in the Living God? Do we practically believe in the promise of good, which he proffered to us, by making us men? Do we hear sounding out from the Heavens, his benediction, "All mine is thine, and thine is mine, if thou wilt work with me, in overcoming evil by good?" Are we ready to accept this condition, which is the condition of love

and love only, and to give ourselves up, to be no longer our own but God's free servants and ministering angels? If we have this spirit of *willingness*, which is the spirit of adoption, let us be assured that we are no more alone, but that the Father is with us.

And spirits, — the spirits of the good and great departed, — are they not also with us, when we are faithful, hopeful, devoted? Do you not feel a certainty, that when a brave and earnest man dies, without fulfilling the work which he began, — a work at once holy, humane, and in harmony with nature, a work which he longs to see accomplished, — that he is privileged still to continue his agency in carrying it on? Have the racks of the tyrant, and the fires of the Inquisition, and the dagger of the assassin been strong enough to expel from earth the spiritual power of the heroic friends of man, whose bodies they could torment and maim and kill? God forbid! The faithful unto death gain by death added power of usefulness, emancipated energies, purified desires, expanded vision. With the clog of the body, they drop their fetters of time and place, and rise to be freed men forever in Humanity at large. And when a child is born, does it seem extravagant to conceive of sages, poets, legislators, lovers, gathering round his cradle, to learn whether he is worthy to be their minister in working out the redemption of mankind? When we were born, was there not even one spirit who looked on us with hope, and uttered, "here is a mortal, who may complete what I commenced." If this is superstition, it is a superstition which for one I counsel you to cherish. It is well for us to feel that we are interlinked, not only with men visible around us, but with the vast communion of the family of Adam, who once embodied, still wait for the fulfilment of the destiny of Man. Think, Oh brother, Oh sister, that when you are false to your highest conviction and purest hope, you not only inscribe on the tablets of memory the record of your shame, but thereby grieve some guardian spirit, who sighs, as he returns to heaven saying, "one more bud blighted, another golden cup defiled and broken, a new temple given up to idols."

But when we are firm, constant, loving, cheerful, in the midst of evil days and evil men, then how does our God rejoice, crowning us with his halo of light; then how do elder spirits rejoice, opening a place for us in their glittering circle. Never despair for an instant. A good life can never be passed in vain; every truth spoken, shall become in the ages the key note of a heavenly symphony; each good deed done, shall stand as a

living stone in the white temple of the New Jerusalem. Let us seek the spirit of the Seer, and then the most solitary lot shall be vocal and radiant with the company of the saints, and once again God shall come down to walk with us in Paradise.

TO PIUS IX.

It may be that the stone which thou art heaving
From off thy people's neck shall fall and
crush thee;

It may be that the sudden flood shall push thee
From off the rock, whence, prophet-like, believing

In God's great future, thou dost set it free;
Yet heave it, heave it, Heaven is high, nor fear
To be o'erwhelmed in the first wild career
Of those long-prisoned tides of liberty.

That stone which thou hast lifted from the heart
Of a whole nation, shall become to thee
A glorious monument, such as no art
E'er piled above a mortal memory;
Falling beneath it, thou shalt have a tomb
That shall make low the loftiest dome in Rome.

A Year of Consolation, by Mrs. Butler.

THE INHERENT RIGHT OF MAN TO LAND for his own improvement and cultivation we do most earnestly maintain, but not any man's right to the improvements made upon any particular land by some one else, either directly or by proxy. Nature does not provide land cleared, and built upon; consequently confers upon no man an indefeasible right to such land. But unoccupied, unimproved land is the direct bounty of Providence to the whole human family, as clearly as the rain and the sunshine, and ought ever to have been preserved from monopoly and speculation for the free use, in limited quantities, of those who should from time to time see fit to improve and cultivate it. The errors of the past cannot be recalled; but they surely may be avoided for the future. All that we desire with regard to improved lands is the adoption of the principle of limitation, so that one may not *hereafter* acquire an inordinate proportion of the soil from which all must be subsisted, with that of Homestead Exemption, to prevent those who have little from being stripped of their all. These measures will take nothing from any man — they are eminently in the good sense conservative; and we look with confidence for their early and enduring triumph. — *Junction Beacon, III.*

A SMALL TEXT. A New Orleans paper is discouraging on the "morals of politicians." We suspect he writes on the smallest amount of *fact* which ever constituted the staple of a discourse.

THE GOSPEL DEMANDS A RADICAL AND UNIVERSAL REVOLUTION IN HUMAN SOCIETY. That they are in favor of some such thing, is urged as a grave accusation against some Philanthropists among us. The accusers allege that the Gospel takes Society as it finds it, whatever may be its character, and adapts itself to its usages and arrangements. These may be in the highest degree absurd and mischievous. The Rich may devour the Poor; the Strong may trample on the

Weak. Rights may be invaded; injuries inflicted; hearts may be bruised. What claims the name and prerogatives of Government may be no better than a cunning and cruel Conspiracy. The absurdity may be openly maintained, and on what is generally honored as high authority, that what the Law pronounces as property is to be treated as property! On this ground Human Beings may be reduced to a level with brute beasts, as an arrangement which lies at the very foundation of Society. No matter. The Gospel, we are told, has not a word to say against any such abomination, provided it may have entered into the organization of Society. It is too busy in saving the souls of men to have an eye to see, or a heart to loathe, or a hand to abolish the wrongs which Society may inflict upon them! They may be crippled and crushed — robbed and polluted — may be exposed to manifold temptations and driven to desperation; — the Gospel has no word to utter on their behalf if in these things they are the victims of Society! And smooth-faced, well-fed Ecclesiastics who sanctimoniously refuse to lift a finger to lighten their burden, pompously threaten these poor creatures with damnation, if they do "not believe" in such a Gospel! A Gospel which they have every reason to execrate as a piece of priestly mummery — an absurd, cruel thing — the deepest source of Wrong and Wo, upon which the pride and selfishness of wicked men have ever forced them! And is this the Gospel which Jesus Christ proclaimed! — Never. The thought is full of blasphemy. He demands, with a kingly voice demands, a radical revolution in Human Society as it is generally maintained. Its designs and arrangement and spirit — all are in the harshest collision with the objects and methods which He enjoins. Justice, Mercy, Fidelity; these with Him are the great End of our existence, as truly in Society as elsewhere. Whatever is inconsistent with these, the Gospel peremptorily and strongly condemns. In every Society which, directly or indirectly, sets Justice, Mercy and Fidelity at naught, the Gospel demands a radical revolution. And a radical revolution it will certainly effect. — [From "Work and Wages," a recent Sermon of Rev. BERIAH GREEN.]

¶ We should like to have the opinion of some of the advocates of hanging, whether it is proper that that operation should take place under the influence of ether. — *Chronotype.*

WAGES AND CHATTEL SLAVERY. The former in point of fact stands unrivalled in suffering and destitution. Garrison has declared the suffering of the people of Ireland to be unparalleled in the world's history, and yet chattel slavery is not there. But the glory, the crowning climax of wages slavery is there seen. Every man is there free to work for whom he pleases, and for what he desires. Would they not all naturally reap happiness from such freedom! But such freedom is of a peculiar kind: it leaves man to perish in the midst of surrounding wealth. For whom can a poor man work when none are ready to give wages, when none are ready to give employment? The tendency of wealth in the hands of the few is to reduce the many to the

point of starvation: this is its legitimate tendency. Chattel slavery reduces man to a state of animal subjection. Every intellectual man will take care of his cattle, hogs, and horses, for the mere gratification of acquisitiveness and the selfish feelings. But he who hires labor, whether men or animals, gives the smallest amount of pay for the greatest amount of work—each hiring being driven by necessity into the labor market to bid on his own head for less wages. Who that has the intellect of a Yankee cannot see that the *hiring system* tends to weaken the power of intellect, stultify the growth of *Hope*, and change the pleasures of success to the miseries of despair? In this condition man becomes a miserable, ignorant, degraded animal, subject to the reversed action of the mental laws, and as much inferior to a chattel as the power of acquisitiveness and selfishness exceeds that of benevolence and justice in those who are their rulers. A poor working man has the cares and the responsibilities of a freeman, without the possible means to execute them. Chattelism, from the days of Abram, has shown its most baneful form in the United States. The complex form of *work* and *whip* has never been combined to such a degree as in this Government is manifested. Acquisitiveness has led this age into crimes which, although the wise and good now approve, will require mighty efforts to remove. Wages slavery is very pleasant when the competition is between employers, or in a new country where the population is thin, and all are heroic for a *freehold*. It is an old country, with dusky towns and deep dens called cities, that exhibit the "sublime beauties" of the hiring system, which can be found in no other condition on earth. Theft, murder, crimes in every form, with deep degradation of sensuality, too base for human language to describe, is there seen—all of which is the result of slavery in one of its most tangible forms. Give to every man his right in the soil, and those systems of degeneracy are scattered to the four winds of heaven in an hour. Ireland with its skeletons and corpses—with its moans of hunger and cries for bread, could never have been as it is if each person had possessed his natural right to the soil. I charge the suffering of Europe, with all its starvation and death, to the *hiring institutions*—to that system of aristocracy and landlordism which robs human beings of their rights to gratify an unbounded appetite for popular applause and selfish aggrandizement. And those who support those systems by voting, or by supporting the aristocratic candidates for office, are guilty of endorsing the evils of the whole system.—*Young America*.

☞ The king of Bavaria has recently done a very sensible thing, and one calculated to weaken essentially the power of the Jesuits, by the boldness with which it defies their power and influence. He has issued a proclamation, prohibiting females from taking any religious vows before they have reached the age of twenty-three, and then it requires that the novice shall be subjected alone, without the presence of any ecclesiastic whatever, to a careful examination by a commission of laymen, whose duty it shall be to satisfy themselves that she is not influenced by fear, constraint, or any other persua-

sion. The Bishops are enjoined to inform the minister of public worship, in good season, of taking the veil, or any other religious professions that may occur in any convent in their diocese. This requirement has also been made of all the lady-superiors of the monasteries, and warning them that any case of negligence to conform with them, will annul the validity of the vows taken, in the eyes of the civil authorities.—*Boston Atlas*.

MR. J. M. MORGAN AND THE CHRISTIAN COMMONWEALTH.

The following correspondence is taken from the *People's Journal*. We give it a place in our columns as a striking illustration of the spirit of reform, which is becoming more and more prevalent, in the various walks of society. It will be read with interest by all who watch the movements of the day, with a liberal desire to comprehend and appreciate justly every sign of progress.

Mr. Morgan has been well known in England, and to a certain extent, in this country, as a prominent advocate of Robert Owen's system of social reorganization. His works entitled "*Hampden in the Nineteenth Century*," and the "*Revolt of Bees*," are written in the spirit of Mr. Owen's philosophy, and contain forcible statements of the existing evils of society, and eloquent and stirring appeals in favor of the introduction of a better order. Though they cannot be called works of any remarkable depth or power, considered in a scientific point of view, they are productions of a singularly pleasing character, on account of the spirit of earnest philanthropy with which they are pervaded, and the picturesque descriptions with which they abound, of the material, social, and moral harmonies which will be realized in the coming age of unitary interests, and attractive industry. Of late years, it is understood that Mr. Morgan has renounced his attachment to the philosophical views of Robert Owen, and wishes to combine the religious element with his plans for the elevation of labor and the improvement of society. He has been laboring to secure the co-operation of the English Church, in his benevolent designs, and it appears that he is now presenting the subject to the Catholic dignitaries at Rome.

With regard to the Industrial Colonies, which he proposes, we cannot but look with deep interest on the prospect of their establishment. We wish well to every experiment which aims at social melioration, although it may fall far short of the standard that we should propose, or be pursued by methods different from that which we think is best adapted to secure permanent success, and a thorough, integral, beneficent reform. It certainly would be desirable, if the great religious

bodies of the age, could be made to enlist their vast resources in the cause of the people, the cause of social reorganization on sound principles. If the attempt were once commenced in earnest, it would be found, that the system of *Serial labor*, as pointed out by Fourier, possessed such immense advantages over every other method, that a short experience would compel its adoption. The experiment of unitary labor in groups and series, would thus be tested, partially and imperfectly, we admit, but with sufficient accuracy, we are persuaded, to recommend it to the world, or at least, to arouse public attention to its claims.

The following extracts from a letter to a friend in England, by Mr. J. M. Morgan, will be, on various grounds, interesting to the readers of the *People's Journal*. They will be happy to see that this true friend of mankind is again blessed with health to aid him in his indefatigable labors:

ROME, Jan. 26th, 1847.

If you wish to cherish your own ideal Rome, remain in England, and come not here to dispel the fond illusion. Continue to believe the Tarpeian Rock a grand projecting promontory; the Tiber a wide and rapid flood; the Forum surrounded by an immense area; and the Coliseum far removed from the more dignified pursuits of ancient Rome.

It is time to realize something far better than all the best institutions both of ancient and modern Rome combined, instead of exhibiting the degraded spectacle of a great and powerful nation exuberant in wealth with a starving population.

It is now more than six months since I saw a number of the *People's Journal*; but I am glad to hear that it goes on prosperously, for it was calculated at once to amuse and edify the people; and its tendency to general and social improvement, without the bitterness of party feeling, was deserving of encouragement. It will be made still more the instrument of good, as it continues to record the proceedings of the Ministers of Religion, in their arduous endeavors to improve the condition of the People. Few have enjoyed such opportunities of witnessing so widely the zeal and benevolence of the Clergy as myself, in soliciting their attention in all the principal towns of England to the plan of the self-supporting village: and whatever differences of opinion may exist as to form and discipline among themselves, there is no indifference as to their sacred duties. Nor have I found, on the occasions I had to appeal to the Dissenting Ministers, a less desire to elevate the condition of the People; but the specific plan I had to explain being connected with the Church of England, was exclusively confined to members of our own communion, though similar undertakings were recommended for every religious denomination. My visits last year to the Continent, and now, as well as in 1845, convince me that the Catholic Clergy have shared in the general improvement of the age; and that it is most unjust to attribute to them the ignorance and vices of a less enlightened period. They are taking the most active part in measures of

practical reform, in the management of the work-houses, in prison discipline, and notwithstanding the proposed Christian colonies are illustrated by a Protestant model, they devote great attention to it: the Jesuits, especially, evince the greatest intelligence, and are more alive to the evils of competition. To repel insinuations against them, they never visit families or persons singly. I have had opportunities of witnessing the observance of this, one of the regulations of their order. To return to the *People's Journal*. I should like to see it become a medium of communication with the People, as to the principles and progress of the self-supporting villages, as the Clergy are desirous that they should be better informed on the subject. One of the most popular of their orators, and who has been a candidate for a seat in Parliament, and is friendly to the cause, expressed an apprehension that the People would not understand it; nor can any one fully comprehend a plan which professes to offer the means of gradually renovating the whole of Society while proposing a practicable commencement, without adequate investigation; and this should be urged upon all.

Great exertions are making here by the Protestant Clergy in raising subscriptions for the poor Irish. The subject has been twice dwelt upon in the sermons at the English Church. What lamentable and frightful accounts appear in your papers daily! Had the adoption of Christian communities been determined some few years since, all this misery might have been prevented: even now, were they generally commenced, it would call into existence a vast amount of remunerated labor, and put money into circulation, instead of supporting the people in idleness, if they are not too much debilitated for work. It is a sad reflection that this waste of human life should be necessary to compel investigation into the true principles of Society—a course which can no longer be delayed. Free Trade, to be really beneficial, must be preceded by a better organization of Labor, and a more equitable distribution of its products.

Pius IX. is almost adored at Rome. He is seen in prints and busts of all sizes, and his likeness meets one at every turn. I am at present too weak to seek an introduction. Yours, very faithfully.

J. M. MORGAN.

Since the above was written, the following has appeared in a contemporary publication:

We learn by letters from Rome that Mr. J. M. Morgan, the benevolent and indefatigable projector of the Christian Commonwealth, or self-supporting village of three hundred families, has been honored by an interview with His Holiness the Pope, at which he was permitted to explain his plan for ameliorating the condition of the Working Classes. His Holiness was pleased to express the great interest which he felt in the design, his approbation of his charitable purpose. He accepted copies of Mr. Morgan's work, the *Christian Commonwealth*, in French and English, and a lithographic print illustrative of the proposed village: having previously allowed a transparent painting of the same to be placed in his apartment, and having devoted to it considerable attention. The most patient consideration

has been given to the design by the different religious bodies of Rome, especially by the Scotch and Irish Colleges; by the latter it was recognized as the most likely means, under Providence, of averting the evils which afflict the sister island. We learn, moreover, that the Pope has referred Mr. Morgan's proposals to the examination of the Agricultural Commission, of which the Cardinal Massimo is President; and that it is expected their Report will be followed up by the establishment of a model village in the Campagna di Roma. Such a movement on the part of the Head of the Catholic Church demands the utmost gratitude from Christians of all denominations; whom we trust it will excite to emulation in a work so noble and excellent, and so highly calculated to relieve the present, and prevent the future, sufferings of the industrious Poor. The following extract from the *Roman Advertiser*, of a date previous to that of Mr. Morgan's interview with His Holiness, will show the estimation in which our worthy countryman is held in the Eternal City;

"PROJECT FOR A CHRISTIAN COLONY. In countries where commercial prosperity has risen to its highest, it is often found that the moral and social condition of the Laboring Classes has sunk to its lowest degree. The wealth of nations is sometimes found to advance in an inverse ratio with every exalted and spiritual interest of national life. In our intense conviction that the only *Catholicon* for these withering tendencies of overgrowing wealth and luxury is the Church, the grand social regenerator, we are yet happy to see any effort of philanthropy to stem this current of evil, this gross principle of materialism, whose blighting away, like the Upas tree, spreads death around to all that is noble, generous and holy; even if this may appear impossible to reduce to practice. Such we are disposed to think is the project above named which Mr. J. M. Morgan, who is now in Rome, has benevolently devoted himself to the furtherance of, and is anxious to submit to the consideration of His Holiness, who, as the common father of the Faithful, is the proper person to be consulted on any project aiming at the promotion of the principles of the Gospel. The prospectus of the undertaking receives sanction from the names of several of the English Nobility, and highly respected Ministers of the Protestant Communion. It states that the object is to be found in any, or all countries, Catholic or Protestant, where funds may be raised, a model colony for the establishment of three hundred families, under the management of Directors, renting about one thousand acres of land, with a church and public offices attached, schools, farms and a factory, so that all the essentials to social welfare may be combined with the action of religious and moral influences, and, as much as by any outward agency can, a life of virtue, peace and comfort be secured to all. The theory of this little Colony very much resembles that of the Republic of Paraguay, which, under the guidance of the Jesuit Fathers, long presented the aspect of a moral oasis in history, a contradiction to the selfish economy of anti-Christian institutions."

Mr. Morgan observes that, if this plan

was generally understood it could be speedily adopted, and prove the means of furnishing the destitute population of Ireland and Scotland, and indeed of all countries, with immediate remunerating employment in preparing the establishments. — *London Sun*.

FLATTERING TO LAWYERS. A western paper contains an advertisement of a farm for sale, and as an inducement to purchase it says, — "there is not an attorney within fifteen miles of the neighborhood."

CORRESPONDENCE.

ALTON, Ill., April, 25, 1847.

I do not know if you are aware of the fact, that the friends here who are interested in Association (and they are increasing daily) fancy that you give too distant a day as the probable time when a Model Phalanx might be established. They say, "We know as much about Association now, as we are likely to know previous to living the life. We are willing to risk (so to speak) a fair share of our property; and there must be hundreds in a similar waiting state. Now, why not call the roll through the Harbinger, of those willing to pull up stakes and go any where deemed most desirable by the locating Committee? Or why do not the Lecturers in going the rounds take statistics of this sort?" &c. This need not interfere with the business of lecturing, publishing, &c. Can you give us a word on this head.

Very truly yours.

P. S. Would it be quite out of your line to propose the forwarding of white beans to Ireland to plant as one substitute for the potato. You are aware how highly nutritious this vegetable is, and strange to say, it is unknown in the three kingdoms; at least I know it is not used in England and Ireland by any class. If you would allude to the subject, the Tribune would perhaps take it up and good might come of it.

[We trust that our correspondent's inquiry with regard to the expediency of an immediate attempt at realization, or a Model Phalanx, will find itself satisfactorily answered for the present by the action of the late New York Convention on this subject. The reference of the whole matter to a Committee of Thirteen, composed of persons both scientific and practical, from various parts of the country, who can collect and represent the opinions, and ascertain the state of readiness of the Associationists generally; who will have a year before them in which to make this their prominent subject of inquiry, and study both the scientific and the practical conditions of the thing, and report next May,—appears to us the wisest and the shortest way by which we can get at the object, or ever come to any understanding with each other. Meanwhile, suggestions from all quarters will materially aid such a Committee. Let them be

pooured in abundantly, whether as contributions to the Harbinger, or in more private forms. It will be seen by the advertisement in this paper, that this Committee holds its first session in New York on the 13th of July. Whoever has ideas, let him communicate, either to W. H. Channing, of Boston, Chairman of the Committee, or to the Editors.]

NEWARK, N. J., June 4, 1847.

I trust you find abundant reason to rejoice and go forward in the great work. Certainly society needs the reform you aim at. The antagonism of interests alone demonstrates the necessity of a radical change. It cannot be our Heavenly Father intended that the conflicts of interest should absorb the lives of his children. It must be he has provided the way and the means of escape from so wretched a state. Without pretending to accurate knowledge of the science of Association, I have yet faith to believe that it is founded in truth and will become the means of ameliorating changes that shall raise and bless mankind. My heart tells me it shall be so—it is a glorious thing to hope for—but I take shame to myself that I have hitherto done so little to advance the cause.

There are five or six of us here who take more or less interest in the Associative movement. We intend soon to organize an Auxiliary Union. We cannot do much,—society in Newark is much under the influence of the professions, and of course is strongly conservative and intolerant. We are all poor, and of course have not the means of wealth and influence to work with. What we do we must accomplish by main force. Yet we can and will do something.

I am yours truly.

—, June 7, 1847.

To the Editors of the Harbinger :

I have been a subscriber for the Harbinger during the past year, and have never for a moment regretted that I became one. It is really what its name indicates ; it is the harbinger of better days, the advocate of human progression ; and to all who have faith in the progress of the human race, who believe there is "a better time coming," and who do not believe it is decreed by the Creator of the Universe, that the inhabitants of this fair earth are always to live in discord with each other, with nature, and consequently with himself, it must be a welcome visitor. There are some who sneer at some of the features of Association, who consider it a childish amusement to march to the field of labor with floating banners and musical instruments. But who can object to the main features of the system ? Who can doubt that there would be vast economies effected ! He that does, must be referred to the fact that all great

movements are effected by the operation of the very principles which Associationists advocate, by the union of human efforts. Can one man build a rail-road ? can he dig a canal ? can he hire a teacher to educate his children, without uniting with his neighbors ! can he employ an Editor to collect and send him the news of the day, at an expense of \$10,000 or \$20,000 a year ? No. These objects can only be effected by the united efforts of the members of society ; and no one objects to such unions as these. And how can he object to the extension of these principles to other relations, which involve as much or more of the weal or woe of human life !

Let me state a few facts. The town of —, in which I live, supports five merchants, two lawyers, and three doctors, with their families, amounting to at least fifty persons, all of whom are non-producers ; they do not raise a kernel of grain, or manufacture a yard of cloth, to feed the mouths or warm the backs of any of the members of society. Our merchants are fed and clothed by handing the products of our soil to the consumer, and returning to us cloth and such other manufactured articles as we need. As these things pass to and from us through their hands, they retain a sufficient quantity to supply all the necessities and luxuries of life,—not only this, but they save their tens of thousands beside. The oldest merchant has traded in this town from his youth, perhaps forty years. He is now President of a bank, and has perhaps \$25,000 in circulation. He is in possession of, and has mortgages on over one thousand acres of land in this town, and has at one place in Illinois, over 15,000 acres ; how much more land he owns in this State and others I know not ; I presume not less than 2,000 acres. All this he has acquired by trading with his neighbors ; and yet he is called a benevolent man : he gives liberally towards the support of his church, the Temperance cause, and liberal donations for many other objects. He gives perhaps one hundred dollars for the relief of the present distress of the Irish. But where he has given one hundred dollars, he has taken back one thousand, by buying and selling produce, which is going directly to feed those starving ones whom he has given his one hundred dollars to relieve. Is this not like putting with one hand one hundred dollars into the contribution box, and taking with the other, one thousand out ?

But the evils arising from these things are mostly referable to the wrong organization of society. Society, as it is organized, must have exchangers ; exchangers will be speculators ; therefore,

the blame attaches, in a great measure, to those who uphold the present organization. Who that has a sprinkling of common sense, and will devote a few moments of thought to the subject, can doubt that the town of — can make great savings by employing a qualified and responsible agent to dispose of that part of its surplus produce, which goes to a distant market, and obtain and return to us in large quantities all articles of commerce which are needed for the use of the town ; and instead of employing, feeding, and clothing forty of our number to deal out these articles to us, employ five of the fifty of our honest and worthy women of the far-famed "democratic," "equal rights" town of —, who have no constant employment to which they may look for a respectable support ? And who cannot see that the union of a hundred families on a domain would place them in a situation to effect great savings of labor, to use economy in laying out their fields, saving land by rejecting unnecessary fences, and fuel by keeping five instead of one hundred fires ! Consequently, a greater population could be supported on the same territory, and if life is desirable, a greater amount of happiness secured. If producer and consumer were side by side, who could fail to discover that a great part of the vast amount of labor now employed in transportation would be dispensed with, and consequently the path of life rendered smoother by the removal of a part of its rubbish—useless labor.

I presume you place a sufficient value on the effect which the establishment of a Model Phalanx would have on the cause of Association. If successful, it would be more effectual in its eloquent preaching than are now all the minds engaged in the cause. It seems to me, the efforts of all should be at this time directed and sacredly consecrated to the establishment of a Model Phalanx. I believe, with the friends in Ohio, there are many who are ready to subscribe to a fund for such a purpose, who are not able to aid in the propagation of the doctrine,—that this should be our aim. The Tribune has an extensive circulation, and must win a great many converts. The doctrine of Association lies at the bottom of the Tribune's philosophy, and thank God, Horace Greeley has the manhood to preach truth to the world, come weal or come woe. I am almost alone here in the adoption of the doctrine of Association. I know of but five or six others ; but I think a good lecturer would win a great many to the cause. As one of your correspondents has said, the ground lies fallow, but the soil is good. I wish a lecturer could be sent here. If you ever wish to distribute any of your publications

in this quarter, send them to me, and I will aid their circulation as much as possible. Odd Fellowship is very popular in this part of the country, and, with the exception of one thing, I think the tendency of the institution is good. Does not that institution have a tendency to make its members satisfied with the present order of things? Do they not in their enthusiasm forget that they are not preventing the occurrence of evil, but simply providing a partial remedy after the evil has occurred. Odd Fellowship proposes a *cure*, Association proposes a *prevention*; but an ounce of prevention is worth a pound of cure.

Yours, respectfully.

CHICAGO, June 7th, 1847.

Dear and Honored Friends:

I have great pleasure in renewing my subscription to your fifth volume, and wishing you all manner of success and prosperity in the great and good cause for which you labor.

I have tried very faithfully to procure new subscribers, but as yet without any effect. There is little interest felt here on the subject of Association beyond a very small circle, though I am quite confident that, if this subject were rightly presented to the thinking people of this town, there is candor and intelligence enough to give it a fair hearing.

A paper to be called "The Chicago Tribune" is to be commenced this week, conducted by two "Swedenborgians," one of whom is a thorough Associationist, and the other much inclined in the same direction, though he has not read Fourier's writings. The Editors are very intelligent and right progressive sort of men, though neither is highly educated. I expect a good deal from this paper.

The account of the Convention, reported in the Harbinger, was full of interest. For one, I am happy that they gave up the idea of establishing the Model Phalanx at present. The discussion as to the propriety of receiving the product of slave labor, and of the sale of liquor, interested me greatly. But above all, I am delighted with the plan proposed by some one, of printing interesting articles from the Harbinger or elsewhere as tracts. I think a world of good might be done in this way. It seems to me as if Mr. Channing's sermons might reach and interest persons who could be touched by nothing else. His "Easter sermon" was most beautiful and affecting. On the whole this "Church of Humanity" must be doing a great work. If one can judge of it so far off, the true spirit of Christ rests among its members in an unusual degree. There is a union and fellow-feeling there, not common in churches.

I enclose Two Dollars for the "Church of Humanity," and will in future lay aside ten cents a week towards "The Rent," all I can afford at present. If ever I am free to earn and spend in my own way, *every thing I possess shall be devoted to this great work*, the importance of which stares me in the face at every step in life!

I am yours in hope and belief.

BREAD FROM BRAIN.

Where the iron of our lives

Is wrought out in fire and smoke,
There the mighty Vulcan strives,
Hot the furnace, hard the stroke.
There the windy bellows blow,
There the sparks in millions glow;
There on anvil of the world,
Is the clanging hammer hurled.

Hard the labor! small the gain
Is in making bread from brain.

Where that nameless stone is raised,
Where the patriot's bones were placed,
Lived he—little loved and praised,
Died he—little mourned and graded.
There he sleeps who knew no rest,
There unblest by those he blest;
Here he starved while sowing seed,
Where he starved the worms now feed.

Hard the labor! small the gain
Is in making bread from brain.

In that chamber, lone and drear,
Sits the poet writing flowers.
Bringing Heaven to Earth more near,
Raining thoughts in dewy showers,
While the signs of nectar rare,
Only is the ink-bowl there;
Of feasts of gods he chants—high trust,
As he eats the mouldy crust.

Hard the labor! small the gain
Is in making bread from brain.

When the prophet's warning voice
Shouts the burthen of the world,
Sackcloth robes must be his choice,
Ashes on his head be hurled.
Where tyrants live at ease,
Where false priests do as they please,
He is scorned and pierced inside,
He is stoned and crucified.

Hard the labor! small the gain
Is in making bread from brain.

Patriot! Poet! Prophet! feed
Only on the mouldy crust;
Tyrant, fool and false priest, need
All the crumb, and scorn the just.
Lord! how long! how long, oh Lord!
Shall the world withhold reward?
Let the pen become a sabre,
Let thy children eat who labor,

Bless the labor! bless the gain,
In the making bread from brain.

Douglas Jerrold's *Shilling Magazine*.

THE WAGES OF WAR. It was a few days after the news of Buena Vista—the very day that the mail brought the official list of the killed and wounded—we were seated in the office, reading over the names with a sad curiosity, seeking out those with which we were of old familiar. McKee we remembered well; a dashing, daring Artillery officer; he was in the Third when we knew him. But he married, left the service, engaged in bus-

iness, and at the opening of the war resumed the epaulettes as Colonel of a Kentucky Volunteer Regiment. Brave fellow!—none braver fell on that bloody field.

We were sorrowfully enough engaged by these thoughts when a young woman entered the office. When we say young, we mean under thirty. She had a small girl by the hand, a beautiful little creature, about three years old. Both mother and child, for such no one could doubt to be their relationship, who observed their features, were dressed with extreme neatness, though all the little elegancies of decoration were bestowed upon the child.

We just looked over the top of the paper, to note these particulars, when having been directed to us by the Clerk, she came forward to our desk.

We handed her a chair, and while we endeavored as well as we could to soothe her very apparent agitation, we were at loss to account for its existence.

After a few minutes conversation, we discovered the reason in the fact that she was a relative of a soldier in Captain —'s company of artillery. This corps had been engaged, and, we remembered, had suffered very severely. She had been informed that the list of killed and wounded had arrived, and she had called to hear some intelligence of his fate.

She wished us to read over the names.

We again took up the paper, and proceeded to comply with her request. We shall never forget the expression of that woman's features as we read. Her agony was terrible. She was not unhand-some; but her face became ghastly pale, and her eyes looked unutterably despair as she fixed them upon the child, who was playing with a newspaper and laughing joyously in its heedless innocence. Her lips were colorless; the perspiration started on her forehead, and as she lifted her hand to wipe the large drops away, we could see it trembling as though palsied.

The presentiment of evil had already almost broken her heart, and we knew that the relative must be a very near one.

She had avoided giving us her name, and so soon as we found the list, appalling long, which comprised the casualties of the designated corps, we began to read. We did not know when we would reach the fatal name, if at all, and at each individual we looked inquiringly in the woman's face. She said nothing, however, for some time, and we began to hope that the name was not down, when we read "John —, sergeant, killed."

Such a scream! It was the wail of a broken heart. Only one—and then still as death. That cry was ringing in our ears for a month. We immediately ran towards her, but she arose from her chair, motioned us her thanks, and without a word left the office.

We had read the announcement of her husband's death.

We did not do much service in the office that day.

The next morning, happening down on the wharf, we saw the woman and her little girl, going on board the Cincinnati packet. She recognized us, and we spoke to her. She was crushed completely. She had grown twenty years older in as many hours. She informed us that she had resided with her husband

in New York. That she was originally from the West, and on his corps being ordered to Mexico, she determined to repair to her friends, and await the conclusion of the war. She had heard of the battle, and knew that Captain ——'s battery was engaged, and on her arrival in Pittsburgh, had been directed to the Journal office for further information. She arrived the very morning after the receipt of the list of killed and wounded.

We bade her good bye. She continued her route to her girl-hood's home, now desolate, as was all the world, to her; and we to our daily business, a sadder man, indeed.

The little incident recorded above, was recalled to our mind on Saturday, by reading in a Western paper, the notice of the death of "Mrs. Sarah ——, widow of John ——, a soldier, killed in the battle of Buena Vista."

It was our acquaintance — there could be no mistake.

She had grieved herself to death for her husband. — *Pitts. Journal.*

DISTRESS IN CAPE BRETON. *Apprehended Famine.* Summer is at hand; and what are the husbandman's prospects? The cattle every where dying in hundreds — the farm horses too feeble from starvation to perform the labor of ploughing — and lastly, more than three-fourths of the farmers in the country *wholly destitute of potatoes or grain for seed.*

The condition of the country is frightful; nor is the above picture over-colored or exaggerated. The Island is menaced, if not immediately, at least prospectively, with all the horrors of actual *Famine.*

Upwards of two hundred cattle, we are informed, have died from the want of food, in the settlement of Middle River alone. Many farmers, in other parts of the country, have lost their live stock. — *Cape Breton Spectator.*

EMIGRANTS FROM SWEDEN. For several days past, Dearborn Street, between Lake and Randolph, has been the scene of unusual activity and bustle. The Swedish emigrants, four hundred in number, whose arrival on the steamer *Sultana* we noticed a few days since, have been loading up their goods of which they brought a large quantity, and preparing to leave for their new homes. We were much interested in their appearance from the time they first landed in our city, and have observed their movements with attention and endeavored to make ourselves acquainted with their circumstances and destination. We find that they are from the northern part of Sweden, and are emigrating to Henry county, in this State, to which place five hundred of their countrymen have preceded them by a year. In religion they more nearly approach the Lutheran denomination than any other, although, in regard to that church even, they may be called non-conformists. They reject all prescribed forms and ceremony in their worship, and claim no guide but the Bible — no spiritual authority other than God's. The prominent and distinctive feature of their faith seems to be, the close union of the *Temporal* with the *Spiritual.* Their property is all held in common, although some are wealthy and others destitute, some having little or no money and others from \$3,000 to \$10,-

000. The community, embracing the 500 already located on the domain, the four hundred that are on the way between this city and their new home, and two hundred more now in New York or on their way here, have purchased almost the whole of Henry County, which embraces some of the finest tracts of land in the west. They are manufacturers of an excellent quality of linen, said to be equal to the best Irish, and they have brought with them from Sweden a large quantity of flax seed, with which to experiment on Illinois soil. We heartily bid these North men welcome, and a God speed in all their endeavors to realize the success and happiness they have anticipated. — Beautiful, to us, is the strong faith which these people so evidently have in each other. We may not see clearly the practical superiority of the Community system, and we may be attached to other forms of religion than theirs, and yet we can but admire that devotion to their principles which has urged them from the loved home of their fathers, to a new and strange land where they can better enjoy their peculiar belief, and that generous confidence in each others integrity, which leads them to hold property in common, and each to share in the common weal or misfortune. — *Chicago Democrat.*

FIFTY YEARS AGO.

BY WILLIAM D. GALLAGHER.

A song of the early times out West,
And our green old forest home,
Whose pleasant memories freshly yet
Across the bosom come!
A song for the free and glad some life
In those early days we led,
With a teeming soil beneath our feet,
And a smiling heaven o'erhead!
Oh, the waves of life danced merrily,
And had a joyous flow,
In the days when we were Pioneers,
Fifty years ago!

The hunt, the shot, the glorious chase,
The captured elk or deer;
The camp, the big bright fire, and then
The rich and wholesome cheer;
The sweet, sound sleep at dead of night,
By our camp fire blazing high —
Unbroken by the wolf's long howl,
And the panther springing by.
Oh, merrily passed the time, despite
Our wily Indian foe,
In the days when we were Pioneers,
Fifty years ago.

We shunn'd not labor when 'twas due,
We wrought with right good will;
And for the homes we won for them,
Our children bless us still.
We lived not hermit lives, but oft
In social converse met;
And fires of love were kindled then,
That burn on warmly yet.
Oh, pleasantly the stream of life
Pursued its constant flow,
In the days when we were Pioneers,
Fifty years ago.

We felt that we were fellow men;
We felt we were a band,
Sustained here in the wilderness
By Heaven's upholding hand.
And when the solemn Sabbath came,
We gathered in the wood,

And lifted up our hearts in prayer
To God the only good.
Our temples then were earth and sky;
None others did we know,
In the days when we were Pioneers,
Fifty years ago.

Our forest life was rough and rude,
And dangers closed us round;
But here amid the green old trees,
We freedom sought and found.
Oft through our dwellings wintry blasts
Would rush with shriek and moan;
We cared not though they were but frail,
We felt they were our own!
Oh, free and manly lives we led,
Mid verdure or mid snow,
In the days when we were Pioneers,
Fifty years ago.

But now our course of life is short;
And as from day to day
We're walking on with halting step,
And fainting by the way,
Another land more bright than this
To our dim sight appears;
And on our way to it we'll soon
Again be Pioneers;
Yet, while we linger, we may all
A backward glance still throw
To the days when we were Pioneers,
Fifty years ago.

THE HARBINGER.

SATURDAY, JUNE 26, 1847.

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.

THE AMERICAN REVIEWER'S ACCOUNT OF THE RELIGIOUS UNION OF ASSOCIATIONISTS. — NO. II.

In the two "lectures" which the reviewer heard, "Mr. Channing was mainly occupied," as he says, "in discovering, describing and denouncing the evils that adhere to the present order and constitution of society." If by denouncing evils he means pointing out said evils, proving and declaring them to be evils, undoubtedly there was plenty of denunciation in the sermon, as there must needs be in any candid and unshrinking examination of the present state of society. We presume the existence of these evils would not be denied, even by the reviewer, unless for purposes of argument. To show a thing to be an evil, is to show that it is wrong, that it has no right to be, that it becomes every man whose aim is good, to discountenance it and rest not until it be removed. All this is implied in the definition of evil. But finding evils in society, how did Mr. Channing denounce them? Did he charge them upon any individuals or any class? Did he call down human infamy and divine vengeance upon the heads of those supposed

to be their furtherers and authors, or of those who profit by them? Did he call upon us to exile from our sympathies all who are engaged in trade, or politics, because trade and government are false, based on the principle of general conflict of interests and force? It is precisely the freedom from all this which distinguishes the utterances of Mr. Channing from those of violent, fanatical and soured denounciators and reformers. It took the spectacles of our reviewer to discover "gall" and "wrath and vengeance" in his calm and loving, although earnest and true statements. Do not call his spirit one of "hate," because the facts of society under his faithful and unflinching survey are hateful. Not to hate a system which, in spite of the best aspirations of the human heart, in spite of all the teachings of God's providence, in spite of all the influences of Christianity and education, still continues reproducing slavery and war and famine; still draws a nation who profess the love of liberty and peace, into a war of aggression on a sister state, in the behalf of slavery; still mocks our fancied charities with Irish famine, when there is abundance in the world, and Christ the acknowledged law and pattern of that world; still crowds inhospitably from our shores, this boasted home of plenty and of freedom, ship-loads of our famishing brethren, for fear lest they contaminate us or compete with us in the labor market:—not to hate such a system, not to shun it as the hell of fable changed into the hell of fact, would be to hate humanity and God. And yet, to shun it as these sneerers at reform and progress shun it, to evade the sight of it, to escape into the comfortablest corner, each one for himself, instead of boldly pointing out the horrid features of the picture to his fellows, seems to us more like misanthropy and hate, than the indignant denunciations of the true reformer, of the one whose loving heart compels him to stand by his race and render faithful testimony, however painful.

But it was not "the evils that adhere to the present order of society" which the preacher described; it was the evils which *inhere* in it, which are inseparable from such an order, or rather want of order, which result regularly and permanently from a system calculated to produce them. This very view was his own guarantee against a denunciatory tone; he could not rail against them indiscriminately, or against the persons concerned in them, because he saw too clearly that they are necessitated by the very framework of society which has to tolerate them. Forced to own this, the reviewer, with habitual distrust of motives, hastens to qualify the admission by a pettish

and malicious misconstruction of the whole statement, and, as if "fearing that he might" himself "go crazy without some hideous thing, either in fact or in imagination to sneer at," reports deliberately as the whole drift of that discourse such sentiments as never yet found utterance in any meeting of the Religious Union or of any body of Associationists. Let any candid person listen only once to Mr. Channing, and then read this specimen of the article in the American Review, and will he not pronounce the whole dishonest!

"Like others of his class, however, Mr. Channing is exceedingly mild and gentle towards the breakers of law, and reserves all his violence and virulence for the makers and upholders of law. One would really think that, with these men, the first and great commandment is, to speak evil of dignities, to rail at the powers that be, and to revile the laws, the religion, and the institutions in which most of us have had the misfortune to be educated. But this is the course uniformly pursued by the architects of ruin! By constantly denouncing and vilifying whatever men have learnt to respect and revere, they destroy the sentiments which make them susceptible of being governed by the gentle influence of authority and law, and thus prepare them for a merciless despotism of force. Such is the terrible farce of hell which men have from time to time been taught to enact, by these reckless unchainers of human passion. But the 'Religious Union of Associationists' is altogether an amiable establishment, it is only sedition and anarchy organized!"

Now every one at all familiar with the promulgation of Associative doctrines in this country and in France (the birth-place not only of the Revolution, but also of this peaceful antidote to other bloodier revolutions ripening the world over, unless this be adopted); every one who has stepped in for half an hour, if but from idlest curiosity, into one of our conventions, knows that the Associationists never counsel violence or license, that they deprecate the rude overthrow of government and institutions; that the great watchword of their faith is Order; that their great ground of complaint against society is its great want of order; and that the present chaos and fierce riot of the passions, (allowing only here and there some little momentary lull of most illusive peace amid general, and for the most part, open conflict,) is precisely what they seek to regulate and to inform with the wholesome harmonizing influences of the Divine Law of Order. In no case do they advocate a pulling down of anything established, but only the inaugurating of true order in the smallest practicable centre, in the quietest and peaceablest way, from which it may emanate in wider and wider circles, supplanting and absorbing what is false and never made to live, and

gradually crystallizing the whole willing mass of human society into the beautiful order and harmony of the kingdom of heaven. *Unchainers of human passion!* No: they do not prescribe lawless liberty first, hoping that the elements of order thus set free will work themselves into their true places; but they reverse the process, and say: order first and then there will be freedom. But now there is no order. Now the passions are the winds shut up in Æolus's bag, and when they *do* get vent, they scour the earth with hellish fury. We, on the other hand, would no more nurse their fury by this false imprisonment; we would establish the equilibrium of their free play; we would discover and apply God's law of order by which these elements may move in harmony and safety; seek and promote the conditions of a wholesome, peaceful circulation. For after all, the winds, which rage so, are but air; and to imprison them stops our breathing; or at best, it dooms us to breathe the atmosphere of violence and discord when they burst their prison. There is such a thing as harmonious circulation of the air, as equilibrium and harmony in its free motion. Is there not also for the passions, which are the very breath of human life? And shall we nurse them into devastating storms, or shall we provide the conditions of their free and peaceful circulation?

But to return to the discourse of Mr. Channing. After a series of discourses upon the several evils inherent in our present form of society, such as Poverty, Fraud, Oppression, War, &c., or what Fourier calls the "Seven permanent Scourges of Civilization," he was in this instance showing the Circle of Error in which society is imprisoned, the vicious circle of the four sciences, as Fourier terms them, which offer themselves as contradictory guides in our dark wandering. These are Theology, as distinct from religion, which is impracticable, postponing life into the future and letting the present run to weeds; Philosophy, or Metaphysics, which only criticizes our knowing powers, the abstract forms of thought, but explains nothing of the springs and causes of human action, and so feeds us with phantasms instead of really lighting our footsteps through this path of life; Morality, which preaches disinterestedness, truth and every virtue, but upholds the social order whose whole tendency is to make all men selfish; and Politics, which strives by artificial rules and institutions to create a show of peace and harmony where there is none. For the want of one true central Science, in the place of these uncertain, tantalizing lights, for the want of a science of man and of Society, a knowledge of the uni-

versal law of order, applicable to society as well as nature, Government is but the *Æolus'* bag which we described above; Religion is but impracticable Theology; Morality, but an attempt to lift one's self up by his own ears; and Philosophy, but an endless maze, or shifting cloud-work of systems which amuse the fancy and give way to new ones till the earnest mind despairs of anything becoming settled. The study of the social problem finds no place amid these fruitless speculations; with all our industry in prosecuting sciences, we have not sought to discover the Central Science of all, which makes all the others practical and useful, the Science of Society.— This great neglect brings all our business into direct contradiction with our morality and our philosophy; and all the Order thus far known to man is but such partial, temporary, and illusory repose as accidentally results amid the universal strife of interests; whereas, the only real Order would be the reconciliation of all interests under a permanent law of Harmony.— Moreover, since there is unity of system throughout the universe, and since the material world continually reflects the moral, disease and pestilence and short life, "earthquakes and hurricanes, torrid heats and winter snows, the miasmata of swamps," deserts of sand and all the frightful plague-spots on earth's surface, naturally result from the neglect on man's part of a unitary cultivation of his globe. War desolates vast portions of it; the cultivated parts are cultivated without unity or regard for the general good, each for his selfish gain taxing his own little acre of the glorious domain to make it yield him all it can, instead of uniting with others in a system of cultivation which shall preserve a just equilibrium throughout the whole territory or the globe, thus deranging climates and making the greater portion uninhabitable; while our civilization answers so poorly to the instincts of the race, that it quite fails to attract the savages, who cover more than half the globe, into its improved condition. To Man's neglecting to discover the law of social harmony, must the continuance of these evils, even into the midst of these enlightened times of Christianity and civilization, be set down. We want the Social Science. Christ gave its key-note, in the Law of Love; the method of its application, the social form which corresponds to it, was left for human genius to discover; and until that is discovered, recognized and applied, the more we preach the law of love, the more we practically condemn ourselves by selfishness in all relations. This general outline, not the sneering one in the Review, will serve to show the drift of Mr Channing's argument in the discourse referred to.

The reviewer charges him with lack of learning or of honesty, in claiming the distinction between religion and theology as new. But he made no such claim; for that would but invalidate the distinction. He only said that this distinction had been practically disregarded; that, knowing well the difference, the world still had gone on substituting theologic creeds and formulas for true religion, which is the law of love embodied in all life's relations.

But now for his main criticism on the sermon. "Mr. Channing attributes all our moral and physical diseases to infections generated in our vicious social environment. The stream of our life is rendered turbid and offensive only by the impurities which lie along the channel. How those impurities came there, whether they be a deposit which the stream originally brought from the fountain, he did not stay to inform us. He evidently cares less about the cause than the remedy," and so forth. Not so. He does not attribute them to the impurities which lie along the channel. The figure would more justly represent his thought, if it were said that he ascribed them to the tortuous and confused shape of the channel itself, whereby it constantly holds back the stream and makes it stagnate, and thus accumulates impurities which obstruct the way still more effectually. It is hardly worth while to raise the question whether there may not be some natural root of evil in the human soul, so long as the very form and organization of society is such as necessarily to pervert the best of human impulses into antagonistic forces, eager only for self-defence, and careless how they injure others. Does the reviewer believe that one organization of society is better than another? better, that is, for human virtue, for the true nourishment and growth of souls, and better suited to the proper destiny of man? Does he believe that civilized marriage, for instance, is better than the patriarchal harem? Certainly he does. And yet in justice to his argument, in order to ensure to virtue an abundance of temptation and of difficulty to contend with, he should prefer that lower order to our civilization. To say the least, if that were the established rule instead of marriage, rather than attribute any evil influence to social organization, he should feel bound to defend it. But hear him farther:

"Of course the remedy which he proposes, is a new division of land, and a new regulation of labor. Like his predecessor, Babeuf, sometime leader of a Jacobin conspiracy, he seems persuaded that it is useless to talk of equality in any respect, so long as men are unequal in respect of property. Unlike his predecessor, however, he has learnt pru-

dence from past failures; the word agrarianism stinks so abominably in history, that he cannot bring his mind to pronounce it; though he deems it his duty to get up a *religious* association with a view to promulgate the thing."

And then follows some more nonsense about "originality," which seems to be the everlasting bugbear in the mind of this pious defender of "the sweet, austere composites of life" against all rash reformers. Grant us, kind heaven, the severest censor; but spare us from the necessity of answering all the little egotistic innuendoes of a writer who never seems to be *in earnest*, who has not faith enough in anything to know how to be in earnest, and leave this silly talk about "originality," when he professes to discuss grave themes like this! Send a critic who is not an egotist, send one pure enough to criticise, and, as we are in earnest, he shall either find us right or help to set us right. But as to this agrarian remedy, is that man fit to criticize Association, who has not even learned that it is not the same thing with Communism; that "equality," whether in point of property or of anything else, is set down in its social science as a chimera of the brain, and not a fact in life and nature any where, a mere nonentity. Association does propose "a new division of land and a new regulation of labor:" but did it not become our critic to inquire *what* division, and *what* regulation? And had he not the shrewdness to perceive that the very word "regulation" precludes equality? Instead of less order, less regard for distinctions, Association contemplates far more of this than we have seen; it's ideal is a graduated hierarchy, where each is in his place, and unity and happiness and freedom result for all from the orderly and musical arrangement of elements, essentially various, in one harmonious and perfect whole.

"The eminently Christian idea which lies at the bottom of his system is, that there is really no such thing as sin in the world;" it all springs from "the evil occasions growing out of our present social misarrangement," and so forth. "Arrange the social relations so as to make it right for men to take or do whatever they wish, and they will go right as a matter of course," and so forth. Not so; reverse the statement, before you attribute it to us; and instead of supposing us so childish as to think to *make* right whatever we may desire, give us credit for believing it possible so to arrange the social relations, that men shall have no motive to desire what is not right. We have not room here to discuss the whole doctrine of sin and attempt to solve the "origin of evil;" but

will simply call attention for the present to our critic's own strange definition of sin, who supposes it to consist in dissatisfaction with the present state of society. Verily, we have seen nothing like the effrontery of this passage :

"The truth is, *the best men*, and even those whom Mr. Channing himself would consider the best, *are precisely those who are most in harmony with the existing social order*; nay, it is the very correspondence between this order and the principles of our moral nature, that has held, and holds this order in existence. The present arrangement of society, though requiring, like the individuals it embraces, perpetual reformation, *galls and chafes men exactly in proportion as they go wrong (!)*; it is a constant terror to evil doers, and a constant praise to those that do well; **HARMONY WITH IT IS OUR SUREST TEST OF EXCELLENCE; DISCORD WITH IT OUR SUREST TEST OF THE REVERSE**; *as men become better, they grow more and more in harmony with it, until it comes to sit easily and naturally upon them*," &c. &c.

That is to say, prosperity and worldly respectability are the sure signs of virtue; and Christ and his apostles, seeking to reform the world, were far less "excellent" than those complacent, decent Pharisees, on whom the world's honors "sat so easily," who troubled themselves so little about its sins, who "harmonized" with the existing state of things, and embodied its whole spirit in themselves so faithfully! Go to now, all ye preachers of high integrity, of truth to principle, and moral courage; for your time-server henceforth is your real man! and all the duty which man owes to God, to humanity, to his own soul, shall be summed up in the simple maxim: Keep peace with the times and thrive!—And with this precious proclamation we are again under the necessity of making an end for the present, promising our readers and ourselves the satisfaction of completing this prolonged discussion in our next.

It is the faith of the ASSOCIATIVE SCHOOL, that it is in the power of man, and that it is an essential part of his Destiny to substitute on the Earth,—which the Deity has given him to cultivate and govern,—the reign of Truth, of Justice, of Peace, of Industry, and of Abundance, in one word, the reign of Good, for the reign of Misery, of Fraud, of Oppression, of War, and of Devastation, in a word, the reign of Evil.

WE BELIEVE that Evil has no absolute cause in the Nature of Man, who is the Son of God, and whose native faculties and tendencies, in their essential character, are fixed and immutable; on the contrary, we believe that the Cause of Evil resides in the imperfection of SOCIAL INSTITUTIONS, which are essentially va-

riable, and hence, capable of being meliorated, perfected, or totally changed by Human Intelligence and Will.

THE SOCIAL STATE,—which already presents so many aspects essentially different in their character, from the form called Savageism to the forms now assumed by the most advanced Civilization, and which it would be absurd to regard as the ultimate, possible form,—the Social State may be compared to a MECHANISM, of which men, considered in relation to their active powers, are the FREE FORCES, that is to say, living or moving Forces, and more or less intelligent. Now, these free, living, moving forces, evidently produce very different effects for Good or Evil, according to the Social Mechanism in which they exercise their liberty or their Activity.

INFLUENCE OF SOCIAL CIRCUMSTANCES.

If we suppose that the great mass of human beings, who live and act in a given Social Mechanism,—the society of New York or New England for example,—had been transported at their birth into some other social condition, that of Central Africa, for instance, or that of the Gauls, in the time of the Druids, it is easy to conceive that all these individuals, in their different states of Society, would have lived, thought, and acted, in an entirely different manner from what they now do in the existing social mechanism. It is also easy to conceive that the most abandoned criminal, who has fully perpetrated all sorts of atrocious deeds, might have been, quite as freely, a very virtuous man, a blessing to Humanity, if he had only been born in another family, if he had received a different education, in short, if he had been surrounded with social circumstances favorable to the harmonic development of his nature, that is to say, circumstances which should have placed his interests and directed his activity and passions in the paths of Good, instead of developing them in a false and perverted path. Thus, the simple change of the position of an individual, in the social mechanism in which he is born, is sufficient to change entirely his ideas, his beliefs, his manners and habits, or in a word, his morality and his life. This no intelligent man will call in question. There are, accordingly, for man, considered as a social being, conditions favorable or unfavorable to the development of morality; as there are for man, considered as a physical being, conditions favorable or unfavorable to the development of life, of force, of health; and it is certain, moreover, that the circumstances which surround the immense majority of

men, in the present order of society, are by no means favorable to the development of a high order of character

THE PERFECT SOCIAL STATE, which we advocate, may be considered as an Order, in which all the individuals, families, and classes, shall have FREELY ASSOCIATED their activity for the production of Good, THE GOOD OF EACH AND THE GOOD OF ALL,—in opposition to the present state, in which individuals, families, and classes, entrenched in the narrow citadel of their own private interests, oppress and injure each other by their mutual struggles, to the great detriment of Each and of All, of the Individual and of Society.

In order to arrive at this UNIVERSAL UNION, it is not enough to wish for it, to recommend it in writings, books, and discourses; especially, as experience has demonstrated, that the preaching and prescription of THEORETIC MORALITY have always been unable to realize EFFECTUAL MORALITY in Society.

In order to realize the GREAT PROBLEM OF MORALITY in SOCIETY, that is, the regular and universal production of Good, we must not trust to any verbal instruments, to the power of exhorting and recommending, but we must seek the practical conditions of a definitive Union among men for the production of Good, or in other words, we must discover, among all possible social forms, that Form or Mechanism best adapted to harmonize the individual interest and the collective interest, or the most suitable, to realize without discord and without constraint, the free and voluntary Association of all the members of the Human Family.

The Associative School claims to be in possession of the principles, according to which a Divine Order of Society should be constructed. The Science of Social Harmony was discovered by Charles Fourier, and it is the object of the School to present these principles to the public mind, until that depth and universality of conviction shall be produced which will result in the establishment of social institutions, according to the true social Law.

AGRARIANISM. The Fourier philosophy of living and moving on the earth, appears to be gaining ground, although the principles are not clearly or generally understood by the masses of the people,—and what is worse, they do not appear disposed to inquire into them. The ground work of this philosopher's course of reasoning was but the great principles of economy, which the poorer classes of society have never learned, either from a want of knowledge of the world, or fear of

the appearance of meanness, or endeavoring to ape the rich, in their outward style of living, we know not which, but in reality, we know there is more economy among the really wealthy, according to their means, than among what may be called the "poor aristocrats," that class which live for show without the substance. Were the Fourier principles better understood, there is no doubt but that there would be more happiness in the world.

The "Essex Banner," Haverhill, Mass., has the above sound statement. It is right in the supposition that the Associative "philosophy of living and moving on the earth" is gaining ground, and to a far greater extent than is indicated by the number of professed advocates of the system. We care little whether or not a man calls himself an Associationist. As long as the essential principles, on which the Associative movement is founded, are received by men of reflection and intelligence, we are well satisfied. The result is seen, and will not disappoint the most sanguine hopes. At the same time, we bespeak the attention of every man who has faith in social progress, to the principles which we advocate. We are even not unwilling that they should be caricatured and belied, as they often have been, provided they can receive the justice of a fair examination, from those who have been aroused to their claims, by the grossness with which they have been libelled. We own that we expect much from the hopeful, the candid, the unprejudiced, from those who believe that a brighter day will dawn upon Humanity. From men of an opposite character, it would be great folly to expect anything.

A GOOD RESOLUTION. We find in the "Sandwich Observer" an account of the proceedings of the "Massachusetts Universalist State Convention," at which the following Resolution, which gave rise to an animated discussion, was adopted.

"Whereas, it is always safe and proper for us to do right; and whereas, we cannot be guided in that duty better than by obeying the commands of Jesus, and imitating his examples; therefore

"Resolved, That in our individual, social and civil relations, we will so love our enemies, as not to strive to kill them; and so bless them, that we will not aid others in killing them; and so do good to them, that we will not encourage in word, others in injuring them: but, if they hunger, we will feed them; if they thirst, we will give them drink; if naked, we will clothe them; if sick and in prison, we will visit them for good; and thus heap coals of fire on their heads."

It is truly encouraging to see such a thorough-going Resolution introduced into the transactions of any of our great, organized, religious bodies. They are usually confined to barren generalities,

which are as harmless as they are unmeaning. This resolution is couched almost entirely in the language of the New Testament, but contains as radical a condemnation of the existing customs of society, as if it had been drawn up by the most zealous social reformer of modern times. In fact, no book contains more explicit denunciations of the social chaos, in which we have been involved for centuries, than the Bible; and hence, the shrewdest conservatives generally take good care to allude to this book with distant reverence, rather than to bring home its fiery appeals to the correction of social abuses. The practical application of this Resolution would make a tremendous change in the present order of society. And a social state, in which its realization would be universally probable or possible, would be as unlike the existing one as can well be imagined. We hope the intelligent body which adopted the Resolution will not be content with recording it among their proceedings, but will study the best means of carrying it into effect, in all social relations. Undoubtedly, peace is in accordance with the laws of the Creator; man is made to live in friendly harmony with all his kind; but war, in some form or other, is the inevitable result of the present state of conflicting interests. If banished from the battle-field, it will enter the church, the market-place, the domestic circle, the political arena. There is no peace but in obedience to the divine law. It cannot be smuggled into a social order whose very foundation is antagonism; whose highest prosperity is the result of a keen selfishness, and all whose interests are involved in inextricable confusion and hostility. We must look for a new Heaven and a new Earth,—a *Divine Order of Society*,—if we would look for the reign of Peace and Right. Still we welcome and honor the earnest bands of protesters, who from time to time are impelled to lift up their voices against the abominations of ages.

UNION OF ASSOCIATIONISTS.

Our readers will, we trust, excuse us for publishing the report of the Corresponding Secretary of the American Union of Associationists. It is quite the fashion to misrepresent and sneer at the doctrines and proceedings of that school, but "wisdom" in due season, "will be justified of her children." It may possibly be several years before the pressure of the times, the cruelty and inhumanity of the money power, uncontrolled by personal or social charity, shall constrain the masses of mankind to a searching scrutiny of social evils, and an earnest inquiry for a competent remedy. Meanwhile, another, but primary problem will be receiving investigation, that of *mutual insurance*. The experiment is now being made in Pittsburg with encouraging success.

It is not many years since the application of steam power to navigation and machinery was solemnly derided in the name of common sense; and its advocates put under ban. Still more recently it was contended in the name and on behalf of science, that the navigation of the Atlantic by steam was an impossibility. It is too soon, even now, wise as we of this generation are, to say that no amelioration of the condition of the crushed millions shall ever take place; and as little do we know of the time or manner. At all events, every earnest and orderly effort in that direction is entitled to our good wishes.

We take the above from the "Apalachian," a spirited Democratic paper published in Blairsville, Pa. It is certain that Associationists may well afford to wait for the progress of events to test the truth of their doctrine. They appeal to no factitious sentiment, no temporary interests, no delusive hopes, for the advancement of their cause. They can wish for no success that is not founded on intelligent conviction. It is the truth, of which they are in possession, that gives them the pledge of triumph. Every fresh examination of the nature of man, every new consciousness of the excellence of the human soul, every disclosure of the present condition of society, is an argument for the support of their system. Moreover, they believe that the Combined Order which they advocate is the order of the Eternal Providence. As they interpret the designs of the Creator, he intended the race for the enjoyment of social harmony. This destiny is to be fulfilled on earth. The present state of confusion, belligerency and wretchedness, is an anomaly in the universe. It comes from the perverted development of human passion, not from the appointment of a beneficent Deity. The prophetic hope of a millenium, which has glowed in the noblest souls in all ages, is a true instinct. Man is to be blessed on a regenerated Earth; the tempests of false passions are to be quelled; peace is to reign among the nations; harmony to descend into the human heart; and the will of the Lord be done, as in Heaven, so on Earth. The material conditions for this state have been discovered. The law of social harmony is made known. It remains only to apply it to practice. There is no need of haste about this. As believers in a *Divine Order of Society*, we may bide our time, and wait the workings of the progressive law which governs human affairs. No indifference on the part of the world at large should betray us into impatience. No sneer of the sceptic should dim the brightness of our hope. No want of sympathy or co-operation from the party of the Past, should cause us to relax the energy of our exertions. Our eyes are in our foreheads. We look not at the things which are behind, but

at those which are before. Our aims are at the highest elevation of Humanity; our weapons are the powers of truth; our hope, the universal victory of good over evil. With undoubted confidence of final triumph, we meantime welcome every symptom of interest in our cause.

WATERFORD WATER-CURE ESTABLISHMENT. We are happy to learn that this Institution, which was opened on the 1st of May, is now in successful operation. Of all forms of the healing art, Hydro-pathy is certainly the most natural as well as the most attractive. We rejoice in the interest which has been awakened in the subject, and can testify from personal observation, though not from experience, to the admirable effects of the Water-Cure practice, even in cases of confirmed disease. Our friends who may find a visit to Maine in pursuit of health, more convenient, than to the excellent Water-Cure establishments in other parts of the country, we are sure, will suffer no disappointment under the skillful care of Dr. Kittredge. To say nothing of his medical skill and experience, which all his patients know are of a high order, his hearty good humor and racy discourse are sufficient to exorcise a legion of diseases. His patients will never suffer from the "blue devils" at any rate, and cold water and pure air will do the rest. We copy the following from the Prospectus:

"It is believed no place in New England affords superior natural advantages for such an institution than Waterford, Maine. It is significantly and rightly named. It abounds in the most beautiful and varied mountain and lake scenery. Its springs are numerous, and in coldness and purity all that can be desired. It is situated equi-distant between Portland and the White Mountains; being about forty-five miles from each place. It is readily accessible by rail-road or steamboat from Boston as far as Portland, and thence by stage. — Arrangements are being made by which twenty-five miles of the route from Portland to Waterford will be made by the most attractive inland steamboat navigation. Passengers from Boston by the Eastern Rail-road will then be able to accomplish the distance in from eight to ten hours time. At present the fare by steamboat to Portland and thence by stage to Waterford is two dollars. In order to render the benefits of the Establishment available to all, the charges will be as low as they can be, consistently with the success of the undertaking. The price for board, room, medical and other attendance, per week, will be six dollars and upwards — according to the accommodations and attentions received. Applications should be made immediately by all who desire to become patients, as at present not more than fifty can be conveniently accommodated. Applicants may address Dr. E. A. KITTREDGE, or C. FARRAR, at Waterford, Me. All communications should be post paid."

INDUSTRIAL CONGRESS. The meeting of this body of industrial reformers was held, according to previous announcement, in New York, and after a session of seven days adjourned on Wednesday, June 9. The object of this organization we find stated in "Young America" as follows:

"What is that object? In two words, *Universal Brotherhood*. This, of course, can never be without Equal Rights. 'The most important of these, 'Life, Liberty, and the Pursuit of Happiness,' depend mainly, almost entirely, on the Right to the Soil, a Sacred Homestead guaranteed to each family by the whole. Without this, there can be no peace on earth, nor ought there to be, for those who once see that the establishment of the Equal Right to the Soil is absolutely necessary to the interests of Humanity; a truth so many now see, though none saw it till recently, and which needs only to be seen to be soon indelibly impressed on the mind; those who once receive this truth can only cease to contend for the Free Soil Right by stifling all convictions of duty, a thing impossible with the mass; therefore society must henceforth be a ferment, approaching to a state of war, and there can be no good will towards those who oppose the right, until the Free Soil question be settled, until the equal right be established as the basis of the Bond of Brotherhood longed for by the great and good."

"The following is a summary of the prominent business completed by the Congress:

"1. A Preamble and Resolutions recommending the formation of Protective Unions, the Education of the Working Classes, and the adoption of a general law for the Incorporation of Protective Unions without legislative privileges.

"2. An address to the People of the United States, taking strong grounds against Aggressive War.

"3. An Act proposing to the Industrial and Reform Associations a policy respecting the nomination of candidates for public office.

"4. An Act recommending to the various Associations the levy of a small monthly tax for the use of the Executive Committee of the Congress in furtherance of the legitimate purposes of the organization.

"5. A communication was forwarded by two of the Delegates to the Liberty Party Convention, just assembled in this State to nominate a candidate for President, informing that body that a candidate nominated by them in favor of Land Reform, would probably be nominated also by the Industrial Congress at its next session.

"Resolutions were also adopted in favor of Free Trade and direct Taxation for war expenses."

SOCIALISM IN HIGH PLACES. Bitterly as the *Courier and Enquirer* opposes Association when seen through a certain medium, only change the point of view a little and the same journal can even admire this usually so alarming object. In its notice of the recent procession of the Odd Fellows it says:

"Altogether it was an interesting and gratifying spectacle; to see men of all

classes and pursuits, of all creeds and opinions, thus united for the purpose of rendering assistance to each other in the afflictions which are incidental to human life."

This is encouraging; having thus learned A, it will probably not be impossible for the *Courier*, in due course of time, to master B, and some of the other letters of the alphabet. For this, — to borrow words applied by the *Courier* on another occasion, — it is only necessary "to wait until it shall be given to these indolent intelligences to ascend back from effects to causes." At present we fear that our contemporary must be set down as "simply another Monsieur Jourdain who spoke prose without knowing it." — *Tribune*.

NOTICE.

THE EXECUTIVE COMMITTEE of the "American Union of Associationists" are hereby notified that their next stated meeting will be held in the City of New York, on *Tuesday, the 13th of July*. A full attendance is of the highest importance. It will be understood that Presidents of Affiliated Unions are *ex officio* members of this Board.

By order of the President.

EDWARD GILES, *Rec. Sec'y*.
NEW YORK, June 19, 1847.

NOTICE.

THE COMMITTEE OF THIRTEEN, to whom was referred, at the last annual Convention, "the whole subject of the expediency of a practical experiment of Association, or a Model Phalanx, under the direction of the American Union, and the best mode of preparing, instituting, and conducting it," will hold its first session at the time of the meeting of the Executive Committee, as above, in the City of New York, on *Tuesday, the 13th of July*.

W. H. CHANNING, *Chairman*.
BOSTON, June 22, 1847.

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GEORGE RIPLEY.

Brook Farm, West Roxbury, Mass.
March 1, 1847.

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MISCELLANY.

For the Harbinger

LETTER FROM ITALY.

NAPLES, April 17, 1847.

MY DEAR FRIEND:—

If it would be hopeless and dispiriting to paint the constantly shifting lights and beauties of a Summer day, it is no less so to write now and then a letter from Italy, to one who would so warmly enjoy all that I see and hear. Every omitted day makes the case worse, a month makes it hopeless, and so I lived in Rome for five months and wrote you only one letter at the beginning. Yet is the magnetism of friendship not yet fine enough for you to know how constantly you were remembered,—how I lingered in the moonlit Coliseum,—how I felt the commanding beauty of the Apollo thrill through me, and the Laocœon and the proud heads of Antinous, and the pictures which are what our imaginations demand for Raphael and Leonardo and Michael Angelo,—how I stood in the flood of the Miserere, which was and was not what I knew it must be,—how I plucked roses from the graves of Shelley and Keats, and led a Roman life for a winter, not for myself only, but for you!

But from Rome, I broke suddenly off and came to Naples. Is it not fine, when things are beautifully different, when you part from one as if you were leaving every thing, and find satisfaction in another, not through superiority, but equal difference! So is Naples after Rome. There is nothing solemn and grand in it. It rises in solid banks of cheerful houses, from the spacious streets upon the water, to the grim castle of St. Elmo, which hovers almost perpendicularly over it. These houses are white and bright, and turn themselves into the sunlight and stretch in long lines around the bay, blending with the neighboring towns, so that the base of Vesuvius is marked with a line of white houses, which go on undistinguishably from Naples. Farther

round is Castellamare and Sorrento, whose promontory beyond is one corner of the bay, and of which Capri seems like a portion sailed away into the sea. And the bay of Naples is so spacious and stately, so broad and deep—its lines those of mountains and the sea, its gem the sunny city and the islands of Capri, Ischia and Procida, so large and high, and springing so proudly from the water,—that it satisfies the expectation. Sometimes this broad water dashes and rolls like the ocean, then subsides into sunny ripples and gleams like glass in the moonlight. Two or three old castles stand out upon the bay from the city—picturesque objects for artists and lookers on, and in the hazy moonlight, black and sharp masses reflected in the water. Sails and steamers and boats of all sorts are constantly dotting this space, and I am never weary of wandering along the shore, on which lie the fishermen among their boats, with mournful looking women and black, matted-haired, gipsy-like children.

The picturesqueness of cities and life in Italy, is more striking to me than anything else. The people are so poetic, that although lazy and dirty and mean, what they do and wear is like an animated picture. The gay costumes of the women—ribbons and buddices and trinkets, with their deep olive skins and bare heads, with hair that is most luxuriantly black and beautiful, twisted and folded in heavy, graceful braids; the broad-browed and outlined Roman women, majestic and handsome, not lovely or interesting, but showing the remains of an imperial beauty—and in Naples, the like figures and arch eyes and oriental mien of the girls—these persons, living in quaint old cities, where the brightest flowers bloom amid hanging green, far and far above the street, and walking in high-walled, narrow lanes, over which hang the sun-sucking leaves of the indolent aloe, and in which gleam the rich orange and lemon trees, or, as now, the keen, lustrous green of just-budding fig trees and

vines—or entering with quiet enthusiasm into festivals of Saints, sprinkling the churches and streets with glossy, fragrant bay leaves, hanging garlands upon the altars, while a troop of virgins, clad in white and crowned, pass with lighted tapers to the Bishop's feet for a blessing, or more grandly drawing St. Peter's in fire upon the wild gloom of a March night, and in vast procession of two or three thousands marching down the narrow courts singing a national song to the Pope,—all this, if you can unravel it, paints for the eye what can never be seen at home.

"I pack my trunk and wake up in Naples," and find myself—for which I am grateful—but I also find Italian beauty, which is like American, as oranges are like apples. Such deep, passionate eyes, such proud, queenly motions, such groups of peasants and girls in gardens listening to music, and lying asleep in the shade of trees—all this material of poetry is also material of life here. This is the true Lotus Eaters' island, this the grateful land of leisure. Here people walk slowly and eat slowly and ride slowly, and I must say, think slowly. But that also is corn to my mill, (I find some sympathy with the happy Guy of Emerson's book) for there is no public opinion in Italy. A man feels that he stands alone and enjoys all the joys and sorrows of that consciousness and that position. Your room is your castle. If a man knows where it is, he comes to see you; but whatever you do or say, (of course, excepting what is political,) is your own business, and not that of infernal Society, which at home is grand Arbitrator of men's destinies. Except you care to do so, you have no state to keep up. The card for a royal ball finds you as readily in your fourth story, as in the neighboring palace it finds My Lord. And so you are released from that tirrdom which one cannot explain, but which one feels at home, whether he consents to it or not.

And it is a broad and catholic teacher, this travelling. I have been quite un-

sphered since I have been here, in various ways, and have discovered how good every man's business is, and how wide his horizon. There is a shabby Americanism which prowls proselyting through Europe, defying its spirit or its beauty or its difference to swerve it from what it calls its patriotism. Because America is contented and tolerably peaceful as a Republic, it prophesies that Europe shall see no happy day until all kings are prostrated; and belches that peculiar eloquence which prevails in small Debating Clubs, in retired villages at home. This is like taunting the bay of Naples with the bay of New York, or apples with oranges, or the dark, lustrous beauty of Italian women with the blond fairness of Americans. Why should all men be governed alike rather than all look alike; the North is cold and the South warm. These Monarchies, which are so decried, have been the fostering arms of genius and art, and in Italy and the rest of the countries here, lie the grand achievements of all Time, which draw the noblest and best from America to contemplate them and suck the heart of their beauty for the refining and adorning of their own land. And why fear imitation? Men imitate when they stay at home, more preposterously than when they see what is really beautiful and grand in other places; and a fine work of art repels imitation, as the virgin beauty of a girl repels licentiousness. And we are educated by art and mingling with men, to know what is noble and best in attainment. We fancy a thousands things fine at home, because we do not know how much finer the same may be, perhaps because we do not know that they are copies. Indeed, I feel as if it would be a good fruit of long travel, to recover the knowledge of the fact which we so early lose—that we are born into the world with relations to men as men, before we are citizens of a country with limited duties. A noble cosmopolitanism is the brightest jewel in a man's crown.

I have heard very little music in Italy, — never so little in a winter. In Rome, the opera was nothing, and there were only two or three concerts. That of a young Polish Pianist, whom I knew, was good—Maurice Strakosch, (perhaps he will come to America.) But the great gem of music was the singing of Adelaide Kemble. You know she has left the stage; but this was an amateur concert for the Irish. Her singing of *Casta Diva* was by far the finest I ever heard. Such richness and volume, such possession and depth and passion, such purity and firmness and ease, I did not believe possible. Although a single song in a concert, it seemed to embrace the whole spirit of the opera. She sang also the

moon song from *Der Freyschütz*, simply and exquisitely; also in a trio of Mozart's, and a Barcarolle, — all of which showed the same genius. I do not see that she lacks anything; for, although not beautiful, her face is flexible and really grand when she is excited. P. thought her voice not quite sweet in some parts. The *Miserere* was inexpressibly beautiful, but not entirely what I expected to hear. In Naples, I have heard "The Barber of Seville" and an opera of Mercadanti's. The last is refined, sweet music, and reminds me of the mien and manners of a gentleman. The hands play every day, which is better than at Rome. But it is unhappy for me, that Verdi is the musical god of Italy at present; because the bands play entirely from his operas, which remind me of a diluted Donizetti. He has brought out a new opera, 'Macbeth,' within the month, at Florence. On the third evening, he was called out thirty-eight times; the young men escorted him home in triumph, and the next night various princes and nobles presented him with a golden crown!

We go into the beautiful country about us for a fortnight — to Salerno, Sorrento, Pestum and Capri; afterwards Rome again. The journey to Florence, Florence, the Apennines, Venice, Milan, Como, the Tyrol, Switzerland and Germany lie before us! What a Spring which promises such a Summer! You will still go with me as silently as before. At this moment, I raise my eyes to Vesuvius, which is opposite my window, and the blue bay beneath. I can see the line of Mediterranean blending with the sky, and remember that you are all the other side.

For the Harbinger.

TRIP TO VERMONT.

FERRISBURG, Vt., June 14, 1847.

Messrs. EDITORS:—You have been expecting a word from us ere now, and this, though late, shall be something in answer to that expectation. We must pass over the description of our enchanted flight, up the beautiful vale of the Merrimack; the excitement of "election day" in the little capital of the Granite State; the bluster of politics; the auctioneering, trafficking, bantering and peddling, of sharpers in trade; the exhibitions of fine horses, monster calves, "with two heads, seven legs, eight feet, and two tails;" the parade of military; the circus; the Governor's escort; and the meeting of the New Hampshire Anti-Slavery Society, which all contributed to make up a *rare-show* of unwonted excitement for the citizens of Concord and vicinity. We must also pass over unattempted any description of the picturesque beauty of the landscapes, which have

marked every step of our way to the luxuriant and unrivalled vallies of Lake Champlain and the Otter Creeks.*

We first descended into the valley of Great Otter Creek at Clarendon. The land of this valley is as fertile as that of the Nile, and like it, would produce three crops in a year, did the climate admit of it. Though the climate of Vermont is far more rigorous, as a general thing, than that of Massachusetts, yet in this valley it is but little more so than in the vicinity of Boston. We were three days from Boston to Clarendon, but we found the farm cultures here as far advanced as were the garden cultures of Jamaica Plain when we left home. There was the most luxuriant growth of grass upon the meadows, and the freshest green upon the hill-side pastures which border this magnificent valley; whilst the woods seemed in their mid-summer foliage, and corn, beans, potatoes, and so forth, were in a very advanced stage, considering the backwardness of the season. There is no describing the picturesque harmony of the landscapes, — their freshness, their variety of outline, their rich and magnificent beauty, throughout this whole region. There are no denuded hills to offend the sight, but all are wooded to their very tops, and as they retreat into the distance from the view, they seem to stagger under their load of umbrageous ornaments. The countenance of these hills is of an inimitable softness, whilst the numberless flocks and herds that animate them, prove how wisely use is married with beauty. It is sublime, to stand in the mighty bowling alley which these mountains form, and listen while their genii play at nine-pins with the thunder during a storm.

The occupation of the inhabitants is mostly that of farming. There are few scientific agriculturists in this State, though more attention is given in this direction than formerly. An application of science to their pursuits, would render the people of Vermont among the richest, happiest, and most independent in the world. Great pains have been already taken, in rearing sheep, cattle, and horses, and there is no State in the Union which can equal Vermont in the perfection of these animals. Let science be connected with agriculture, fruit culture, and so forth, and Vermont must become as distinguished for these productions, as it is now for its beef, wool, dairy products, horses, honey, and maple sugar. Manufactures and the mechanic arts, are pursued only to a very limited extent.

Having spoken of the occupation of the inhabitants, it is but just to add a word in regard to their character.

* The valley of the Champlain, includes those of the Otter Creek.

The Vermonters are among the most intelligent people in the Union; and there is less popular ignorance here than in any other State except Connecticut. The kindness and hospitality of the people are unbounded; their households neat, and their tables bounteous with fat things. The tables of hotels in this State, surpass those of any other portion of the country in which I ever travelled. A remarkable instance of the influence of locality and neighborhood associations in moulding the character and customs of society, is seen in the inhabitants of Eastern and Western Vermont. The Green Mountain range, not only divides the State into two great sections, differing in soil and climate, but also in character and customs. The inhabitants of the Eastern portion of Vermont are distinguished by the same traits of character and usages which characterize other New Englanders. They have the same puritanic gravity; that shrewdness and Connecticut pedlar's air, which enables them to drive a lucrative business in the humblest and most unpromising pursuits; are full of enterprise and industry; and while they have an apparent niggardliness, which leads them to stick for the last ha'penny in making change, they are honest in dealing and punctual to a fault. The roads through all this portion of the State are fine; fences are in good repair and the houses are snug and neat in appearance.

The inhabitants of the western portion of the State are less enterprising. They have more the easy, careless air of the people of the Middle States; are more luxurious and more given to speculation and the general spirit of monopoly which prevails throughout civilized society. They are generous, careless of expense, are more intelligent and refined, whilst they are less public spirited than their trans-alpine neighbors. Their houses are comparatively shabby, their fences neglected, and their roads are miserable, though, it must be admitted, the soil is clay and therefore unfavorable to good roads. This is much the wealthiest portion of the State, both in mineral and agricultural products. Here, too, the spirit of caste and aristocracy is the strongest, and the tendency to land monopoly is the most fearful.

There are not more than two-thirds as many farmers in the counties of Rutland, Addison and Chittenden, as there were twenty years ago, when few men owned more than a single farm of from one to two hundred acres. Now farms of from five hundred to a thousand acres are common, and the number of them is yearly increasing. Common schools, as a general thing in this region, are inferior to what they were twenty years since. The districts have become of so great ex-

tent, that the distance renders it impracticable for children to attend the common school. Parents prefer to hire private teachers or send their children to academies. This is not the general practice, but the tendency is swift to it, and the complaint of bad schools is very general. There are a few National Reformers in various parts of the State, who, it is hoped, will be instrumental in arresting the spirit of land monopoly and in securing the homestead inalienable to every family who may be so fortunate as to possess one.

No one of the social tendencies of this State is more striking than that relating to labor. There has been within fifteen years, almost a complete revolution in this regard. Time was, when the sons and daughters of farmers deemed it no disgrace to labor for wages on a neighbor's farm or in his domestic employment. The employer considered himself in no way superior to the employed; they stood on a basis of equality, and regarded each other with mutual respect. Now it is among the rarest things to find the son of a farmer, or even a native of the State, working by the month or by the day upon a farm, and it is equally rare to find a farmer's daughter performing domestic service in a neighbor's family, and if any are found doing it, it is because they can command unusual wages, and at the same time feel that they do not compromise their social standing. It was little thought when it commenced, that the employment of Irish and Canadian helps would so soon accomplish such a revolution. But would employers give \$12 per month, and \$1 per week, for the help of their neighbors' sons and daughters, when they could get far more compliant and servile ones for half the money, and with a little instruction, equally skilful? And would those who had formerly performed this labor, continue to do it, when attended with such a reduction of wages, and when their social standing was affected by it? The Irish girl and Canadian were not treated as equals. They were not allowed to eat with their employers, were never allowed to entertain company in the parlor, and go to parties with the sons and daughters of the farmer; and here was a distinction odious, and till then unheard of, broadly and clearly drawn between the farmer and his helps—between the employer and the employed. This was a language, whose significance could not fail to be understood, by those who had formerly officiated in the capacity of hired men and girls. To be a "hired man" or a "hired girl" was no disgrace, but to be a mere "help" was odious and abominable.

Moderate farmers instead of seeing, as formerly, their daughters securely and honorably employed in a neighbor's ser-

vice, watched over, and cared for, as children and friends, now see them quitting home, friends, and paternal guardianship, to throng the factories of Manchester, Lowell and Andover, where they are shut up for thirteen hours a day, where they are allowed but ten minutes to eat their dinners, and forced to sleep in brick pens rather than comfortable rooms, exposed to the tyranny of Corporation's odious Black List; to the thousand temptations of a crowded city; a promiscuous population and ill-chosen associates, and without home, friends or counselors, wearing life to decay, and weaving themselves shrouds whilst earning a gown.

This is only a single paragraph in the record of calamity, which results from a system of repugnant hired labor, but it clearly indicates the great work of this age to be, the Association of men, in *attractive, united Industry*.

We might perhaps have omitted our remarks on the topic of labor, since the principles that govern it are every where one and the same, but we are better acquainted with the history of its decadence here, than elsewhere, and can speak from personal observation. But amidst all these feudal tendencies, we are glad to find others towards co-operation and mutual guaranties. And we shall mention one movement going forward here, which has not hitherto fallen under our immediate observation.

The farmers in Addison County, have recently held a meeting for the purpose of establishing a General Wool Depot, by means of which, wool growers, whether small or great, will be enabled to sell their wool at equal prices, and all will be protected from the toils of speculators. It is a general thing that the want of money compels farmers to sell their annual clips of wool as early as possible. They are not able to withhold it from sale until it will command the full market value. This is particularly the case with small wool growers, but the large wool growers, and those who are careful to grow the finer qualities, are also, greatly sufferers by it.

Now the principle upon which the wool depot is established, is something as follows: Each farmer takes his wool to the depot, where it is assorted into several qualities, each distinct quality being weighed and marked, for which the owner receives, if he wishes, an advance of two-thirds the current price of wool of that quality. He will thus be enabled to wait until the wool can be disposed of at its full value. There will be one or two agents connected with the depot, who will attend to the assorting, weighing and selling, and whose expenses are to be defrayed by those interested. The effect of

this arrangement will be to equalize the profits of wool growing, and to protect small farmers against speculators, whilst it will guarantee that reward to the growers of superior qualities of wool, to which their enterprise entitles them, and establish a unity of system in the wool trade throughout the county. We believe the wool growers of Ohio have formed a similar union.

Railroads form the great topic of excitement throughout Vermont. There are two in rapid process of construction, and a third is projected and promises to become very popular. When the Rutland road shall have been completed, there will be opened to Boston, by far the richest portion of New England—rich in all agricultural products, fruits, minerals and exhaustless quantities of the finest marble. Bostonians will then be able to get good butter even in July and August.

Vermont abounds in superior sites for factories of all kinds, but which have lain useless because there was no easy means of transportation to them. They will doubtless soon come into requisition, and the wild picturesque waterfalls of this beautiful State, will be deformed by the ugly presence of mills, and their voices, that now sing to their mountain dance, will then groan at the slavish wheel.—The beautiful pastoral life of the inhabitants will give place to oppressive factory village life—quiet, rural pursuits will be absorbed in the din, conflict and degradation of manufacturing and mechanical business—the golden equality which now exists, will precipitate into rigorous forms of caste, of capitalist and laborer, corporations and operative dependants—labor will become more and more disgraceful, and the conflict of duplicity and fraud will deepen and widen into general strife. Vermont will be no more the Evergreen State, for a false society will have blasted its beauty and dried up the blood of its vigor and prosperity. Ten years will not have passed ere the citizens of Vermont will be surprised at the social revolution which their railroad system will have wrought. It would be an inquiry worth pushing, to know the effect of railroads upon the general interests of society. One thing is pretty clear, which is, that so long as railroads are held as private property, they will be powerful agents in the production of national wealth, whilst they will degrade and impoverish the masses.

But the mail closes soon, which reminds me that I must end here. In my next I will speak of the prospects of our cause in this region, and offer some suggestions as to the course which I think should be pursued in regard to it.

Yours truly,

WENDELL.

EARTH-SHARING.

BY AGUSTINE DUGANNE.

Listen, workers! listen!

Ye who all your lives are toiling,
In the field and workshop moiling—
Lo! your serpent wrongs are coiling
Closer round you. Listen!

Ponder, workers! ponder!

While ye poise your iron sledges,
While ye fix your rearing wedges—
Lo! your strength and skill are pledges
Of your manhood. Ponder!

Listen, workers! listen!

Sledges may crush else than matter—
Wedges may your curses scatter—
Toilers once again may batter
Moral Bastilles. Listen!

Ponder, workers! ponder!

God gave equal earth to mortals,
Ere they left fair Eden's portals—
Where's the ancient law that foretells
Mortal slavery? Ponder!

Answer, workers! answer!

Have the woes which you are sharing,
Have the chains your limbs are wearing,
Palsied all the hope and daring
Of your spirits? Answer!

Listen, workers! listen!

Earth is yours—the broad, wide guerdon
Given to man with life's first burden—
God hath set his seal and word on
Man's true title. Listen!

Ponder, workers! ponder!

Hold this truth within your keeping,
Till the harvest you are reaping—
God is landlord, and unsleeping
Watches o'er you. Ponder!

National Era.

PRAYER OF AN ITALIAN PRIEST. We copy from a letter dated Rome, April 13th, an extract from a prayer made in the *basilique* of St. Peter's by Father Ventura, a Catholic minister, during Lent. It formed the closing portion, and created quite a sensation at the time in Rome:

"Bless, O Lord, that lofty spirit, that noble heart, that gifted intellect, the well-beloved person of our sovereign Pontiff, Pius IX., whom, in your mercy, you have granted unto us. Already have his first steps in his career announced the plenitude of that light which thou ever causest to descend upon men destined for great things. Already, under the protection of your divine wisdom, and the enthusiastic support of the people, has he entered with boldness upon just and lawful reforms, having religion for their base, moderation for their companion, and for their end the happiness of thy people: of those reforms which are the characteristics of the present day, as well as the urgent want of nations. Grant, O Lord, that he may ever be more and more penetrated with a sense of his duties, as a Pontiff and a Prince: that he may be faithful to that mission that proceeds from thee; that he may be able to solve the great problems of doctrines and principles, whose legitimate solution belongs not to the sword but to thy Word. Grant that by his example he may inspire others to aid in those reforms which alone can save princes from anarchy and the people from oppression; that he may persuade to

obedience, strengthen his command and fix upon a solid basis the social order which on all sides is threatened with ruin. Remove him far away from treachery; let him not be assailed by intrigue—let no prejudices stop him; may no menace, no terror, be capable of affrighting him. Sustain him in his struggles, console him in his trials, guide him in the choice of his ministers, that he may find in them an arm to aid him and not a stumbling block to cause him to fall. Already has he won the approbation of all; his praises have been promulgated from lips usually hostile to the true faith, surprised themselves at being thus impressed by the indescribable ascendancy of that serene and pacific majesty that commands respect while it inspires love. Prolong his days, preserve his strength, illuminate more and more his spirit; improve his heart, that he may better comprehend all he should do and may have the courage to do it—that surpassing all the calculations of human policy, he may remain firm in the persuasion that the power of laws and principles is greater than the might of arms. May thy word and thy holy spirit be his only ministers—in order that the cause of religion may be blessed, that the church may be independent, and that his people may be happy."

We have already occupied a greater space in the Harbinger with a reply to the ignorant and superficial comments of Joseph Mazzini, on the system of Fourier, than their character entitles them to; but we will not withhold from our readers the following comprehensive statement by HUGH DONERTY, which we find in the June number of the "People's Journal."

FOURIER AND HIS PHILOSOPHY.

PARIS, April, 1847.

To the Editor of the People's Journal:

SIR—My attention has been called to an article entitled, "Thoughts upon Democracy in Europe," by Joseph Mazzini, which appeared in No. 58 of your Journal, bearing the date of Feb. 6, 1847. The greater part of that article is devoted to an appreciation of the social system of Charles Fourier; and, as I think every part of that appreciation is either partially or entirely erroneous, I deem it my duty to claim the right of a very brief reply, and, with your permission, to neutralize, as far as possible the bad effects of what may be deemed an involuntary error, widely circulated with the influence and well-merited authority of the *People's Journal*.

Mr. Mazzini is, as far as I can learn, a man universally respected, and his opinions may have considerable influence upon the minds of many persons who have not the means of thoroughly investigating principles and doctrines, for themselves. An error of judgment in such a man, is therefore dangerous, when published to the world with all the weight of his authority.

This is my excuse for answering his article on Fourier's views of social reformation. I will be as brief as possible, and I hope you will allow me the necessary space in your columns.

There are not less than twenty allega-

tions against Fourier's system, in the article alluded to; and not a single one of them correct, or even proximately so. If Fourier's doctrines were really what Mr. Mazzini believes them to be, his criticisms would be justified; but such is not the case. Let us discuss a few of them.

"With him also (Fourier,) *happiness* was the end of human life—*pain*, a sign of error—*pleasure*, satisfaction, a sign of truth—*interest*, the great lever of re-organization."

Here, the word *interest*, is entirely misunderstood. It is true that Fourier has taken great pains to prove that man's material interests, as well as his moral and religious welfare, may be greatly advanced by the system of Association, properly applied. It is also true that he had a mean opinion of man's moral nature in the present state of *civilized* duplicity, and that he deemed it necessary to demonstrate thoroughly the possibility of worldly profit in Association. The undue stress he lays on worldly interests is, however, but a sort of *precaution oratoire*, addressed to seeming Christians who are real heathens. Riches are undoubtedly the *necessary* basis of society; but moral and religious beauty are the highest aims of life and happiness. Still the question remains of what is really moral and religious in society.

On this head, Fourier may differ from the common notions of theology, without being open to the accusation of irreligion or of immorality.

"The idea of a social mission, of the duty of moral progression, and consequently of an authority, is entirely foreign to Fourier."

This is absolutely incorrect. His ideas of a moral authority to supersede that of a mere brutal force, in future ages, may be different from those of other men, but every species of authority is not only acknowledged by Fourier, but strengthened by the power of truth and reason. Religious, and political authority are thoroughly respected, even in their present forms, though moral power, according to his views, will be almost exclusively predominant in future ages. He speaks, however, of banishment and other punishments for crime, in his associative system. The individual is only to be free to do to others as he would that they should do unto him.

"He has no ideal of virtue to pursue: he tells you that 'for politicians and moralists (disciples of the *uncertain* sciences, as he calls them,) the last hour has sounded.'"

"What remains, then, for the basis of his society?"

When the last hour of the Ptolemaic system of astronomy had been sounded by Copernicus, Kepler, and Newton, would it have been manly in the partizans of that system to exclaim, "What then remains for the basis of astronomy?" It is a poor argument in logic, though a plausible appeal to prejudice, to confound the principle of religion itself with the abuses of the church, as Voltaire did; and Mr. Mazzini's error of mixing up the principles of politics and morals with the *erroneous* views of politicians and of moralists, is not less really sophistic, though, perhaps, without intention. It is, at least, a crude and hasty judgment: and a fault against the interests of truth,

of progress. In fact, such is the character of the whole article.

"He knows no religion."

Fourier professed himself a Christian, and most of his disciples do the same. In his *Nouveau Monde Industriel*, he quotes largely from the gospel to confirm his principles. It is not a new religion that is wanted, but a new practical philosophy of Christianity; a better understanding and a better practice of the principles of revealed religion; and that is all Fourier has pretended to. Is it right, or is it fair then, to infer that "he knew no religion?"

"From step to step, from consequence to consequence, Fourier, fascinated, blinded by his thirst for happiness, the only end which he recognizes in our earthly career—and by the worship of his idol, liberty, the only instrument that he knows by which man may attain it—arrives at *discoveries*, at rules of social management which his disciples, less bold, endeavor to make us forget; which I have not read without a blush upon my brow, and which I could not transcribe here without pollution."

This is a very strong appeal to prejudice. Are there not many parts of Revelation which Mr. Mazzini could not repeat without a blush upon his brow, and which he could not transcribe without pollution? Are there not many things in works of medicine, which will not bear the light of popular publicity? There are many sorts of wholesale depravity in the present state of civilized society, which moralists and statesmen leave untouched for want of courage to investigate their causes and apply a remedy. Fourier has spoken of such things, and of the duty of society to neutralize such evils by a system of free truthfulness and moral dignity. It is not for men who blush at remedies in theory, while they live in the midst of practical pollution, without courage to investigate their causes and effects; it is not for such faint-hearted mortals to complain of those who wish to do away with such corruption. "Whom God has joined, let no man put asunder." God is love, and whom love joins no man has a right to sever in the name of arbitrary law and custom. That is the principle of the gospel, and of Fourier's philosophy. He admits, nevertheless, the present laws of marriage, subject to divorce, in cases of necessity.

"He will reduce by artificial means, two-thirds of women to sterility."

In discussing the fearful consequences of an unlimited population, Fourier maintains that Providence has pre-ordained the laws of equilibrium in nature, and that no such fear as that of universal over-population can be rationally entertained. He affirms that the earth will easily support by proper cultivation, five times its present number of inhabitants, and that, when by ages of refined development it is completely populated, nature will step in to regulate the order of child-bearing. He proves from known statistics, that the richer and the healthier classes of society are less prolific than the poor; and he argues from this fact, that when all the human race has attained to a higher degree of health and affluence, sterility will be *naturally* and not *artificially* more common than it is at present.

"Destitute of the religious sentiment, and not believing in the progression of our being, except here below, Fourier has only this earth in which to accomplish human destiny, and attain to happiness."

This constrains me to believe that Mr. Mazzini has not read Fourier's works at all, but extracts only in mere criticisms and reviews.

Fourier is so far from denying "the progression of our being, except here below," that he has written much to prove the immortality, and the continuous progression of refinement in this world and in the next. He has even put forth a theory of metempsychosis or periodical migration of souls from this world to the next, and *vice versa*.

I conclude by affirming that Mr. Mazzini has totally misunderstood Fourier's philosophy. His opinions therefore on this system of Association, are devoid of all rational authority. He must study the subject more maturely before he can reasonably claim the right of giving an opinion. A man may be very learned and very good without being qualified to venture an opinion on a subject which he does not understand sufficiently.

It would be folly to suppose that any human system can be free from imperfection; and Fourier's science of Association may be very incomplete, and more or less defective, but unsound appreciations are as dangerous to truth as true criticisms are favorable to it. I should not otherwise have noticed Mr. Mazzini's article, for I am more in love with God's truth, than with the systems of my fellow man. I have the honor to be, Mr. Editor, your obedient humble servant,

HUGH DOHERTY.

FROM THE FRENCH OF VICTOR CONSIDERANT.

Translated for the Harbinger.

INDUSTRIAL ORGANIZATION.

(Continued from p. 19.)

ORGANIC CONDITIONS OF THE SERIAL LAW.

CHAPTER VII.

Analysis and Synthesis of Passional Attraction.

"It is an enterprise as vain as it is ridiculous to seek to destroy the passions. That were to control nature; that were to reform the work of God. If God commanded man to annihilate the passions which he gives him, God would will and not will, he would contradict himself.

"Never has he given this insensate order; no such thing is written in the human heart; and what God wills that man should do, he does not make another man tell him, he tells it to him himself, he writes it at the bottom of his heart."

— J. J. Rousseau.

"Know thyself." — *Ancient Oracle.*

I.

"There is no effect without a cause."

If I have been intelligible from the beginning of this work, and if I have spoken to intelligent minds, it will be understood that the social problem consists:

First, in the determination of a Social Sphere favorable to Harmony.

Second, in the determination of the Passional Mechanism destined to play in this sphere.

The examination of the first of these

questions, in our first volume, has given us as its solution, the Associated Township or *Commune*, the Phalanx.

In the second volume, we have grappled with the question of the *Passional Mechanism*, of the natural law of industry, and we have recognized that the first, the most prominent, the indispensable character of this mechanism, of this law, should be, the property of calling forth Attraction. Thus it is by the consideration of certain conditions of Attraction, that we have determined the mechanism sought.

This Mechanism is the *SERIES*. The Sphere is the *Associative Township*.

It is easy to see that the influence of the sphere combines with the power of the mechanism, in regard to Attraction; for we have seen that the creation of great riches depends in the first place on Association, on the combinations of the social sphere; and this creation of *Luxury* is one of the three great conditions of Attraction — one of the three foci determined by *passional science*.

The first general condition of Attraction is *LUXURY*, — *internal luxury*, or the health and strength of the individual; and *external luxury*, or the salubrity and elegance of the sphere in which the individual is called to act, and where he participates in the general wealth. General comfort, general wealth, general health: such are evidently the first, the basic conditions. We cannot dream of bringing pleasure, charm, amongst a miserable, famished, ailing populace. This is clear as daylight. *Luxury*, however, the first condition of Attraction, can only be realized through Association, — in a society whose basis is the Phalanx. (See Proofs in First Volume.)

The second condition of charm, is the free formation of Groups, free and sympathizing assemblies, in which the affections, the impulses of the heart, corporate passions, bonds of Friendship, Love, Ambition, Family, form and develop themselves.

The third condition of Attraction, is the affiliation of the Groups in Series, the regulation and natural ordering of business, the production of accords, discords and varied modulations.

The first condition, *Luxury*, corresponds more particularly to the exigencies of the *SENSITIVE LIFE*. The second condition, *Groups*, to the requisitions of the *AFFECTIVE LIFE*. The third condition, *Series*, to the requisitions of social movement — of *SOCIAL LIFE*.

If the senses are outraged in labor, and the labor is not sufficiently compensated to supply our needs and sensitive pleasures, this will be the first cause of aversion.

If the affections of the soul are stifled

in labor, if the laborer is necessarily detained, by the very order of his labor, away from the sphere of sympathetic beings, and from the love for which his heart is yearning, this is a second cause of aversion.

If the laborer is left in a dead calm, if he is not excited by the active play of accords and discords, if he is steeped in monotony, nailed to a dull work over the same, it will be a third cause for mortal aversion.

But if he finds in the action a source of *sensitive enjoyment*, of *affective enjoyment*, and of *impassioned excitements*, it will exert a potent charm, a charm proportioned to the sum of the combined springs multiplied by their energies.

Luxury, Groups, Series, — such are the three great conditions of charm, the three general foci of attraction. If you weaken any one of these foci, if you abstract their fuel and lessen their intensity of combustion, the *attractive power* declines. If you still abstract fuel, if you extinguish the flame, you attain *aversions*, whose strength you will gradually find to increase in proportion as for the above conditions you substitute their opposites, the subversive conditions of civilized labor, Poverty, Isolation and Monotony.

These last conditions are entirely negative: they even imply the absence of the essentials of life and enjoyment — as cold is the absence of heat, and darkness the absence of light. Aversions proceed from the negative conditions of separated interests, as attractions from the positive conditions of the serial order. Labor being attractive in the conditions of the Phalanx, it cannot be otherwise than hateful in the opposite conditions; or being disgusting in the conditions of our present societies, Barbaric and Civilized, it cannot but become fascinating under the Phalansterian conditions. So much for the virtue of that standing argument, that *labor will never be attractive BECAUSE it has always been repugnant*. Year after year, the Civilizee answers the magnificent deductions of Fourier, with this stupid "*Because*," cast into the balance, like the sword of the Barbarian! Ascend then to causes, instead of idiotically butting against effects, as if effects had not causes. . . . Yes, certainly, labor organized after your civilized and barbaric methods, has been and will be through all time, generally repulsive; — who denies it? As for us, we proclaim it; we cry it aloud on the housetops, we have made our criticism of Barbarism and Civilization pivot upon this. And yet they bring up this as an objection to us; the civilized effect produced by the civilized arrangement, they bravely produce as a consequence of an *anti-civilized* or

Harmonic arrangement! What is to be done with such Boeotians?

But, holy logic! the whole question is to know whether Phalansterian conditions are the same as civilized conditions. Well, they are in all points opposite to them.

It is legitimate, it seems to us, to take the sun into account if we speak of day and night; and you would not accept the reasoning of a man who should tell you it will not be day when the sun has risen, because it is dark after he is set. Yet do they not use the same argument to us? Serial labor, performed under the conditions of attraction, will not be fascinating because civilized labor, executed in conditions contrary to Attraction, is not attractive. And this is absolutely the reasoning of your thinkers, your renowned, whose names traverse Europe, before whom you think yourselves fools! Ah Jocrisse, ingenious Jocrisse, who threw yourself into the river to keep from being wet by the rain; behold yourself outwitted! How many thinkers, grave authors, academicians, and *men of progress*, must yield you ten points in twenty-four!

The causes of Attraction are the satisfactions of *passional adaptations*, natural and without defect. There are three orders of *passional adaptation*, constituting three general foci of Attraction.

1. The adaptations of the five senses, Taste, Sight, Hearing, Smell, Touch, determine five species of wants and pleasures which we call *Sensitive Passions*. This order of passions specially relates to the natural or animal life of the being; it places man in direct attraction to *LUXURY*.

2. The adaptations of the soul, or wants and pleasures of the four affections, Friendship, Love, Ambition, (the Corporative bond,) and the Family Sentiment, which we term the *Affective Passions*. This order of passions relates to the external life of the being, and presides over the combination of individuals, over the formation of bonds and sympathetic assemblies — *GROUPS*.

3. The adaptations of the arbitral intellect and of social life; the passions determining the classification, regulation and ordering of things; the hierarchical affiliation of the elementary groups; the combination of sympathies and antipathies; the play of alternate accords and discords; — these are the *Distributive Passions*; they preside over the formation of the Series, and are the main springs of social order and of Harmony.

To be Continued.

ANOTHER GOOD DEED OF THE POPE. On Wednesday, the 5th, being the feast of St. Pius, whose best achievement (his bringing about the battle of Lepanto) once rescued the South of Europe, great

doings were planned to honor the name in the person of its present possessor, who bids fair to effect a similar European rescue. Hearing of these projects (for strict orders are issued to inform him of every matter) our monarch at once intimated his wish that *the waste of blue lights and Roman candles should be superseded by a general distribution of bread*. To wish is to be obeyed. Sixty gentlemen met immediately at the Doria palace, organized themselves for a combined effort among the affluent, and each member cheerfully climbed the stairs of the palaces allotted him in quest of donations; 7,000 dollars were quickly forthcoming, and 60,000 bread tickets put in circulation. The remnant is kept to establish an infant school.

GRACE GREENWOOD has written a letter to the editor of the Home Journal, contradicting the report of her marriage. She says no such disaster has happened.

Hon. Mr. Wheaton shook hands with President Polk on Thursday. At European courts executive hands are kissed; in this country, "when taken, they are well shaken."—*Phil. Bulletin*.

[From the New York Despatch.]

THE BELLE OF NASSAU STREET.

We give her this title, because it is only in Nassau Street that we have seen her, and because she is the prettiest, by far the prettiest girl we have seen in the street.

She is very young, in appearance not past sixteen; yet appearances are deceitful; and being the prettiest girl in a street through which such numbers pass, she must be beautiful. She is, indeed.

Nassau street is the greatest thoroughfare of girls in New York. We do not say young ladies, because it is a piece of affection to call those such who get their living by labor. Ladies they may be, and no doubt many of them are, in the noblest sense of the term; but for all that, as a class, it is of no particular use to call them so.

You meet these girls, all young—that is, between twelve and twenty-five—by thousands, every morning and evening; hurrying to their work and hurrying home again; working, meantime, many long hours, to earn from two to four dollars a week.

Among the rest, this girl, whom we have called, in no mocking spirit, "the belle of Nassau Street," we have seen of late. She is a little under the medium height, a petite form, with a full outline. Her step is elastic, her carriage erect, and her movements graceful. You will see at once that her hands and feet are small, that her instep is high and her ankle delicately turned. You will observe also the beautiful fall of her shoulders, and the noble way in which her head is placed upon her neck and in which she carries it. Her chin is round, and breaks into dimples on each side of her mouth, the curves of which are delicately turned, and her nose is one a sculptor might swear by. It does not seem that her forehead is so high as it is wide and regular, but her eyebrows are remarkably fine, her lashes long and silken, her ears small and well-shaped, and her eyes large, blue, and swimming in a li-

quid brilliancy, which must give a peculiar effect to her glances. Her hair is of light brown, approaching to flaxen, very fine and very glossy.

"You must have looked at her well!" says somebody.

Rather! but a moment's glance is enough for all this, when a really striking person is in the case, like our little Nassau street belle. The mind, perhaps the heart, is more sensitive than the daguerreotype.

"But how was she dressed?" asks a lady. Yes, indeed, that is the most important thing in a lady's description; and to confess the truth, it is a matter of some importance.

Last Monday we saw, in West Broadway, a colored lady, and very dark colored she was, with satin boots, blue black satin dress, an eighty dollar cashmere, worn *a la mode*, a white satin hat, and white kid gloves, turned over with swan's down. Our Nassau street belle was dressed just as differently from this as possible. We would engage to pay for every article, from her boots to her bonnet, for seven dollars and a half, or three quarters at the utmost. Yet it was very neat, perfectly clean and proper.

The very best of all this was, that she was full of buoyant, bounding, vigorous health; strong, agile, rosy, sweet—a very Hebe. This is the point we come to. Sad is the revelation, but in one short year all the elasticity, the freshness, the buoyancy, the glow of health, which now belong to this sweet girl, will be gone. Like the thousands of her sister work-women, she will grow pale and drooping; sallowness will take the place of bloom. Her eyes will grow dim—she will fade and droop and wither like a flower, and for the same reason. All day long she works in a hot room; she breathes an impure air; she drudges at monotonous labor; she is confined in the same positions; she works, and bleaches, and saddens, like a prisoner—this is by day. At night she walks hastily home, and sleeps, perhaps, and most probably, in an ill-ventilated room in a crowded quarter; possibly crowded still more in a stifling boarding house. In the winter, there is steam and gas, and the effluvia of anthracite with closed windows. In the summer, there are the sultry heats of the dog days. She is doomed. They are all doomed. Ladies, who work or play, walk or ride, have pleasant company and amusements, and summer resorts at the sea-side—they may keep their health and live to a good old age. So do the wives and daughters of our farmers, work as hard as ever they may. But our factory girls, our sewing girls, all females who follow such employments as are pursued by the good but unfortunate girls in Nassau street, do not live out half their days; and unless some clever fellow falls in love with the Nassau street belle and marries her, to make her the happy mistress of his home, in one year she will lose her beauty, in two her health, and her life is not at even chances worth a five years' purchase.

She is selling out her priceless beauty, and her health, with all its capabilities for happiness, at not more than three dollars a week; working against steam engines, machinery, stout men, and iron-framed boys.

Such things as these are enough to make a man turn Fourierite, Socialist,

National Reformer, almost a *Shaking Quaker*.

While waiting for a remedy in social improvements, a palliation may be found in every young man, who feels that he can support a family, getting married. If he has any doubt about getting a living here, let him seek a farm on the broad prairies of Wisconsin or Iowa.

HOMESTEAD EXEMPTION. The simple question is, shall every member of the community have a right to be somewhere? or shall his existence be forfeited for want of right to occupy some locality on earth? A homestead exemption law, generally adopted throughout the Union, with such reasonable restrictions as would prevent dishonest men from defrauding others, by investing a large property so as to put it out of the reach of honest creditors, would we think, be a great step towards the perfection of our social system. No man under our present system, who has the misfortune, or the imprudence, to involve himself in debt, has a right to be any where, except in the public highway; and even there, he must keep traveling under pretence of business, or he is liable to be arrested and punished for vagrancy. If he owns a house in which he can shelter his family, and a few acres of ground, from which the labor of that family can procure a sustenance, his creditor can take it away from him, and turn his family out; and the first step they take, out of the public highway, makes them trespassers, and they are again liable to forcible expulsion; and so on, till they get happily beyond the bounds of civilization.

Every man in every community—especially in a trafficking and speculating community like ours, in this country—is liable to become involved beyond his ability to pay. When this is the case, our laws tell his creditors to go and turn him and his innocent and helpless family out of the house they live in, and off of the piece of land which they cultivate, and take it for themselves, although they have houses and lands and every thing else necessary for their comfort. When a man and his family are thus dispossessed and turned out naked, it is impossible that they should respect the institutions of their country, or they should feel a patriotic emotion. Home is no longer home to them; they are stripped and banished by their country's law, and the love of country which once glowed in their bosoms, is turned to hatred. And it is perfectly natural that it should be so; for men are not so divine in their nature, that they will return good for evil, love for hatred, patriotism for alienation, when they feel that their conduct as citizens has not been such as to deserve that evil, that hatred, that virtual alienation, which the laws of their country have inflicted upon them.

The homestead exemption law proposes to make the house and ground where a family live, sacred to their use forever, by placing it beyond the creditor's grasp, and the sheriff's power. Who can calculate the amount of misery which the want of such a humane provision has inflicted upon innocent people since we became an independent nation? Who can compute the additional happiness that would have been enjoyed by the people of this country if such an amendment had been introduced into the social system which we

borrowed and adopted in the infancy of our existence as a nation! It is our honest opinion, that the single circumstance of homesteads and necessary furniture and implements of husbandry, being liable to confiscation for debt, has been more than fifty per cent. drawback upon all the advantages of civilization. And it is, therefore, our honest opinion that the abolishment of the abominable law, which pampers the avarice of the fortunate, by allowing him to strip the unfortunate of his whole means of living, will double the happiness of this people as a whole.

Let the little farm with its buildings and stock, together with all necessary household furniture, be exempt from seizure for debt, and who would be the worse for it? Those who are in the business of money loaning would be none the worse, nor would those who sell the necessities of life, for, knowing that they could have no resource to that species of legal robbery, they would not give credit with that reliance in view. And we confidently believe that such exemption, by making the debtor's honor the creditor's sole surety, would do more than any other measure that could be devised. If a man who has any pretensions to honor, happen to get involved beyond his depth, and his creditors do not fall upon him and sacrifice what he has, by way of court charges, lawyer's and sheriff's fees and forced sales, he will have both the means and the disposition to pay them; and will make haste to do so as soon as possible. But if the law allows them to take the destructive course, one creditor will strive to get ahead of another, and the family will be stripped, the property sacrificed, the debts not paid, the debtor dispirited and soured, and there will be neither means nor disposition left to pay the balance.

We are aware that we have taken up this subject hastily, without regard to order or plan; and that, therefore, what we have said will very imperfectly convey our ideas on the subject. But when we have time for deliberate thought, we shall probably return to it. — *Buffalo Republican*.

THE TEN HOURS BILL. We may now consider this measure perfectly safe. The second reading has been carried in the House of Lords by a decisive majority, and its principle has been affirmed without mutilation. It was strongly opposed by the Earl of Clarendon, whose arguments were successfully combated by the Bishop of Oxford. The objections to the scheme are reducible under two heads; first, it is said to be disadvantageous to the working classes, whose wages will be reduced one-sixth, if the hours of labor are reduced from twelve to ten; secondly, it is contended that our export trade will fall off through deficient quantity, by which we shall lose our manufacturing pre-eminence in foreign markets.

In reply to the first objection, the Bishop of Oxford stated that the factory operatives had calculated the pecuniary results to themselves as involving a reduction of one-twelfth of their wages, instead of a sixth, and that they were prepared to sustain the loss, for which they would be compensated in leisure and health. In regard to the second objection, the case is rather assumed than proved.

The argument in its support proceeds on the calculation that we now export to the value of £37,000,000 annually of goods wrought in factories to which the Ten Hours Bill will apply, and the inference is, that if the time of labor is reduced one-sixth, the produce will undergo an equivalent diminution. This appears plausible on the surface, but a deeper investigation does not justify the conclusion sought to be established.

The Earl of Ellesmere, who moved the second reading of the bill, in a very able speech, justly remarked that if our hours of labor were reduced, the example would be followed on the Continent, for the operatives there would assuredly claim the same relief from excessive toil as accorded to the people of these realms. This is another reason why the dread of competition should not deter us from doing an act of justice and humanity.

We are not insensible to the truths of political economy, but we cannot subscribe to the grave error, thrust forward as a truth, which looks upon the accumulation of wealth as the Be-All and End-All of enlightened legislation, and in the pursuit of its object thinks less of man than of his productions. Even could we shake off all moral and religious obligation, the narrowest expediency should teach us that if we destroy the physical health and strength of the productive classes, we destroy the very instruments by which property is accumulated; and here sanatory and economic considerations touch each other. If on no higher grounds than these, we rejoice at the enactment of the Ten Hours Bill; but it has received our steady advocacy from purer and more enlarged principles, and we are fully convinced that the experiment will be crowned with complete success, when fairly tried, to the mutual and reciprocal advantage of employers and employed. — *Jerrold's Newspaper*.

NOT ON THE BATTLE FIELD.

BY JOHN PIERPONT.

"To fall on the battle-field, fighting for my dear country—that would not be hard." — *The Neighbors*.

O no, no—let me lie
Not on a field of battle, when I die!
Let not the iron tread
Of the mad war-horse crush my helmed head:
Nor let the reeking knife,
That I have drawn against a brother's life,
Be in my hand when Death
Thunders along, and tramples me beneath
His heavy squadron's heels,
Or gory fellows of his cannon's wheels.

From such a dying bed,
Though o'er it float the stripes of white and red,
And the bald eagle brings
The clustered stars upon his wide-spread wings,
To sparkle in my sight,
O, never let my spirit take her flight!

I know that Beauty's eye
Is all the brighter where gay pennants fly,
And brazen helmets dance,
And sunshine flashes on the lifted lance;
I know that bards have sung;
And people shouted till the welkin rung,
In honor of the brave
Who on the battle-field have found a grave;
I know that o'er their bones
Have grateful hands piled monumental stones.

Some of these piles I've seen:
The one at Lexington, upon the green
Where the first blood was shed
That to my country's independence led;
And others on our shore,
The "Battle Monument" at Baltimore,
And that on Bunker's Hill.
Ay, and abroad, a few more famous still:
Thy "Tomb," Themistocles,
That looks out yet upon the Grecian scene,
And which the waters kiss
That issue from the gulph of Salamis.
And thine, too, have I seen,
Thy mound of earth, Patroclus, robed in green,
That, like a natural knoll,
Sheep climb and nibble over, as they stroll,
Watched by some turban'd boy,
Upon the margin of the plain of Troy.

Such honors grace the dead,
I know, whereon the warrior lays his head,
And bears, as life ebbs out,
The conquered flying, and the conqueror's about.
But as his eyes grow dim,
What is a column or a mound to him?
What, to the parting soul,
The mellow note of bugles? What the roll
Of drums? No: let me die
Where the blue heaven bends o'er me lovingly,
And the soft summer air,
As it goes by me, stirs my thin white hair,
And from my fore head dries
The death-damp as it gathers, and the skies
Seem waiting to receive
My soul to their clear depth! Or let me leave
The world, when round my bed
Wife, children, weeping friends are gathered,
And the calm voice of prayer
And holy hymning shall my soul prepare
To go and be at rest
With kindred spirits—spirits that have blessed
The human brotherhood,
By labors, cares, and counsels for their good.

And in my dying hour,
When riches, fame and honor have no power
To bear the spirit up,
Or from my lips to turn aside the cup
That all must drink at last;
O, let me draw refreshment from the past!
Then let my soul run back,
With peace and joy, along my earthly track
And see that all the seeds,
That I have scattered there, in virtuous deeds,
Have sprung up, and have given,
Already, fruits of which taste in heaven!
And though no grassy mound
Or granite pile say 'tis heroic ground
Where my remains repose,
Still will I hope—vain hope, perhaps!—that
those
Whom I have striven to bless,
The wanderer reclaimed, the fatherless,
May stand around my grave,
With the poor prisoner, and the poorer slave,
And breathe an humble prayer,
That they may die like him whose bones are
moulding there.

CORN. Few people are aware of the increased quantity of Corn planted this year. The prospect that Indian meal will be introduced as a common article of food in Europe has induced farmers to plant all the land they could spare for that purpose. One farmer in Ferington, who never, in former years, planted over twelve acres, has this year planted forty. Another, in the same neighborhood, has put in seventy acres, or about five times

his usual quantity. We are told that the same proportion will hold good in various parts of the country. With a good demand Corn is a very profitable crop. Heretofore, but little land, comparatively speaking, has been devoted to its cultivation in Western New York—the demand not being sufficient to induce agriculturists to plant largely. Beside, there are a great many farmers who will not raise Corn for distilling.—Consequently, they have either neglected it altogether, or have only raised sufficient to supply their own wants. At any price between sixty and seventy cents per bushel, Corn is a more profitable crop than Wheat at one dollar.—*Rochester Democrat.*

O'CONNELL'S LAST MOMENTS.

The *Dublin Evening Freeman* contains the following letter from Rev. Dr. Miley, descriptive of the last moments of Mr. O'Connell's earthly career :

GENOA, Sunday, May 16th.

MY DEAR, DEAR SIR,—May the God of Mercy sustain and comfort you! The worst has befallen us—the Liberator, your illustrious father—the father of his country—the glory and the wonder of Christendom, is dead! Dead! No, I should say rather, O'Connell is in heaven. His death was happy; he received in the most fervid sentiments the last rites, and up to the last sigh was surrounded by every consolation provided by our holy religion. Oh! would to heaven that I could pour the balm of consolation in the wound which I open by this heart-breaking intelligence; but alas! how could I!—my own heart is bursting, and poor Daniel is crushed with grief. Nothing that strangers could do to comfort us has been wanting, but the stroke is so tremendous. On the side of religion every thing cheers us, and it is there we have sought for refuge. You are already aware from my last letter, and that which was written by Daniel at a late hour how matters stood up to 6 o'clock on last Saturday evening. From that hour up to 8 o'clock he continued to sink gradually, but without suffering. I knew long before this hour that he was dying, and we had recited the prayers from 7 to 8 o'clock, in which he joined most fervently, and with all the distinctness his fast failing powers permitted. I think his agony began at 8 o'clock, or a little after, but in using this word you are not to understand me to say that there was any painful struggle. At no stage, especially for the last two days, was there anything like pain. At this time the Vicar-General, who is a prelate, with the clergy, were round his bed; his breathing became gradually more weak; as the prayers were recited, his hands were fervently clasped upon his noble breast, his countenance perfectly serene, and, as I suggested to him all that my sacred office required and my grief permitted, he responded by word and sign so as to express perfectly and fervently the glowing sentiments of his heart—Daniel, and me, and his faithful Duggan, he recognized to the last. Our applications, in the sublime and consoling language of the church, were mingled with our tears as we knelt around his bed. When at last his mighty voice was hushed, his counte-

nance—his hands—responded to the prayers.

At 37 minutes past 8, the hand of the priest of God, privileged to "bind and loose on earth even as it is done in heaven," was extended over him. There was no struggle—no change visible upon the features, except that as we gazed it was plain that a dread mystery had cast its shadow over him. The spirit which had moved the world took its flight so peacefully that all who were there, except the angels who were in the waiting for it, were in doubt it had departed. He died as an infant sinks upon its mother's breast to sleep. It was by the soft and beautiful transition of the prayers that we were reminded that we had before us only the noble body of O'Connell, as if listening, hushed in attention, for the summons to a glorious immortality.

We are thrown upon our own counsels, with nothing to guide us but what we inherit from his conversations and casually expressed wishes. Acting on this, we have determined to have the heart embalmed—placed in a silver urn and transported to Rome, as of old the heart of Robert Bruce was carried to Jerusalem, when it was not permitted him by Providence to perform, in his own person, that pilgrimage to the holy sepulchre which he had vowed, as O'Connell had vowed, his pilgrimage to the tombs of the Apostles. His body, also, is to be embalmed, and deposited in a chapel of the Church of our Blessed Lady Delle Vigne, where it is to repose until, on our return from leaving the heart in Rome, we convey it to Ireland.

We have thought it right that his obsequies, though to be renewed no doubt by the Irish nation, should be princely here. It is likely we shall proceed with our sacred charge to Rome on Thursday or Friday next, by way of Civita Vecchia, where the carriage and nearly all our luggage have been for some days.

We shall hold it a sacred duty to guard every object, no matter how otherwise insignificant, that belonged to his pilgrimage, as well as all the documents and memorials appertaining to it which we have collected.

I should add that we are satisfied with the physicians. We are certain there was no mistake about the disease, and, but for the science and skill of the continental physicians, it must have had much sooner a fatal termination or one still more afflicting. I will write to Mr. Fitzpatrick a few lines, but you will oblige me by letting him see this letter, as I am not able to write to him at length. We have had a cast taken of his head, which has filled with wonder the physicians who have seen it. Farewell. May Heaven comfort you all. My beloved and revered friend. John—I could not write to him. In writing to you I write to him and all the family. Oh! ever Blessed Mother! comfortress of the afflicted, pray for us. Ever yours, J. MILEY.

To MORGAN O'CONNELL, Esq.

It is said that, since the death of Napoleon, no man has so much engaged the attention of Europe as O'Connell. Friends and foes alike continually spoke of him. He was beloved and worshiped by one large class; he was hated and in-

cessantly vituperated by another class, including even his own countrymen. The former called him "The Liberator," the latter called him "The Big Beggar-Man." He was the idol of Catholic Ireland, and a "bugaboo" to the rest of the empire. The English journals almost unanimously, in summing up his character, award him little praise. The *Times*, among the foremost, is also the severest of all. The *Economist*, however, says—"For nearly forty years, whatever party was in power, O'Connell was the chosen monarch of the Irish. His word roused them to action, or lulled them to peace. Millions gathered at his bidding, or disappeared at his nod. He had no armies at his beck—he had gained no victories. What, then, was the source of his power? He spoke out, for the greater part of his life, the griefs of an oppressed people. He made the Catholic Irish, by his organization, powerful and respectable. England had before treated them with cruelty and contempt. O'Connell gave them a conviction of their strength, and made them an object of dread to politicians. With much discretion he exercised his vast power. He fought only with moral weapons. In all history there is no other demagogue, very few conquerors, and only a few monarchs, who reigned so long over the affections of a numerous people. The continuance of his power warrants the assertion, that he was one of the most extraordinary men of the century which has witnessed the rise and fall of Napoleon Bonaparte." The *John Bull* weekly journal of the 28th ult. is anything but flattering in its remarks: "In fact, he was already dead and buried in the grave of his own Repeal humbug; and no one can doubt that the break-down of the enormously profitable imposture had considerable influence in hastening his end. He lived too long. He should have died while the Repeal question was in that state which made it possible for weak and sanguine minds to believe in his periodical promises. These promises had latterly become a scorn and a jest; and then it was discovered that they were never intended to be anything more than rent-decoys."

This journal admits that O'Connell played an important part during his life, that he acquired and retained great influence over a large portion of his countrymen, but he was "a demagogue in the mask of a patriot, and used the influence he obtained as a means for promoting his own interest." Moreover, the *John Bull* says, "there was not an atom of true greatness in his character. He was mean, tricky, vindictive, and insincere. Neither has he any real expansion of mind. A shrewd, clever, quick-sighted lawyer, he saw that it would prove a far better investment of these qualities to transfer them to the political arena, from that of clients, juries and judges. Voluble, astute, reckless, utterly regardless of truth, insensible to the dishonor of detected falsehood, repeating to-day and tomorrow, and for weeks, and months and years, the constantly refuted fabrication which served his purpose—coarse and virulent in his calumnies upon every man, high or low, whom he could not make his tool—gifted with great powers of low humor and vulgar jocularly, always seeking his ends by whatever means were most likely to attain them, provided they

were unattended with danger to himself — he was just the man to run the career he did." — *N. Y. Tribune.*

AN ALARM. The "Native American" writers appeal to the history of the middle ages to show what awful things the Pope of Rome will do if he should ever get "foothold," as they call it, in this country. On the same principle we prove from the ancient history of Salem that the first Dentist who successfully administers ether in that city will be hung. Talking of history, there is the present history of Pope Pius IX., which it would be well for these wide-awake "natives" to take into their calculations of the future. But perhaps that is only a ruse to lull us asleep, as the benevolence of Father Matthew and the piety of Pascal, were doubtless only put on for effect. — *Chronotype.*

MORE TESTIMONY. Wm. D. Smith, the former editor of the Presbyterian of the West, in a work on the Presbyterian Confession of Faith, speaking of the Mosaic Land Laws, says — "Another excellent feature of this republican system was the equal distribution of the Land, by which every adult male was a land-holder, the veritable owner of the soil on which he lived. There were no entailed estates, no hereditary nobility — every family possessed its own land. This simple principle of ownership in fee simple of the soil, is one of vast importance to a Republican form of government — indeed, it seems to be one of its essential features — it encourages industry, inculcates patriotism, and is one of the main-springs of civil liberty." — *Working Man's Advocate.*

POETRY.

For the Harbinger.

"EARTH WAITS FOR HER QUEEN."

I.

Still as Endymion, in calm slumber lying
Beneath green shade on Latmos' summit fair,
The rosy sunset o'er the far hills dying,
The moon's young light just trembling through
the air, —
So sleeps the sweet earth now; a soft low sigh-
ing
Breathes o'er her fragrant heart from night's
first breeze,
The birds' last notes in echo faint replying
From the deep silence of those moveless trees:
Sleep on, thou fairest, sleep! there is no waking
Can loose the spell that binds thee to repose,
Till (as of old the Grecian's slumber breaking
Came the soft touch of Dian's lips of rose)
Shall summon thee the presence of thy Queen,
And thou shalt wake to holiest bliss serene.

II.

"For the eager expectation of the creature
waiteth for the manifestation of the Sons of
God." — *St. Paul.*

For days and years that Time can scarcely
number,
While men above thy seeming death have
wept,
Hast thou one motionless and changeless slum-
ber
Through all their wildest uproar, peaceful
kept;

When wilt thou waken! When thy children's
voices

No longer rudely jar upon thine ear;
When Strife and Hatred's harsh discordant noises
The lovely teachings of thy stillness hear;
When long, long exiled Peace, o'er War victo-
rious,

Shall come to take her primal throne again;
Then wilt thou waken into grace more glorious,
With charms, now hid and dim, then bright
and plain,

And all be tuned to harmony serene,
When Love shall come, thy long-expected
Queen. T. W. M.
1844.

A DIRGE.

BY W. J. LINTON.

"Sweets to the Sweet."

Nightingale! sing o'er her tomb;
Forest-flowers! bend o'er her:
Song to song, and bloom to bloom:
God's wide universe the dome
Wherein we adore her.

Let our lives sing o'er her tomb,
True thoughts blossom o'er her!
Song to song, and bloom to bloom:
God smiles through the narrow room,
White wings float before her.

Soul of song! thou hast no tomb;
God's own bosom wore her:
Song of song, and Bloom of bloom! —
Weep not! in the blessed Doom
God's love watcheth o'er her.

People's Journal.

THE FAMINE.

This mystery of mysteries!
Life's eventful histories
Unchronicled in story,
Living in memory,
How wonderful they be!
Who can unfold
The tale so old —
So new — so rife —
Of human life!

Arise, thou Mighty One!
See what is done
Under the sun
Daily — daily!
Oh, agony!
Let it not be:
Oh, free — oh, free
The human race!
Its last disgrace
Is hovering o'er the earth:
Famished men
Plead in vain,
Curse their birth,
And die of hunger's pain!
The remedy — the remedy —
"I die! I die!"
Is the hourly cry.
Is there then no remedy
For this utmost misery?

Money — No! — Money
Will not cure this wo.
What will then?
The one true God
Of this world below.
Labor — divinest labor —
(Sent us by our Father,)
Working for his neighbor

Without grudge,
A very drudge,
If need be,
Until be free
Humanity.

People's Journal.

THE HARBINGER.

SATURDAY, JULY 3, 1847.

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.

THE AMERICAN REVIEWER'S ACCOUNT OF THE RELIGIOUS UNION OF ASSO- CIATIONISTS. — NO. III.

The Reviewer thinks "the world, as it is, a very comfortable place to those who are willing to stay at home and mind their business, love those whom they ought to love, and engage manfully in the duties that lie nearest at hand." To the poor factory operatives of England, especially the children, who have to mind their business, and whose homes are what we read of, it must be very comfortable! To the starved Irish emigrants, ready enough to till the soil if there were no absentee proprietors to tell them they have no business with the soil, it would be comfortable if they could stay at home! To the lean seamstress, feverish, hollow-checked, and eyes red with watching and suppressed weeping, making shirts at six-pence apiece, and possibly by competition crowded off from even that last narrow ledge of lucrative employment, to die or make a "business" of the heart's own sacred treasures, it is doubtless a most comfortable world to stay at home in! Is this what you mean? And how is "minding your business" in this hot turmoil of competition, always to be reconciled with "loving those whom you ought to love"? It would be a comfortable world to that poor outcast daughter of shame, driven to such business as just hinted, had she but the privilege of loving those she ought to love. God forbid that our reviewer should mean (and yet the whole spirit of the context forces such interpretation on us), by love, only a slightly expanded selfishness, only a little exclusive familism; that is, love those whom you ought to love, those whom it is conventional to love as a matter of duty, those whom interest or family connects with you; stay at home and mind your business in the matter of loving too; for it would be very shiftless, if not wicked, in this economical and work-day world, to love any more beyond that circle, to love your enemies, to love mankind! Indeed this writer appears positively irritable at the idea of universal philanthropy; he

thinks, "the modern, O Lord, how love I mankind!" a poor improvement on "the ancient, O Lord, how love I thy law!"—forgetting that on this hang both the *law* and the prophets, "thou shalt love the Lord, &c., and thy neighbor as thyself." And "unless thou love thy brother whom thou hast seen, how canst thou love the Lord whom thou hast not seen?"

He thinks that Mr. Channing finds the world all wrong, because he tries to work out a *theoretical* solution of the great problem of evil. Whereas that is a problem which can only be solved in practice; it transcends the powers of reason. "A practical solution of it is both safe and comparatively easy." Precisely what Associationists have always preached! Had this critic only half the faith in it that they have! They have no theories about the origin of evil; they do not philosophize it into innate principles of evil in the soul, putting any practical solution out of the question by the hypothesis of total depravity. They simply take man as they find him, a being of manifold impulses and wants and powers, related in all directions to all other beings and to all the facts of life, and finding his own life in the just fulfilment of all those relations; they consult his nature to ascertain his destiny, the will of God respecting him; and only ask what state of things, what order is the one that will ensure to each the full development of his whole nature, and make his life productive of pure good. Without denying the importance of all individual effort to establish the true order in *oneself*, and keep the reins within the hands of the higher sentiments, so that the lower impulses (as we call them) may become beautiful and pure and springs of good co-operating with the higher; still we must assert, that this is not a simple, isolated problem for each by himself; causes and consequences, both, extend beyond himself; to be good, is to be in true relations with others, and therefore requires a combined effort with others; it requires that all which concerns us collectively, all our social and civil institutions shall be favorably ordered for this effort, expressive of this common purpose, the production of good, both individually and socially. Evil is discord; good is harmony. How is the individual to go to work to harmonize himself with a whole world orchestra of discord? However clear and true his note of character may be, is any good produced, is any harmony promoted without some general understanding, some collective effort to get mutually adjusted? You may say there is an absolute ideal standard of right, according to which let each attune himself, and then the harmony will be perfect between all. But perfect notes, if thrown together confusedly, still make discord; it is

the law of combination which we seek; it is to combine all so, that to deviate from the actual, ever-present order, is to deviate from the absolute standard; it is to bring that standard down, without degrading it, and make it fact; it is to realize so much of it in our very social constitution, that the harmony of the whole shall help to hold the individual in tune. Surely this is no unreasonable statement; on the contrary, it is so reasonable, so congenial to common sense, that our reviewer himself, we dare say without other evidence, must have acknowledged its truth a thousand times in his own way. Let us not take a man's one-sided statements in argument, for his full confession of faith. For in the very next breath, after thus counselling good folks to "stay at home and mind their own business," does not our critic himself criticize society in just our own vein when he makes this fine associate statement?

"For unless all the elements of our nature have a common object to converge and harmonize upon, they generally either die out or fall at strife among themselves. Hence it is that those who cut loose from facts and persons—objects addressed to their hearts and senses as well as their brains—and surrender themselves up to abstract ideas, often exhibit such a morbid, restless intellectuality. Full, perhaps, of logic, but empty of love, they become incapable of peace themselves and fatal to the peace of all about them. What they need is some object or pursuit which will exercise and occupy all their faculties and feelings at once; upon which all the elements of their nature may meet and work together; &c., &c."

Here is a great need declared for every man, — no less than "occupation of all his faculties and feelings at once." Shows the man who even dares to hope for this, society continuing what it now is. Precisely because the whole framework of society makes this impossible, do all the preachings of morality and virtue and self-culture, of the oracles of the day, degenerate to mere abstractions; our critic not excepted, they all talk like "those cut loose from facts and persons," speculate without power to practice, and "exhibit a morbid, restless intellectuality." Precisely this was the whole substance of our Fourier's and of Mr. Channing's criticism of the "four sciences," above, which this critic takes so sorely. We have had moralism and metaphysics enough; far be it from us to multiply more words of this sort; to this intellectual and moral fever, we, Associationists, and we only, by the reviewer's own confession, do oppose a distinct practical remedy, hoping to solve in real life according to the Combined Order indicated in all God's works, this old problem of evil, which religionists and moralists have only sought to put to sleep in speculative creeds.

The reviewer is afraid that in a state of things where every natural want of man finds sphere and satisfaction, there would be no temptation, and consequently, as he thinks, no room for virtue, the very essence of which is resistance to temptation. But what does virtue do, supposing it gained by whatsoever method? Does it manifest itself at once, by multiplying temptations for others? Does it show forth its spirit of good and its desire to increase good by contriving moral exposures for those it holds most dear? Has it not rather a heavenly instinct, which leads it just the other way, and causes it to shelter those whom it can influence, and remove temptations from their path? This is the true heart's practical, unstudied ethics, and it is worth volumes of discourses about the benefits of self-denial and temptation. Of course we mean here by temptations, influences which attract to evil; and we do say, without qualification or concealment, that we do not believe it good for man, individually or collectively, that temptations in that sense, should exist for him; we do not believe it essential to his education as a moral being, that influences essentially evil should coöperate; — indeed, it is impossible, since "the kingdom of evil is divided against itself," since evil in its very nature is a stranger to coöperation. And furthermore, we do believe that society may be so constituted, as that evil influences, or positive attractions to evil, shall no longer exist. We trust the literal sense of Christ's own words, who bade us pray: "Thy will be done on earth as it is done in Heaven. With positive attractions to evil in our very nature, God's will never could be done on earth. An attraction is an influence and has power, however well resisted. And is God such a poor economist as to create things only to be shunned, to inspire life only to be denied, to implant springs never to be tried? Is there a fact of life, within man or without him, not intended to stand in a harmonious relation to him, enriching and completing his own being, and mediating for him ever freer and fuller access to God, the Life of all things? We believe, as the only statement which will bear the test of reason, conscience and the heart, and of inward experience faithfully and fully noted, that there is not one impulse or spring of activity native to human character, in all its created varieties, which does not presuppose and seek some good, — nay, universal good. The radical attractions of the soul are pure, — those which seek unity or God, through nature, that is matter, not less than those which seek direct communion of soul with soul in kindred beings; those which prompt to pleasure and to

use, not less than those which look aloft to wonder and adore; those which rush immediately to their specific objects, and those which better love chaste converse with the intermediate object, or Law, presiding over the distribution of all things and regulating the free play of attractions, but to keep them free. If it were not so, here would be essential and permanent elements in man's life, while yet the Law of Life forbids them to be of him; here would be one class of facts with which man, in his true state, having attained his triumph, would have simply nothing to do; facts isolated and unrelated to him, and facts too of his very nature! Surely a little logic, such as a good heart could not lack, would convince any one that essential elements must still preserve their essential character, in spite of any modifying influences; and that whatsoever could be supposed essentially evil would continue evil even after a thousand conversions; that conversion therefore must mean something else, must mean the placing of all natural impulses and elements of character in true conditions, so that they shall exist to some good purpose, so that they shall co-operate with his good will who made them. Safely and confidently, therefore, while we neither question free will, nor the obligations of duty, while we recognize the facts of individual conscience and individual responsibility, while we cease not to hold individual sin, self-love and indolence measurably accountable for all social ills, we at the same time say that in a true order what now drives men to acts of hate, of wastefulness, or folly, would ripen daily into deeds of usefulness and love; that the true order between man and man being established—unity with nature, through industry well organized; unity with his fellows, through the free play of affinities and co-operation in the place of competition; unity with the law of order in the universe, the key commanding every science, by first ordering society according to that law; and consequently unity with God;—that then the true order would at once reign within each man between his own faculties and impulses; that they too would be divinely subordinated to each other, in due place and degree, so perfectly that even our sensuous appetites would be religious ministers of good, and see and taste and touch God, in as high a sense as abstract spiritualism prays to him. Then labor would be worship, and pleasure would be thanksgiving and praise.

If our definition of temptation be the right one, then is our reviewer guilty of a play of words, of raising an imaginary distinction when he says "our prayer should be, not that temptation may be taken away from us, but that we may not be

led into it." We cannot see the difference between surrounding us with evil influence, and leading us into evil influence. If, however, he will give up this poor superstition of depravity, and cease to insult God with the imputation of endowing man with attractions radically evil, cease to regard our natural impulses with their corresponding objects as temptations in the sense defined, as necessarily tending to evil; then for the rest we will take temptation in *his* sense, as synonymous with man's natural impulses, together with their corresponding objects, and we will make good sense of his distinction. Then it will read: we pray not that any attraction, impulse, passion of our souls, may be suppressed, not that any object or any pleasure congenial to our nature may be "taken away from us," but that all these springs and opportunities of life, good in themselves, may be developed according to the law of harmony, so that each in being true to itself, may still be true to universal good. And in a true order, in a state of harmony, with all the luxury, the freedom, the keen zest of life, the intense and ever-shifting energy of attraction, implied in man's realization of his whole nature and of all his natural relations, no part of it will tempt to evil; what he so eagerly seeks, he will seek safely, finding true life in it; and his energy will be more in giving than receiving, for all man's sensibilities and senses, in a free sphere, well developed, have an active mission; the smell of a rose, the flavor of a peach, the transport of deep music, each will be a guide to one of our creative instincts, if our whole nature can but once get out. But in a social chaos like this, where man's nature is suppressed, where the law is twofold, contradictory, antagonism and restraint; where the faculties and impulses find no outlet, and turn morbid egotists, each escaping now and then unbalanced by the general harmony, and so rushing to excess,—in such a state of things almost every attraction is more or less a moral exposure; with deranged and lawless appetites taught us by the false law of restraint, weak and wilful from our want of the experience of harmony, we sit as it were at a confused banquet, at a table spread with seeming luxuries combined by no harmonic principles, and straightway plunge into most poisonous excess. Here it is certainly wisest to pray that temptations may be removed, to seek safety in denial of ourselves. Yet the Reviewer says of temptation: "Those who are most obnoxious to its influence are the very men who most need it as a trial and discipline of their virtue." That is, the true way to reform a drunkard, is to set the bottle before him and leave him! Then he will drink to madness, in a fit of helpless

rage, perhaps, will kill his wife; the strong arm of the law will take and hang him; and if our Reviewer were his sheriff or confessor, he would speed his parting soul probably with this comfort: that "the disorder sprang from him, (the individual,)" [we quote from the Review,] not from the social system in which he moves, and that this system operates unceasingly to readjust and restore our discordant nature into harmony with itself and with the principles of universal order."

How well this writer comprehends the Associative scheme for delivering man from temptations, is betrayed in this: "True, if there were no individual possessions, there would be no temptations to theft; but then what would become of the occasions for charity and generosity," and so forth. Now Association *does* contemplate individual possessions, and its doctrine with regard to property, as to every thing else, is heaven-wide from the illusion of equality; harmony comes not from monotony; it would seek it in the harmonic combination of whole graduated scales or gamuts of varieties. In a truer and more practicable and hopeful sense, than he does, therefore, we may say we seek not to remove temptations, but to make men superior to them; not to deprive man of aught pertaining to his nature or his destiny on earth, but to teach him the harmonic use of every thing.

We have done our best to despatch the topics raised in this Review, but several fruitful ones remain, while space for them in this, our present number, does not remain. Bear with us, reader, yet once more, while we shall briefly talk of "government," "attractive industry," the "sacredness of the passions," and of that heretical "theology," whose central principle is Love. We are moved to it, not by desire of controversy, but by the intrinsic importance of the themes.

MORALITY IN MADRID.

We are sure our readers will thank us for giving them the following specimen of "civilized morality" in high places, which we translate from a recent letter of the able correspondent of the "Deutsche Schnellpost," dated Paris, June 1st.

"Would you know how the world goes at Madrid? So scandalously, that I blush to relate it. You remember that I told you how Queen Isabel (formerly called the Innocent) became tired of her husband, Don Francisco, in a few months, separated from him, to all intents and purposes, got up when he went to bed, and went to bed when he got up, and meantime consoled herself with the black eyed General Serrano. All this might still have gone on,—we have known like things and worse of

crowned heads, — but etiquette, decorum, outside appearances were still observed, and it was sought to keep up some decency before the people, whatever the extravagances in private. In Madrid, all this is changed — here morals, propriety, and respect for public opinion are recklessly trampled on by a Queen sixteen years old, and there is a ministry which looks on all these tricks of harlotry, all this outrageous management, and governs in their name. — And this ministry itself, in spite of all its caution and complaisance, does not know whether it will last eight days longer, whether it will not be supplanted by a still more complaisant and courteous, progressive ministry. The new minister of finance, Salamanca, already sees that he cannot continue his reforms: it has been attempted to set aside the inconvenient control of the Cortes, by a prorogation; but a prorogation cannot last forever; and the Cortes must again come together. No issue remains, but a stroke of policy from above, or a revolution from below, — and three months cannot elapse, without one or the other. Maria Isabel is no longer the modest, timid child, who trembled before the will of her mother, — she has thrown off this yoke from her shoulders, and now displays a boldness and freedom, which in any woman but a queen, I should call shamelessness. If you take a child into a confectioner's shop, and allow him to do what he pleases, he will taste of every thing he sees, and when he can eat the sweets no longer, he will at least bite and destroy them, and finally over-load his stomach and become sick. It is thus with the "innocent" Isabella, who, after long years of severe restraint, has at once got rid of her mother, of her protection, and of her innocence, sees herself a Queen, powerful, rich, surrounded with hypocrites and flatterers, with all her wishes, all her whims, gratified. Is it a wonder, if she rushes madly into life, if she falls from one extravagance into another, if she acts as if she would throw herself as quickly as possible into the abyss, which already opens before her?

"Of her mother or the family of Munoz she can never hear a word spoken, without falling into the hottest rage, and breaking forth into a torrent of reproaches; but she becomes almost crazy with anger if any one mentions the name of the King of the French or of her brother-in-law, Montpensier. After the most violent and scandalous scenes with her husband, she has totally abandoned him, and betaken herself to Aranjuez, — here, in a small circle of persons, who seem determined to bewilder the weak, young woman with enjoyments, to push her to every excess, she gives herself up

to all sorts of dissipation, — orgies are here celebrated, worthy of the Directory or the Regency, — orgies in which, besides her cousin Josefa, some of her young maids of honor, the Generals Serrano and Ros de Hana, the Secretary Ventura de la Vega, and the player, Romea, take part. After nights spent in revelry, the Queen and her companions throw themselves on horseback, and run races over fields, graves, walls, fences: it is daily expected in Madrid, that the Queen will be thrown, and break her neck, or will bring death upon herself by some other extravagance. Nay, there are evil tongues which say, that her attendants have been bribed, to thus remove her from the stage, in the quickest way. Meantime, the army, the provinces, the clergy, are sounded and acted on, and the public mind prepared for a change of government. The Pachecho ministry, terrified at the rapid decline of monarchy and of reverence for the throne, in a land like Spain, where the monarch hitherto has been honored and adored like a God, have resolved to interpose. The minister went to Aranjuez, adjured the Queen to return to Madrid, and to moderate her behavior before the public. Two members of the Cabinet, at the same time, visited the King at El Pardo, and implored him, at least for the sake of decorum, to live again under the same roof with the Queen. Both deputations came off finely. The Queen declared to the brow-beaten ministers, that she could not endure the company of her husband, that she had fled to Aranjuez for the sake of escaping it, that she wished to be divorced, that she had already written to the Pope for this purpose, and that in case the ministry hesitated to agree to this, she would take another more obliging ministry in their place.

"In regard to their remark upon her conduct, she replied to the ministers, by sending for the doorkeepers of the palace and ordering them to keep the doors open till two o'clock in the morning, — they were usually closed about eleven — since she had company, and the late comers would be welcome. She asked the minister to accompany her to the bull fight, and as she ascended the stairs to her box, she met her favorite, the actor Romea, accosted him, spoke with him quite low for a few moments, and then on leaving him, said aloud, "I shall expect you, then, Julian, at eleven o'clock; do not forget." This was not a rendezvous, for rendezvous of this kind are not given publicly, but a studied insult for the king, a demonstration, to show the ministers that she meant to do what she pleased in private life.

"The two ministers, Salamanca and Pachecho who were deputed to the King,

fared no better; the King heard them quietly through, and then told them, he could not stand his wife; but that her present behavior had made her so hateful to him, that he would have no more to do with her, — at the same time, he read a letter to the astounded ministers, which he had sent that very morning to his kinsman, Count Montemolin, and to every court in Europe, — a letter, dated 'The day of my unchangeable and eternal separation from the Queen, my wife;' and in this he informed them, that he had left his wife, bed and board, since the 15th of April, and that, in case she was found *ençainte*, he would not acknowledge the child as his own. 'Should any one' he added, 'ever blame me in any way, I will go at once to my uncle at Paris, — from there announce to the Spaniards and to all Europe, the reasons which have led me to this separation from my wife.'"

We add to the above sketch of royal domestic life, the political speculations of the letter writer.

"After all these details, you will be able to form a correct estimate of the posture of affairs and the schemes of French politics. The Queen, embroiled with her husband, nay, soon perhaps forever separated from him, can give no direct, legitimate heir to the throne, — the marriage will not be set aside as invalid, in order to admit of second nuptials, for the Pope, being under French influence, will never give his consent to this. The Queen of the most Catholic of all countries, cannot take a stand against the Pope, like Henry VIII., and the powerful party of the *moderados* will take care to regulate the succession in their own interests. The Queen, then, has the alternative, after the furious effervescence of youth has ceased, either to sink into a mere automaton of the Throne, and do anything which her mother, Marvaez, and the French influence may impose on her as penance, — or she will remain consistent with herself, throw herself entirely into the arms of the progressive party, and place herself at the head of extreme Liberalism. In this case, she will have the army and the *moderados* against her, *pronunciamientos* will rapidly follow, and soon a military revolution, of which we have already seen several in Spain, will declare the Queen incompetent to reign, will depose her, and put in her place as regentess, the Infanta Louisa de Montpensier." The regency of Montpensier, the organization of a numerous and powerful French party in the country and in the army, — in a word, the possession *de facto* of the Throne of Spain: — these are the only possible and efficient means, by which

Louis Phillippe can secure the Spanish crown to his family, and firmly establish the French influence in Spain. The internal obstacles are here the most difficult to overcome; external ones are not to be taken into account,—and every intelligent man knows before hand that neither England, nor any other power, will commence a war, in order to exclude the children of the Duke of Montpensier from the Spanish succession."

IMPROVING THE CONDITION OF THE LABORER. There is a great deal of mock philanthropy on this subject, which ought not to pass for more than it is worth. Men talk fluently about the education of the working-classes, the melioration of their physical circumstances, and the like, and often wind up with some high-flown phrases about the dignity of labor, and the equal rights of man. At the same time, these very men are devoting all their energies to the support of a system, which must necessarily depress the laborer, and defraud him of his inherent rights. They are perfectly willing to pocket the avails of the poor man's labor in the form of a fat dividend on their investments; they would shudder at the thought of being obliged themselves to take part in his toil; they would as lief go to the funeral of a daughter or a sister as to see her a household drudge or a factory girl; but they are eloquent apostles of progressive democracy, and no doubt, gain many votes, by their loud talk in favor of the rights of labor. But the truth is, no permanent improvement in the condition of the working-man can take place, during the continuance of the present artificial distinctions of society. So long as labor is toilsome and repulsive as it now is, every body who can do so, will get rid of it, and of course, must be supported by the industry of another. Labor must be so organized that it will be attractive to all, that all will engage in it, and that all will reap the fruits of their endeavors. The very existence of a separate caste or order of working men is a social absurdity. Nature has made physical existence a necessity, and under congenial circumstances a pleasure. She has always made a pair of hands, where she has made a human stomach and brain. A man might as well be all stomach, all brain, as to think of living without the use of his hands. And what better use of the hands, than productive industry,—industry that will feed the mouth, clothe the back, and provide the eye and ear with all the delights which they crave? It is the idlest of all follies to prate about improving the condition of the working man, while to all practical intents he is doomed to split the wood, thrash the grain, and weave the cloth, for

a privileged order of society, with whom exemption from labor is the badge of respectability, and often, the test of morality.

THE LAND QUESTION. The "Essex Banner," which is in all respects the opposite of the "Essex Junto," speaking of the land question says: "Although this question is thought to be a visionary notion among some, it nevertheless is gaining importance very fast among thinking men, and it would not be at all strange, were it to cause a thorough and complete revolution in the political parties." May the words prove prophecy!

THE CAUSE IN FRANCE.

Our recent accounts from France, in relation to the movements of the Associative School are of the most gratifying character. Every thing indicates that the doctrines of social unity are making a deep impression on the minds of the intelligent and inquiring, and that the systematic efforts of the School for theoretic propagation are crowned with abundant success. The *Democratie Pacifique* has a wide and increasing circulation, and is quoted with marked respect by leading journals of different parties. The birthday of Fourier was celebrated by over 2000 persons, in between thirty and forty different places, with great spirit and enthusiasm. In our next paper, we shall give some extracts from the speeches and toasts on that occasion.

The "Tribune Lyonnaise" speaks in the following terms of the progress of the Associative School.

"Every day beholds an increase of the impulse, which the Associative doctrine has given to society; Lyons is not behind this movement; and the number of persons who are interested, is daily augmented. But the number of those, who without formally giving in their adhesion to it, unconsciously experience the influence of the great Prophet of Social Science, is incalculable. Fourierism may be said to have taken possession of society. Even the Lyons Chamber of Commerce,—who would have believed it,—has just appropriated 3,000 francs in aid of the investigations concerning a canal through the isthmus of Suez. It is known, that the 'Democratie Pacifique' was the first to put forth the idea of this gigantic project. The Agricultural Union of Ligne, whose object is the formation of an Associative Township, is the first step towards entering the phase of Guarantism, which according to the views of Fourier, must precede that of Association. This admirable institution has such prospects of success, that capitalists, without difference of opinion are

eager to take share in it. The 'Democratie Pacifique,' finally, the professed organ of the disciples of Fourier, has gained a distinguished rank in the periodical Press, and thousands have come forward in answer to its appeals with the offer of sufficient amounts to secure its progress—a civil list of a new kind, and which certainly no other journal would obtain. The creation of a Rent, in behalf of the 'Democratie Pacifique' was more than a measure of administration, it was a political act of profound significance. In fine, at the present day, the Associative Doctrine has triumphed over the scorn and contempt with which every new idea is received in France: it has not only numerous and enlightened partizans, but it has also,—what is an honor to it,—zealous opponents. Shall we wonder that Civilization which is about to pass away, should like Paganism, in its decline, meet with blind defenders?"

¶ Let the friends of social progress every where combine their efforts, on the points in which they agree, for the promotion of the common cause. The age is ripe for a peaceful revolution. The epochs of barbarism, of fraud, of licentiousness, of hypocrisy, of superstition, of blood, and of crime are about to disappear. Their funeral knell has already sounded. The kingdom of Heaven is at hand. The coming of an age of peace, of material abundance, of truth and justice, of social harmony, and personal excellence draws nigh. The sky is red with the light of its dawn. Courage, then, brothers! union and friendly greeting. Success and honor to the true and brave souls, that are inspired with a lofty zeal against every form of social evil, and who daily watch and toil for the advent of Freedom and Justice to a new-created Earth!

O'CONNELL.

We have given in another part of the Harbinger, the most interesting account that we have seen in the papers, of the last moments of this distinguished man. We add from foreign papers one or two brief notices:

A letter of May 16, in the "Union Monarchique" states, "There can be no doubt, that this great soul yielded less to physical sufferings, than to the might of sorrow for the miseries of his country. In a certain sense, he departed voluntarily from a life, which, since he had lost the hope of securing freedom and happiness to his beloved Ireland, had become an intolerable burden. For the last two days before his death, his physicians and friends attempted in vain by their earnest and affectionate encouragements, to inspire him

with confidence, and tempt him at least to co-operate with the means prescribed for his cure. To all their entreaties, he replied only with gloomy silence."

The "Journal des Debats" has the following letter: "Genoa, May 16. The only words which the dying O'Connell uttered to his physician, were a request that his body might not soon be closed up in the coffin. He feared premature interment. It had been his most earnest wish to expire at Rome, under the benediction of Pius IX. He said on his journey to Genoa, 'that if he died on his way, his heart at least must be carried to the metropolis of the Catholic world.' This idea, it is said, was suggested to him by the remembrance of Robert Bruce, who desired on his death bed, that his heart should be buried in holy ground. O'Connell's wish will be fulfilled; his heart will be carried to Rome, but his body, also according to his wish, will be taken to Ireland."

COMMUNIST MOVEMENT.

We learn from a notice in the "Berlin Gazette," which we find in the "Deutsche Schnellpost," that the celebrated Communist leader, CAXER, is preparing to organize a plan for emigration to America on a large scale. He proposes to unite a million of adherents to the Communist doctrines, to accompany them to America, and in the most remote regions of the country, out of the reach of the civilization and corruption of the times, to found his colony. He is already certain of 100,000 persons who will join him, and is confident of being able to commence operations by another spring. "It is doubted," says the Berlin Gazette, "whether there are so many as a million Communists in Europe, and if so, whether they are all eager for emigration."

We greatly doubt the correctness of the above statement, but if it be true, we can only predict that the enterprise will turn out a splendid failure. No man who has any conception of the principles of social organization, would think of engaging in a practical experiment on such a magnificent scale. It is altogether out of proportion with the resources of human nature. Universal harmony will never spring out of any brain, full grown and completely equipped, but must grow from a small seed like all the great productions of nature. How much more judicious and practicable, as well as modest, is the method of Fourier, which contemplates only the organization of a small township, in the first instance, and from the successful working of this miniature model, to proceed gradually to the organization of the district, the state, the nation, the globe. Besides, we do not find that the Continental Communists have any

settled, scientific plan for the arrangement of industry. But every thing depends on this. It would not do to trust to any vague sentiment of benevolence, freedom, or equality. This will prove no less fallacious than the impositions of an artificial, arbitrary, and false morality. Nothing but the introduction of the Serial Law, which governs the harmony of the universe, into the organization of labor, can furnish any secure, legitimate foundation for permanent social harmony. Still we watch the movements of the European Communists with no small interest, and shall take care to keep our readers apprized of any thing important, which we may discover in their operations. In every point of view, their existence is a significant fact in judging of the character of the times. They are one form of the universal protest, which the age is uttering against the abuses of centuries. We do not wonder that they are looked on with suspicion and aversion by timid conservatism; timid in proportion to its consciousness of resting upon a lie. The believer in progress, in the essential goodness of human nature, in the vital efficacy of truth, in the unwearied order of Providence, pledged to the production of harmony on earth, will look on all these movements with great equanimity, confident that they will only serve to prepare for the establishment of true society.

THE LAW OF PROGRESS. Science tells us that it took ages to make the earth a fit abode for human beings. It was the order of Providence to postpone the creation of man until the monstrous primeval reptiles, the huge lizards, and strange fish, had had their day. We know from history that it took a long time for the present enlightened civilization to emerge from the darkness of barbarous periods. The most common luxuries and refreshments of life, date from no very distant day. The world waited long for the invention of carriage springs, stirrups, wheel-barrows, cotton mills, steam engines, gas lights, and magnetic telegraphs. Is it strange that it should not at first have found out the true organization of society?

GUARANTYISM.

The following remarks by a friend, whom to call other than a Conservative would be placing him where he would not wish to be claimed, are characterized by a good spirit and good sense.

"Some great and essential ideas are urged in the Harbinger, and this as well as interest in the writers leads me to look for its coming with pleasure. No topic seems at present more interesting than the application of what you call guar-

antyism to society even as it now is. We might carry this principle out in such a manner as to change the face of things in every community without infringing upon any institution that is valued. As to us, while our admirable school system shows what judicious combination can do, we have not a single sod of open common for promenade or play ground, or for breathing fresh air. When will republicans learn that a rational people ought to surpass the ambition of kings, and surround ourselves with groves, walks, fountains, baths, and all the refinements of life that have been so much monopolized by the great?"

As to Guarantyism, we subjoin one or two items from exchange papers which show which way "the wind is blowing."

DWELLINGS FOR THE POOR, IN VILLAGES. A company has been formed in London, this spring, with a capital of £200,000, for the purpose of building villages in healthy situations, within a short distance of the metropolis, and accessible by railways. They will consist of tasteful cottages and gardens, at from four to eight miles from London, built on an average of eight or ten to the acre, giving to each resident a good garden. The plan will afford charming residences at reduced rents, including railway fare daily to and from home, to persons of moderate income, who now pay comparatively high rents in crowded and unhealthy districts of the city.

Each village will be laid out in attractive style, with a church, school, lecture and reading rooms, play grounds, bath and wash houses, and such other establishments as are requisite to furnish the necessities of life at a cheap rate and of the best quality; the rents are not greater than will be sufficient to pay a clear interest of 7 1-2 per cent. on the capital, of which 2 1-2 will be reserved for repairs, &c., and the balance paid to stockholders.

The stock is divided into shares of £5 each; this will afford a good opportunity for the tenants to invest their savings, with the solid security of receiving 5 per cent. interest and a preference in the allotment of houses; while they will get their rent at one-third or one-half the amount generally paid by them, for miserable dwellings in cities. The cottages will be of different styles and prices, embracing all the improvements and conveniences of modern architecture. Provision is made for the purchase of houses by the tenants, at a small advance on cost, when desirable.

Several railway companies have acceded to the terms offered by the Association, and land is freely offered on eligible terms. The plan seems to be well digested and unexceptionable, and has the patronage of several of the Nobility and members of Parliament. Further details can be seen in the London People's Journal—a periodical devoted, with a most praiseworthy and consistent zeal, to the amelioration in physical as well as moral respects of the condition of the poor.—*Cincinnati Gazette*.

SOCIETY OF BROTHERLY LOVE. The Reverend Thomas H. Stockton, of the

Methodist Protestant Church of Philadelphia, has recently set on foot, and is now actively engaged in establishing a new benevolent order, to be known as the Society of Brotherly Love, and the design of which is to unite the ordinances of the Gospel with the objects sought by our benevolent and beneficial associations. These associations are to be formed of Church members, and are intended to make provision for any exigency that may happen to their members in life, and to which all are exposed. The regulations of the society embrace many new features calculated to promote its usefulness.

THE WASHINGTON BUILDING ASSOCIATION. In Washington, an Association has been formed for the furnishing of every man with a house of his own. This is to be accomplished as follows: Each man pays a certain amount, say six dollars per month, and lives in a house which in a certain time will become his own when his rents thus paid, shall have accumulated to a sufficiency to pay for the house. Six dollars per month entitles the member to a loan of six hundred dollars, with which the building is to be constructed. A deed to secure payment is given on the house. There are two or three hundred share-holders of \$300 at present in the company.

AN OLD MAN'S WORDS.

"June 20th, 1847.

"GENTLEMEN:—I was over persuaded by a near and dear friend of mine to subscribe for the Harbinger; accordingly I did and sent on a dollar for half a year, thinking I should not like to patronize it longer. But as I flatter myself I begin to see as through a glass darkly and men as trees walking, I will enclose another dollar for the other half year; and then should I be alive and its publication continue, I will determine whether to renew my subscription. The subject of Association on the Fourier plan is a deep one, by far too deep for me to fathom, being an old man, almost eighty years of age; but so far as I do understand it, nothing ever looked so good on paper to me as does the plan of Association; but can it ever be brought about? If it is the work of God it can, but if it is the work of men without the special agency of the Supreme, it will come to naught. But I have a little faith in its success, for people appear to be waking up to a sense of the very great existing evils of our times. It may be said with some degree of propriety, that society as now constituted is little better than a social hell; but the reform movements are various and highly commendable, and appear to be verging to the same point, the amendment of the order of society."

We assure our venerable subscriber that he has taken the correct ground in the above statement. Is there a Divine Order of Society? Has the

Deity established a social code, as well as a system of Laws for the regulation of animal and vegetable life? If so—and what religious man can deny it,—is that law to be found in a union of interests, or the present state of antagonism? We believe that Fourier has shown the Combined Order to be the order of Providence. His demonstration of the necessity of a Divine Social Code is a master-piece of reasoning. It is pervaded with such a deep sense of the universality of the Divine Providence, that on reading it for the first time, an eminent religious writer of the present day was led to remark that it made him feel as if almost all others were Atheists. It is the very essence of our faith that the doctrines of Association proceed from the Eternal Laws of the Deity, and hence we believe in their practicability and their triumph.

☞ The Publishing Office of the Harbinger in Boston will hereafter be at CROSBY AND NICHOLS', 111 Washington Street.

Subscriptions taken and single copies sold at that Office.

Distant subscribers will please remit, as usual to "THE HARBINGER" ☞ BROOK FARM, WEST ROXBURY, MASSACHUSETTS. Associative Works may be found for sale at the Boston Office, as above.

MR. DYER'S PHONOGRAPHIC LECTURE. The Niagara (Lockport) Courier gives a flattering account of the reception of Mr. Dyer as a Phonographic Lecturer in that place. Success to him and to the cause which he so ably advocates.

"The attention of our readers was last week invited to a presentation of the elements of Phonography, by Mr. Dyer, at Safford Hall. The attendance on the delivery of the lecture could have been no larger without increasing the capacity of the room, and we were gratified to notice in the audience most of the prominent educationists of our place, all of whom, we believe, were convinced by the illustrations and demonstrations of Mr. Dyer, that Phonography is based upon principles purely philosophical—that a practical knowledge of it is easily obtained—that it is destined to become a potent auxiliary in the advancement of education—that its practical utility is of the highest importance to the professional and business man, and that an application of its principles to the orthography of our language cannot fail to produce positive uniformity of pronunciation, and render the spelling of every person correct. Satisfactory evidence was given to the audience, that the art enables any one of ordinary capacity to report verbatim speeches, sermons, debates, &c.

"Mr. D. has organized a large class, and we hope his efforts to place the reform in this place upon a permanent and prosperous basis, may receive that liberal aid and comfort which are so justly merited."

NOTICE.

THE EXECUTIVE COMMITTEE of the "American Union of Associationists" are hereby notified that their next stated meeting will be held in the City of New York, on Tuesday, the 13th of July. A full attendance is of the highest importance. It will be understood that Presidents of Affiliated Unions are *ex officio* members of this Board.

By order of the President.

EDWARD GILES, Rec. Sec'y.
NEW YORK, June 19, 1847.

NOTICE.

THE COMMITTEE of THIRTEEN, to whom was referred, at the last annual Convention, "the whole subject of the expediency of a practical experiment of Association, or a Model Phalanx, under the direction of the American Union, and the best mode of preparing, instituting, and conducting it," will hold its first session at the time of the meeting of the Executive Committee, as above, in the City of New York, on Tuesday, the 13th of July.

W. H. CHANNING, Chairman.

BOSTON, June 22, 1847.

ASSOCIATIVE WORKS OF THE FRENCH SCHOOL.

THE following publications, from the French School, may be had at W. H. Graham's bookstore, Tribune Buildings, New York.

The Works of Charles Fourier, 6 vols....\$7 50
Muiron's *Aperçus sur les Procédés Industriels*, 37
Considerant's Theory of Natural and Attractive Education..... 75
Considerant's Exposition of the Phalansterian Theory..... 12
Considerant's Immorality of Fourier's Doctrine..... 12
Considerant's Theory of Property..... 25
Paget's Introduction to Social Science..... 60
Cantagrel's Fool of the Palais Royal..... 60
Pellerin's Life and Theory of Fourier..... 1 00
Reynaud's Solidarity..... 60
Tarnier's Theory of Functions..... 12
Dain's Abolition of Slavery..... 25
Hennequin's Love in the Phalanstery..... 12

Besides these, a large number of Phalansterian pamphlets and almanacs, can be had at the same place. Also, a beautiful engraved portrait of Fourier: price, \$2 50. Any of the volumes of Fourier's works may be had separately.

BROOK FARM SCHOOL.

THE course of study in this School comprises the various branches usually taught in the High Schools and Academies of New England, with particular attention to the modern European languages and literature.

Pupils of different ages and of both sexes are received. Young men are fitted for College, or for commercial pursuits, or are instructed in the higher branches usually taught in the University.

The School is under the immediate direction of Mr. and Mrs. RIPLEY, assisted by experienced teachers in the different departments.

For young children who are deprived of parental care, and for older pupils who wish to pursue a thorough and exact course of study, without the usual confinement of a large seminary, it is believed that this School affords advantages that are rarely to be met with.

TERMS—FOUR DOLLARS a week for board, washing, fuel, lights, and instruction. Instruction in Instrumental Music and use of the Piano, TWELVE DOLLARS a quarter.

Application may be made by mail to

GEORGE RIPLEY.

Brook Farm, West Roxbury, Mass.
March 1, 1847.

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VOLUME V.

SATURDAY, JULY 10, 1847.

NUMBER 5.

MISCELLANY.

For the Harbinger.

A PERSONAL EXPERIENCE.

Entertaining as I do, the belief that the movement in which we are engaged is eminently a religious one, and fraught with the most important and beneficial consequences to Humanity — that it is designed to raise up man from his present comparatively degraded position, to that which it is the intention of his Creator that he should occupy; I would gladly, did I possess the ability, enkindle in the minds of those who assent to the truth, but do not feel called upon to be especially active in its propagation, a degree of the enthusiasm which I feel; and awaken a desire of investigation on the part of those who are unacquainted with the subject. This, I am aware, I am not qualified to do; but, supposing that there may be some present whose mental experience has been somewhat analogous to my own; who, seeking for truth, have been almost humbugged into believing error to be such; who have been taught that their reason should be kept in subjection, and its voice not allowed to be heard — that it is in vain for man to attempt to improve himself, at the same time that he is to be held strictly accountable for not so doing; and who, seeing the inconsistencies of those who profess to be governed by the highest motives, and to be in the enjoyment of close communion with God, have, like myself, almost despaired of being able to find anything on which to rest their hopes, or which they could embrace as universal Truth — supposing that such might sympathise with, and that all might be more or less interested in the relation, I have written in the compass of a few pages, the prominent points of my material and spiritual experience.

I have likewise supposed that such a relation *might* be useful as a warning to others, and possibly, by exposing the danger, prevent the shipwreck of some one traveller, and at the same time illustrate,

in a measure, the existing evils of society. We must feel sick before we seek for remedies.

It would have been much more pleasant if I could have made use of some other than the first person, singular number; but this the nature of the case rendered impossible.

In order to prevent misconception, I would here remark that, in the practice of Association, there is nothing exclusive — all are entitled to their peculiar religious belief, and while all are free to express their own views, none need feel their prejudices attacked.

The second article of the Constitution of the American Union declares its object to be, the establishment of an order of society, based on a system of —

Joint-Stock Property;
Co-operative Labor;
Association of Families;
Equitable Distribution of Profits;
Mutual Guarantees;
Honors according to Usefulness;
Integral Education;
Unity of Interests.

It will be seen that if these principles are fully carried out, the result must be, "Glory to God in the highest, and on earth peace, good will toward men;" and it would be difficult to conceive that any one could live long in a sincere attempt to illustrate them, without discarding all narrow views.

I will also take this opportunity to say that we emphatically deprecate the idea which some may entertain, that the *practical perfection* of the science is to be reached at once; but we do assert that its most imperfect state, (and one that has been already arrived at in several fragmentary Associations,) is infinitely preferable to the common order of society.

With these introductory remarks, I will proceed to my relation.

I left school at the early age of twelve, my parents having acceded to my wish to enter a store. It will thus be seen that my education must have been *very* imperfect. I was fond of reading, but with the

exception of some history and personal narratives, my attention was given to novels — the latter formed the rule, whereas they should have been the exception. I was married some months before arriving at the age of twenty-one, and in less than a year engaged in business on my own account. Previous to my marriage, my mind and feelings revolted against the Bible. I do not know that I ever made this known to any one, with the exception of my elder brother, who had recently become an Episcopal clergyman. His arguments failed to convince. I had never read an infidel work, with the exception of the casual perusal of Volney's *Ruins*. You will of course notice that my infidelity was entirely of a passive nature. My wife had become a member of — Church, Providence, just before her marriage, and when that event took place, naturally wished that her husband should be a Christian. We immediately moved to New York. To oblige her, I read McIlvaine's *Evidences of Christianity*, and was convinced of its truth. I encountered a severe struggle in my mind, being unwilling to give up *all* to Christ. My attention soon became so much absorbed in business, that my religious feelings soon wore away. For some years I paid no attention to the subject, and occasionally only went to Church. Sunday was to me *literally* a day of rest, a newspaper or a novel in my hand. I visited but little and *never* attended parties. I could feel no sympathy with the hollow compliments and unmeaning civilities of general society. One day in the latter part of the winter in the year 1840, my wife requested me to accompany her in the evening to hear the celebrated Mr. — preach at the Baptist Church in — Street. I went out with her so seldom, and her request was so earnest, that I felt it to be a duty to gratify her. I had never heard a revival preacher, with the exception of Mr. Maffitt (at a very early age) and my prejudices were soon lost in astonishment and admiration. I mentally allowed that if the so-called orthodox

doctrines were true, this man was pursuing the only consistent course. What! men going down to Hell in such numbers daily, and only preached to one day in the week! Is it reasonable! On the contrary, should not men entertaining such views, devote themselves day and night, to sound the alarm! I said to myself that I was pursuing a very foolish course, my mind being wholly engrossed with the things of this world, without bestowing a thought upon the future, and determined to act differently. An invitation was given at the close of the meeting to those who felt disposed, to go down into the Lecture-room, and I wished to go, but my pride restrained me. You may easily suppose that the next evening I did not wait to be asked to go to meeting — I went voluntarily. At the close I went into the Lecture-room, and was soon asked by one of the Deacons to take an "anxious seat." I felt desirous of doing so, but declined. The following evening I took an "anxious seat," and was prayed for. I was affected, even to tears, — not tears of repentance, but of outraged pride, as it is called, and as I then considered it. After the prayer, I was asked how I felt! I do not wish to treat such a subject lightly, but I cannot help observing the striking analogy between the questions asked on such occasions, and those addressed by a physician to a patient after the administration of a dose of medicine. I cannot recall my exact replies, but I was invited to call upon the pastor of the Church on the next morning. I was punctual to the appointment. I was told that my feelings were not natural, but must have been produced by the Spirit of God. I was directed to take a decided stand — to look forward and not backward — to take up the cross, and to cut down the bridge behind me, so that I could not return. He prayed for me, and then put into my hand an article on the mode of Baptism. He asked me if I loved the society of Christians, to which I *truly* answered in the affirmative. For such Christians as were devoting their time and means to warn their fellow beings of their dangerous situation, I felt that I could not do too much. (I did not perceive at that time how large a proportion were engaged in adding to the numbers of "*our Church*.") This, of course, was conclusive evidence that I had been born again, and I was invited to relate my experience before the Church, either on that or the following afternoon, I cannot say positively which. I did as I was requested. Two of the Deacons were appointed as the Committee of the Church to converse with me &c., and they accompanied me home to tea. On being introduced to my wife, one of them congratulated her upon the change I had met with, and said that he supposed

that *she* would wish to join their Church before long. I was voted in on the same evening, and immersed in a day or two. (I had been sprinkled in infancy.) I was immediately made a member of committees; had a Bible class; was called upon to pray in their anxious meetings; became a tract distributor, &c., &c. I felt called upon to give up business at once, for two reasons. One was that I could not conscientiously continue in it, and another, (of itself sufficiently powerful,) that I felt that I did not stand upon firm ground in respect to the faith which I professed, and could not afford to devote the time to business that was requisite for its successful prosecution, or that my duty to my partners required.

This course was opposed to the advice of the principal brethren, and I well remember the remark of one of them, which was that he never knew an individual who did so, that made an useful church-member. It was a sensible remark, and why? Because such an one would have an opportunity for reflecting upon the unreasonableness of such doctrines, and would find that they did not meet the wants of men. But let men's thoughts be engrossed in trade, and merely go through with certain forms on Sundays, and they may be kept in the traces. I sold my interest to my partners, and devoted my time to prayer, study and action. I wanted an assurance of that faith which I did not *feel* that I had, but which I was told that I possessed because I wished for it — that any doubts were the temptations of the devil, and that as I did my duty, my feelings would grow brighter. I wished to "live religion." In the course of that year, I gave to what I considered the cause of religion, about one-tenth of my capital. (I wish I had it now, to devote to Association.) But as earnest as were my endeavors (and I could certainly have had no worldly object to gain,) I could not learn to love God who had decreed that the largest portion of the human beings whom he had created should be eternally damned. I found that it was necessary that I should be doing something for the support of myself and family in this world, and I accordingly made arrangements with a young man whom I believed to be conscientious, and who was willing to do business on Christian principles. We had not been together long, before I discovered the impracticability of pursuing that branch (dry goods jobbing) in which we were engaged, successfully, and act in accordance with the Golden Rule of doing unto others as you would be done by. I had some means left with which I proposed to purchase a farm, and by retiring into the country get rid of some of the many evils of civilization. My partner feeling obliged to continue in business, made arrangements for a special

partnership, to commence when our year was up. (He failed in the spring of 1846, after four years' struggling.) During the year we lost money. In the spring of 1843, I purchased a farm in the vicinity of this city, and remained upon it four years. Finding I could not derive a support from it, in the the spring of 1846 I entered the grocery business with two young men who were engaged in it, and who thought that they were doing well, but that they could do better with an enlarged capital; but I found that they had been deceived — they had lost instead of gained, and after a few months we all gave it up as a fruitless endeavor. I forgot to say that previous to my leaving New York, I had gradually become less and less active in the Church, and before my departure I had a conversation with my pastor, and frankly told him the state of my mind. He entreated me, for the cause of religion, not to let it be known, but to attend Church regularly, and to keep up appearances. He stated his belief that I would one day confess that I had been regenerated. Allow me to ask how many thousands in the Churches around us have aroused from their self-deception, and are now "keeping up appearances" by deceiving others! For the last seven years, I have had much time to read and reflect — much of my reading has been of a nature calculated to improve the mind, and I have glanced at the natural sciences of which I was before almost entirely ignorant. As my understanding enlarged, the less satisfied I was with the idea of Faith, as it is generally understood. I have often felt that my life was without an object, and have frequently expressed myself as being merely vegetating. I have attended Church but a few times for several years, and have felt more and more repelled by the doctrines inculcated, and their development in the lives of Christians, so called. It seemed to me to be impossible that men could sincerely believe, (as they preached and professed,) that the heathen were perishing by millions for want of the means of salvation, while they themselves were living in a state of luxury. I could not sympathize with such. They practically deny the principles which they profess. I do not mean to be understood as saying that there are no good men in the Churches — undoubtedly there are such among all sects; but I believe they are the exceptions, rather than the rule, and should quite as soon look for honesty and benevolence without as within. Read "*Omoo*" by Herman Melville, and see how much Christianity, as taught by the Missionaries, has really done to benefit the South Sea Islanders. I have supposed that my mind was, perhaps, peculiarly constituted; but as I was, so was I born,

and I knew that I had sincerely tried to be a Christian, but had failed to participate in the comforts which Christians about us say that they enjoy. I at one time felt strongly attracted to Swedenborgianism, or the doctrines of the new Jerusalem Church. To those who are acquainted with them, it is unnecessary to say that the fundamental one is charity, in its true and most enlarged sense. Many of Swedenborg's ideas are so evidently true, and address themselves with so much force to the understanding, that I was almost prepared to believe that those which did not accord with my reason were likewise true, and that I did not see them to be so on account of my own obtuseness. In fact, I understood that some of his well known disciples consider the science of Association to be the perfection of his doctrines. However, it was proved to the satisfaction of my own mind, that his doctrines were the results of his own reasonings, and that his supernatural vision was an illusion. I perused some of the earliest articles published in the Tribune by Mr. Brisbane, on Association, at the time of their publication, and at once said that men were too selfish to reduce the theory to practice; but I had never had a connected statement of the Doctrine until within a few weeks. Then, when I saw the provisions made for the development of the different passions of men—when I caught the idea of Universal Unity—when I reflected upon its justice—and last, though not least, when I had tasted of the Society of practical Associationists—then I said that this was the Truth worth living for; and I will also add, worth dying for. You may ask, as an individual did the other day, "How do you know that in a year or eighteen months, you will not feel the same about this matter, as you did about joining the Church?" I answer, I do not know, but I have this assurance, that whereas I at that time did violence to my reason, and to every natural feeling, (being told that such a course was necessary,) I am now acting according to the best dictates of my reason, and that the subject addresses itself to the highest feeling of my nature. That was pain—this was pleasure. That was constraint—this is liberty. There may be those who have not distinctly understood me, not having noticed the distinction that has been made between real Christianity and the common practice of it. The latter I condemn—the former I advocate. It appears to me plain that Association is the embodiment of the principles of Christianity, and that a sincere attempt on the part of a community to live according to the precepts of Christ, would necessarily lead them to adopt the science of Association. Individuals may endeavor so to live, but they will find that

if they persevere they will be martyrs. They must combine and help one another, and what would this be but Association? A religion that would allow me to hoard up hundreds of thousands, while my fellow beings were in want of the comforts, if not of the necessities of life, I cannot approve of, neither does Christianity. But I ask if this is not its present development? Is not a man who is worth \$100,000, and gives any where from \$100 to \$1000 a year to religious and charitable uses, called a pattern of benevolence? And is this all that Christianity calls for? We must answer, No. Remember the widow's mite. In answer to those, clergymen and others, who have said that they were aware that men did not live up to the requirements of Christ, I have said and will say again, that they do not pretend to begin or expect to do it. If the entire world was evangelized, as it is called, what would then be its state? Look at those countries which are now called Christian. Look at Great Britain and at our own country—the lights of the world. Are there no wars? no poverty? no slavery? no intemperance? no licentiousness? Look at the churches themselves in our own country! Are not all these things found within them? Is not selfishness, in odious forms, the controlling principle? And what hope is there of a better state? I answer—in the practical development of the science of Association—a science which is calculated to bring out all the good feelings and repress the bad—a science, the tendency of which is to eradicate all evil, and to bring us into a state of harmony with man, with nature, and with God—the perfection of which is the Christian Millennium—the New Jerusalem—the City of God.

J. J. C.

PARISIAN MANNERS. The editor of the New York Herald, writing from Paris, says:

Every lady or gentleman of genius, no matter what be the blood or birth, without fortune and position to warrant it, create a little circle around themselves, meet at each others' salons on stated evenings, talk, sing, dance, have music, and give a dramatic interest to the winter season, by bringing out in every shape, the variety of character they may possess among themselves. This constant social circle, organized almost on dramatic principles, meet each other at different salons almost every night, unless there should be something new at the theatres—or a great *soirée* given by the ministers of the foreign diplomat.—These assemblages are got up at very little expense—about eight or nine o'clock they meet—about ten or eleven a cup of tea, or a cake, or any trifle, is passed around, and before twelve, all have gone home. Sometimes a great poet will recite a new poem, or a drama-

tist read an act of a new play, or a *prima donna danseuse* dance some graceful thing, as a private lady, with the rest of the company. They vary these amusements, and on such occasions a little better supper is given. In such *coteries* there is much enjoyment and mental delight, for the French have much real sympathy and kindness for each other, if it does not cost much in ready money. Their economy is great among all classes; and in friendship or in fashionable life, cheapness of expenditure is much studied. This economy in private arises from their few large fortunes, as well as the difficulty of making a fortune, or of rising in life in France. In New York, where great fortunes are easily made, a thousand dollars will be flung away upon an evening party, with a profusion and waste which would furnish the materials of a dozen elegant *soirees* in Paris; but yet New York has some economy in its fashionable system—it wastes little wit, or eloquence, or philosophy. In this respect, the refined and elegant society of Paris surpasses in intellectual and social profusion both the English and Americans, who have a greater taste for expensive and gorgeous display of the physical enjoyments of life. In Germany, there is a good deal of the French style.

Of late years a great many Americans of some fortune, and others with broken ones, have come to Paris to reside, to study society, to perfect their manners, and to add to their social enjoyments. I could enumerate over twenty families of this description, of whom there are many droll and amusing anecdotes and histories told by the French in their salons. Some of these associate among themselves, mix a little with the English, and pick up a few stray counts or an English lord, or a German Baron, or a Russian Prince, with whom they can show off as lions and wonders. Others take the other, but expensive method, of hiring or engaging some distinguished princess or countess, at so much a winter, to fill their salons and arrange their company, they paying all the expenses, including those who sing and dance; and she contributing the wit, grace, and *eclat*.

A PICTURE. A correspondent of the Philadelphia North American, after describing the battle of Cerro Gordo, thus writes of the horrors of the battle field:

"I never desire to visit another such field after battle. While the fight is raging men can look upon death and shrink not from his bloody features: but to walk coldly over hundreds of human bodies, blackened and bloated by the sun, scattered round among broken muskets and dismounted cannon—the steed and the rider offering inviting banquets to the foul birds that here fatten upon them on every side, sickens the senses and the soul; strips even victory of its gaudy plumage, and stamps the whole with an unspeakable horror. Passing down the ravine where the National Guard had three times attempted to dislodge the mounted Riflemen, who supported by the howitzer battery, literally rained death among their ranks, I was obliged to turn back and retrace my steps.

The gorge was choked up with the bodies of the flower of the Mexican army.

The wolf dog and the buzzard howled and screamed as I rode by, and the stench was too sickening to endure.

Passing on, we came to the hospital where the badly wounded still lay—the Mexicans first, and next the Americans. I could not but notice the difference between them.—The wounded Mexicans groaned pitifully, while not a moan was heard from our people. The Mexicans cannot endure fire and pain like the Americans. Quick and impetuous, they will for a moment face danger or death like heroes; but the long tedious hours of sickness or pain, or a lasting battle, in which men are required to overcome extraordinary artificial and natural obstacles, are too much for them. They have all the blaze of burning shavings, not the lasting fire of charred coal.

For many miles we passed along a ditch, dug from Encero to the pass of Cerro Gordo, which furnished us excellent water. All along the road where the bodies of Mexican lancers, and their horses, cut down by Harney's Dragoons, when those fire eaters chased Santa Anna and his retreating troops beyond Jalapa. Almost every man's skull was literally split open with the sabres of our horsemen, and they lay stretched upon the ground in ghastly groups."

COMMITTEE ON POLICIES. We understand that it is the intention of several members of the Common Council to institute an investigation into the condition and extent of the policy business in this city, and to make an inquiry into the character of the evils which its pernicious influences inflict upon the moral integrity of our young clerks and the poorer classes of our population. This is a movement which is imperatively called for, and it will be assumed with peculiar grace and propriety by those who are the natural guardians of the welfare of the poor and ignorant of the community, whose simplicity renders them the victims of every soulless rascal who can print "exchange" on a bow-window.

Till this detestable species of play grew up, gambling was confined principally to the rich—or at least to those who, when they lost their money, suffered only an abridgment of their luxuries, but now the policy vender has introduced the devilish fascination among the most laborious poor, and filches the hard earnings from the mechanic, the washerwoman, the drudging servant girl, and the day-laborer. There never was a social curse so heinous and so blighting to the poor as this same policy business is to a large portion of the infatuated but deserving population of our city, and we rejoice to see that the woes and wrongs which it has inflicted, have at length a prospect of being made known to an indignant community in all their hideous deformity.

The conduct of the police, in relation to this policy business, has been shameless and inexcusable. According to the regulations of the department, they are bound to report the shop of every vender, but instead of being faithful to their instructions and their duty, they have actually become the guardians and fosterers of the system. Let the Common Council, however, go into the matter with a spirit and a sincerity which is commensurate with the importance of the object, and which shall rebuke the remissness or corruption of these salaried servants; and

we invite the committee which may be appointed on the motion, to apply to us not only for the names of the dealers in the detestable traffic, but for the extent of their business, the number of their books, and even the names of the principal players among business men, whose ruinous losses are supplying the pockets of these social hyenas.

Reform has been urged in relation to this unbearable abuse, in every manner which could appeal to the common sense of the community, and it now becomes necessary to appeal to stringencies more active.—*Nat. Police Gazette.*

For the Harbinger.

TRIP TO VERMONT—NO. II

June 19, 1847.

DEAR SIR:—In my previous letter, we took leave of you while prosing upon the subject of railroads, with a promise to tell you in our next, the prospects of our cause in this region; but I can hardly pass over, without a more thorough description, the beautiful scenery, the picturesque landscapes, and the air of quiet security, which characterize Vermont.—Yet, since this is properly the work of an artist, I shall leave it, in the hope that a more fitting pencil than mine will some time sketch for you the outline of this scenic beauty, in which we are recreating.

As to our lectures, we will only say, that they have been uniformly before small audiences. This may, in a good part, be attributed to the busy season of the year. In each of the Unions there is a nucleus of strong hearts, which beat time with a firm and constant pulse, to the progress of our movement, and which may be counted on in any emergency. But there is a great want of vigorous, concerted action and co-action among these Unions. This is not so much the result of a lack of interest in Association, as of difficulty in meeting together for the purpose of counsel and mutual instruction. It must be borne in mind that this is entirely an agricultural district, and the members of any considerable Union must be scattered over an extent of several miles. In Clarendon and Pittsford, a great deal has been done in the way of meetings, as much perhaps in proportion to the talent, wealth, and number of the members, as by any Unions in the country. Nearly all these Unions, as well as others, are almost entirely destitute of means for effectual labor in the spread of our principles, excepting what their own zeal and powers supply. They want papers, and above all, tracts and books for distribution.—They need more extended and thorough courses of lectures, not only in their own localities, but throughout their whole vicinities. The shackles of conservatism, bigotry, and fear, can only be broken by a thorough, vigorous and bold method of

propagation; and there is a lamentable want of lecturers, and cheap, pungent and convincing publications, as instrumentalities.

The first lectures on Association in this State, were those which we gave during a very hurried tour last winter, and we are happy to say, that our expectations of their success have been more than realized. They need only to be followed up wisely and persistently, for the Unions in this vicinity to become powerful auxiliaries in our movement. We did not expect to do more than awaken inquiry, but in Clarendon and Pittsford, much more has been accomplished, and something has also been done in Brandon, in the way of Rents. Meetings for discussing the principles of Association, were held during the last winter in every school district in Pittsford, amounting in all to about sixty, and a general meeting of the three Unions aforesaid was held in Clarendon. But the want which has been every where expressed to us, is for more lectures, and for publications to distribute, and we trust the Executive Committee will at once take measures to supply them. Doubtless, the Unions throughout the country, could do far more than they are now doing to extend the circulation of the Harbinger. This they ought to do, constantly and as a permanent work, and there was never more need of it than at present; and you will pardon us for taking the liberty of urging upon all the Unions, the importance and duty of maintaining *regular working Committees* for this purpose. But while the Unions are doing this, the Executive Committee ought to see that they are well furnished with the means for it. Nothing can be a better introduction to the business of getting subscribers to the Harbinger, than to put into a man's hands, a concise, well written tract on Association, or a *critique* upon some feature of civilization. Thousands of copies of "A Plain Lecture on Association," (recently published in the Harbinger,) might be scattered with great advantage through the country.

We would recommend to the Executive Committee, the consideration of calling a Convention of Associationists, somewhere in Rutland County, in the latter part of September or the first of October. In our opinion, there could hardly be a wiser expenditure of effort. Such a Convention is needed, to bring those who are on the circumference of the movement into contact with those who occupy a more central and active position. It is difficult for you to appreciate fully the desire which those who are distant from the immediate centre of action, have to see the men who stand prominently in the Associative movement, and to learn from them personally. Nothing can

awaken enthusiasm and give assurance of the sacredness of our cause and of its ultimate triumph, like frequent personal intercourse with the many noble men and women who are devoted to it, through evil and through good report. It is our well-considered opinion that to hold a series of Conventions in several of the States, where any considerable number of our friends reside, would be one of the most important plans which could be adopted in furtherance of the general work of propagation. Lectures and the Anniversary Meetings in New York and Boston, are not enough. The former have too much an individual character, and the latter can be attended by only a very small portion of the Associationists of the country, whilst every body feels the want of a more collective and confederated action—of meetings which shall combine the largest variety of talents with the greatest wisdom and the widest practical results. We suggest, then, for the consideration of the Executive Committee at its next meeting, the propriety of holding such a series of Conventions in the following places, namely:—Pittsford, Vt., Albany or Rochester, N. Y., Cincinnati, Ohio, Wheeling, Va., and Pittsburg, Pa. We doubt not that the friends in each of these places, would gladly defray the expenses of two delegates or more, to such a Convention, aside from the weekly Rent, leaving that intact, to be used according to the appropriation already made by the Executive Committee. Could this series of Conventions be held, in addition to the work already contemplated, the next Anniversary, in our opinion, would witness large accessions to our numbers and means. What do the friends in the several aforementioned places say to such a movement? We are confident that no one measure would so effectually prepare the way for lecturers, and the circulation of the Harbinger, and other publications like this. Something important can and will be effected by lecturers; but their influence will be mostly confined to a few, and generally to a town; whereas a Convention will reach a whole community. There is always something august and imposing in any assembly of sincere and earnest men, devoted to universal ends, which has power to wake the apathy, thrill the leaden ears, and rouse the thought of a community, where the strongest effort of an individual would not be felt. We hope that our friends will let you hear from them on this subject.

Another means of sustaining the interest of distant Unions, would be a regular system of correspondence between the different Unions themselves, and especially with the Central Office in New York and the Branch Office in Boston.

We have repeatedly felt the necessity for a medium of more active co-operation of the Affiliated Unions with one another, and with the Central Movement. Every Union can do very much in the way of distributing pamphlets and papers, and augmenting the Rent Fund; and will be greatly stimulated in these efforts by systematic correspondence. In our great lack of lecturers and publications, ought we not to make the most of this available method of becoming known to each other?

There are many other suggestions which we should be glad to make; but as our letter has already attained to nearly the limits of our paper, we must defer them to another time.

If there is aught in these hints, worthy of your consideration and attention, and which may lead to an advancement of our cause, my purpose will be attained. Meanwhile I remain,

Yours truly,
WENDELL.

REVIEW.

Conversations in Rome: between an Artist, a Catholic, and a Critic. By WILLIAM ELLERY CHANNING. Boston: William Crosby and H. P. Nichols, 111 Washington Street. 16mo. pp. 141.

This is an attractive little book, and does not disappoint when you draw nigh. There is meat in it. That is, there are fresh and sincere impressions of the modern fact of Rome, under several aspects; there is something like a life-like picture of things there as they presented themselves to one who drank them in eagerly, in a brief visit of a few weeks, made with the express end of realizing his young dream of the "Eternal City." The author, we understand, was only three months absent from his American home. This was fantastical, but it was brave. In certain circumstances we can conceive of such swift satisfactions of the sight-seeing passion being very justifiable, and perhaps more profitable than the ordinary indolent and dallying way, in which travellers spend so much time in Europe without their souls being there, or finding its facts really present to them a hundredth part of the time. When the soul knows what it wants, when it moves just in the fulness of time, (like the buds which have been dreaming of their summer life all through a long spring, but kept back by lingering cold, till, thus prepared, on some warm day they burst out and accomplish the growth of weeks as it were in a day,) it may at one short, deep draught almost take in all that it would be prepared to receive from any scenes in a year's leisure. There is

something of this vividness and freshness and rounded completeness in this little record of a stay in Rome:—wanting much of course, but filling out its circle of thought. The plan is thus modestly stated in the authors's

"INTRODUCTION.

"There is an Artistic, a Catholic, and a vulgar point of view, from which modern Rome may be contemplated; and neither can well be spared. I do not present them with confidence, and they will often slide into each other; nor is every thing the fruit of my observation.

"I have thought, that to some persons a picture of the feelings of different observers might not be without its value, to remind them of what they have observed themselves, or how they may have seen these things with others.

"I aim at no theory of Art, Religion, or Character; it is a means of showing some points that we are not all familiar with at home, and is a plain account of a limited number of things. Those who consider how difficult it is, in a personal narrative, to introduce several sides without opposition, will permit the simple machinery by which I help myself to what I wish to say.

"Let me ask pardon for trespassing in these rich domains. I enter these cultivated grounds, to devote something to the beautiful Monuments around, if it is merely the dry leaf of an uncultivated plant, possessing a color and not a fragrance of its own."

The Artist is the principal spokesman of the three persons into whom the author divides himself, and from him proceed most of the thoughts of any value, and for which probably the book was written. The Critic is described as the "son of an Englishman," a man "acquainted scarcely at all with literature" and in the "habit of snarling at what he observed." The part of the Catholic the author takes himself, and says but little, sitting between the two and listening to their opposite, yet complementary views of the same things, hinting the churchman's positive sense in which pictures, buildings, ceremonies, institutions, may, nay even must be taken in order to appreciate them fairly. By this we do not understand the author to espouse Catholicism, but only to signify his wish to do it justice, as well as to present Rome in all senses. Here are some samples of the conversation.

"THE VATICAN.

"*Artist.* In considering this unique collection, I sometimes wish the number of Statues had been as limited as the Pictures. Then a few visits would have enabled us to select our favorites, and speedily acquire a certain knowledge of all that is best in this heaped-up treasure-house of Art. It is a love-feast to the senses to walk through the beautiful chambers, so bright, so excellently stuccoed, so fine in their proportions. It is essential to fine things to have them beautifully arranged. It is an atmosphere of the fine arts, and the air is loaded with the thoughts of the Grecian artists. It is like bathing at a watering-place, in some delicious water, which we fancy is impregnated

with the softest cosmetics. During the first visit I made the Vatican, I scarcely looked at anything; it was happiness to be surrounded with beautiful objects, beautifully placed, and looking from the balconies upon those beautiful landscapes is true enjoyment.

"*Critic.* It is delicious to see an English party filing through this gallery, under the guidance of Murray. The English nation should build a lofty monument to Murray, of red brick, and by way of inscription garnish it with the capital titles of his various peremptory handbooks. I have seen some picturesque Italian groups in this gallery. I remember a bandit-like young fellow, dressed a *la Salvatore*, with long, glistening curls, and black eyes, waiting upon his girl, who was loaded like an Arab's camel, with her household stuff, and dowry in gold. I relish these lower Italians. They seem wrought all over with the sunshine, the blue sky, the trickery of the wind, and the blossom of the gardens, and present a sharp animal life. I enjoy the Swiss guards, imprisoned like finely painted squirrels in this cage of gilt wire."

"ST. PETER'S."

"*Critic.* If I was really asked, what was the most astonishing curiosity in St. Peter's, I should reply, the ugly figures in the tribune, by Bernini.

"*Artist.* I am inclined to believe this kind of criticism springs from an incomplete view of the church, and also of those rules of Art by which it should be strictly judged. In a structure so diversified, the combined product of many minds, and the labor of many hands, I am surprised that so great a uniformity of effect has been obtained. I should have expected glaring inconsistencies, distasteful incongruities, and dissimilar styles of execution, if we consider the jealousies of all, and particularly of Italian artists, and the temper of different Popes who have had a hand in this work. How does this incomparable whole satisfy the desire of the soul after beauty. So spacious, so airy, so light, and yet so shaded; astonishing is the effect of the sun in the afternoon, lighting up the Dome, and striking far across upon some pillars or larger surfaces. How impressive is the effect of those Side-chapels, that glimmer through a certain religious light, admirable as a medium for confessions and prayers! If we stand at the end of the nave nearest the great door, and look far across the wide-extended pavement, and catch a dream-like view of the great screen, the numerous lamps that twinkle faintly about the Altar, and some kneeling groups of silent worshippers, and then extend our prospect still further in the direction of the tribune, how spacious is the effect; or look upward at the bright, golden ceiling, and the marble devices upon the great columns; or examine the highly-wrought roofs, and effects of different chapels or altars, in your magic circuit around the church. The dome, so lofty, floats serenely in the air, above the circle of brilliant colors, with its text, and the apostles painted in the corners; the diminished windows, the very top hardly visible, as if the eye could not fairly penetrate through the great mass of light contained within this larger Pantheon in the air. I believe that this is the first sentence I wrote in a little note-book about this church, at my first entrance:—'O God! as I enter that temple, I admire the Catholics. It was a noble religion which planned that noble edifice. Noble externally, and within so immensely rich.' It is

not until you have become too critical, that you discover the bad taste of Bernini.

"*Critic.* The singing of the masculine choir attached to the church resembles the braying of asses. I cannot make up my mind that the peculiar atmosphere should be tolerable to a living man. We know it is so damp, that oil-pictures cannot be hung upon the walls, without great danger of being spoiled. I remember to have seen mass one Sunday morning in St. Peter's, done in good style. There was plenty of the bad, violent singing; a Cardinal, and a great fumigation. How the deacons grinned when it came their turn to be smoked. After the Cardinal had kissed the holy toe of Jupiter, wiped cleanly with a kerchief, I saw one of his servants commit a cold joke upon his fellow, by flattening his nose upon the toe. 'Ah!' says a boy who came along, 'here's mass!' 'Yes,' said his companion, 'that's a good one.' It amused me to see a flunky lugging about the Cardinal's red cushion for him to kneel upon. There was also, that morning, a pack of dogs hunting over this seven acres of marble."

"MICHEL ANGELO."

"*Critic.* So, you have been to the Sistine Chapel. It is a place to which you should have gone long ago.

"*Artist.* I agree with you.

"*Myself.* It affords me satisfaction to have the sympathy of my friends.

"*Artist.* Yes! you were wise. Life shall never afford to you again such an august entertainment. It is beyond the bounds of credibility, that the sun can shine upon an artist who shall accomplish more than Michel Angelo. It is beyond our belief, in that ratio in which nature permits extraordinary formations to appear in this experimental planet, that, before many ages have elapsed, such a successful man shall be born again. Armed at all points, he does not present himself so much as the artist, as a cycle of art in himself. He is again the impersonation of the artist, as workman. By nature resolute and chaste; by practice firm and conscientious; terrified by nothing; nothing too great for him; nothing too small for him; wasting no time; having his art for his mistress, his works for his children;—he dies, leaving behind him a memory which is a light-house to succeeding artists. Contemplate him who may, and in whatever manner, there be heroically stands. Blame cannot reach him. praise cannot better him. His works can neither be described, copied, nor engraved. Who would see them must come and sit within their influences, as one sits on the startling verge of mighty precipices, where the torrent leaps headlong from inaccessible heights, shattering itself in spray upon the black rocks at dizzy depths beneath where the wild eagle screams, and a cold, pure air radiates in brilliant rainbows above the arch of the cataract the most perfect prisms. Can a man describe the thrill with which majestic natural scenes inspire him? Then may he venture to put into words the meaning of that unspeakable production, the 'Last Judgment'."

"*Myself.* I am more than glad to hear you express yourself thus enthusiastically upon the works of this celebrated Master, and I am at the same time surprised that you make no allusion whatever to their religious purpose.

"*Artist.* They are a religion in themselves. The truths which arose in living light in the mild heart of another Holy Person, shaped by

the moral sentiment, in this holy artist appear in a new form, not less significant and inspired. It is not a cold repetition of a universal prophecy, that I see in the 'Last Judgment'; it is the rightful continuation of the same foresight into later times. This grand idea of an immortal life and a future allotment of absolute compensation to the departed soul,—this sympathy with our fallen condition, and this belief in a regeneration which shall wisely explain the mystery of our present imperfection,—appears in some form in every universal mind. Some in life, some in song, some in picture, record this permanent impression of a Promethean idea. Whether this be done with more or less completeness depends upon the special organization of the recorder, and the comparative value of their several revelations may furnish a theme for wise criticism; but the source from which the main idea flows is immortal, and the same.

"*Myself.* You will, in justice, connect the production of these celebrated works with the object for which they were produced. The effect should be attributed to its cause.

"*Artist.* I cannot agree to permit Catholicism to have the smallest influence in assisting Michel Angelo to carry out his designs. He was the Catholic Church in his day. When the recollection of the Catholic sect is reduced to the form

'of a withered scroll,

Drawn on a parchment,'—

when not so much of its ashes are left as will cover the leaf of a violet,—the steady flame of Michel Angelo shall shine tranquilly from the beautiful past, and light the earnest student's path, after that little pinch of dust has been scattered in the idle wind.

"*Myself.* He was in the special employ of the Church.

"*Artist.* Michel Angelo twirled the Popes about his fingers, like so many toetotums.

"*Myself.* And without the Popes, which one of his pictures should you or I have seen to-day?

"*Artist.* He used his times skilfully, as plastic dough. He twirled the age into whatever fanciful shape he pleased, and baked the loaf to suit himself. A man of infinite consideration for all, he did not forget what was due to his own place, and though free from arrogance, he was not to be lightly handled, even by the most powerful. Do you indeed contemplate it as a fact, that the Catholic Church was the cause of Michel Angelo? As much as the astronomer's telescope is the cause of the shining stars which he sees through it.

"*Myself.* In its spirit he lived, by its spirit he lived, by its spirit he worked, and through its spirit he is now what he is to you, to me, and to all others.

"*Critic.* A mob of giants, trying to twist off their arms, legs, and heads, would be charming in comparison with the 'Last Judgment.' The wall on which the giants are pasted (for there is no background) is a spoiled indigo-color. They are shirtless, hairless, colorless, starved, sallow, sick.

"*Artist.* You speak like a connoisseur.

"*Critic.* I have no fault to find with the Titanic Michel. To his health I empty this glass of perfect Montefiascone; and warm flannels for the Custode of the Sistine Chapel, and no dreams!"

At the close of a conversation about Sculpture we find the following:

"The Moderns do not seem able, or indeed willing, to expend themselves in decorations. They have agreed to substitute a moral for an artistic cultivation; they should have agreeably combined the two. On the other hand, we think the Greeks were deficient in moral development. *I have not seen that scheme of social improvement which desires to marry the two.* They occupy themselves chiefly with the material comforts and conveniences of life, or proceed upon a perfectly spiritual basis. *The middle ground, where all things embrace, seems to be overlooked.*"

We can only say, let him read FOURIER.

There is an interesting chapter on the Agriculture about Rome, from which it appears that it is carried on upon a somewhat unitary plan in a small way, and illustrates the effect of combination, even in the subversive mode.

"The cultivation is symmetrical; the plants, such as tomatoes, artichokes, lettuces, or vines, is good order, clean and thriving; and how did they come here? O, they belong to Torlonia, or some shadow who represents this tract on paper, and we who cultivate it are hired by him at a few baiocchi a day, and live in that egg-shell called a cottage. Our children are bare-foot, dirty, half-clothed, their heads full of vermin; we are in this same condition. Our dinner is half an onion, a roll, and a swallow of lean wine. We have no household furniture. — Do we own land? Ah! Signor! you should not laugh at us. Thus we live, weed this garden, and when we die shall be thrown into a miscellaneous pit with other wretches. — But the Vines; they hang so full of juicy grapes? — It is true; we do not meddle with them. — The Oranges, they glow like circles of golden fire beneath the deep green of their polished leaves, — you taste those? — Again, Signor, why should you laugh at poor folks like us? — we sometimes carry great baskets upon our arms to the Palace — Blue as the sky are luscious Figs. — It is true. — And that nodding field of Artichokes, with broad, sea-green, waving leaves? — Signor! a swallow of lean wine, a roll of bread, and half an onion, is our dinner, — on great days topped by a scrap of mutton.

"*Critic.* They are well off, — and Torlonia must envy. They own no land; right! If they did, they must fence, till, pay taxes, keep people out, and when they die leave it behind.

"*Artist.* You observe in these gardens, that the proprietor, who works first through his man of affairs, then through his man of affairs' man, then through the hired man of the agent, — *for here all things drip*, — concentrates his Peasants upon different points, and carries these by storm. If he wants to weed a vineyard, he does not set one man at work, who, by mumbling to keep awake, may end it in a drowsy week, but puts twenty fellows upon it, who complete it in an afternoon."

Let the Critic tell of the Cardinals' equipages, and of the manner in which the Pope rides round by proxy to salute the multitudes:

"The vehicles that have cut the deepest impression upon me, not from their exquisite fashion so much as their novelty, are the scarlet carriages of the Cardinals. On great days, when three sunkeys hold on behind, and three in front, dressed in faded violet, orange, or French-gray liveries, cocked hats and tight

stockings, the tails of their coats nearly touching the ground, they look, in fact, like dry patches of sea-weed sticking to the front and hind claws of an overgrown lobster. These carriages, when not on the road, must be preserved with immense pains, there is so much gilding, varnish, and color. I wonder the Cardinals dare to get in, for fear of spoiling the pannels, as highly finished as delicate *Papernach* trays. As for the sunkeys, with their figures they must take care not to get a broad-side view. There is a dressed figure, stuffed with horse-hair, and a wax face, that rides in them, to spare the owner the trouble of trying to outstare the populace, with a bald head, large nose, and powdery complexion. The Pope is certainly represented by a stuffed figure. I have watched when he went to ride from the Vatican. There stood his gilded carriage with its six fiery black horses; there was the Noble Guard on capital chestnut cobs; there was the Major-domo, getting horribly entangled, but no sign or appearance of a Pope, any more than if that extraordinary gentleman had forgotten the part in which he was to perform. After a while, off would crawl the Pontifical lobster, off would go the perverse Major-domo, off would go a liberal advance of cobs; if you met the train in the street, there was the Pope's automaton, grinding Holy bows at both windows."

We think the reader of these extracts may promise himself refreshment from the whole book, which is not too much for a feast. There is an appreciating, reverent feeling of Art and of the purposes of Art in it, without much pretension to exact criticism. A poem opens and closes the book, the burden of both being: It is a good thing to go to Rome, but it is a better thing to come home again to thyself. And there is a longer poem in the middle, called "The Campagna," from which we extract these lines:

"We rapidly rush downward to our graves,
Time and the storms, and winters are upon us,
Yet let us meet them with an equal heart,
Secure in the old laws which bind the race,
Secure in Heaven, that never was yet false.
In Nature's hand, why should not we delight,
E'en if she paints the plain and silent fields,
Or like a mother softly parts the locks
Of whispering verdure on the column's crown?
Is not her hand still perfect as of old?
Has she yet lost one string from all her lyre?
The nations crumble, down sinks tower and town,
The Greeks are fancies in a dreamer's eye,
The Romans live in song that few may read,
'Tis all man leaves behind him, his decay.
And Nature, with a song of even sweetness,
And Love's caresses, twines the landscape round,
And ere the Greek is buried in his grave,
Or ere the Roman's cuirass rusts away,
With a light, soft, and graceful depth of shade,
She veils the downfall of these human walls,
So soothingly she touches them with rain,
So tenderly her frost strikes through their joints."

The Herald of Truth. Edited by L. A. HINE. Cincinnati.

The July number of this excellent periodical commences a new volume. It is a welcome visitant from the free West.

We rejoice to be assured of its prosperity, and trust that it may fill a wide sphere, with its earnest, independent and powerful exposition of the most important truths.

The Auto-Biography of Goethe. Truth and Poetry; From my Life. Edited by PARKER GODWIN. Parts III and IV. 19 mo. pp. 308 and 116. New York: Wiley and Putnam, 161 Broadway. (Sold by Redding and Co. 8 State St. Boston.)

Thus in one double volume of the "Library of Choice Reading" is completed this first entire and faithfully performed translation of the Auto-biography of the great German Poet, in the calm mirror of whose works the whole spirit of the Nineteenth century is reflected as in no other. The two parts of this issue have been translated, respectively, by CHARLES A. DANA and JOHN S. DWIGHT. "The Editor has, besides, carefully gone over every word with the original before him, in order to give uniformity to the style as far as it might be found necessary, and to correct any errors that may have been accidentally overlooked." — There is good ground then to rely upon the fidelity of the translation, if no more. Explanatory notes and illustrations, although in the original design, and to a considerable extent already accomplished by the Editor, were found incompatible with the proposed size of the book. — This is only the history of Goethe's youth, and brings the life down only to the time of his going to reside in Weimar, when he was about twenty-five. Should this succeed, it will be followed by translations of other works of his, in which the thread of his own history is somewhat regularly traced. Such are the "Annals, or Day and Year Book," the "Italian Journey," and his Correspondence with Schiller and with the healthy, wise, sound-hearted music-master and composer, Zelter, to whom he seems to have opened more of his heart than to any one.

We might extend somewhat the list of Errata, at the end of the volume, if this were the proper place to speak of typographical blunders. Thus on page 22 of the Fourth Part, we find a young lady "expressing herself with admiration," instead of animation; on page 32, just below the middle, a superfluous "as" &c. &c. We hope a call for a second edition will furnish opportunity to make these little corrections.

We can assure the reader that these last two parts of the biography are not a whit inferior in point of interest to the first two. Indeed the stream not only deepens and widens as it flows on, but washes more and more strange and curious shores, and takes you into the heart

of very famous countries. The origin and growth of some of his most remarkable works is given: of "*Charlotte and Werther*," made infinitely popular by the sentimental and Byronic malady of the age which it exposed so well as quite to cure whatever of the same thing lurked in his own veins, if it did not even clap the ultimatum upon all that sort of literature; of the tragedy of the old knight, the iron-fisted "*Gotz von Berlichingen*," in the stormy period of the Peasants' Wars; of "*Faust*," the master drama, or dramatic poem of the age, in which all its scepticism, its aspiration, and its universal tendencies are sharply portrayed, or mystically hinted, as the case may be; and of "*Egmont*," well known by late translations. Sketches of the political and social state of Germany and of Europe, during most eventful periods, are presented now and then in clearest perspective. Portraits of his friends, especially the literary men and artists of his country, bring them before you in the most living manner: Klopstock, Herder, Wieland, the Counts Stolberg, Zimmermann, and especially Lavater, in the preparation of whose great work on Physiognomy, the ever-active, sympathizing young poet lent much willing labor,—and many other decided characters and originals, although less known to fame. The whole rise and progress of the modern German literature, the deepest, richest, heartiest literature of the world is set before you,—what he owed to Voltaire and the French, by the resistance they called out; and what he owed to Shakespeare, whom the Germans seized upon and understood as he had never been seized and understood before. Of Spinoza, and the natural pantheism, or rather unityism of poets, he records most interesting experiences. And how enchanting, how profoundly touching those two episodes, his "*Vicar of Wakefield*" experience with the pastor's family of Sesenheim and the fair Frederica, and that deepest love-passage of his life, related in the posthumous volume, (in a style as soft and genial as old ages' moonlight memories of youth,) the story of his intercourse with Lili; and strewed all along in living connection with the experiences from which they sprang, the well known songs and minor poems, thus made doubly interesting, of the inimitable Lyrist!

And then the Man, Goethe! how warmly, how almost breathingly and bodily he here brings himself before us! like the young Bacchus, in his eager and harmonious joy in life; like an Apollo in Art and wisdom and the power of winning beauty from every dilemma. You trust his story perfectly; he cannot but paint you himself. Many faults had Goethe, judged by any ordinary standard; to a reformer,

especially, he is altogether an impracticable heretic. But he was a genial and accepting man, by no means a denier and a unbeliever: he only never would be hurried. He was a "principality and a power" in his day, and that, by no means in the low, subversive sense of your Napoleons. Understood as yet he is not, but only idolized or blamed. We will not presume to judge him; he gleamed past us for a moment, and as our eyes follow his shining track till it is swallowed up, what better can we say of him, than quote the words from Egmont, which also are the last words in this Auto-biography:

"Child! child! no more! lashed as by invisible spirits, the sun-steeds of time rush onward with the light car of our destiny, and nothing remains to us but bravely and composedly to hold fast the reins, and now to the right, now to the left, here from a rock, there from a precipice, to avert the wheels. Whither he is going, who can tell! Scarcely can he remember whence he came!"

Howitts' Journal. Edited by WILLIAM and MARY HOWITT. London.

The attempt of the Howitts to demolish John Saunders and the People's Journal, has proved a failure of the worst kind. Modest John's simple statements are more than a match for Quaker William's cunning fence. We love the Howitts well,—we acknowledge a debt of gratitude for their charming writings,—and deeply do we honor them for their devotion to the cause of human improvement. But for reformers, especially for friends of peace, they are altogether too hot and hasty, too eager to show fight. Their fierce onslaught on Saunders is a blot on their good name. It has called forth a wide feeling of indignation from the English press, and although we are too far off from the scene of action to have our own blood much stirred, we cannot but sympathize with the unpretending Editor of the People's Journal, in the tyrannical attack of which he has been the object. Howitts' Journal shows a better spirit than the Howitts. It is filled with a variety of entertaining matter, and though never profound, is often instructive, and always suited for popular reading. We hope it will have an extensive circulation, and that it will find space to live and do good, without rudely jostling its rival.

Messrs. Crosby and Nichols, 111 Washington St., Boston, are the agents for the sale of it in this country.

MUSICAL REVIEW.

SONGS FROM "SAPPHO."

1. *He forsook me!* (*Ah! con lui mi fu rapita*), sung by Signora Marini, in the

opera of "*Sappho*." Music by G. PACINI.

2. *Ah! Fate unhappy, and Sweet Thine,* (*Ahi fero Sorte e Di quai soave Lagrime*.) Recitative and Duett, sung with rapturous applause by Signorina Tedesco and Signora Marini. From the Same. Boston: Published by Geo. P. Reed, 17 Tremont Row.

Those who have enjoyed the performance of the opera of "*Sappho*" by the Italian troupe from Havana, and who have in vain sought thus far for a printed page of its music, will welcome these two beautiful gems. They are both taken from the beginning of the Second Act, from the scene which precedes the marriage of Climene. The first is the song of Climene, as she receives the congratulations of her maidens, and contrasts her misery at the turning away of her lover Phaen, with her joy at his return to her. Its range is rather great for a contralto voice, rising several times to G and A above the staff. But the phrases are natural and easy, the melody exceedingly beautiful and richly accompanied.

The second piece is that sweet, sisterly duett immediately after, between Climene and Sappho who, in her wanderings, deserted by her Phaen, has come to claim her hospitality, and proffers the exercise of her divine gift of song to enrich the nuptial feast, little suspecting whom she was to meet there as the bridegroom. It was in this that the rich voices of Tedesco and Marini were so finely contrasted; and the duett always is encored. There are some beautiful ideas in its composition, which is in quite a different vein from the soft sentimental one of Bellini and of Donizetti. And yet the opera charmed more by its unity as a whole, and by its chaste, although by no means bare, simplicity, and its good keeping, than by much of that winning quality in single airs which suffers them to be detached and taken out. The details are indeed beautiful; but beautiful in their places in connection with the whole.

FROM A YOUNG COMPOSER.

1. *Variations for the Piano Forte on the favorite air "Ten o'clock,"* composed and dedicated to Leopold de Meyer. By H. AUGUSTE POND. pp. 13. Cincinnati: T. B. Mason.
2. *La Legerete; Valse Caracteristique pour le Piano Forte.* By H. AUGUSTE POND. pp. 3.
3. *Speak no Ill.* Favorite Song. Words by CHARLES SWAIN, Esq. Music by H. AUGUSTE POND. pp. 7.
4. *The Rivulet.* A Song, composed by H. AUGUSTE POND. All by the same publisher.

Persons get to composing music, prompted in various ways. Some by the feeling and sentiment of music which is deep within them, and which, not content

with passive enjoyment, would fain try and originate something. Some, by a better right, who in addition to feeling, have ideas, musical thoughts, which well up from their feeling and demand outward form and expression. Some are led to it through science, through first acquiring a knowledge of laws and means. Some start with a clever gift of executing and performing music; this presupposes more or less of energy and power of overcoming difficulties; and this ambition, used to triumphs, is very apt to think all spheres its own and to expend much effort and much skill in trying to create formidable works, without the material or the inspiration from within. Those succeed, who best blend all these qualifications, duly subordinated one to the other, in the order above stated: thus, Feeling, Ideas, Science, Execution.

These latter days have witnessed a great many composers, whose whole capital and outfit belongs exclusively under the last of these four categories; indeed the growth of a whole new School of music, of which the heaping up of difficulties of execution in order to overcome them, and thereby excite astonishment and excite oneself in the triumphant consciousness thereof, is the main feature. Never, to be sure, were the true classics of music better understood and cultivated; while, on the other hand, genius like Chopin's is enough to redeem the modern Virtuoso School from sweeping condemnation. But the tendency we speak of is uppermost and most inflaming to young ambition, which would strike at once, would do the impossible in the form that the many can appreciate as readily as they can a gymnastic performance, or some sleight of hand; instead of waiting for the slow fame of deep and solid excellence in Art. To this danger our American youth, now that young men devote themselves to the piano, are peculiarly liable. In a nation whose leading trait is enterprise and restless ardor of outward activity, and in which there is not yet the old deep soil of sentiment and still enthusiasm and fine culture out of which true music springs, it is natural that the virtuosos of the day should be taken up as models, and that Herz and Leopold de Meyer should win many pupils, where Beethoven, Mendelssohn and Spohr have none.

The author now before us, a stranger to us in every thing except in the compositions above named,—and a stranger to us in them also, for we cannot get to feel at home in them, whereas good music always makes one feel at home, even when it transports him most from earth—is, we fear, one who has come to music in the last-named way. We fancy him possessed of considerable execution as a pianist, one who has bravely attacked and

conquered, with how good grace we cannot tell, the Ulloa castles of Thalberg and of Liszt. And he has eagerly commenced the building of such castles for himself, hastens to put his own thoughts into their forms, before he has made sure of the thoughts. We have hesitated not a little before we could persuade ourselves to confess thus frankly our impressions of such seemingly well-meant efforts sent us for our judgment. It seems almost like betraying a confidence; and yet we have concluded that it is the manlier and kinder way not to withhold the lesson which this and every aspirant in this way after composition has surely got to learn at last.

No. 1 is in the most ambitious style, and bristling full of difficulties. It is appropriately dedicated to De Meyer. An introduction *a la mode*, full of sudden starts, subsiding into a flow of chords not over sweetly modulated; an air, accompanied passably with broken chords, in triplets, the air itself not one that seems to invite much expansion; a variation more strangely skilful than significant; another even more so, with a chromatic bass running all through in *sextioles*; then an Andante, written in three staves, the air in the middle, a figured accompaniment above and below, after the manner of the "Songs without Words" of Liszt, the resemblance however being more to the eye, in the printed shape of the thing, than in any intrinsic analogy or consanguinity of meaning,—a very minor, mournful mood it is in too, costing much perplexing labor to unravel it with the fingers, and then not giving you a thought or an emotion worth such pains; a sudden bit of *Presto tremolo*, succeeded by a page of *Adagio*, with cadenzas; and a finale that looks like the last pages of Thalberg's fantasia on the "Prayer in Moses," the same form, the same swift-flickering gauze of arpeggios above, the same undulation of dark waves below, the air taking slow, safe, firm steps in the middle;—and thus it ends, and what is gained except to have got through it? A tithe of the labor and the skill expended on these variations would have sufficed for the elaboration of many a real inspiration in a simpler form. There is a certain kind of talent, there is enterprise and skill displayed in it; and rather a remarkable familiarity with the forms and modulations and modes of arrangement of the most difficult kind of music. But it is overstrained and in a false direction—we are sorry to see so much capacity fret itself away in this manner. The modulations are hard and far-fetched, and do not flow forth as the natural development of a pervading thought. The inward feeling of the piece does not appear to prompt them; but they are rather forced in for their own

sakes, like examples in exercises. Consequently there is not unity in the whole, which is essential to a pleasing effect.

No. 2 commences as a very pleasing waltz, light and graceful, and with some rather singular modulations which are yet in keeping with the subject, for some way; but the theme is pursued till it grows monotonous, and the labored changes of harmony rob it of all waltz-like elasticity. This however shows what might be done.

No. 3. Of this song we have the same remark to make. The melody in itself is very well, but it is highly wrought and fanciful, while the words are dull didactic verse, making an odd contrast. Then the far-fetched, difficult bits of symphony in the accompaniment, ingenious as they are, utterly defeat all unity of expression, and seem like so many virtuosos eager to rush in with each his own solo before the singer can sit down.

No. 4 is simpler and more truly conceived. Let this writer keep within a humbler range of treatment, and seek to invent beautiful melodies and bring out their expression always by the simplest means first;—if then the want of expression lead to more, follow it, and skill and ingenuity will not seem out of place. We shall be happy to see anything in a truer direction from the same source. Far be it from us to discourage any aspiration which has really an inward foundation. We did not intend a personal criticism, so much as to indicate a false tendency in music which is likely to become very common.

THE HARBINGER.

SATURDAY, JULY 10, 1847.

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.

THE AMERICAN REVIEW'S ACCOUNT OF THE RELIGIOUS UNION OF ASSOCIATIONISTS.—NO. IV

The Review charges us with very wild and (to speak *a la Fourier*) *simplicistic* notions about the education of children; with trusting to the principle of unlimited indulgence to save their natural inclinations from being checked and soured to selfishness; with impatience to remove all the restraints which enter into the idea of Law; with eschewing the mere thought of government of any kind; in short, with advocating unbridled license in lieu of every wholesome institution. He mistakes us wholly. He has not a glimmering of a true conception of the Associative doctrine

on this point. He charges the Combined Order with adopting the only alternative left to *Civilization*, in case it should be so mad as to undo its bungling bandages of restraint, which instinct teaches it to hold on to in its want of any real order. There are two ways to keep a child from falling out of the window; one is to tie him up, and this may be called the civilized regime as applied to the child Humanity; the other is to teach him the use of his limbs, and this is the way of Association. And there is rather a deeper recognition of rule and order involved in this latter method, one would think, than in that former bungling, make-shift way. Indeed the latter shows some reverence of the Creator's wisdom in his works; whereas the former is sheer atheism and distrust, calling, in its despair of aught essentially divine and orderly, on sheer brute force, on the Kratos and Bie who chained up Prometheus and thereby writ the doom of their blind monarch Jupiter. And just so is the doom of Modern Civilization, still more loyal unto Jove than unto Christ, writ down in the fact that it evades the problem of true Order, substituting the dear machinery of arbitrary Restraint, which it costs the best blood of mankind to keep from always getting out of order. License! Order! Of the first of these an infatuated champion of Civilization (with its Irish famines and Mexican wars coming round as naturally as each summer's sun breeds pestilence from old marshes) may be supposed to know something; but of the latter we humbly suggest he can know nothing; his highest ideas of Order, which with trembling fear or rage he warns us not to disturb by any thought of innovation, is at best but hideous chaos and contradiction. The knowledge that it cannot last, is what causes the devils in hell to tremble.

Associationists consider that there are two kinds of Order, two ways for preserving peace. There is the false, subversive order of restraint, which rests on force, producing a repose which is the repose of apathy and death; and there is true Order, recognizing all attractions and securing their free play, which rests upon harmonic laws of distribution. Such order is indeed the natural and normal result of all the special attractions in the universe in their collective and harmonious development. And so with society; Attraction and Order are correlative terms; there is most of one where there is most of the other; not out of apathy, but out of the fulness of passion, of living impulse prompting to every manner of action and relation, must the rich harmony and symmetry of Order spring. Now we assume that attraction is the main-spring of the universe, and that attractions do exist, indestructible in man, to point him to his destiny. But the true

order does *not* yet exist; society is in its infancy and teething-time, passing through the confused subversive stages which are incident to all transitions, to the beginning and end of every series. Consequently the attractions and passions are now corrupt and dangerous; they do not know the healthy taste of harmony and freedom, and restraint is necessary, whether it be the truest rule or not. We labor to establish first true order, of which the key, as we believe, has been discovered; and only in that do we hope to realize the freedom of the passions. Does this view justify the accusations of the Reviewer? Is it fair to charge Associationists with crying out for unbridled license, with seeking to get at a true state of things by first removing all restraints, and making these blind, morbid impulses, made so and kept so in a false state, at once the only law! Precisely the opposite of that is what we advocate. Not to abolish, but to establish order, is our aim,—real order, and not the substitution for it of restraint, which only miseducates the passions and destroys man's fitness for the freedom which is his soul's right. Our labor is constructive, positive, pacific; not by pulling down old fixtures to make room for things to crystallize anew; but by the quiet institution of small germs of order, at practicable points, which will become centres of influence, beginning merely with the organization of industry in the township, to occupy the earth with beauty and with order, just as fast as the old false system of antagonism and restraint crumbles and melts away. In short, it is a process of growth by force of destiny, of God, the new developing itself out of the old, and quietly supplanting it, as in vegetable and animal organism; and not a process of arbitrary experiment in pulling down and building up.

God did not sow the seeds of passion and of character in human hearts at random, with cross purposes; and let those who dare, imagine seeds of evil falling from his hand. In every instinct which he implanted in the human breast, he also wrote its law of order, and the collective scheme of order in them all. Each presupposes by its very direction and tendency, a certain state of harmony; each presupposes all the rest, and they were not made unfitted to each other, and incapable of mutual adjustment. So much, at least, are we taught by the instinct of unity, the last thought which the human mind can part with and preserve its sanity, the very pith and centre of all that we call Common Sense, the first thing given in all reasoning, the sentiment which proves man a child of God, his soul a ray of the divine intelligence, and not an accident. The grand task of the human intellect is, therefore, to discover the law of order

that is implied in us; and as a very little observation shows us that our natures are social, that all our faculties and passions point beyond us, relating us to others, so the first thing is to discover the law of Social Order. In other words, the central problem of the human mind is, the true Social Science. For the want of it, we grope in darkness thus far; interests conflict, which should coöperate; notes of character make discord, which should fill out grand harmony; the passions, or the innate springs of energy and character, which should prompt and guide man in the active manifestation of God's love, distributing itself thus in the coöperative efforts of his creatures, each a creator of good in its way, become fierce tigers, ravenous to devour each other; restraint *must* reign, because Order reigns not, not because itself is Order. But when the Law of Order is discovered, then too will be discovered the meaning of these seemingly long ages of discord which precede it; then shall they, with all their contradiction and duplicity, be construed into perfect consonance with the progressive series by which humanity has been unfolding from the first. Order will justify the disorder that has been, and illustrate itself thereby.—No government! We look for the very perfection of government, wherein there shall be no particle of life, no smallest tendency of force not governed by the very soul of universal order, by the Law which is the Wisdom of infinite Love. God is Love; and attraction is the indwelling of God's love in every creature; and every being stirs by an attraction, the meaning of which is, that it must seek unity and God again. But Love manifests itself by Wisdom; in other words, the divine goodness distributes itself by a law of perfect order, so that the infinite variety of all things may still work together for the glory of God as one. Law then is the form of Love; and there is no necessary conflict between the idea of government or Order, and the idea of Attraction as asserted by Associationists. They only say, the proper field for observation and research, if you would find the true law, and not make bungling guesses forever, calling in brute force to quell inevitable riot, is the study of the passions or attractions of the human soul; in them must lie the key to the whole labyrinth of man's most compound destiny; consult them as so many magnets which God made to point to everlasting stars of order in the heavens.

And this is what we mean by that phrase which the Reviewer sneers at as such an absurdity, "the sacredness of the passions." This is what, we doubt not, Mr. Channing meant by "a discipline, the law whereof is taken from passion." We believe in the passions, or radical im-

pulses of man,—those which relate us to nature or the outward world; those which relate us to mankind; and those which relate us more directly to the laws of order or of distribution. We believe in their perfect freedom, which they can only have when their perfect order shall be established. We believe that now they are not and cannot be free; that the removal of all known restraints would fail to make them free; since freedom is not in its nature blind, but walks by sight, by law; so long as interests conflict, so long as there is war of any kind, so long is there slavery.

Therefore we are not destructive radicals; but radical conservatives, seeking the very root of the conservative principle in all things, and to establish a system which can hold itself in order without perpetual violence to itself by armies, chains and gibbets. We have only aimed to show the spirit of our movement, in respect to liberty and law, and to contrast it with the spirit imputed to us by the Reviewer. Of course we cannot go into a description here of the true order of society; that were a long scientific treatise.

The Reviewer continues: "Hence their phrase 'attractive industry,' by which they probably mean that men's aversion to labor springs purely from the necessities which urge them to it, and that industry must perforce become attractive the moment men find themselves exempt from constraint." Not, however, without order. It is not the necessity of labor which constitutes its repugnance; it is the conditions under which it is performed. The very fact of its necessity proves that it was designed to be a good thing in itself. Man's attractions are as wide as his whole destiny; whatever is necessary to him, whatever enters into the very scheme of his being, to that he has attraction, doubt it not. It is the want of order, of unity, of organization, of any true and natural distribution of offices and functions, which makes industry a curse instead of a blessing. It is the want of series, groups and wholesome luxury of means and circumstances, that makes it so against the grain for men to work. It is because labor is isolated instead of social; because no man is in his own sphere freely chosen; because each is doomed to a monotonous round, whereas the natural law is alternation, which both wills more and effects more; and above all because functions are not distributed in graduated series of varieties, so that nothing shall be done at random, or from mere regard to individual purpose, but that every individual attraction shall be brought to bear at just the point where it shall lend strength to the general harmony, just in proportion as it satisfies itself;—it is because all these true and

normal conditions of industry are entirely overlooked, that industry is now so irksome. It has no charm in a false order, precisely because it is made to charm in a true order. The rose must wither in a frost, because it is its nature to be beautiful in summer air. For the rest, the Reviewer simply states the idea of attractive industry in general, and does not answer it. We are perfectly willing to accept his statement; we have not yet met a sentence in his article which common sense could call so reasonable:

"Every man, they argue, has a genius, a special aptitude, for something; and this genius will instinctively seek out and joyfully exercise its appropriate calling, provided all pursuits be made equally honorable, and men be relieved from the pressure of present or impending want. Thus by a new regulation of labor, so as to give free play to the pre-established harmony between the faculties and vocations of men, all temptations to idleness are to be entirely removed."

The "Theology" which the reviewer charges Mr. Channing with *ideating* from his own mind, "to save himself the trouble and the danger of referring to anything but himself, or of consulting any authority but his own sovereign reason, or his own inclination," is simply the doctrine of the bible, to which every heart that has life in it, and every thinking reason must respond, simply the truism that "God is Love." In a discourse on Selfishness, as the pivotal and central evil of society, which generates the whole vicious circle, Mr. Channing went into a somewhat abstract and metaphysical discussion of the nature and origin of selfishness. The reviewer prints so much as he can recollect of it in his own way, and points to it as the very essence of extravagance. Let it stand printed again, we say, until some one, instead of sneering at it, shall be able to point out wherein it is absurd or false: Here it is, with only the sneers left out:

"All the forms of evil, he says, may be expressed in selfishness. This, the prolific germ of all evil, springs from the perversion of precisely what is most inward, central and essential in our nature. Love is the proper constituent of our being; it is in this principle that our true personality consists. But love is essentially lovely, so that, as our proper self is made of love, to know ourselves is of course to love ourselves. This proper self, this lovely love, however, is most perfect, most lovely, most itself in short, when most forgetting itself in its object; and is least perfect, least lovely, least itself, when forgetting the object in itself. Here then we have the proper antithesis and antagonism of self-love and selfishness; the one the highest perfection, the other the lowest degradation, of our nature; and the present misarrangement of society is perpetually causing self-love to pass over into selfishness. If this self-love, this love smitten with its own loveliness, were allowed the free

possession and enjoyment of the object it craves, there would be nothing to generate selfishness out of it. Thus this mother corruption springs from the vicious order, or rather disorder of society which withholds those objects; self-love degenerates into selfishness from the self-denial imposed upon it. * * * * * God, like man, is love. As his essence is love, He is of course lovely, and therefore must necessarily love himself. Here then we have love loves love; and this formula expresses the unity of the Divine Being. But God is infinite love, and, if so, then He is infinitely lovely, and must therefore love himself infinitely. As all his creatures are included in himself, they are also included in the love he bears himself. Here then we have Infinite Love loves infinitely an Infinity of Love; and this formula expresses the universality of the Divine Being."

The Reviewer, it appears, could comprehend this well enough to state it: why then complain of it as unintelligible and extravagant? Alas! he feared to accept the consequences of the simple doctrine: God is Love. He fears to carry it a step farther, and declare that all which came from God is good, because he knows that this involves the necessity of a change of the existing order of society, in which necessarily all is not good. According to him, the present order must be best, even though it presupposes evil tendencies in man which exist for the sole and absurd purpose that they may be checked and as far as possible not suffered to exist. We, on the contrary, believe there is a law of order, implied in the very nature of man's faculties and passions, as the true condition of their unfolding. This law established, they must unfold according to the true intent of the Creator, expressed in them; they must manifest the love which gave them being. Out of that order, they are perverted, they grow selfish; all their action is reversed, turned inward; each acts simply for itself, if it have liberty, and rushes therefore to excess where it finds any outlet. And how can selfishness be cured, except self have its objects and its chance of healthy action? How can self exist except for evil, if it be not allowed a sphere for good?

Instead of bettering society, instead of speculating upon the true order, the divine order, the Reviewer counsels that we let society alone, and each proceed to "work out his own salvation." This, we answer, is the height of selfishness, if attempted with no view at the same time to the redemption and salvation of mankind. What simply is salvation? Is it not the attaining to one's true estate, in harmony with all other beings, and in unity with God? Is it not the realizing of our whole being, in its relations with all others? Can one be saved *alone*, then? Can one soul make a heaven? Can one be in harmony with others, un-

less they be in harmony with him? Is not our own life bound up with the life of our race, our own good with the good of all? And can we isolate ourselves and creep by any private path to God, forsaking our race and regardless of its destiny? Is it an exceptional relation which each one sustains to God? or is it not rather the very unity and summing up of all natural, normal and true relations? And are we not to find God in the very sphere for which he made us, for which he endowed us with attractions and with faculties, rather than in denial of all that part of our being, and in magnifying ourselves before him as isolated objects for his miraculous interposition? — That soul, we apprehend, which is most "salvable," most saved, will manifest that fact at once by its untiring efforts to redeem Humanity, and to establish the kingdom of Heaven upon earth. The heaven of Christ has thus far worked in the vitals of society, to the creating of this great demand, which now goes forth from all true hearts, for the construction of an order upon earth, of which Love and Justice and Peace shall be the corner-stone, and not isolated, individual interests; and the cement of whose walls shall be, like an arch, the very laws of harmony, each stone sustaining the other in its just proportion, and not that coarser substitute for law, restraint.

And here we dismiss the subject, feeling sensibly enough that we have but grazed each general truth on which we rest, without unfolding all its fair proportions; and yet sufficiently, it seems to us, to vindicate the character and objects of Associationists, from such misrepresentations, as those sneeringly set forth in the American Review. If to seek the *spirit* of Christ can give a right to form religious unions, then is the Associative movement eminently the religious movement of the day, and may without hypocrisy invoke God's blessing.

THE ASSOCIATIVE MOVEMENT IN FRANCE.

We can in no way give our readers a better idea of the impulse under which the cause of Association is advancing in France, than by laying before them some extracts from the accounts which we have received of the celebration of Fourier's birth-day. It will be seen that the movement with our friends in that country, is one of no superficial, temporary interest, but that it calls forth the deep, inward enthusiasm, which is the legitimate result of earnest conviction. The advocates of Association are one the world over: a common tie unites their hearts; and it is gratifying to see in the

sentiments expressed on this occasion, a reproduction of the grand, vital truths which form the inspiring life of our movement here and every where.

FESTIVAL AT CAHORS.

A friend writes from Cahors to the "*Democratie Pacifique*," "For the first time, the Associationists of Cahors have just celebrated the anniversary of the birth of Fourier. It was not in our power to meet on the 7th, as we wished, and we were obliged to postpone our celebration to the 18th, as many of our friends were under engagements for the Easter holidays. Sixty-seven subscribers were enrolled on our list, and we were lucky enough to obtain a hall suitable for our purpose. All classes of society, science, the fine arts, property, the magistracy, the army, the bar, industry, commerce, labor,—all were worthily represented, though we must confess, that what civilization calls the "higher classes" formed the predominant element. Some of our friends had provided for the allegorical decoration of the hall; banners of the symbolic colors were displayed on the walls, bearing on their front with golden stars the names of the different passions in characters of gold or silver; in the centre, appeared the portrait of Fourier, surmounted by the white banner of Unityism, which bore the inscription, in large letters, of the two pivotal principles concerning Attraction and the Series.

"As usual, a liberal collection was taken for the benefit of the poor, and we separated with the hope of often meeting, both to engage in the periodical conferences and lectures which we are about to organize, and to draw closer the bonds of sympathy which have been established between us by the Associative idea."

The following passages are from one of the speeches.

"The Associative School, Gentlemen, is still in its infancy. The wise and moderate course which it has pursued, in addressing itself only to the reason, to the spirit of examination, without exciting the passions and interests which it aims only to conciliate and calm, is not merely the way of rapid progress; it is the way of rapid and certain progress. The great ideas which are to transform the world and to have an eternal duration, must be a long time in taking possession of it. We are aware of this, and shall not be wanting in courage and perseverance. The results of our propagandism are besides of the most encouraging nature.

"Only two years since, the Associative School did not number at Cahors a single adherent; its journals and its books did

not make their appearance there at all; and already, as is testified by this numerous assembly, its ideas have taken wide and deep root; many among us whom a happy accident first led to these studies, are now confirmed and avowed Associationists; a still greater number, yet pursuing their inquiries, already express their sympathy and respect; and the whole mass of our citizens have been reached by vague Socialist instincts, which are still feeble, it is true, but which time will develop. The centre of the School, which is devotion,—an admirable zeal and self-denial,—to the work of vigorous propagation, has called for the necessary aid, and we have heard the appeal at Cahors. A certain number of persons, which is daily increasing, have pledged a monthly contribution, according to their ability, which already amounts to more than 1200 francs for the annual Rent. We have organized a small Associative depot for publications, where every one can find the materials for study, and which we offer freely to all who wish.

"It remains for us, in order to give new life to this already powerful impulse, to organize regular conferences on the science, to increase the circulation of the books and journals of the School, and to obtain from the centre all the new publications.

"In fine, we have to demonstrate by facts, the immediate and practical utility of the Associative principle. But for this purpose, we must have the aid of all well-disposed men, and we urge them to examine our doctrines without prejudice, being sure that their studies will lead them to the same conviction, the same enthusiasm with ourselves, to co-operate in the grand social regeneration to which we are devoted. I close then, gentlemen, with an appeal to all good men, for their efficient, active and devoted union for leading Humanity to the path of its high destinies."

FESTIVAL AT BRENETS (SWITZERLAND.)

"The Associationists of the Neuchâtel Jura celebrated the anniversary of the 7th of April, by a festival given at Brenets; deputations from Morteau and St. Imier were present at this friendly reunion. As is every where the case, our ranks are increasing; the genius which watches over Berne has shown us that the regenerating work is incarnated in its valleys. This canton is not wanting in noble and generous hearts; it will soon go forward, for it is the country of progress. We have been happy to clasp the hand of our confederates, and to exchange, in the social sphere, where all systems and all beliefs meet in sympathy, the relations of affection, animated

by the pleasure of seeing united under the banner of Association, Catholics and Protestants, Calvinists and Lutherans, French and Swiss, — all united by the same religious sentiment which makes the sons of men the children of the same God; and partaking all the aspirations of that Christian faith, which is the pledge of the coming of the kingdom of God, and of universal harmony."

The first toast was introduced as follows:

"This is the second time, ladies and gentlemen, that we have met under the inspiration of the same idea, to celebrate the birth of the sublime genius, who has discovered the laws of human destiny. It is seventy-five years since the birth of Charles Fourier, and it is from 1799 that his most important discovery dates, the morning star of that humanitarian work which has dawned upon the world, and which will fill it with light, and warmth, and life. Impelled by the intellectual movement and the renovating ideas of the age, to seek a remedy for the evils of society, which he saw a prey to frightful convulsions, in which the struggle of interests had converted evil into a chronic and permanent state, our Master felt that the Deity, the author of the laws of harmony which govern the universe, had not created humanity, that great image of his essence, for nothing but misery in every sphere of its development. It was the desire of arresting the social crisis, which inspired the "merchant's clerk" with faith in the divine justice, and revealed to him the organic truths of his system.

"Beautiful and glorious is the doctrine which establishes the sacredness of labor, and gives to it organization and attraction; from the application of this doctrine, will flow abundance and the legitimate satisfaction of human wants. Man will no longer be tormented by the convulsive and agonizing pangs of famine; he will partake of the magnificent banquet which is set forth by nature, that is no less rich than generous.

"To Charles Fourier, — to the coming of the blessed era which was his dearest hope."

"The fourth toast to the religious sentiment, derived a peculiar interest from the presence at the festival of representatives of the different communions into which Switzerland is divided.

"To the Religious Sentiment! to the religious sentiment which unites man with man, and man with God, to Unity, to the Church One and Universal! To the transformation of all the nations of the earth, into one and the same family, united by mutual interests, — a trans-

formation predicted and enjoined by Christ, and made practicable by the system of Association, calculated by Fourier! To the accomplishment of the grand precept of the Gospel: 'Thou shalt love thy neighbor as thyself!' Christ has given this precept to the world, Fourier alone, to this day, has discovered the means of putting it in practice, by reconciling all antagonistic interests, by arranging them in harmony, and making them all converge to a common end, — an end as fruitful in riches, as in the accords of sympathy, as in fraternal love. To the Religious Sentiment! To Charity towards all, so strongly recommended by Paul, and which the doctrine of Fourier calls forth, with such life, and warmth, and depth, in all true Associative Hearts! To Peace! to Joy! to Union! to Fraternity among the Men, the Families, and the Nations of our Globe! To the Religious Sentiment!"

FESTIVAL AT CHALON-SUR-SAONE.

"The hall of one of our Masonic Lodges, presented, on the evening of the 7th April, an unusual and truly impressive spectacle. Sixty persons, belonging to all classes, and representing all professions of society, — some, and the greater part, devoted disciples of Fourier, others, at least, sincerely sympathizing with the Associative idea, — sixty persons, — among whom we remarked one venerable old man with white hair, who had walked six miles in the rain to be present at the festival, — were assembled to celebrate the anniversary of the birth of the great Social Reformer.

"The greatest cordiality and frankness, the most lively enthusiasm, with the greatest decorum, pervaded the meeting, which was presided over by M. Constantine, Mayor of Verdun-sur-Doubs.

"Towards the close of the repast, M. Constantine proposed the following toast:

"To Charles Fourier! to the great genius who has discovered, with the laws of universal unity, the means of realizing happiness and fraternity on this earth!

"Like the life of all the great benefactors of Humanity, his life was one long martyrdom. But now his spirit begins to penetrate the world, which it will hereafter regenerate; the day is approaching, when the truths which he has announced, will be received by all noble hearts, by all elevated minds; the day is at hand when his name, once the object of raillery and contempt, will be the object of universal blessing and praise.

"To the genius of Fourier! to the happiness of Humanity!"

"Immediately after this toast, which was received by the assembly with an emotion of profound reverence, M. Forest addressed the meeting in a speech of great eloquence. He traced back the history of the Associative School, which in 1830 was represented by three disciples, — a woman, a deaf man, and a student. After having spoken of its progress, its influence, its power, which were proved by the passionate attacks of which it was the object, M. Forest closed by an earnest exhortation in favor of the propagation of Associative ideas.

"After different toasts, M. Bazin attracted the deepest attention, by a rapid exposition of the evils which desolate humanity. He stigmatized the weakness of the Political Economists, who refuse to the great majority of men, not only moral enjoyment, but even physical life. His piercing words cut the prevailing social evils to the quick, and demonstrated that misery and want were incurable without a radical reform. After having spoken of the objections and obstacles to the establishment of a new social order, he pointed out with warmth and earnestness the duties of the School.

"The following toasts were then offered:

"To Children, to Women, to the Working Classes!"

"To the Development of the Sciences and the Arts!"

"To the Cities of France which have furnished the most subscribers to the Annual Rent of the Associative School!"

"To our Friends in America, England, and Germany!"

"To the Leaders of the Associative School!"

"To the establishment, near at hand, of the first Phalanx!"

FESTIVAL AT ST. ETIENNE.

"This year, like the last, the disciples of Fourier, and those who sympathize with the great work of Humanity, assembled to celebrate the anniversary of the birth of this great and sublime genius.

"The confidence in an approaching pacific, social transformation, which will give to all men perfect security and true happiness, inspired this festival with a calmness, a dignity, an order, a gaiety, which can be found only in a communion of thought and feelings.

"Among the toasts, were the following:

"To Fourier! To Humanity! To Order!"

"To the Organization of Industry! To Poland! To the Agricultural Union of Africa! To Italy! To the Oppressed! To Industrial Armies! To Agriculture!"

In one of the speeches, we find the following appeal to Working Men.

"It is we, especially, Working Men, sons of industry, who represent here the most vital element, the active element of production, namely, LABOR,—we, who fertilize the soil with our sweat, who work the earth, and wood, and metals, who weave the threads of silk and gold, who produce real wealth, on whom society imposes the heaviest tasks and burdens, and to whom it allots the smallest and an insufficient share.

"Our condition is precarious; we are the slaves of wages and of poverty; for the system of wages, like serfdom, is a reproduction and a transmission of ancient slavery; it is the last form of it.

"We, whose oppressive labor has paralyzed the noble faculties both of body and mind with which the Creator has endowed us, who have no prospect in the future when want of employment, infirmities, or the accidents inherent in our industry, or old age, shall have deprived us of the ability to labor, but the hospital or alms house,—we, in fine, disfranchised, poor men, victims of a false social organization, and of the ignorance of our fathers, of their blind faith in the erroneous doctrines of false philosophers;—it is we, who ought to take a prominent rank among all in this glorious anniversary, by our gratitude towards the gifted reformer, for it is we, who have the greatest interest in the grand work of social transformation.

"We respect and accept every position of rank, of honor, of fortune; but we have learned the means of elevating productive labor so as to give an abundance to all. We can no longer lend ourselves as instruments to political and revolutionary projects; for social science, while it has opened our eyes to our true interests, has also revived in our hearts, the Christian sentiment of unwearied charity and fraternity.

"We have moreover, to distinguish ourselves by the study of social science, and by its large and active organization among our laboring classes,—by our zeal and our devotion to the Associative cause, the cause of humanity,—and then to hasten the hour of our deliverance, of our emancipation.

"We have sketched, in rapid touches, the picture of our position,—the colors are indeed sad, but yet we have fallen short of the reality. We should still fear, however, if our words came to any person of the wealthy class, who have not been initiated into our ideas, that they would misunderstand the nature of our sentiments if we did not explain them more fully.

"By the study of social science, we have acquired the knowledge of our rights

and of our dignity. But we have also purified our hearts from every feeling of hatred and vengeance, towards our fellow-men, especially towards the monopolizers of fortune, in spite of the oppression with which we have been loaded; we know that it is not the fault of individuals, but of the incoherent and subversive social system in which we live.

"We have comprehended the great and sublime law of solidarity,—the law of justice, which unites all the members of the great human family in one and the same body, and which does not allow any portion of the body to enjoy a complete happiness, while any other portion is suffering. In fact, we know that if the rich are beyond the reach of material wants, if they do not fear, like us, the horrors of hunger, they are constantly wounded in their dearest affections, and that in this disorganized, anarchical and deceitful society, there are evils and torments, that are inherent in the possession of fortune. We know also that at the present day, the general production is very limited, and that if, by an equal distribution, we should all receive our intrinsic share of this production, it would still be very small. But we know also, that by Association the general wealth would be made to increase in gigantic proportions, and then it would be possible to reward all and each abundantly in proportion to their merit and capacity.

"What we are aiming at, with all the friends of the Associative cause, is the peaceful regeneration of society by science and by intelligence."

FESTIVAL AT NANTES.

We take the following passages from a speech on the Associative School and the teachers of the Associative doctrines.

"The discovery of Fourier, or at least, the first publication which announced it, dates from 1808. In 1816, Just Muiron adopted the ideas of the great social reformer: he was his first disciple. From 1824 to 1832, Madame Clarisse Vigoureux and Victor Considérant, together with Just Muiron and a very few other persons formed the whole of the Fourier School. In 1837, the year of Fourier's death, the number of his disciples slowly increased, and the School founded a Journal as its sole organ.

"Thus in the space of 30 years, the ideas of organization and emancipation, of order and of liberty had with difficulty opened a path in the midst of society. But what progress since that time! A School established, a daily Journal and a monthly Review at the Centre, publications either decidedly Associative or at least sympathizing with the Associative doctrines, in

most of the cities of France, in many foreign kingdoms, and even in the distant regions of America.

"The societies of the future will give a high place in their gratitude, to those who with so much vigor and perseverance have continued the work commenced by the Master. The Associative School has reason to be proud of the progress that has been made: but still it ought not, for one moment, to relax its zeal;—the depositary of a social doctrine, which is to save the world, a high obligation, a supreme duty is now imposed upon it: this duty is the successful accomplishment of the work of realization. All its efforts should tend to the establishment of the first Associative township, of the first Phalanstery; but the School has no right to compromise its idea by precipitate haste; it should not engage in any practical attempt, until it is certain of all the conditions of success.

"What are these conditions?

"In the first place the possession of a plan, completely studied and elaborated in all its parts, architectural, agricultural, administrative, and financial. The important labors, which are demanded for maintaining so complicated a plan are nearly terminated.

"In the second place, the possession in hand of financial resources greater than the results of the estimates and calculations. The most simple industrial experiments always bring on expenses which surpass the estimates; and it would be absurd not to take this fact into account in the experiment of a grand social mechanism.

"Finally, it is necessary, that the School, in its compact mass, should be a living source of encouragement, a shield against the external enemies who might place obstacles in the way of the first founders.

"Let us, then, be powerful in our financial resources, in the compactness of our body, in our faith, before we strike the first blow in the corner of the earth, where we shall engage in the peaceful battle, which will be the signal of social transformation.

"It has been said, 'we might now collect the necessary funds for the work of realization, on condition, however, that the School suspends the sacrifices which it has imposed, in behalf of propagation. We should then be occupied wholly with the great decisive experiment; and its success would accomplish more in a day than all the efforts of the tongue and the pen for years.'

"This course, in the opinion of the immense majority of the School, would be suicidal. To renounce the work of propagation, or even to take from it any of its means of action, would give it such

a disastrous check, that all its resources combined, would not be sufficient to lead the enterprise to a successful issue. If, on the contrary, the work of propagation is continued, during the labor for realization, new convictions will be created, new devotion will be called forth, and the School will have a certainty of remaining above the power of circumstances, whatever temporary difficulties it may suffer.

"Patience, then, and at the same time courage! It appears from conscientious calculations, that 125,000 francs (\$25,000) a year are required for the successful, and regular organization of all the branches of the general system of propagation established by the School: library, — journal — review — oral exhibitions on a large scale. The Rent, at present, amounts to about 107,000 francs (\$21,400). The day is not far distant, accordingly, when the propagation will be placed on a firm basis, when all the resources of the School, will be called into action, if we truly resolve upon it. As soon as this is done, the appeal will be made for *realization*, and all resources which exceed the 125,000 francs a year, will be accumulated until they shall form a fund amounting to a sum which cannot be definitively stated until the first foundation shall be decided on.

"We may then say with confidence, our ideas will soon enter the sphere of facts, if we all of us, in every place, are faithful to the claims made upon us by our sacred cause.

"Meantime, let us recall the example of our Master, his devotion and his sufferings; his whole life was a martyrdom; let us not shrink from the task which is imposed upon us. The most impatient may find patience in their activity, in the results which they will obtain: the timid will not hesitate to believe that the great day of victorious trial is nearer at hand than they have supposed; all will experience the deep and holy joy which never fails those who are conscious of performing a religious duty."

LECTURES IN ALBANY.

The Albany Patriot, a paper devoted to the views of the Liberty Party of Abolitionists, contains in its number of June 23d, a long and able Address, nominating Gerrit Smith for President and Elihu Burritt for Vice President of the United States. The aim is certainly a noble one, whatever may be thought of its practicability. It would be a thorough revolutionizing of Politics, a baptizing of the most unchristian thing that now prevails, if Pease men and men pledged to Freedom and Humanity, could be elected to the highest posts of office. But how this is to be accomplished in a country which

has so much of the war spirit and of the heartless trade spirit; under a civil and social organization, based upon force, upon competition, upon the very foundations which Christ came to melt away with the warm breath of love, upon the very food and sustenance of all war and of all slavery,—is more than we can see through. A revolution far more deep and radical, in its first steps and its immediate views, is plainly needed; a social and not so much a political reform; a remedy which shall regenerate our social life from its very centre, remould its outward forms until they shall express a universal unity of interest. In short, precisely such a movement is demanded by this age, (and is already stirring in the most vital parts of humanity at this time, however much the sluggish and conservative old body as a whole yet may resist it) — precisely such a movement as the Patriot in the same number alludes to in the liberal terms which follow:

ASSOCIATION.—Mr. John Allen, of Brook Farm, Massachusetts, has been here the last week, and given some half dozen lectures on this subject. He is an intelligent, sincere and earnest reformer in the department of exertion to which he has attached himself. Our engagements were such as to preclude attendance upon more than two or three of his addresses. It is not necessary to admit all the theories, or to cherish all the ardent hopes of the Associationists, to be interested in the various topics which they present and instructed by the discussion of them. One who carries a heart of flesh in his bosom must yearn over the miseries of his race as they are successively depicted by the truthful reformer. It is altogether easy to aneur at the doctrines of Associationists—to excite prejudices against them on the score of their impracticability or supposed evil tendency. Still it remains a stern reality, that the "whole creation groans in bondage and travails in pain to be delivered." Still the great fact presses itself upon the attention of thoughtful persons, that the injustice, wretchedness, chaos and ruin, which every where abound, are the natural fruit of modern civilization in the best form which it has yet any where assumed. What genuine believer in Christ's gospel, can allow himself for one moment to be persuaded that there is not in its provisions the amplest and surest antidote to these abuses and outrages which ages have rolled up to crush our unhappy race? Who, with the New Testament in his hand, its genial sympathies glowing in his heart, can endure the thought, that the pauperism, misery and crimes, the false government, the corrupt and cruel legislation of the present time, shall be perpetuated—shall wax worse and worse, till the frame-work of society is riven asunder and its elements are scattered in uproar and wild confusion! None will be so presumptuous as to deny that the present fierce repellencies in commercial, social and political life are wholly at war with the divine precepts of the Saviour. Under his teaching, if once made available, they would disappear in a flash! To embody his words in living deeds, would be to re-construct society—to reconcile

and harmonize what at present in the social system is in harsh collision and constantly producing the results of rivalry, suspicion and hatred. How, when, by what agencies, and to what extent such a glorious triumph of Christian principle may be secured, is the question.

We do not propose at this time in any way to pass judgment upon the methods employed by the Associationists, or upon the objects at which their aims are definitely directed. These may be well or ill-conceived, for aught we shall say. In their main scope they may be practicable and just, and in their details applicable only to a limited extent, or otherwise. It is not for us to decide the point. This one thing we do think quite apparent. The investigations which engage their attention are of immense consequence to the general objects of reform. There is scarcely an enterprise for the benefit of humanity, which can be named, that does not appropriately come within the range of their discussions. If their theory is ever realized, it will be through the prevalence of numerous other minor and less comprehensive reformations. The slave system—land monopoly—war—commercial restrictions—all are arrayed against their progress. These they are obliged to attack and as they advance show up their deformities, and expose their utter irreconcilableness with a true state of society. Thus it is, the Associationist becomes a helper in the great work of reform. But enough for this time.

A SPECIMEN OF CONSERVATISM.

HOW ARSUKES HAVE THEIR ORIGIN. A late Paris journal relates the following amusing anecdote as an example of the manner in which abuses grow up in governments.

Some twenty years since a staff officer in the French army was appointed to the command of a fortress in Alsace. He began by making himself acquainted with all the details of the service to which he was called. In one of his inspections he found a soldier standing as sentinel by a worm-eaten stockade lying about in fragments, which, for no purpose that could be assigned, crossed a court, and divided it in two parts. The commandant inquired of the major concerning the necessity of a sentinel in this place, and was answered that he was standing there in conformity with long usage, that the previous commanders of the place had always found a sentinel at that post, and had kept one there. The reason was not received as satisfactory, and an investigation was ordered; old records were searched, old files of papers and day-books examined; and at length it was discovered that thirty-five years before, the stockade, which at that time had its use, was repaired and painted. The sentinel was stationed by it to prevent any person from touching the fresh paint. Since that time, it is estimated by the French print, that in thirty-five years, sixty-five thousand men had taken their turns in keeping watch over the fresh paint.—*N. Y. Post.*

This is by no means a rare case. We see similar instances daily in every pursuit and profession. Indeed, what is modern society but an organized soldiery, mounting guard over the remains of

mouldering stockades in order to keep the "fresh paint" from damage! The difference is, our guards are pacing up and down with watchful eyes before the "worm eaten" ruins of "thirty-five" centuries or more, which were painted so long ago, that not the slightest vestige of color remains, to remind one of the reasons for the vigilance. It would be a curious calculation, to know how many had not only taken their turns, but spent their whole lives in thus "keeping watch over fresh paint" within that time.

AGRICULTURAL FEUDALISM.

AN IMMENSE SHEEPFOLD. A subscription has been opened in New York to establish a Sheepfold of 120,000 sheep upon an estate of 100,000 acres, in Western Virginia. The gentlemen who wish to form an association for the purpose, say, that it will require a capital of \$150,000, and that the members will receive six per cent. upon the capital from the time of advancing the same; that the whole capital will be reimbursed during the course of the fifth, sixth, and seventh years; that they will receive in and after the eighth an annual revenue of \$50,000; and that they will then be possessed of an establishment of the value of \$400,000. Such are the calculations of the projectors. — *Scientific American*.

Here is another practical illustration of the truth of Fourier's views in regard to the progress of society. According to him, the present state of Civilization was to wind up in large stock-companies, embracing agricultural and mechanical industry, as well as commercial pursuits, unless Association should be established previously. It needs no spirit of prophecy to describe the oppression and wretchedness of the masses, when industrial feudalism shall have generally invaded the sphere of labor, and the gigantic monopolies of the capitalist shall have taken possession of the strength and skill of the operative.

Our subscriptions for the Fifth Volume have been coming in, as well as we expected, during the month of June. The friends of the cause, however, must not relax their efforts to enlarge the circulation of the Harbinger. Like all advocates of truths, that are in advance of the public sentiment, it must depend for its existence on the exertions and sacrifices of its friends, rather than on popular support. Every subscriber now becomes virtually a contributor to the funds of the American Union, which is responsible for the publication; but the Union itself depends on the energy and zeal of individual Associationists.

We occupy a large space in our columns to-day with an account of the French Associationists. We are glad to present such cheering examples of the

true Associative spirit. We deem it an honor to be allied, by unity of sentiment and purpose, with such a body of men, as constitute the Associative School in France. Their deep convictions,—their calm, inflexible determination,—their devotedness to truth and humanity,—their intellectual recognition of the exceeding value of the laws of social harmony discovered by Charles Fourier,—and their glowing hopes of the speedy introduction of a better social order,—may well be emulated by the men in this country who have derived enlightenment and inspiration from the same source.

Every created being will fulfil his destiny. Man is destined to a progressive development. The prevailing evils of society, therefore, furnish no proof against a glorious future for Humanity.

MEETING IN NEW YORK. We hope every member of the Executive Committee of the American Union, which includes the Presidents of all Affiliated Unions, will as far as practicable, be present at the meeting in New York on the 13th inst. A full attendance of the Committee on the subject of a Model Phalanx, is also exceedingly desirable. Brothers! come on! No one can be spared. Full and faithful counsel is essential to wise, efficient action. Do not stay away, unless it is a matter of life and death that keeps you. And at all events, let every man that may be detained from the meeting, give his views in writing. These times demand the united counsels of all who have at heart the elevation of man, and who believe that the elevation of labor is the first condition of this.

W. H. CHANNING'S DISCOURSES. The public services of the "Religious Union of Associationists," are suspended, so far as stated preaching is concerned, during the hot season. They will probably be resumed in the month of September. Meanwhile we are happy to be able to promise our readers the occasional publication in the Harbinger of several more of the discourses already delivered by Mr. Channing. After his return to Boston, in the Autumn, we hope to report them regularly.

Persons who wish to procure the numbers containing these Discourses, may always find them with Crosby and Nichols, 111 Washington St, Boston.

The veteran, cautious, and conservative Editor of the Massachusetts Ploughman,—a leading Agricultural paper in Massachusetts,—is out in favor of "land limitation" and the "homestead exemption."

NOTICE.

THE EXECUTIVE COMMITTEE of the "American Union of Associationists" are hereby notified that their next stated meeting will be held in the City of New York, on *Tuesday, the 13th of July*. A full attendance is of the highest importance. It will be understood that Presidents of Affiliated Unions are *ex officio* members of this Board.

By order of the President,
EDWARD GILES, *Rec. Sec'y*.
NEW YORK, June 19, 1847.

NOTICE.

THE COMMITTEE OF THIRTEEN, to whom was referred, at the last annual Convention, "the whole subject of the expediency of a practical experiment of Association, or a Model Phalanx, under the direction of the American Union, and the best mode of preparing, instituting, and conducting it," will hold its first session at the time of the meeting of the Executive Committee, as above, in the City of New York, on *Tuesday, the 13th of July*.

W. H. CHANNING, *Chairman*.
BOSTON, June 22, 1847.

ASSOCIATIVE WORKS OF THE FRENCH SCHOOL.

THE following publications, from the French School, may be had at W. H. Graham's bookstore, Tribune Buildings, New York.

The Works of Charles Fourier, 6 vols.... \$7 50
Muiron's *Aperçus sur les Procédés Industriels*, 37
Considerant's Theory of Natural and Attractive Education..... 75
Considerant's Exposition of the Phalansterian Theory..... 12
Considerant's Immorality of Fourier's Doctrine..... 12
Considerant's Theory of Property..... 25
Paget's Introduction to Social Science.... 60
Cantagrel's Fool of the Palais Royal..... 60
Pellerin's Life and Theory of Fourier... 1 00
Reynaud's Solidarity..... 60
Tarnier's Theory of Functions..... 12
Dain's Abolition of Slavery..... 25
Hennequin's Love in the Phalanstery..... 12

Besides these, a large number of Phalansterian pamphlets and almanacs, can be had at the same place. Also, a beautiful engraved portrait of Fourier: price, \$2 50. Any of the volumes of Fourier's works may be had separately.

BROOK FARM SCHOOL.

THE course of study in this School comprises the various branches usually taught in the High Schools and Academies of New England, with particular attention to the modern European languages and literature.

Pupils of different ages and of both sexes are received. Young men are fitted for College, or for commercial pursuits, or are instructed in the higher branches usually taught in the University.

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Application may be made by mail to

GEORGE RIPLEY.

Brook Farm, West Roxbury, Mass.
March 1, 1847.

THE HARBINGER

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NUMBER 6.

MISCELLANY.

For the Harbinger.

LETTER TO THE WOMEN OF THE BOSTON UNION OF ASSOCIATIONISTS.

BALTIMORE, June 20, 1847.

Ever since I received your letter, and read that soul-stirring appeal to the Women interested in Association, I have been almost constantly thinking "What could I do or suggest in order to contribute my mite to the good cause?" We take every opportunity of expressing our opinions freely, but they meet with no response among these conservative, slaveholding people, at least so far as our limited influence extends. Even those who have been induced by us to take the Harbinger, do not read those portions relating to the Associative Science; they find them tedious and visionary. From this you may infer how impossible it would be for us to form an Affiliated Union in this place. Those who believe in a remedy for all the evils of society, feel more keenly the injustice, ignorance and heartlessness, which oppose the spirit of truth and love that would restore humanity to its rightful inheritance. We must, however, bear in mind those truly Christian maxims, uttered in the address above alluded to. "Pity, sorrow, and hope, should so fill our hearts as to leave no room for indignation and despair." It needs indeed a faith deep and earnest, not to despair in view of the countless forms of suffering and injustice with which the world is filled. If all hearts could be inspired to believe in the solidarity of the race, how soon might the reign of harmony be established! War and Slavery, and all those prejudices of caste which make men heartless and unjust, would cease at once, and industry become organized according to science and justice.

Of all the forms of suffering which meet our daily gaze, there is none which appeals so strongly to my sympathies, as the neglected, joyless state of the children of the poor, and often depraved portions of our

community. The sorrows of those farther advanced in years have lost their keen edge by long suffering; they do not hope for much in this life; they have experienced the bitterness of disappointment so often that their feelings are blunted.—Alas, that it should be so! Besides, in most cases, ignorant prejudices, and bad education, have so distorted their better natures, that it would require a long training to prepare them for a happier state. But children, innocent, yet uncorrupted children, whom our Saviour likened unto the Kingdom of Heaven, they should be saved in every case where it is possible. Could we not do something in this way to hasten the regeneration of our race? Those innocents, saved from the corrupt influence of vice and ignorance, instead of becoming, as in most cases they certainly would, the propagators of evil to those coming under their influence, might become apostles of love and truth to the world. Brought up in a pure, healthful and joyous state of existence, how different would be their future career from what it would have been under other circumstances. In most cases the children of the rich suffer equally from the impure influence of society; idleness, prejudice and selfishness, often destroy their better natures, and they are often equally to be pitied on account of their wrong training, with the children of the poor.

Now if a school could be organized on a large scale, something like a Phalanx, with industrial groups, where the best instruction would be given in all branches, and where the advantages would be so equal and apparent, that the rich would be glad to avail themselves of them, and those who have means, and wish to do good, might pay for the education of the poor children, might not a fund be raised by which one or more poor children might be admitted every year? And as these would, (through the contributions of others,) pay their just share for their education, the school would escape the imputation of "Charity School," which term would shock worldly prejudices, and prevent the

wealthy classes from sending their children. I have often thought that as my children become, one after another, old enough to provide for their own wants, I would send others in their place, provided our opportunities for earning money continue the same as at present. I will be content to spend the rest of my days in laboring in civilization, deeming it joy enough for my portion, to be the recipient of that blessed, gladdening faith, which looks forward to the high destiny of the future. I know there are many who will think and feel as I do, who will be willing to work amidst the disadvantages of civilization, in order to contribute something towards the education of the future regenerators of humanity. Let us put our trust in the children whom we will educate for this holy cause.

Could not such a school be organized so as to yield an ever-increasing fund for further operations in the Associative cause? Could not the labor of the children, if properly organized, be made productive? I take it for granted that the teachers would all be inspired by the enthusiasm of faith and love, and that they would give their services for fixed salaries, allowing all the profits over and above the expenditure to go toward the lecturing fund, or publishing fund, or improving the domain, or whatever they might judge best for the promotion of the cause. If such a school could be located where the agricultural labors of the children could be made most available, might not these labors become, after some time, so productive as to bring the condition of admission within the means of persons of limited income, who would be glad to secure to their children superior advantages of education? On a large domain how many different branches of agriculture might be organized, adapted to the strength and capacity of children; and by economy and industry a fund might be realized which could become the means of much good.

If we had a definite practical object in view, which all could understand, and

which could not fail to command the respect of the most prejudiced, might we not do more immediate good, and enlist more sympathy in our cause? Women are the natural guardians of childhood; let us then, my sisters, try to adopt some plan by which we may save some of those little unfortunates from the miseries which vice and ignorance will entail on their future life; let us encourage each other to make every needful sacrifice for this end. Perhaps this blessed work, if once commenced, will prosper more than we now dare to hope, and from these little beginnings may grow future Phalanxes.

Every idea and suggestion in the Address to Women, interests me deeply. How inspiring and strengthening to our highest impulses, will such a Union become! I wish it might be practicable to adopt some outward symbol or ceremonies by which we might consecrate ourselves entirely and religiously to this work; this would invest our Union with a solemnity and sacredness which would elevate us then and forever, above all selfish considerations, and bind us irrevocably to dedicate our lives to this holy cause in every way which our circumstances will permit.

If a school could be established on a domain with good soil, where the necessities of life would be cheap and abundant, it would not require so much capital to make a beginning; perhaps the care of silk worms and bees, the drying and preserving of fruits, and many other branches which cost but little outlay, might be rendered productive by employing the labor of children. After the farm is all in successful operation, manufactures and works of art, might also form a source of revenue. Many Associationists in different parts of the country, whose circumstances do not permit them to contribute much towards the cause, might be very glad to assist in an indirect manner, which would benefit their children at the same time, by sending them to the school, and thus secure to them an education and industrial habits, fitted to prepare them for the future harmonic life.

In the Address to Woman, a free interchange of thought and feeling is proposed among the members of the Unions. May all hearts respond to that loving appeal which would unite us as brothers and sisters of one family; may we inspire and strengthen each other to make all necessary sacrifices for the holy cause to which we dedicate ourselves; may each one give her or his opinion freely and unreservedly, and if our views are found premature or impracticable, let us be willing to co-operate with all, in any manner which may be considered and adopted as the best and most likely to lead to the desired end.

Yours, most truly.

OUR POLICY—SLAVERY—LETTER FROM MR. MACDANIEL.

We copy the following from the *Cincinnati National Press*. It presents a very just and succinct view of our present position and plans of action. The allusion in the last paragraph to Mr. Macdaniel's Lecture, we offset with a letter just received from that gentleman, in reply to a communication which we published some weeks since, from our friend, J. L. Clarke, of Providence.

"The recent conventions and anniversaries of the Associationists in the East, who acknowledge the truth of Fourier's main principles, have tended to more practical results than anything from the same source, we have yet seen. At a Convention of the Boston Union, general measures were recommended, which if put in practice, will soon test the practicability of the theory. Among the plans of Action and Organization proposed, are the establishment of a Weekly Rent, (similar to the Repeal Rent,) a General Agency, the issuing of a series of Tracts, a Group of Lecturers kept constantly in the Field, the formation of Affiliated Unions throughout the country, which shall hold frequent meetings for purposes of intellectual and social improvement, adopt, as far as possible, a system of Mutual Guaranties, and form some plan for the payment of the Weekly Rent and the formation of a permanent Fund, and which are to be linked together by mutual correspondence and the adoption of appropriate emblems and signs. They declare their policy to be, by regenerating the whole social life, to absorb the vicious symptoms of Chattel Slavery, Fraud, War, Intemperance and Poverty; recognizing, however, all the popular movements for the extinction of those special evils, as branches of the great radical Reform in which they are engaged, which are to be accepted every where, although they must find a fatal obstacle to the success of their specific ends, in the unsolved problem of the Organization of Labor.

"We take this occasion to say, that the Harbinger, the organ of the American Associationists, is just commencing another volume. Aside from its advocacy of those peculiar tenets which are too important, and urged in a spirit too sincere and earnest to be entirely disregarded, it is an interesting and able literary journal, filled with criticisms in every branch of art, distinguished for taste and refinement.

"We are sorry to see, in the last number, a Report of a Lecture on Association, by Mr. Osborne Macdaniel, reported in the Planters' Banner, Franklin, La., without any comment. Mr. Macdaniel, in this lecture, seeks to recommend this scheme to Slaveholders, by pandering to their prejudices, admitting their claim of property, which is not to be disturbed, without compensation, and apologizing for Slavery in true Calhoun style, by deprecating liberty. Why did he not tell them at once, that the principles of Association would strike the fetters from the slave at once, educate and elevate him, and place him upon a standard of political and social equality with his master! The first step the Slaveholder will take towards a practical recognition

of the doctrines of Association will be, to emancipate his slaves, and compensate them for the past injustice he has inflicted upon them."

CINCINNATI, O., June 2, 1847.

The Harbinger of the 19th ult. contains a communication from Mr. J. L. Clarke, of Providence, R. I., in which exception is taken to remarks on Slavery recently made by me in a lecture on Association, at Franklin, Louisiana. As some time may elapse before I reach home, I desire, from this city, to make a brief reply.

Mr. Clarke supposes that my language, "whatever may have been my intentions, will be understood, both North and South, to mean that the Abolitionists take a one-sided, instead of a philosophical view of the system of Slavery; that their measures are rash and violent, and that they propose the robbery of the master for the liberation of the slave;" and he "regrets that the position of the Associationists should be thus stated, because it appears to him untrue, both in spirit and in fact."

This is Mr. Clarke's statement, not mine; and I must dissent from this definition of the position of Associationists, as well as himself. Nor does it present a justifiable construction of my remarks. In my lecture I did not take the ground of opposition to the Abolitionists, nor bring any charges against them, nor in any manner whatever refer to their measures or sentiments, either in praise or condemnation. I stood as an Associationist, ready to declare my own doctrines, independently of all parties and all other kinds of reformers, and simply affirmed what I understood to be the position of Associationists with regard to Slavery. I believe my remarks were in accordance with the doctrines of our School, although individuals may differ in their views, as is their right. My remarks were addressed to an audience of planters and slaveholders, and while I endeavored to show them that Slavery was held by me and my associates to be an evil of the first magnitude, which, like all other evils in the world, must be abolished, I also sought to make them understand that the Associative reform would "be just in all things," and in no wise violate the rights or injure the condition of any individual or class of individuals:—not even slaveholders, by a confiscation of their property. As an Associationist I bore my "testimony" against Slavery; but I assure Mr. Clarke, I did not "act hastily and without mature reflection, in my earnestness to enlist the people of the South in favor of Association." If my language appears to him or others to charge upon the Abolitionists what he says it does, I can only regret the existence of circum-

stances which suggest and favor such a construction.

I do not wish to argue the question of Slavery and its remedies, in this place, but I may be permitted to say, in general terms, what are my views. I heartily unite with Abolitionists in condemning Slavery as a gross violation of human rights, and regard it as a form of evil to be got rid of as speedily as possible. In sentiment we do not differ,—in remedial means we may. I think that Slavery, as a practical fact, requires a *practical solution*. Mr. Clarke, and all those who look upon Slavery in the South as a matter of "conscience," are, in my opinion, sadly mistaken. It is very true that the consciences of many slaveholders are terribly seared and blunted, and it is desirable to soften them into sensibility; but if this were done, it would not abolish Slavery. There is a stern necessity weighing upon the case heavier than conscience, considerations for the welfare of both master and slave, which are as important as convictions of Right and Wrong.

What is wanted is a just and practical remedy which shall benefit both parties. Slaveholders will not and cannot devise such a remedy; it must come from others. Our duty is to furnish it. Now, I put the question, and seriously, for it has never been answered—*What is the remedy?* O. MACDANIEL.

[From the Northampton Democrat.]

WHITE SLAVERY.

Slavery—Black and White. "The poor negro must work for others or be flogged: the poor white man must work for others, or be starved. The poor negro is subjected to a single master: the poor white man is subjected to many masters—to a master class. The poor negro leads the life of a farm horse: the poor white man, like a horse kept at a livery stable, is worked by every body and cared for by no body. The poor negro has a master both in sickness and in health: the poor white man is a slave only so long as he is able to toil, and a pauper when he can toil no more."—*Exchange Paper*.

It seems to us that there is a great deal of truth in the above paragraph. We cannot see why a poor white man is not as properly a slave as the enslaved African. What is a slave? We understand a slave to be one who is compelled to be obedient to another. And what is the object of slavery? To oblige one man to labor for the benefit of another.

Any person who has no property or capital, must sell himself, or at least his services, for whatever he can get, or starve. He is entirely dependent on his neighbors for permission to procure subsistence. He is not allowed to cultivate any share of that soil which Nature has freely given for the use of all, and consequently can only live on such terms as others see fit to consent to. Is the black slave a more helpless and dependent being? Is greater advantage taken of

the condition of the black slave than of the white? and is the black slave in a more pitiable condition than the white one?

The black slave is compelled to toil for the benefit of others. The white slave is also compelled to toil for the benefit of others, and according to the Abolitionists themselves, the labor of the white slave is twenty-five per cent. more profitable to the employer than that of the black, which is saying that *the white slave works one-fourth cheaper, or receives twenty-five per cent. less of what he produces, than the black slave!* The family of the black slave is sometimes separated by force. The family of the white slave is as often compelled to separate, and the children are frequently sent into the factories and cities where their health and morals are too generally seriously injured or totally ruined. The black slave cannot choose his own master. Very frequently it is so with the white slave—he is often thankful that he can have any master at all. The black female slave is sometimes compelled to submit to the licentious desires of her master. So it is in regard to our own white sisters and daughters. In large cities many of them are unable to earn a bare subsistence except by criminal means. Among the thousands of abandoned females in New York, we have reason to believe there are great numbers who would gladly live a virtuous, honorable and respected life, if they could find employment at good wages, and few indeed would ever have been irrecoverably ruined and have given themselves up to an abandoned life, had they always been enabled to reside at a comfortable home with their parents. The black slave cannot vote. Neither can a white woman: a white man can, indeed; but if he has this favor allowed him—which, however, he has not in Rhode Island—and if, as in most cases is the case, the white slave is allowed a common school education, the black slave is free from the care, responsibility and perplexity which is the lot of the poor white. The negro slave is not at the trouble to provide food, clothing, education, employment, etc. for himself and family, nor does he fear that either he or they will be compelled to go to the almshouse from want of employment or in consequence of old age, sickness or misfortune.

Thus far, there is great similarity in the two systems of wages and chattel slavery; but look at another fact. The penalty for disobedience, laziness or inability, in the one case is the whip, in the other, hunger, lack of clothing, etc. The black slave is seldom whipped to death or murdered, while at this very time, *white slaves are being starved to death by millions!** What a tremendous hue and cry would be raised if only a few thousand negro slaves should be murdered, not by the slow, horrible torture of hunger, but even instantaneously! Would not a *radical remedy* for slavery be insisted on? And yet the British government is starving its white slaves to death by *millions*, while at the same time beef and other provisions are being ex-

ported, and the very Christian queen, her household and the nobility are feeding their hounds and stags about as liberally and allowing as large a share of the fertile soil for their use as ever.

We say the British government is starving their slaves. It is the result of their laws. No being can live without food, and food can only come from the soil. Hence, any government, our own not excepted, which denies its citizens their right to the soil, denies their right to life. Hence the poor can only live by the consent and on terms dictated by the rich. And the masses of this country are being gradually reduced to the same condition that the masses of Europe are now in. Is it not time a radical remedy was put in operation? Workingmen! ye who receive only one-half or one-fourth part of what you produce, remember that "They who would be free, themselves must strike the blow." They who riot on the fruit of your industry will be slow to strike for or to encourage you to strike for yourselves. Yet union and energy would soon give you equal rights—among others, the right to labor for yourselves, and for your own benefit.

THE UTOPIAS, A DIALOGUE.

[Translated from the "Democratic Pacific" by the Editor of the Chronotype.]

HIERO AND ARCHIMEDES.

HIERO. You have come in good time, dreamer. I was beginning to get tired of myself, you come along with your Utopias and that will restore my gaiety.

ARCHIMEDES. I have no Utopias, Sire, I predict the future, not after the manner of divines, by inspiration which often deceives, but by calculation which never lies.

H. I do not deny your science as to things present, my Prometheus, and I know how to appreciate your worth; but your scientific dreams and distractions are very amusing nevertheless.

A. When you were inquiring the quantity of gold which a jeweller had abstracted from your crown, you hardly suspected that the solution of the problem was in a bath.

H. (*laughing*.) By Apollo and Mercury! you call to my mind one of your most amusing absences. I seem to see you still running stark naked through the palace, crying *Eureka! Eureka!* It was so dull, a nude philosopher, that I had not strength to forbid the merriment of my slaves, though they are the worst race that lives beneath the sun.

A. They are bad because they are slaves. They are lazy because they have no motive to labor. This too is one of those things which will disappear.

H. Not so fast. Society without slaves is just as impossible as orators without voice, carts without horses, vessels without cars or sails, and lamps without oil or grease. Before we can get along without slaves, man will come to fly in the air, without getting drowned as Icarus did.

A. You are quite right, Sire, that all those impossibilities are of the same order. If, twenty centuries hence, your conversation could be recalled, one would laugh at your having set down as impossibilities things so elementary. You speak of orators without voice. I am sure the day will come when with the

* It is stated that one million have already died, and that another million must die before the year closes. "We state a fact known in the political circles," say the papers, "that two million deaths in Ireland, this year, from hunger, is the present reckoning of persons connected with her Majesty's Government."

simple language of the fingers and gestures a deaf mute will excite as much enthusiasm as Demosthenes did among the Athenians.

H. That deaf mutes may come to understand one another I admit; but to believe that they will ever arrive at eloquence is a foolish Utopia. You might as well say that cloth will some day be woven out of stones, or that a limb will be amputated without giving its owner any pain.

A. You may laugh, but the day will come when, thanks to fire, paving stones will be transformed into silken fabrics; when, thanks to some unknown fluid, surgical operations will be performed to the laughter of the subjects.

H. (*laughing*.) Ha! ha! you abuse the permission of serving me with stories. You soon will be telling me that from my palace in Syracuse I can hear all that is said in that of the tyrant of Agrigentum, and converse with him.

A. I should only speak the truth if I did. Not only will people be able to converse from Syracuse to Agrigentum, but to Rome, to Athens, to Babylon, to the ends of the world. It will take less time to converse at such distances than to write the same words upon our tablets.

H. By Pollux! (*laughing immoderately*.) Do you reckon then upon the lightning for your messenger?

A. Precisely so. The lightning will one day become the carrier of letters. You have heard of Salmoneus, who once imitated the thunder, in contempt of Jupiter! Well, men will do more; they will disarm Jupiter simply by bristling their houses with points. They will confine the thunder in a tube and launch it at pleasure; the length of this tube will not exceed half that of your sword. To produce this thunder, which will bellow with the voice of Ætna, it will only be necessary for the filaments of a plant or an old linen rag to imbibe a certain liquid, or it may be done by combining charcoal, sulphur and saltpetre.

H. You are crazy, my poor philosopher, and I am sorry for it, for you have more in your single head than all the sages who speak our Greek language.

A. The day will come, your majesty, when these copyists who take several days to copy sixty-four pages of writing, will give place to a machine that will do it in less than one second; the day when one will only have to sit down before one of our metallic mirrors to leave his portrait impressed upon it; what do I say, a portrait! nay, the whole panorama which the eye can embrace at once will remain impressed upon the mirrors. Carriages will pass through space without horses, with the speed of the north wind; vessels, of iron or wood at pleasure, will brave the most tempestuous waves without either sails or rowers; and people will pass through the air with more ease than they now cross the Straits of Sicily.

H. I must stop you, my dear Archimedes, for fear some indiscreet person should overhear you and write down your conversation for the great amusement of the rabble. All these Utopias will be realized when neighbor shall not be jealous of neighbor, nor potter of potter, as Hesiod says.

A. And that day, I beg your pardon, will come. A philosopher will be born in Gaul, in the district of the Sequani,

who will teach men the laws of social harmony. He, also, will be treated as a Utopia; but, like me, the future will avenge him.

"LOOK UPON THIS PICTURE AND ON THIS." A forcible contrast between the two great phases of humanity—*Poverty and Wealth*, is vividly presented in a late number of the London Illustrated News. Such manifestations strike upon the heart by their opposing characters most keenly, and we begin to calculate the vast numbers of our race who are glad to gather "the crumbs which fall from the rich man's table." Nay, more; we are tempted to extend the calculation and to estimate the amount of positive good that might be realized with the sums devoted to the selfish squanderings of the rich.

And, first look upon *this* picture; upon a presentation of poverty and disease growing out of the famine in Ireland:

"The effects of the famine in Ireland are rapidly extended to England; hordes of paupers, bringing want and disease with them, are cast on the English shore; as if the plague was raging on the other side of the channel, it has become necessary to establish a quarantine, and a steamer with deck passengers arriving in the Mersey hoists the "yellow flag," as if it brought a tainted cargo from Egypt or Constantinople. And still the flood of human beings, stricken with a double curse, pours in, and "knows no retiring ebb;" the need that drives them forth is stronger even than the fear that places an obstacle in their way, but cannot erect a barrier against them. They fly from a land where they may die unheeded, with no claim on society even for the cost of a grave, to one where, at the worst, existence may be demanded by law. As long as a difference between the systems of the two countries remains so great, the same influx will take place in every period of distress; there is a natural tendency in society to equalize its conditions; labor flies to where employment is to be found, and want drives its perishing thousands, as if by instinct, to where that want will be relieved. The better state of the more favored land is lowered and brought more near the level of the less happily circumstanced; carry the process on for any length of time and both will become alike miserable and helpless."

Look now upon the other picture. In the midst of the cry of famine and the most utter realization of distress, a famed singer arrives in London from Northern Europe, and now commences the struggle between wealth and fashion—not for potatoes and bread stuffs—but for *places at the theatre!* The same paper says:

"For upwards of a week previous to the eventful night, boxes and stalls were at an alarming premium. The demands of bill-discounters at a monetary crisis were nothing in comparison to the prices expected by Mr. Lumley's box-keeper at the Jenny juncture. Five-and-twenty guineas for a box, and five guineas for a stall were offered and refused. For hours before the doors opened, hundreds had stationed themselves at the pit and gallery entrances. At length the clocks chimed half-past-seven, and in a moment a flood inwards, in comparison to which

the bursting of a dyke or dam were a trifle, filled every corner and avenue of the *parterre* and *paradis* of the magnificent theatre which the Swedish Nightingale had selected for her *debut*. A few minutes afterward, heads lovely and lofty, aristocratic and artificial, began to appear in the boxes, and ten minutes before the performances commenced, the Queen Dowager and suite came in, and then our gracious Queen and her excellent mother, and then the Duchess of Cambridge, with her accomplished suite, each occupying their respective boxes."

To hear and see Jenny Lind, and to see the Queen also, doubtless made a treble attraction—but to think of paying twenty-five guineas for a box at the opera, and thousands of humanity perishing from famine at no great distance! Only think of it! We have exhibited at a glance two awful and mortifying contrasts.—*Transcript.*

THE THREE VOICES.

What saith the Past to thee? Weep!

Truth is departed;

Beauty hath died like the dream of a sleep,

Love is faint-hearted;

Trifles of sense, the profoundly unreal,

Scare from our spirits God's holy ideal—

So, as a funeral bell, slow and deep,

So tolls the Past to thee! Weep!

How speaks the present hour? Act!

Walk, upward glancing;

So shall thy footsteps in glory be tracked,

Slow, but advancing.

Scorn not the smallness of daily endeavor;

Let the great meaning ennoble it ever;

Droop not o'er efforts expended in vain;

Work, as believing that labor is gain.

What doth the Future say? Hope!

Turn thy face sunward!

Look where the light fringes the far rising slope—

Day cometh onward.

Watch! Though so long be twilight delaying,

Let the first sunbeam arise on the praying;

Fear not, for greater is God by thy side,

Than armies of Satan against the allied!

For the Harbinger.

CANNIBALISM.

PERVERSION OF HUMAN LIFE, AND INHERENCE OF MAN WITH THE ANIMAL CREATION THROUGH HIS SELFISH APPROPRIATION OF THEIR BODIES.

(Continued from No. 23, Vol. IV.)

What are the methods by which man will discover the relations in which each individual or class of character, and its animal hieroglyphic or contrasted type, stand to each other; and by what influences will he enable the animal also to perceive this relation, and win it to service or familiarity?

ANSWER. First, By the science of universal analogy, and the systems of true natural classification which will flow from it.

Second, By the processes of Harmonic Education.

X. By the instinctive attractions and the natural social relations which arise from them.

It appears to be the universal experience of those who have visited new regions for the first time, that the animals instead of flying and avoiding, have clustered round them, with lively marks of curiosity or affection, as did the Indians of America just discovered by Columbus.

The fear and aversion of other creatures to man is merely an effect of their experience of his tyranny and hostility, and will as naturally vanish before an experience of his wise and benevolent providence. Taking this instinctive friendship as the natural foundation, Humanity will proceed to develop the two branches which God has consigned to the spontaneous operations of intelligence and affection, in the distribution of movement.

In the Harmonic education of animals, the first care will be to provide for the free development of affinities; to allow those to whom God has distributed special affinities for dogs, horses, doves, &c., to find them out and to cultivate them. Thus the Harmonian child, instead of being shut up in cities, moralized and punished, when, in the absence of all possible avenues of useful activity, his energy finds vent in mischief, will find himself always in a large home, combining the luxury and conveniences of the city with the freedom of the country, surrounded by fields, gardens and forests, and by all the wild or domesticated animals which the Phalanx has succeeded in rearing or attracting to it. He finds in the stables, as elsewhere, mentors or superintendents who perform the office of instructors, who initiate him into the cares required by the various creatures, and the uses performed by them; encourage a favorite *penchant* which may display itself, and assist the child's imagination in entering into the animal's nature, by anecdotes and illustrated books of natural history, &c.

Of the great numbers of children who will thus be led to give a few hours to the care of some animal in the group devoted to it, there will be some with whom the creatures will recognize a strong affinity, whom they will easily understand, and to whose management they will be extremely docile. We observe these differences every day in those to whom the care of animals is consigned; but attachment and docility are obstructed by the system of brutal discipline which now prevails, and the very transient and mercenary character of these offices—in our stables, &c. In Association, attachments will be strengthened by the consideration of permanent interest and the extension of the ties of family and friendship to animals as members of the domestic circle, the unitary home.

Fourier, in his treatise on *Universal*

Unity, Vol. IV. page 84, has the following

“ON THE HARMONIC EDUCATION OF ANIMALS.

“The labors of the animal kingdom, confided to the series of children, being very numerous, I shall not pause to describe them in detail. It is clear that the child of six will rather occupy himself with birds and pigeons, than with horses and oxen. We limit ourselves to the examination of some branch, such as the measured or musical education of animals, in which the Harmonian childhood will effect prodigies, which we could not expect from their civilized fathers.

“It is a labor which in Association will be chiefly conducted by children from five to nine years of age, who now only know how to worry and vitiate animals. Such unskilfulness prevails in this branch of industry, that civilization cannot even educate the dog, who ought to be the conductor of the quadrupeds and large birds. How could it educate them, when it fails in educating their chief! (The few examples of well educated dogs, the shepherd dogs of Scotland, those of St. Bernard, and of individuals here and there, are exceptions only sufficiently numerous and striking to show us the greatness of our loss.)

“A truth yet little known, is, that domestic animals are susceptible to measured harmony, and that their education can only become profitable to man under the employment of this method. It is a problem pregnant with wealth. It is well worthy to fix the attention of an age which values every thing by its weight in gold.

“It is to be proved, that animals, musically educated, will yield us twice the profit that they now do, numbers remaining the same; and that this education can only be conducted by people raised themselves to that measured unity, the taste for which must be inoculated into them. First, the man who is to direct them, must have this talent developed. Now it is only at the *Opera* that the people and the children, who should communicate this taste to quadrupeds and birds, can be formed to it.

“If they were left to be managed after the confused manner of the civilizes, there would be no able direction; their very numbers would prove the cause of their destruction, and man, after being obliged to give four times more time, care and attention than the measured order requires, would be ruined by the very keeping of these numerous servants, which ought to constitute his chief riches.

“If there is a pardonable error, it is to have been ignorant during 3,000 years

that our domestic animals are made for measured harmony, and cannot be advantageously managed without its assistance. After the failure to discover this destiny for man, when so many things point to it, can we be astonished that such a mistake has been committed in regard to beasts, which offer so few proofs of their aptitude for harmony? We see few besides the horse susceptible of measured accord. This accord charms him in the manœuvre of squadrons. The worst horse becomes a Bucephalus to follow the mass in squadron. He will march to his death and will drop sooner than quit the squadron.

“How comes it that we see so few quadrupeds favored with this perception of material harmony? Nature having been excessively cramped and restrained in her *post-diluvian* creations, has been able to admit quadrupeds to the properties of measured harmony only in a very small exception. This, among the animals now employed by man, falls chiefly on the horse and the elephant. The ox and the zebra are also susceptible of it, but only in a state of things impracticable, except in the management of Association. We know very well how to teach the dog tricks and dances, but no branch of harmonic industry; though he is not less susceptible than the horse to certain methods, whose chief application would lie in the direction of large herds of cattle, fowls, &c. We have now no other method than that of driving them before the lash, cursing them for being horses, or for being sheep.

“Every domestic animal in Harmony is reared musically, like the oxen of Poitou, who walk or stop by the song of their conductor. But this is the abuse, the excess of musical influence. It should not be so used as to fatigue men. It will suffice to indicate to the animal what is required of him, like the shepherds who call with their horns. In this sort of service the dogs can intervene very usefully. Those of harmony are trained to conduct masses of cattle, assembled by the sound of a bell. The animals are accustomed from infancy to follow a certain bell, whose sound is known to them, as the signal for their meals. Certain species, the ox, sheep, horse, carry from infancy, and at the time of their education, the bell which they are to follow all their lives, and which will suffice to distribute them into columns and platoons.

“For example—To classify, and to travel in order with, a herd of twenty-four thousand sheep, three or four shepherds on horseback are ranged at the extremities and at the centre, with some dogs acting as police, and a gamut of eight dogs, who, at a given signal, shake

alternately their collars of bells and assemble round them the sheep, accustomed to follow that note. The bells are distributed by thirds, so that each accords with that which precedes and that which follows it. Thus the dog, whose collar of bells sounds in *Ur*, first passes with his troop of sheep, several of which bear like him bells in *Ur*. Then come the band *Mi*, the band *Sol*, and others, in the order, *Ur*, *Mi*, *Sol*, *Si*, *Ré*, *Fa*, *La*, *Ur*. — Every platoon containing about three thousand sheep.

"The diapason of the orchestra being the same all over the globe, a dog raised in any canton whatever, may serve for all the herds in the globe, and an animal knows every where the bell he ought to follow. This method spares an infinite trouble in the conduct of large herds, which we can now only move in confused masses, with enormous fatigue, with blows, bites and brutalities, most worthy of *perfectibilized civilization*. In Harmony fifty thousand sheep are more easily conducted than five hundred now. Do they occupy the road? Dogs without collars run along the skirts and prevent any from straying; the sound of their bells besides keeps them together.

"Must they enter a field or a meadow, to make room for a vehicle; fifty thousand sheep can be made to pass in two minutes. For this purpose, the shepherd placed at the head, behind, and in the centre, sign to the dogs with collars to leave the ranks. They go and range themselves in line in the meadow, fifty steps from the road, and shake their bells successively. The sheep in eight platoons* run to group themselves around the dogs, and the road is evacuated in a moment. The civilizes for this operation would employ half an hour, a thousand blows, and ten thousand dog bites.

"I limit myself to this speciality, amongst a thousand others to be cited on

the education of the creatures of Harmony. Horses are exercised to march four abreast, without any other guide than a small number of cavaliers sounding a different call for each platoon.

"By means of this musical method, combined with the charm of the repast, the adaptations of country, and the general mildness in the behavior of their masters, we shall see zebras and even beavers as gentle as horses, taking into consideration the different methods of treatment. Out of the social state and of the Passional Series, it is impossible to attempt these prodigies of animal government; we should engage in an expense four times as great as the profit; in attempting the Harmonian method, we should every where find coarse and ill disposed persons, who would counteract it; then creatures of the neighborhood who, not being used to this method, would spoil by their company those harmonically educated. Thence it is, that civilized farmers have not even imagined this natural, attractive education, and have generally limited themselves to the violent method, infinitely longer and more costly. Harmony will employ, to educate, govern and perfect its immense herds, hardly the fourth of the individuals whom civilization would employ to stupefy and imbrute and deteriorate their races.

"The chiefs of the series of education of the Dogs and Herds, will have the rank of Sybils and Sybillos; a teacher of dogs or geese in Harmony is a person of high importance, for he must form to this talent groups of Seraphins and Seraphines working under his direction.

"These immense herds can only be disciplined when every one shall know their conventional language, which being once agreed upon in the Congress of Spherical Unity, will be the same for the

have exquisite discernment for whatever concerns the *crop*; they are never deceived about the dinner hour; you would think that they told by the clock. Has a horse been stationed once in a stable on such a route; if he passes two or three years afterwards, he will recognize the stables and stop at the door. The Harmonians will put to profit this instinct of animals, always intelligent when their appetite is interested. We are very skillful in Civilization to give them an unproductive education; we teach learned dogs a thousand grimaces and gambols, which are of no use, and which waste the time of the teacher. Fless are taught to draw little chariots. We even see learned asses and learned pigs. I have seen an obedient seal well taught to play monkey tricks. These useless efforts of skill show what profit man may draw from animals, when he shall know how to make their education a unitary and productive system; a work in which children chiefly will be employed, as they are much inclined to functions of this sort, though they now only know how to ill-treat and stupefy animals."

whole earth. If every one stupefied animals as they do now, by cries, different, and arbitrarily chosen; their weak intelligence would never attain to a collective and unitary discipline.

"We shall exact from a child in Harmony, that he shall in the first place know how to live unitarily with animals, that he shall know their vocabulary of calls and the chief commands so as not to counteract the system adopted for their government. The child who at four and a half years of age should lack these practical notions, would be refused admission into the choir of the Cherubins. The Cherubic jury would answer him that it cannot admit into the ranks of the Harmonians a being who is not yet the equal of the animals, since he neither knows their language, nor what belongs to them. Is it not to be below the animals, to fail in the deference that we owe to their instincts? They are profitable to us only in proportion as we can secure their welfare. Hence it is that in France, where every one breaks down horses by blows, by fatigue, and by stealing their food, we can mount no local cavalry, and we draw from this quadruped much less service than in Germany where he is spared. The battle-steed of Frederick the Great was still living at the age of 36 years; this same animal in the hands of the French would not have passed his 13th. The grooms would have stolen half his oats, and his masters would have killed him with blows, cursing him for being a horse.

"Animals are happy in Harmony, from the mildness and the unity of the methods employed to direct them, the choice and variety of their food, the enthusiastic care of their groups of protectors, who observe all precautions adapted to ennoble the race; none of these cares will be found in brutal civilization, which cannot even conveniently dispose of its stables. We may promise safely that the asses will be better lodged and better cared for in Harmony, than the peasants of *la belle France*.

"The fruit of their discipline and their good keeping will be equal to the difference between a troop of trained soldiers and a mass of barbarians without tactics. 20,000 Europeans easily conquer 100,000 barbarians. The Russians were but 7,000 against the great Chinese army of more than 100,000. There is then a sixfold advantage in discipline. It will be the same to an unlimited extent in the conduct of animals in Harmony, improved by the composite method which requires:

"Attractive, measured discipline;

"The refining process of the Series;

"Enthusiastic care for the improvement of races.

* A flock, if only of geese, marches in this order by columns *Ur*, *Mi*, *Sol*, *Si*, guided by the dogs with bells. If the geese and other animals become accustomed to it, it is because they are habituated to it from their birth. Several varieties of geese, objects of emulation between several groups, are raised according to different methods, and in distinct categories. These birds easily contract the habit of not mixing, and of following the bell of their legion. To exercise them in recognizing it, they are tempted by false notes, and it is an art which children are taught to practise. For example, three groups go at the same hour to feed their three legions of geese. The group of geese *Ur*, will go and make a feint to the geese of the categories *Mi*, *Sol*. It will rattle the dinner bell in *Ur*, and will give them nothing. After some moments of impatience, they will hear the call in *Mi*, or in *Sol*, which will really bring them something to eat. When they have been deceived ten or twelve times, they will learn to distinguish their note: animals

"X. Unitary system of operations.

"But who shall be the new Orpheus, who shall render children and animals so docile to all the impulses of unitary discipline? What talisman shall we bring into play?—None other than that *Opera*, treated as a frivolity by our moralists and farmers, who all say: "*Qui bien chante et bien danse, peu avance* (good singer and good dancer, good for nothing)."

"The adage may be true in Civilization, but it will be very false in Harmony, where this impassioned discipline of children and of animals, this source of enormous riches, will chiefly flow from the habits contracted from infancy at the *Opera*, the school of all the measured material unities.

"Our pretended sages, in despising the school of measured harmonies, do they not remind us of the Arab botanists who for 3,000 years disdained coffee; or of those children who, only judging from appearances, prefer a heavy piece of copper to a louis d'or of whose value they are ignorant?

"Such is the error into which our moralists fall in despising the *Opera*, through which infancy ought to be formed to the practice of material unities and consequently to social unities.

"Let us remark on the subject of the *Opera*, as of other diversions, that in the social state, they are intimately linked with productive labor, and co-operate in its progress,—an effect which is wanting in Civilization, where industry draws no assistance either from our card playings or nine pins. Far from it; the civilized games and diversions provoke in every manner to idleness, to contempt of labor, and even to crime, to theft, and to suicide, common results of our games of chance. It will be curious to see how diversions, amongst others, Love, which has now no relation to productive industry, become the supports of it in the Social State.

"A remark yet more important, and which arises from this chapter, is that the animal, which gives a double profit by the perfecting it attains in Harmonic education, gives a profit ten and twelve fold, by the faculty of multiplying five or six times the number which could be reared on such a soil by civilizees, who know neither the art of disciplining masses of animals abroad, nor the art of harmonizing and distributing them in immense stables, like those of 10,000 laying hens for each Phalanx (111,209). This work will be in great part confided to the care of children, assisted by a few Venerables. What a mine of profit, what a source of reflection for our age, which dreams only of the means of getting money, and which may find in every branch of work, a mine of gold, provid-

ed it be exercised and distributed by *Passional Series*!"

To be Continued.

[From the Liberator.]

THE QUESTION OF LABOR.

One of the best speeches we heard in Boston, during the Anniversary week, was made by WENDELL PHILLIPS before the Anti-Slavery Society, against a proposition to abstain from the products of slave labor. He declared that, in his opinion, the great question of Labor, when it shall fully come up, will be found paramount to all others, and that the rights of the peasants of Ireland, the operatives of New England, and the laborers of South America, will not be lost sight of in sympathy for the Southern slave. Mr. Phillips is on the high road to the principles of integral social reform. May he and all other philanthropists be brought to perceive that Slavery, War, Poverty and Oppression, are inseparable from the system of Civilization—the system of antagonistic interests;—that the only effectual remedy is the introduction of a higher system,—the system of union of interests and union of industry.—*Harbinger*.

The notice which has been taken of the above paragraph from the *Harbinger*, leads me to correct the erroneous impression it conveys. I do not recollect making any such assertion as that above stated. The resolution under discussion, at the time referred to, spoke of the 'unrequited products' of the coerced toil of the slave. In commenting upon this expression, I said, that if it was our duty to abstain from all the products of *unrequited* labor, the principle would apply to many cases besides that of the slave, and shut us out from the use of many articles in the market, indeed most of the manufactured ones. I instanced the coal mines of England—the mines of other countries—and the manufactures of cotton, woollen, linen and silk. From the remarks of the *Harbinger*, some may suppose that I placed the laborer of the North and the slave on the same level, and talked perhaps of 'white slavery,' of 'wages slavery,' &c. I did no such thing—I dissent entirely from these doctrines. Except in a few crowded cities and a few manufacturing towns, I believe the terms 'wages slavery' and 'white slavery' would be utterly unintelligible to an audience of laboring people, as applied to themselves. There are two prominent points which distinguish the laborers in this country from the slaves. First, the laborers, as a class, are neither wronged nor oppressed: and secondly, if they were, they possess ample power to defend themselves, by the exercise of their own *acknowledged* rights. Does legislation bear hard upon them?—their votes can alter it. Does capital wrong them?—economy will make them capitalists. Does the crowded competition of cities reduce their wages?—they have only to stay at home, devoted to other pursuits, and soon diminished supply will bring the remedy. In the old world, absurd and unjust institutions injure all classes, and, of course, oppress first and most cruelly that class, the weakest, whose only wealth is its labor. Here, from the same cause, the imperfections which still cling to our social and political arrangements bear hardest on the laborer. A wiser use of the public lands, a better

system of taxation, disease of war and of costly military preparation, and more than all, the recognition of the rights of woman, about which we hear next to nothing from these self-styled friends of labor, will help all classes much. But to economy, self-denial, temperance, education, and moral and religious character, the laboring class, and every other class in this country, must owe its elevation and improvement. Without these, political and social changes are vain and futile.—With them, all, except the equality of woman, sink into comparative insignificance. Many of the errors on this point seem to me to proceed from looking at American questions through European spectacles, and transplanting the eloquent complaints against capital and monopoly, which are well-grounded and well-applied there, to a state of society here, where they have little meaning or application, and serve only for party watch-words.

W. F.

A PHILANTHROPIST IN PRISON: Dr. Howe, in his speech before the Prison Discipline Society, in Boston, alludes to his own confinement in a Prussian prison, for his exertions in behalf of the Poles, as follows:

I have been a prisoner, sir; I have known what a weary length of time is a day passed in a gloomy cell, without occupation, without books, without hope; what an age is a week, endured in close confinement; what an eternity is a month dragged out in a lonely cell, where, though it was not dark, I could see no moon, nor sun, nor stars.

During the first portion of my imprisonment in the Prussian prison at Berlin, for the offence of aiding the Poles in their struggle for liberty, I was kept *au secret*, as it is called—that is, no one was allowed to see me except the turnkey who brought my food; I could not know my offence, I could not tell when I was to be tried, I could not tell what was to be my fate, I could not receive a letter or newspaper, or know what was going on in the world. I bore up under this depressing and purposely agonizing treatment, as well as one who had youth, and strength, and an ordinary share of courage could; but it was evident that my health could not endure long in my narrow cell, and my entreaty to be allowed exercise was complied with. I was led out into a court yard of the prison, and I can assure you sir, that, though the fresh air was most delicious, and the bright sun was most welcome, I never cared to go there again. On either side were convicts in their cells, and they came to the gratings, and the men began to talk ribaldry, the women to beckon to me, and because I shrunk away, they blasphemed and cursed me, until I was glad to find refuge in my cell; and I thanked God for its silence and its solitude. It seemed to me a paradise in which I could live contented when contrasted with the hell it would have been, if such wretches as I had seen, had been its inmates with me.

Sir, I trust that when I escaped from that prison, I was at least no worse a man than when I entered it; but I shudder to think what might have become of me if I had been forced to work, to eat, to march, and to associate for five, ten, or fifteen years, with the other prisoners.

Sir, the hunger and thirsting of the human soul for sympathy and communion, is almost as dreadful as that of the body for food. One has a feeling as of moral starvation, which, in common natures, will overcome the natural repugnance to associating with the depraved; and perhaps not all my own conscious innocence, nor the virtuous precepts of my home education, nor my own self-respect, would have saved me from sinking into despondency, from forming intimacies with my comrades, and from suffering moral evils which almost affect even innocent men, from being congregated with criminals. And, if I should have been injured, if I shrunk from congregating with criminals, shall I not plead for my brother who has the same feelings and the same nature as I have? May there not be a man committed to our prison who is as innocent of any crime as I was? May there not be others, who, (when we consider the sudden and dreadful temptation that came over them in a moment) are hardly to be counted as responsible? And shall we herd these men in with hardened offenders?

DINNER SCENE. Seated at a long table, well filled with hungry guests from the four quarters of the Republic—the shrewd *guessing* Yankee from the East, the chivalrous *reckoning* planter from the South, the hoosier and buckeye from the West—my friend observed sitting opposite him a robust, resolute, go-ahead sort of a man, who looked as though he might belong to that unique class of backwoodsmen who are said to “live on wild bear and buffalo, drink out of the Mississippi, and sleep on the government purchase.” From the air and manner of the stranger it was obvious that he felt himself to be a man of some importance, and that he was naturally desirous to impress the fact upon others. When he had got well under way upon his first dish, he looked round to the waiter behind him, and called out, with strong emphasis and authority:

“Boy, bring me the fruit.”

The waiter was at his elbow in a moment.

“Bring what, sir?” said he, thinking he had not heard aright.

“Bring me the fruit,” said the stranger, in a firmer and louder tone.

The waiter colored; his eyes looked wild; he started a step or two, and returned again to the stranger.

“Is it the fruit you mane, sir?” said Paddy.

The stranger would not be trifled with. In a tone that almost took the waiter off of his feet, he thundered out—

“I tell you to bring me the boiled fruit.”

The waiter, who was now fairly floundering beyond his depth in mystery, darted away, and held a private interview with the head waiter, who, on learning that the stranger was calling for fruit, and for boiled fruit, told Paddy there must be some mistake in the matter, and he must go back and ask the gentleman respectfully what it was that he desired. Paddy screwed his courage to the sticking point, and returned to the charge.

“Was it the fruit you desired me to bring, sir?” said he, standing a little back, and on his guard, for fear he might be knocked down.

The stranger turned upon him with a look that showed Paddy's cautious distance to be a proof of instinctive wisdom. At that moment a gentleman in the next chair, who had watched the progress of the difficulty, told the gentleman the waiter did not understand what he was calling for. At this the gentleman's indignation seemed slightly modified into a look of compassion, and in a tone somewhat softened, but not the less dignified, he gave his orders lowly and distinctly:

“Boy, bring me the boiled potatoes: do you understand that?”

This translation of the backwoods idiom into Paddy's own dialect made every thing as clear as daylight to him, and the eater of bear and buffalo was of course promptly supplied with the fruit.—*N. Y. Cor. Nat. Intelligencer.*

REVIEW.

Guardian Spirits: A Case of Vision into the Spiritual World. Translated from the German of H. Werner, with Parallels from Emanuel Swedenborg. By A. E. FORD. 12mo. pp. 215. New York: John Allen, 139 Nassau Street. (Sold by Otis Clapp, 12 School Street, Boston.)

The object of this book is the same with that of the late work of Professor Bush on Mesmerism and Swedenborg; that is, it treats the phenomena of magnetic impressibility and clairvoyance as evidences of the possibility of such states of illumination as that claimed by Swedenborg. Like that, it does not look upon these phenomena as proving the New Church doctrines, but only as proof providentially furnished that the state of mind in which Swedenborg describes the facts of the spiritual world, is one quite natural to the human constitution under certain conditions.

Professor Bush's work has more of the scientific form, analyzing and classifying facts, and ranging them according to certain principles. The present volume follows merely the chance order of narrative. The substance of it is translated from the journal of a German pastor, who was at first a skeptic on the subject of animal magnetism, but who was startled into a recognition of its wonderful claims, by being sent for to visit a lady whom he had known in his youth, now said to be in the clairvoyant state, and in that state declaring that she should receive aid from his presence. The surprising knowledge which she evinced of all the circumstances of his journey, completely disarmed his doubts. After that he rested not until he was placed in daily communication with a Mesmeric subject, and could write down from day to day what he observed. The patient in the Mesmeric sleep always spoke of herself as being nearly or wholly separated from the body, and as visiting other worlds. Especially did she always allude to the presence of a guardian spirit whom she

called Albert, a glorified being, once an inhabitant of this earth, who acted as her guide and instructor in these states of vision, and gave her information respecting her disease and cure. Certainly her revelations are most beautiful and wonderful, as spiritual and rational, apparently, as one could expect truth to be, although their fragmentary character is very unsatisfactory. The translator accompanies the narrative with passages from Swedenborg, which bear a remarkable resemblance, both in the general spirit and the special form of thought; and he very justly suggests to the candid reader that such coincidences make it imperative upon him, as a lover of truth, at least to give the claims of Swedenborg a fair and thorough examination.

We have read of no prolonged account of any clairvoyant disclosures, which we have found so interesting, so plausible, and so uniformly pure and elevated.—Judgment, in such a case, we would by no means yet presume to give.

POETRY.

MAHOMET'S SONG.

FROM GOETHE.

See the rocky spring,
Clear as joy,
Like a sweet star gleaming
O'er the clouds, he
In his youth was cradled
By good Spirits,
'Neath the bushes in the cliffs.

Fresh with youth,
From the cloud he dances
Down upon the rocky pavement;
Thence, exulting,
Leaps to heaven.

For a while he dallies
Round the summit,
Through its little channels chasing
Mottled pebbles round and round;
Quick, then, like determined leader,
Hurries all his brother streamlets
Off with him.

There, all round him in the vale,
Flowers spring up beneath his footsteps,
And the meadow
Wakes to feel his breath.
But him holds no shady vale,
No cool blossoms,
Which around his knees are clinging.
And with loving eyes entreating
Passing notice;—on he speeds
Winding snake-like.

Social brooklets
Add their waters. Now he rolls
O'er the plain in silvery splendor,
And the plain his splendor borrows;
And the rivulets from the plain,
And the brooklets from the hill-sides
All are shouting to him: Brother,
Brother, take thy brothers too,
Take us to thy ancient Father.
To the everlasting ocean,
Who e'en now with outstretched arms,
Waits for us,—

Arms outstretched, alas! in vain
To embrace his longing ones;
For the greedy sand devours us;
Or the burning sun above us
Sucks our life-blood; or some hillock
Hems us into ponds. Ah! brother,
Take thy brothers from the plain,
Take thy brothers from the hill-sides
With thee, to our Sire with thee!

Come ye all, then! —
Now, more proudly,
On he swells; a countless race, they
Bear their glorious prince aloft!
On he rolls triumphantly,
Giving names to countries. Cities
Spring to being 'neath his foot.

Onward, with incessant roaring,
See! he passes proudly by
Flaming turrets, marble mansions,
Creatures of his fulness all.

Cedar houses bears this Atlas
On his giant shoulders. Rustling,
Flapping in the playful breezes,
Thousand flags about his head are
Telling of his majesty.

And so bears he all his brothers,
And his treasures, and his children
To their Sire, all joyous roaring,
Pressing to his mighty heart.

LONGINGS.

FROM GOETHE.

What pulls at my heart so?
What pulls me without?
From chamber to chamber
What hunts me about?
The clouds o'er the rocks there
Sail solemn and slow!
Were I over there too,
How gladly I'd go!

The ravens hang yonder
In social array;
I'd mingle among them,
And follow away!
O'er hill and o'er house-top
We'd wheel on light wing!
She lives just below there;
I spy the dear thing.

She's coming to walk now;
I fly in her way;
A bird of the forest,
I warble so gay.
She pauses and listens;
Her smile I can see:
"His song it is lovely,
He sings it to me."

The sun now is setting,
And gilding each height;
But the thoughtful lone maiden,
She minds not the night.
She loves through the meadows
By streamlet to stray;
Dark and darker the shadows
Close over her way.

Then, sudden, before her
I gleam, a bright star!
"What glitters up yonder?
So near and so far?"
And art thou surprised, Love,
My brightness to see?
I'll fall at thy feet, Love.
"Twere heaven to me!"

THE HARBINGER.

SATURDAY, JULY 17, 1847.

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.

INTEGRAL EDUCATION. NO. I.

The foremost question with serious minds about Association is, of course, the moral question. Admitting its economies, its physical and social benefits, and even its foundation in the nature of man; admitting indeed that all this seems proved, still we anxiously inquire: But how will the Combined Order operate upon *character*? How will the Phalanstery build up individual man? develop what is in him? make him what his Creator intended him to be?

In one sense, and that the truest sense indeed, our whole life is an education; society, business, circumstances, the whole atmosphere around us, educate us always. And we should not speak of education as such, were it not that we think of a certain tender and formative period in the history of every being, during which his faculties and tendencies have the best chance of being drawn out, and during which the habits of a life are formed. The problem then may safely, as well as conveniently, limit itself to this: What will *Childhood* be in Harmony? How will Association treat the children?

Childhood! Let us have a just idea of it. Here are three pictures, drawn not from the imagination, but from what almost all have seen, or read of till it is as familiar as sight.

1. The first is in the cold, grey day-break, before the great gate of some vast factory, or hell of Toil, in whose dark laboratory, from the sweat and agony, from the very muscles and fibres of hundreds of their overtaken and doomed fellows, gold is extracted for the few, and comfortable robes are woven for any backs but theirs who weave them. A troop of ragged, shivering, half-starved, pale and stunted children huddle together, waiting for entrance, scared from a miserable broken sleep, in a home which was but a mockery of the name, by the factory bell that daily summons them to execution. They are prematurely old; they have lost all buoyancy; they have forgotten the meaning of youthful sports, of friendship, or of hope. All night the cold, and the fevered dreams of yesterday troubled their slumbers; and yet sleep they *must*. All day the necessities of exhausted nature make them drowse in

their toil; and yet toil they *must*. Necessity is in fact the only thing they know. A glimpse is enough. We need not complete the picture. The only remark we make is, that Society, as to-day organized, creates a steadily increasing demand for just such childhood as this; that these extreme pictures are fast becoming the rule, and gentle, happy, hopeful childhood the exception.

Our next picture shall be one of these exceptions, or what seems such: a petted, well-dressed, delicate, expectant child and heir of fortune, with plenty of playthings, plenty of presents and amusements, plenty of aunts and cousins, plenty of teachers, and plenty of every thing that wealth in the nineteenth century can provide. His position is a very favored one, no doubt, in many respects. But see how pale he looks, with how constrained an air he moves about, as if it were a naughty thing to be himself, or think of aught except propriety. To satisfy the ambition of the parent and fit him for an artificial high position, he has been tasked with studies which he does not love. He knows a few other children, brought up like himself, with whom his social appetite may find some shadow of satisfaction: but the pride of family, the fear of contamination denies him all free range of sympathies; he may while away whole listless hours, in solitary efforts for amusement in the trim flower-bordered greensward that surrounds his dwelling, before he may pass the fence to join the merry troop of common children going by, whose happy shouts find painful echo in his heart; he must not be exposed to the influence of promiscuous example. His heart naturally overflows towards other children, and he has his special social attractions which his exclusive social state perhaps cannot satisfy. No matter; he must not compromise the family. He is full of active instincts and energies; would be doing a thousand things; would be very clever at this or that bit of handiwork, had he only a chance: but no; to labor is degrading; and his destiny is to be respectable; to be a lawyer, a doctor, a minister, a banker, or a wholesale merchant; and he must not sacrifice such chances in order to be himself. There are beautiful exceptions, no doubt, to this decent death in life of what we call cherished childhood: as there may be "Olivers" and "little Nells" in the larger class above named who have "no young times." Oh, yes, there are many exceptions; — enough at least to prove that outward prosperity, that wealth and luxury and elegance, in themselves, are favorable to true culture; and that, other things being equal, in a true organization of society, the germs of nobleness, disin-

terestedness, and greatness, will expand most beautifully in the child who shares these now so often questionable advantages. It is only that interests are opposite, that false distinctions prevail to the thwarting of true affinities, that the faculties of children find no sphere for useful exercise, where industry is poorly organized, and only honored in a few, and those not always the most useful, of its departments.

Now for the third picture. A vision hardly of this world, and yet made actual of late to many eyes! On waves of music, amid flowers and perfumes, with bright faces and gay dresses, the youthful choirs in perfect unity and concert, like one soul, in wreathed dances float before us, falling into beautiful figures and falling out again in seeming confusion, like the colored atoms in the kaleidoscope, only to result in new shapes still more wonderful; now scudding in flakes before the music, like wreaths of falling blossoms borne up by the spring breeze; now piling themselves up in flowery pyramids; now revolving in wheels and stars; and now, with the true imitative mania and inventive fancy of children, representing in quaint pantomime the manners of nations and of classes;—the whole thing a scene of innocence, and purity, and freedom, flowing always into the beautiful and wise forms of perfect law; a type of the world's harmony; a reflection of the divine order in its ceaseless evolution of variety from unity, presented in the harmonic groupings and fairy movements of loving, intelligent and happy children, whose active sports together are a most expressive fine art. Of course we mean the little dancers from Vienna. We cannot describe the scene as it is remembered by thousands. With what a shock of exquisite and fresh emotion did the first glimpse of it unlock every beholder's soul under its dead accumulation of selfish habit and commonplace! It seemed so new, and yet so true! In the presence of such a harmony, every feeling but of harmony forgot itself, and in that dense audience the rudest was surprised into unwonted acts of courtesy.

These are the pictures. Which of the three is truest? Which, in short, is childhood? Neither, it may be said: yet no one fails to recognize some features of it in the last,—a foretaste of one phase of childhood, to say the least, which, so far as it goes, implies a corresponding truth of culture in all other respects, a life in which there is innocence, and joy and freedom, perfectly subjected to the law of order, and expressive of the divine harmony of the passions. It is only when we come back to reality, and reflect that this is Civilization which we

are living in, and that Civilization will not allow the complement of the blessed picture to be realized, but only gives us this in the way of an exhibition, that we begin to doubt its perfect truth. In Civilization what is truest is least safe. These beautiful symbolic sports of childhood it cannot give us without the setting apart of children for these offices exclusively, without the moral dangers incident to a life of professional exhibition, and one-sided culture. Grace and poetry of motion, surpassing even this, will be the natural relaxation of children in the societies of Harmony; every child will join in it; and the "Sheaf-Dance" and the "Flower-Dance" will be but the festive celebration of the real labors they have rendered to society, attractive industry converting all their love of pleasure and material beauty into a religious round of pleasant duties, by which the earth is adorned and the commonwealth supported. There will be an earnest sense in all these things; the unity of spirit, the harmonies of hearts and of kind intercourse, the beauty of order in all life's actions, and a pervading reverence and love of God in all his works and manifestations, will not only express themselves, but also rekindle and nourish themselves in these choregraphic evolutions.

The problem of childhood in harmony with itself, with nature and with God's law of order; of its free life and joys not only reconciled with, but rendered conducive to productive industry and all life's earnest duties, cannot be solved in Civilization, will be solved in the Combined Order.

The proofs of this assertion cannot be fully entered into in an article, nor will it do to undertake any thing of a detailed description of the educational arrangements of Association; the little that could be given in less space than a volume would be so fragmentary, bald and disproportionate as to prejudice the whole scheme in the eyes of any who have not insight or constructive imagination enough to look it into wholeness. Such proofs as we shall offer will be both negative and positive. A few criticisms on existing methods, and a few hints in contrast of the methods practicable in Association, will be the utmost justice we can do the subject.

We appeal to every one's experience, whether *these* things may not be said with truth of civilized education:

1. What has been taught us in the formal process, at school or college, in the set lessons at home, or from the pulpit, is the least part of what we know. If we know anything well, practically, and with a realizing power, if we have made it thoroughly our own, and find it

adequate to any duty, find that we can act upon the world with it,—it is pretty certain that it is the very thing of all others which they did not undertake to teach us; it is what we mastered in a truant way; stolen lessons, learned with passion, while we simply saved appearances in the class routine. The amount of it is, our special aptitudes for learning were not consulted, and had to forage for themselves, with such poor chances as were left them.

2. The next remark concerns the earliest and most important period of education. In civilized arrangements early infancy is doomed to unnatural isolation. Childhood is naturally expansive, naturally social; it is not at home except in a multitude of fellows, in an atmosphere of childhood. Much of its restlessness and troublesomeness is the struggling of its instinctive affinities, which need to be absorbed in a little world where there are all varieties of natural character, of the same age, just germinating and seeking room for development. But the child is doomed to know its first wants and try its first motions among strangers, who do not understand it; for nurse and parents little know the meaning of its instincts, shut up in that narrow sphere where nothing calls them out by correspondence. The child grows up impatient, fretful, under an inverse regimen which suppresses his instincts, and gradually conforms itself to the narrow standard of its parents' character, becoming a weaker repetition of them, instead of attaining to the far different character intended in its original endowments; or it grows up with a feeling of monotonous constraint and cold familiarity towards those on whom it is dependent and to whose exclusive social influence it is doomed. When he meets the world his instincts are all timid; his stronger powers by long suppression have grown morbid and false; he is a weak and poor exaggeration, narrow and one-sided, and for the rest of his life a stranger in the world with which he contrives simply to sustain a sort of outward familiarity. Justice cannot be done to any child's nature in the isolated family; the food his special nature craves may not be there; for children in three cases out of four have native tendencies and talents just the opposite of those of their parents.

3. As the world now goes, the best education stands in a man's way; his chances of success in life are inversely in proportion to the high and generous culture he may have received. The youth goes forth from the university, where he has been conversing with the sublimest wisdom of sages; where he has cherished in his soul a high ideal of human-

ity, and made many a vow of loyalty to principle and truth and disinterested virtue; where examples of greatness and of goodness in history have fired his youthful ardor; where he has communed in warmest confidence with friends and equals, filled with aspiration, long ago impatient for this hour when he may begin to live a noble and a true life in the world, and prove the majesty of truth and her triumphant power to win all to her; and he finds that as a first condition to his holding any position there at all, he has got to unlearn all these fine things as fast as possible, to hide his best and deepest convictions, to forswear his soul's faith and all his fond ideals, and be a time-server, and a tame conformist, and a hypocrite, a competitor in spite of himself in a most mean and selfish scramble for the prize which is needed by all, but destined only to the few; which one must win by others losing; and in which cunningness and coarseness, and petty worldly wisdom avail more than his best purposes or truest genius. It is a sad tragedy, one of the saddest that life offers. The generous views which presided over his youthful training, imperfect as they were in any sense and partial, yet were fitting him for an ideal state compared with that in which he is to live. Society demands another thing of him, and has no market for his choicest wares. The law is: starve, or cheat and grovel like the rest of us; and then 'tis but a lottery chance of being saved. All arts he must unlearn for one art, that of making money. He finds his education, instead of a blessing, a curse, a very mill-stone about his neck, that threatens evermore to sink him. The best plans of education, therefore, (and we have many improved ideas upon the subject, and the thought of the best minds is given to it,) travel in this vicious circle: because society itself, the very system in which we live, is the great educator, and betrays the noblest aspirations and theories of life into the strangest practical inconsistencies at every step. The exceptional cases, the best educated, more or less, sooner or later have to yield to this, and live by maxims which their heart rejects, unless they prefer unpopularity, and poverty, and neglect, with Truth alone for a companion.

4. But the toiling masses cannot have an education, under any system. They have no time for it. Schools and teachers may be provided; but if the stern necessity of toiling all day long, from childhood up, to earn the right to live at all, grows out of the very constitution of society, as every one must see that it now does, these are only Tantalus apples, fruitless privileges for them. And the same law which makes a refined culture

an impossibility with the many, makes it an exceptional and a false thing with the few who have it. For education, to be worth much, ought to bring man into sympathy with all men, and not isolate him from them.

5. And this leads to another thought; that, with all that is accomplished in the way of intellectual and spiritual education, with all the efforts that are made to enlighten and Christianize the people, the result is nothing but an exceptional good. The utmost which it accomplishes, is simply by great care and pains to hold a small portion of the human family up from sinking into the great gulf of degradation;—a few are artificially held up in this way, and not suffered to sink into the mire; but the tendency is altogether to sink; the tendencies of society, *en masse*, are downwards. The system drags all down. The business, the labor by which human beings live, under the spur of competition, absorbs all their time, their strength, their self-respect and nobler aspiration. A grovelling end demands the whole of them. It seems hardly worth the while to expend so much in educational and moral agencies, which, after all, only partially uphold a few from that collective lapsus, which is the inherent necessity of a false society, based upon competition and antagonism in material interests.

In these criticisms of prevailing methods of Education, we have not aimed at system or completeness; we have only noted certain obviously objectionable features, as they presented themselves. Fourier, who is the soul of method in all things, and who gauges every subject by an exhaustive scale, points out five faults inherent in all systems of Civilized education. We extract a portion of his remarks from the "*New Industrial World*," Section III, Chapter 23. (The whole may be found in the Third Volume of the Harbinger, page 390.) The five are these:

1. Inverse order of proceeding.
2. Simplism of action.
3. Error in principle.
4. Error in form.
5. Absence of material attraction.

1. *Inverse order of proceeding*: it places theory before practice. All the civilized systems fall into this error. Not knowing how to incite the child to labor, they are obliged to leave him in idleness and vacancy until the age of six or seven years, a period which he should have employed in becoming a skilful practitioner: then at seven years they wish to initiate him into theory, into studies, into abstract sciences for which nothing has awakened any desire in him. This desire cannot fail to spring up in the child in Harmony, who, at the age of seven, already practices some thirty different trades, and experiences the need of perfecting himself in them by the study of the exact sciences. Thus we see the civilized education re-

versing the true order of march, placing theory before practice,—a true *world upside down*, like the whole system of which it forms a part.

2. *Simplism of action*. The child is limited to one single occupation, which is to study,—to grow pale, morning and night, for ten and eleven months in the year, over rudiments and grammar. Can he help acquiring an aversion for study? It is enough to repel even those who have a studious inclination. In the pleasant season of the year, the child needs to go and labor in the gardens, in the woods, in the meadows; he ought not to study except on the rainy days and in the season when cultivation is suspended, and even then he ought to vary his studies. There is no unity of action where there is simplicity of function."

3. *Error in principle*: in the use of constraint. The civilized child cannot be formed to study without the aid of privations, extra tasks, whips, and leather-medals. It is only half a century since science, confounded by this odious system, has sought to gloss it over by contrivances less bitter; it studies how to disguise the ennui of the children at schools, to create a show of emulation among the pupils, and of affection for the masters; that is to say, it has perceived what ought to be, but it has found no means of establishing it.

"Affection between masters and pupils can only spring up where instruction is *solicited as a favor*: this can never take place in civilization, where all instruction is rendered false by reversing the true order, placing theory before practice, and by *simple action* or perpetual study.

"We find some children, at the most one-eighth of the whole number, who *accept* instruction in a docile manner, but who have not *solicited* it. Hence the professors conclude that seven-eighths are vicious. This is taking the exceptions for the rule—the habitual illusion of the chanters of perfectibility. In all classes there is an exception of one-eighth, who differ from the general habits, and who are easily pliable to new manners; but the change, to be real, should apply to the great majority, to seven-eighths, and that is what our systems do not do; I have observed that they lead the child to *accept*, but not to *solicit* instruction. As to the seven-eighths of the children who form the majority, they are, as they have been in all times, weary of the school, and impatient to be delivered from it. I have seen and questioned children as they came out from celebrated schools, like that of Pestalozzi and others, and I have found among them only a very moderate amount of instruction, and a great indifference to their studies and their masters.

4. *Error in form*: an exclusive method, operating upon children as if their characters were all uniform.

"I have elsewhere described a series of nine methods, to which many others might be added. They are all good, provided that they sympathize with the character of the pupil; and a series of nine or twelve methods would not be too much for the child to have his option among.

"I have also observed, (*Treatise on Universal Unity*;) that d'Alembert was ridiculed when he ventured to propose, in the study of history, the *inverse synthesis*, which reverses the chronological order, ascending from the present to the past, in opposition to the *direct synthesis*, which

proceeds from the past to the present. D'Alembert was reproached with wanting to *destroy the charm of history*, and to introduce mathematical dryness into the methods of teaching. Strange sophism! No method is dry in itself, they are all fruitful, only they must be applied with discrimination to characters congenial with them. If you do not present to children a series of methods, among which they may take their choice, many characters will never acquire a taste for study."

"In the Treatise on *Universal Unity*, I have given three chapters on the system of instruction in Harmony. These may be consulted for the course to follow in the Model Phalanx, in which it will be necessary to try an approximation of rival methods, notwithstanding the impossibility of employing them fully at the outset.

"5. *Absence of material attraction.* We have seen above that our methods want the spiritual and affective springs; they are equally wanting in the springs of material attraction, the opera and *graduated gastronomy* (*la gourmandise appliquée*.)

"The opera forms the child to measured unity, which becomes for him a source of profit and a pledge of health; it leads, therefore, to the two luxuries, internal and external, which are the first end of attraction; it draws children, from the earliest age, to all the gymnastic and choreographic exercises. Attraction urges them to this strongly; it is here that they acquire the necessary dexterity for the labors of the passional series, where every thing must be executed with precision, with that measure and unity which reign at the opera. This then holds the first rank among the springs of practical education in early childhood."

"The Associative education regards the body in the child as the accessory and co-adjutor of the soul: it considers the soul as a great lord who does not arrive at his castle until his steward has prepared all things; it begins by fashioning the body, in its youthful age, to all the services required by a harmonic soul, that is to say, to accuracy, to truth, to combinations, to measured unity. To habituate the body to all perfections, before fashioning the soul to them, two springs are put in play entirely foreign to our moral methods; these are *the opera* and *the kitchen*, or graduated gastronomy.

"The child should exercise, —

"Two active senses, taste and smell, by the *kitchen*;

"Two passive senses, sight and hearing, by the *opera*;

"And the sense of touch in the labors in which the individual excels.

"The kitchen and the opera are the two points to which attraction leads him, in the regime of the passional series; the magic of the opera and of fairy illusions has a great charm for early youth. In the kitchens of the Phalanx, which are distributed in a progressive mode, the child acquires dexterity and intelligence in the trifling labors upon the products of the two kingdoms in which he is interested, by the gastronomic discussions at the table, and the agronomic discussions in the gardens and stables: the kitchen is the bond of union between these functions.

"The opera is the combination of the material accords; we find there a complete gamut of them.

"Choreographic Intervention of all Ages and Sexes.

1. Singing, or the measured human voice.
2. Instruments, or measured artificial sounds.
3. Poetry, or measured thoughts and words.
4. Pantomime, or harmony of gesture.
5. Dancing, or measured movement.
6. Gymnastics, or harmonic exercises.
7. Painting and harmonic costumes.

Regular mechanism, geometrical execution.

"The opera, then, is the assemblage of all the material harmonies, and the active emblem of the spirit of God or the spirit of measured unity. Now, if the education of the child is to commence with the culture of the material, it is by enrolling him in good season in the opera that we can best familiarize him with all the branches of material unity, from which he will easily rise to spiritual unities.

"I am aware how much expense and inconvenience the opera would cause in the civilized education; it would be a very dangerous lever. It would be of little use to polish the people under a system of repugnant industry; but different manners suit different times. In Harmony it will answer, that the people should rival in politeness the opulent class with whom it will find itself mingled in all sorts of labors. A gross people would take away all charm from these labors; the twelfth, or composite passion would then find no exercise.

"Since with us the opera is nothing but an arena of gallantry, an enticement to expense, it is not astonishing that it should be reproved by the moral and religious classes. But in Harmony it is a friendly re-union, it cannot give room for any dangerous intrigue, between persons who are meeting every instant in the various labors of the industrial series.

"The opera, so expensive now, will cost almost nothing to the Harmonians; each will aid in the construction, the machinery, the painting, the choirs, the orchestra, the dances; they are all, from the earliest age, masons, carpenters, blacksmiths, by attraction. Each Phalanx, without recourse to the neighboring cohorts and to travelling legions, will be able to furnish from twelve to thirteen hundred actors, either for the stage, or for the orchestra and the mechanical arrangements. The poorest townships will be better provided for in the opera, than our great capitals. It is to their general familiarity with the stage that the Harmonians will owe, in a great measure, unity of language and of pronunciation, regulated by a universal congress."

By the *opera*, it will be seen that Fourier means, the combination of all material harmonies, musical, choreographic, pantomimic, scenic, and so forth. All the children, engaging in such exercises, educate each other to the sense of harmony, and grace, to rhythm and measure in all their motions and actions, so that the physical life becomes expressive altogether of all that is most beautiful in thought and feeling, and the outward and the inward become reconciled.

Fourier would avail himself, in education, of two of the strongest and most universal springs of activity in childhood, the love of rhythmic exercises, and the appetite for food. The latter he would not condemn as gross and leave it to its

grossness; but seeing that it is so powerful, he takes the hint of nature, and would seek to refine it, teach the child a nice and critical discernment of flavors, a taste for true harmonic combinations in his food (as well as in the colors of a picture, or the tones of a symphony,) and thus interest him in the agricultural and culinary labors, which conduce to these enjoyments. By this process the pleasures of the table become refining influences, ministering to the soul, through the well ordered action of the senses.

Civilized education overlooks both these important stimuli, and seeks rather to suppress them. Yet there they are, inevitably in the child; and influence him they will: if they cannot find a sphere, if they can not have their appropriate exercise, then they lead him to rebel against every other exercise. In Harmony they would co-operate with education; in our present methods they raise permanent resistance, and get themselves nick-named "the old Adam," which formal tasks and benches, rods and lectures strive so vainly to root out.

All these evils vanish in the Associative or Combined Order, in the groups and series which render industry attractive, and all the relations of man with man harmonious. There the idea of a *Unitary or Integral Education* may be realized. We will endeavor to define the idea, and sketch an outline of its mechanism in our next.

THE LIBERATOR ON THE QUESTION OF LABOR.

We copy to-day an article from the *Liberator*, by Mr. Wendell Phillips, from which it appears that he does not recollect stating, "that the great question of labor, when it shall fully come up, will be found paramount to all others, and that the rights of the peasants of Ireland, the operatives of New England, and the laborers of South America will not be lost sight of in sympathy for the Southern slave."

Our ears, certainly, strangely deceived us, if Mr. Phillips did not express the above sentiment, and also, that "he would as willingly appear at the day of judgment in robes of Carolina cotton as of Irish linen." If, however, the eloquent gentleman does not take so broad and universal views of liberty as we have ascribed to him, we will confess an emotion of regret equal to the joy with which we listened at the time to what we deemed very admirable statements, as we understood them. We trust that he will forgive us our involuntary error, and allow us to express the hope, that he may be soon "on the high-road to the princi-

ples of "integral social reform," although we were mistaken in supposing him already there.

Mr. Phillips is wrong in his impression that the "remarks of the Harbinger" would lead to the supposition "that he placed the laborer of the North and the slave of the South on the same level." No such inference can justly be drawn from what we said. Nor in speaking of the "slavery of wages," do Associationists intend to underrate the evils of "chattel slavery." They maintain that all slavery is the result of a perverted order of society, and is accordingly one of the evils which a true social organization would abolish; but they also believe that there are various kinds and degrees of slavery, against all of which the integral reformer should direct his efforts. When they point out the abominations of the present slavish systems of labor, it is not with a view to palliate the evils of any other form of slavery, but to direct the attention of the public to the origin of a social disease, which is apt to be overlooked by reason of the very magnitude of its effects. In an article from the "Northampton Democrat" which we have had in type for some time, and which we find under the head of "Refuge of Oppression" in the *Liberator*, we can perceive no vindication of Southern slavery, but on the contrary a strong and stirring appeal against similar evils, under the guise of freedom. No form of slavery, however, whether "chattel" or "wages," in the opinion of Associationists, is to be overcome by denunciation; the question is of practical evils, which demand a practical remedy; and this remedy they believe is to be found in the system of Association. In laboring for this, they are laboring for a sublime, universal, and peaceful social revolution, which shall abolish at once and forever, every form of slavery, oppression, tyranny, injustice, and violence among men.

We are sorry that Mr. Phillips has no better method to propose of elevating the laborer in this country, than the preaching of "economy, self-denial, temperance, education, and moral and religious character." It is a poor consolation to tell the haggard operative in our factories, or the watch-worn sailor in the fore-castle, that he can escape the wrongs of capital by becoming a capitalist himself. This may give relief to individuals who have craft and skill sufficient to apply the rule; but the class remains with just as many victims to bear the intolerable burdens which a false organization of society impose upon them. It is idle to talk of the laborer, on the lowest round of the social ladder, about getting to the top of it by the observance of morality. If he has a human heart in his bosom, it is not so

much to reach the top that he wants, as to do away the infernal system by which a lower order of society is doomed to toil and slave their lives out for a comparatively small portion of the favorites of fortune.

We are constrained to say that the remarks of Mr. Phillips on this point, appear to us superficial in the extreme, and inconsistent with the principles of justice and humanity, which we doubt not, have inspired his public career. They remind us of the "philosophical democrat," M. Victor Cousin, who on being exhorted to lend his popular eloquence, his brilliant logic, and his wealth of illustration, to the cause of social reform, replied, "Do not try to make the poor any better off. If you give them money, they will only spend it in vice and dissipation. Give them good moral precepts, *good moral precepts*, Monsieur, these are what they want, and these at any rate can never do them any harm, if nothing more."

PROPERTY — DISTINCTION BETWEEN ASSOCIATION AND COMMUNISM.

Our notions about Property, so frequently assailed by mistake in the dark, by valiant Quixotes out against the harmless shadow of Agrarianism, are very well stated in the following, which we translate freely from the *Democratique Pacifique*.

"The Socialists, the men who do not stop with superficial, political modifications, but who wish a better organization, and a juster retribution of labor, are divided into two principal bodies: Associationists and Communists.

"The Communists, like us, demand Association; though that can scarce be called Association, but rather spoliation and constraint, where the State takes from the individual the fruits of his labor, arbitrarily accumulating values, to distribute them again without regard to the part which each one has performed in the creation of the same.

"The Communists, like us, invoke the organization of labor; but the organization which we want, is the result of liberty; theirs would take from legitimate ambition almost all its motives, would discourage talent, and would be unable to maintain itself, any more than our actual society, without compressive legislation and armed force.

"Like us, and after us, the Communists appear to accept, however, the formula which so long excited their laughter, of *attractive labor*. But with them it is only an aspiration, a desire; and the processes by which labor is to be made attractive, instead of painful and repugnant as it is now, are necessarily ignored by all the Communists, who have not

comprehended and admitted the passional system of Fourier, nor the properties which he has discovered in the *Series*.

"There is a difference of opinion between the Phalansterian School on the one side, and all the Communist Schools on the other, as to the sense attached to the three formulas above; but it is on the question of the *distribution* of profits that they most diverge.

"The Communist Schools concentrate the whole property of all created values in the hands of the Commonwealth or State. It is the State which distributes it amongst the consumers; but is it for their use alone, and by what principle, according to what rule? Here the Communists divide.

"The principle of absolute equality in distribution, sustained with such energy by Baboeuf, is generally abandoned as not just. Still there are a few who go for equality; but many more who demand a distribution *proportioned to men's wants*.

"Others see that distribution proportioned to men's wants, but taking no account of inequalities of labor and of merit, would paralyze production and would deprive society of a precious spring of action, by taking from men the certainty of being recompensed in proportion to their efforts. These Communists, not so far removed from our point of view as the others, demand that distribution, after securing to all the satisfaction of their first necessities, shall, for the surplus, take account of labor and of talent; but they refuse all consideration to capital, and deny that society owes any interest or dividend whatever to the man whose only title is the investment of an inert value.

"There is yet one more group of Communists still nearer to us; these, with the exception of the serious difference which we shall point out, accept the main part of the phalansterian ideas. They esteem it necessary to recognize the rights of capital, *as things are*, so as to effect the transition, to avoid declaring war against those who possess it, and to bring about a peaceful transformation instead of a bloody revolution.

"But, while making this concession to the necessities of the time, they think that capital is destined to extinction, and that in a rich, a perfect, a happy state of society, it will have no rights, because it will be of no use.

"Although professed by persons who unite themselves to us in many respects, and who second us in our practical views, as the establishment of a combined township, based upon association of capital, labor and talent, yet not the less is the opinion a heresy in social science.

"What ought to be the constitution of

property, in *harmony*, or in the perfect order of society!

"It ought to satisfy all that there is legitimate in the aspirations of Communism, as well as in the claims of individual property.

"The philosophical basis of the right of property is found in the creative power. Man therefore should not be proprietor of the earth, which he has not created, but of which Providence has only given him the usufruct. No individual can properly abstract a portion of the globe from its collective use or *exploitation*; individual appropriation can extend with justice only to the fruits, the added value given to the ground by cultivation.

"Moreover, every human being brings into life with him the right to live; and the sentiment of philanthropy or brotherhood impels us to organize for our neighbor the exercise of this right. The fact of a single individual, no matter who he may be, perishing with hunger, denounces our social incoherence, and improvidence; a society such as we are looking for, would guarantee to all the members of humanity, during infancy, an education fitted for the integral development of their capacities; and during their whole life, a *minimum*, that is to say, whatever is necessary for food, lodging, clothing, transportation, &c. The importance of this minimum would increase with time, and would follow an ascending progression in the same ratio with the social prosperity.

"Those two principles, the collective culture of the earth, and the minimum to every member of the human family, satisfy all that there is just and valid in the scheme of Communism.

"Justice to individual property requires that the transformation of our present fragmentary culture of the soil into a combined or associative culture, should not be brought about by spoliation or by violence, and that an equivalent should be granted to those who now hold lots of land in an exclusive, individual manner. This mode of property, guaranteed by the existing laws, represents accumulated labors, which society has remunerated in such wise as its institutions would permit, and which should not be overlooked.

"The sentiment and right of individual property require, moreover, that values which exceed the minimum, that objects of too rare a quality to be generalized among the human race, should excite emulation and should be attributed to those who have created the most or finest products.

"Justice and liberty require, besides, that if man does not immediately consume the values which belong to him and which represent his part in the productive labors; that if he holds something in reserve; that if society needs the use of these reserva-

tions, it may determine the proprietor, not by violence, but by attraction, to lend them to itself. Society should render him an equivalent when he demands it, and moreover, to compensate him for the non-use of it to which he has resigned himself, it should secure to him a share in the products, to the creation of which he has contributed his capital. This share will be regulated by the need which the Association experiences of capital, and by the degree of attraction which it has to exert to draw this capital from the hands of the proprietor.

"To satisfy these demands of individual right and liberty, we declare that the transformation of individual property in the soil into collective use or *exploitation*, must be voluntary. We do not ask for a law of expropriation, but for the means of making a local, partial experiment. Let this be realized with capital advanced by devotion to the idea, and it must demonstrate to the proprietors of the soil, that their first interest is to exchange their lots of land for stock, hypothecated upon the collective cultivation. They themselves must effect the transformation, and the man now who disposes of an immovable possession to place funds in a safe and lucrative enterprise, certainly does not complain of being robbed.

"In the distribution of values, in the production of which capital, labor and talent have concurred, these three elements will be remunerated, supposing the minimum to have been first levied. Each one will be free to consume his portion, to give it or bequeath it to beloved persons, or reserve it and invest it in his own or in any other Association, if he does not prefer to consecrate it to works of devotion or of collective luxury.

"Such a conception satisfies at once all the tendencies of man, the sentiment of paternity as well as legitimate ambition; it is conformed to nature, which gives life to all beings, but life in different degrees of energy and fullness.

"Some Communists admit that, in right, the loan of capital to the Association should be remunerated, if the Association need the capital; but they deny that this want can in fact exist in a regular, opulent and happy society.

"How can you conceive, then, that society at any epoch, can perform its functions without capital, that is to say without the accumulation of values destined to provide for the wants of man? You reply: If labor is attractive, man will not have to be paid to accomplish it. Yet man will require to be fed and clothed; and the township which he cultivates with his hands will not furnish him with all necessary objects; it will have to save and accumulate articles of exchange with which it may acquire the products of

other countries. It will have to lay in stores of every description, materials to supply the workshops, instruments of labor, and to keep the buildings in repair. Will you say that in a well organized society, it is not the individual, it is the Association which ought to provide stores, instruments, buildings? Assuredly it is the Association which, in the persons of its most capable agents, directs every function of collective interest; but what values has it in its hands? What are its objects of exchange? Do you think a Phalanx is a proprietor as an abstract being; as our hospitals are now; as the convents were? Not at all. Such a system would at once reduce the Associates to serfdom and mortmain. Every distribution which takes place in a Phalanx, is made to all the Associates individually, first in virtue of the minimum, then in proportion to what each one has contributed in capital, in labor, and in skill. If the general agency employs funds in the collective service, it has the means of doing so, because individuals, instead of consuming their part or investing it elsewhere, have consented not to dispose of it, but to lend it to their Phalanx. It is by way of remuneration for this service and of compensation for the non-use, that a dividend is allotted to them.

"Admitting these grounds, many still persist in believing that the realization of attractive labor will extinguish the rights attributed to capital, because the laborers, working with enthusiasm, will produce so much that it will be of no value; so that the Phalanx would obtain funds by offering to the holders thereof a remuneration smaller and smaller till it become imperceptible. This supposition again is erroneous.

"Attractive labor will multiply products enormously, but it will not only augment their quality, it will act also upon the quality, and carry it to indefinite refinement. The air is now a part of the public domain, the water is for the most part common, but bread and warm clothing are rare. In a society such as we conceive of, such as we desire, nothing will be more common than bread and woollen garments; but more dainty articles of food, cashmere and silk, are not yet accessible to all; humanity, at ease as to the first necessities of life, becomes more exacting, more desirous of perfection in agriculture, in industry, and the arts.

"There will always be, therefore, a *relative* scarcity; society will make as many efforts to ameliorate a product as it now makes to create it in the rude state. Objects of luxury, which industrial progress will render common and which will finally be comprehended in the minimum, will appear at first in small number, like shirts in the time of St. Louis, like carriages under Henry IV.; and in order to

procure select and exceptional articles of exchange, society will have to hold out advantages to the possessors of funds, just as it now does to procure its simpler satisfactions.

"In fathoming the mechanism of property in Harmony, you will see that capital will there play an eminently democratic part, and will prevent oppression, instead of facilitating it and serving as its instrument as it now does. We shall return to this subject again; our end at present has been simply to show upon what rational foundations property in shares, the minimum, and the proportional retribution to labor, capital and talent, rest."

SOCIAL RE-ORGANIZATION.—NO. X.

Our articles under this head follow each other at quite a respectful distance, we are aware; but then we give to them such time as we can command, and this must be our apology to the readers of the Harbinger.

In our last number of the series, we stated that a man's right to *eat*, (meaning by this, his right to material comfort,) involved the idea and fact of *liberty*, in a much profounder sense than State Constitutions are wont to attach to the word. We repeat it, that the guaranty of material comfort to the laborer, would confer upon him more real freedom than he can obtain from all the Constitutions and Charters in Political Christendom. He has always enjoyed Constitutional liberty, and has always been a slave to want. Things are great or small to us, accordingly as we view them and as we are affected by them. Wealth or abundance, viewed merely as a means of existing, of vegetating, is, it must be confessed, a small thing; but regarded as an essential condition of health, high intelligence and purity of character; of acting according to our individual attractions; of fulfilling man's destiny in the universe — when it shall be seen that with out wealth there would be neither comfort, beauty nor art, and that joy and hope could find no place in human abodes, — when it shall be seen that the creation of wealth is one of the appointed spheres of human effort, whereby the desert is to be made glad, "the wilderness to blossom as the rose," and inhospitable climates to become subservient to man: — it is then a question of supreme importance.

A more fatal blow cannot be struck at a people's freedom than to degrade their material condition to that of brutes. When you can make yourself a people's purveyor, you can make them your slaves. There can be neither intelligence, patriotism, nor bravery in a nation of imbruted men. The citadel of his comfort taken, man is hopeless and

powerless to the last degree. Contrast the Hottentots, Calmucks and Esquimaux, with the Arabs, Moors, or the beautiful fruit-eaters of the Pacific Isles: or contrast the Irishmen who feed on third rate potatoes, and live in mud cabins, and the half-starved, filthy English operatives who guzzle ale — with the middle classes of Ireland and England — and will it require any logic to prove that the former are degraded by inferior conditions, and that the latter are improved by superior conditions?

These wretched victims of a false society, who are at once the objects of our pity and disgust, have made their tables through generations the communion of devils. They have eaten and drunk iniquity, until every tissue and fibre of their beings have become a living organism of depravity; and their blood runs to baseness and sensuality, as water to its level. Without aspiration, without hope or mind, such a population cannot be elevated by moralisms and sermons, though you should build with them a stair-case from the earth to the sun. Their degradation began at their tables, or rather with their want of them; and there must commence their reformation. They must first have excellence, variety, enjoyment there, before they will make any astonishing advancement in the science and application of morality. The profound insight of Christ, which anticipated all philosophizing, has taught us in the Sacrament, the sublime significance (shall we say it) of *eating*. Our material circumstances become in a great measure, our very selves. The law of vegetable and animal life confirms the doctrine here asserted, and the history of Humanity is but an illustration of it.

But leaving these speculations to the learned in physiology, we think it is apparent that our boasted Constitutional freedom avails us little, since it does not ensure us comfort, not to say pleasure, in their lowest spheres. What is liberty, if it be not freedom to mould our external condition according to our purest and highest attractions?

We have put our subject into this form, that human rights may be viewed as a unity, a *whole*; and that it may be seen that a violation of the least one of them involves the violation of all.

We wish to be understood as asking for the laborer more than a mere competency, — we ask for him pleasure, delight, joy, as well in the material as in the spiritual and social spheres of life. But as we have seen, existing societies are no guaranty against the sorest material privation. What then can the laborer hope from them in the way of satisfaction for his higher wants? Nothing,

absolutely nothing! Again, we ask not only that the laborer shall have the means of varied pleasure and real joy, but we demand for him an expansion of capacity for wanting more, and hence of realizing more in every sphere and pursuit of life. We know this is presumptuous trifling with the venerable moralism which teaches that man should limit his wants to a crust of bread, a cavern, or to a tub in the sunshine. This is the ostracism which the moralists have always declared against the material passions. They have always taught men to despise the senses, to look upon them as enemies to the soul. They have not perceived that in proportion as our senses are called out fully, are we put in possession of the highest conditions for intellectual and moral progress. They fear to give man up to his attractions, not knowing that they are a law unto themselves: that they are the permanent revelation of destiny, and tend to the integral well-being of man. In their contempt of the senses, as the enemies of the soul, they have established precisely what they affect most gravely to deplore, namely: the reign of materialism. They have esteemed poverty as a blessing, and subjected the majority of mankind to its dominion, so that their thoughts never rise above what they shall eat or what they shall drink, and wherewithal they shall be clothed, thus making necessary and perpetual a condition which Jesus condemned. Thus they have stripped life of all charm, and based its pursuits on mere animal necessity. Exalted spiritual conceptions, worthy their illustrious origin! Do our moralists really believe that if you prick a man he will not bleed? They talk like men who have no blood in their veins; or as if the little they have were very bad blood. It cannot be warm blood; for would it not be stupid for men who have flesh and blood, to despise them? Since we have sensation, as well as affection and intellect, let us employ each of these in the function which God has assigned to it, as revealed by attraction, in the general economy of destiny.

Without abundance, or the means of material satisfaction, our parade about liberty is a farce. Would it not be an impressive lesson, to hear a nation of starving Irishmen boasting of their freedom? And yet it would be all in keeping with the fine teachings which our moralists give them, about the blessings of poverty, if they should do so. A meanly fed man can have no sense of freedom. There can be no fermentation of noble ambition in his blood. His posterity will spring from his loins a degenerate race, whose organizations will be active types of the vicious habits and conditions

of their father. And such a population is, at this hour, the substratum of European governments and institutions; and the United States are laying the same basis for their national glory and prosperity. In the name of Heaven, are there no means of convincing this nation, that its safe-guards lie not in armies of soldiers and herds of degraded serfs, but in a wise and science-taught population, devoted to the arts of greatly ennobling work! Can we not see that the bulwarks of Heaven, about our nation, are to be built only by rendering labor honorable, by protecting it against the vulture-swoops of a false commerce, the wages system and fraudulent monopolies? Let it but be established that peerages, dukedoms, presidencies and knightships must be won through deeds of creative labor,—that the road to wealth, to successful love, family distinctions and noble ambition, must be planted thick with deeds of usefulness, and let that road lie open free and high before all men, and ere long, liberty will become a fact, signifying harmony between man's attractions and his conditions.

Our chief complaint against the existing social order, is not that it makes the laborer poor in the ordinary sense of the word only, but that it tends to make him "poor, indeed"—poor in condition and poor in nature. It is often true that he is not only robbed of the corn which he has grown, the house which he has built, and the book which he has printed and bound, but that all the manhood has been filtered out of his blood—every flower of sentiment lies frost-bitten upon his soul—all thought is expunged from his mind, and reason is subjected to the domination of the senses. He acts never from a spiritual impulse. Necessity demonizes him. Thus brutalized lust aways him, whilst he multiplies aggravated types of his own unnaturalness in a perverted progeny. This class in all countries constitutes a considerable portion of the population, and their increase is in proportion to their poverty. What an element this in national prosperity! And yet it is what the conjuring rod of the political economist is made of, as we shall hereafter see.

¶ We invite attention to the letter on our first page. It is but one of many earnest responses which have enriched the Correspondence lately opened by the devoted women of the Boston Union with their sister Associationists throughout the land. Its suggestion of an Associative School, which should be made gradually self-supporting by Attractive Labor, although a great one and not to be realized without great difficulty, yet demands the close consideration of all who are seeking to pave the way to full Association.

It is evident that children must play a great part in the initiation of the new Order; perhaps they are to take the first step. Less perverted and deadened by false education, than their elders, they will accept more readily the divine law of attraction; they have not wandered quite so far from the behest of nature; their lives have not got twisted into conformity with reigning sophistries, and encrusted with the selfish shell which alone can stand the rubs and shocks of the whole business of life as now conducted. No description of persons will be so much in demand, in the very first organization of an associated township, as a band of children of all ages, already trained up in an Associative spirit, accustomed to labor and to groups, and in whose education use has always preceded theory. Fourier himself, in his last years, proposed to make his first practical illustration of his Social Science, with children.

¶ The works of Fourier, and other Associative publications, will hereafter be constantly on sale at the Harbinger Office, Crosby and Nichols', 111 Washington St., Boston.

¶ Books and Pamphlets, sent us for review, should be directed to the Editors of the Harbinger, Care of Crosby and Nichols, 111 Washington St., Boston.

¶ We have on hand several letters from different parts of the country, from which we shall furnish extracts as soon as our space permits.

Open world and generous living,
Long, full years of honest striving,
Much inquiring, much new grounding,
Ne'er concluding, often rounding,
Reverence for what's oldest, truest,
Friendly welcome for the newest,
Cheerful heart, and purpose pure;—
So—our onward way is sure!

Goethe.

MUTUAL SUPPORT. The race of mankind would perish, did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid have a right to ask it of their fellow mortals; no one who holds the power of granting can refuse without guilt.—Sir Walter Scott.

¶ The first council of the Order of the United American Mechanics was established in Cincinnati, on Monday evening last, by the National Council of the United States, under the title of "Washington Council, No. 1, of the State of Ohio." We are informed that this order has been in existence about two years, and that it numbers about four thousand members in the States of Pennsylvania, New York, New Jersey, Delaware and

Massachusetts. Its object is to promote the interest of the American Mechanic and Workingman, to assist and encourage each other in business, and provide means for relieving the sick and disabled members of the fraternity. The progress of the Order so far, has been permanent and rapid.—Cincinnati Times.

ASSOCIATIVE WORKS OF THE FRENCH SCHOOL.

THE following publications, from the French School, may be had at W. H. Graham's bookstore, Tribune Buildings, New York.
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Considerant's Immortality of Fourier's Doctrine, . . . 12
Considerant's Theory of Property, . . . 25
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Cantagrel's Fool of the Palais Royal, . . . 60
Pellerin's Life and Theory of Fourier, . . . 1 00
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Tamisier's Theory of Functions, . . . 12
Dain's Abolition of Slavery, . . . 25
Hennequin's Love in the Phalanstery, . . . 12
Besides these, a large number of Phalansterian pamphlets and almanacs, can be had at the same place. Also, a beautiful engraved portrait of Fourier: price, \$2 50. Any of the volumes of Fourier's works may be had separately.

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N. B. GERRISH,

April 5, 1847.

Agent.

THE HARBINGER

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VOLUME V.

SATURDAY, JULY 24, 1847.

NUMBER 7.

MISCELLANY.

CORRESPONDENCE.

BANGOR, June 23, 1847.

Enclosed is my subscription for another volume of the Harbinger.

I say it with diffidence, but still I think I will say it, (and as the expression of only one individual, it may pass for what it is worth,) that the Science of Fourierism,—the description of Life in the Model Phalanx, does not attract me, as I study its further developments in the Harbinger, yet my interest in the great cause of Association, is undiminished. That coöperation may be substituted for competition,—that all labor shall be equally rewarded, is my hope and trust; and I do not say, "Thy kingdom come," without a vision of this glorious result fulfilled. That the disciples of Fourier and Association are laboring in sincerity for this, I rejoice to believe, and of all the reforms of the age, theirs seem to me the noblest, grandest, most called for; and yet I often feel that their design in the external form in which they now see it, will never be carried out. It will not attract all, I fear. Cannot one imagine this great change, brought about in society, in a gradual way? May not the heaven of truth, which Associationists now promulgate, work in the great mass somewhat after this fashion? The Associate principle shall take from the isolated household, perhaps first, the disagreeable washing day. Next, perhaps, ironing and baking. Public tables may soon follow. Possibly public nurseries for children would be partially adopted next; and perhaps, at last, the roof of the Phalantery, and the public garden might take the place, with the majority, of the present House and Home. In all matters of commerce and manufacture, the Associate principle is now so closely beginning to be applied, that one cannot but think the tendency that way is inevitable. At any rate, God speed and bless the modern Associationists. Their aim is no less

than to move the world; and their lever lifts from Crime and Sorrow, to Happiness and Virtue.

TUPPERFORD FARM, Union Co., }
near Marietta, Ohio. }

To the Editors of the Harbinger:—

Gentlemen, (I would rather call you Dear Brothers,) herein you will find enclosed three dollars, two of which are my family's subscription for one year to the Harbinger, and the other the donation of a young friend. You will be pleased to send him the fifth volume of the Harbinger. He and his family have already read it pretty regularly, through our copy, for one year or more.

Dear Friends, I believe that we are in arrears with our subscription, though I do not know how much, you will settle that, and I hope attribute our delay to anything rather than to indifference for the cause which you advocate. Attribute it, if you like, to poverty; ours is not the sort of poverty that any body need be ashamed of, therefore we shall not complain. I believe that, like ourselves, the majority of the Associationists, of this and other countries, are poor; and I believe besides that their poverty is not the result of dishonesty and vice, but rather of the opposite qualities. My family, as well as myself, are more and more penetrated with the conviction of the truth and practicability of the principles of Association, as adopted by the American Union, and we neglect no fair chance of bringing the doctrine to the notice of our neighbors.

But "*on n'est pas eueque chez soi*," (a man is not a bishop at home,) is an old saying in my native country, perhaps applicable to our case. Last winter I tried to bring up a sort of discussion on the subject in the Marietta Intelligencer, the only paper published in Marietta, and indeed, in the county. I took the opportunity of an attack on Mr. Hine's (of Cincinnati) writings, (*the Quarterly Journal and Review*, the intended *Tracts for the Million*, the *Herald of Truth*, &c.,) and a wholesale condemnation of all those pretended mod-

ern reformers, that is, the *anti-renters*, the *agrarians*, the Fourierists, the Owenites, &c., &c., by a correspondent, which I answered in the best manner I could; but my proposition of discussing with the Editor, the merits and demerits of the doctrines of Association, was declined, and the only notice of our movement that I have seen in that paper, is the enclosed caricature of your doings in New York, at the late Anniversary. Such shameless and ridiculous misrepresentation, might perhaps, if you think proper, serve you as a theme for a severe castigation, in the Harbinger, of all those uncandid and mercenary scribblers. I will perhaps send you some day, a copy of my communication to the editor, and you will do what you please with it. Although, however, I did not succeed in this case, it would not be correct for me to give you to understand that our efforts are all lost and futile. I know that they are not so, and I believe besides that, if some of the lecturers, on their way down the Ohio, can make it convenient to stop a few days in Marietta, and deliver there a few good lectures, a right spirit may be awakened; and that we might succeed in forming an Affiliated Union. We are already more or less acquainted with nine or ten families of good Associationists, but they are scattered over this and two or three adjoining counties. We cannot combine, although we never miss an opportunity of visiting, consulting and encouraging each other, of cultivating each other's acquaintance and forming bonds of sympathy and union. We watch with the most lively interest, all your movements in the East. We have been highly gratified with the accounts given in the Harbinger of the proceedings of the Convention in New York, and also of that in Boston. We approve the system of finance, and we know that the idea suggested by Mr. Russell, of Cincinnati, is grounded on facts. We regard the establishment of a Central Office, with branches wherever needed, as a very important measure. In our opinion the formation of institutions for mutual ad-

assistance and guarantism cannot be too strongly and earnestly recommended.—As to the investigations of the committee of *thirteen*, some of us, I believe, will keep ourselves prepared to meet them. But there is one circumstance, connected more particularly with the Boston Union, at which we rejoice perhaps more than at any other, and that is the action of the Ladies. Oh! let woman be not *admitted*, she is timid, and no wonder; she must be attracted, she must be brought out; she must be made sensible how deeply interested she is in our movement. We must win her sympathies, obtain her gentle but irresistible influence; with her zealous co-operation we are sure of success, without it I should doubt the expediency of even trying. The Associationists should never hold any meetings, whether of a social or business nature, without their women, not only being present, but participating actively in the business and deliberations.

When the proper time comes for selecting a suitable location for the Model Phalanx, it will perhaps not be amiss that the attention of the Committee should be directed to this valley of the Muskingum in which I reside; it is a healthy and beautiful country; it contains abundance of good land and water power to any amount already prepared by the State, and much of which is still unoccupied, besides all which, unless government land is preferred, I doubt if there is in the United States, a spot equally advantageous, in which more can be accomplished with the same amount of capital. If desired, I shall be happy to give what information I can.

With a fervent prayer that God may watch over and speed a cause which we all religiously believe to be that of humanity, and that his kingdom may come and his will be done on earth as it is in heaven, I am, dear friends, your brother Associationist,

G. M.

June 4, 1847.

WATERBURY, Conn. July 4, 1847.

FRIENDS:—I herewith enclose Five Dollars to the Lecturing Fund. The other five promised shall be forthcoming before the end of the year if I am well. Of late, I give more of my thoughts to the evils existing in society. After anxious thought I often ask myself, "How long shall these things be?" How many longings, wishes and prayers shall be spent before social justice shall prevail? Since I came to these parts, fourteen years ago, capital has tightened the screws about one-third. Talk to the employed and tell them they could better their condition if they understood all the various reforms of the day;—if they only

knew of the great and good measures which honest men were considering for their liberation. Many admit your ground, but the next moment it is all forgotten. I often feel disheartened, to see men that feel the iron enter their soul, take it cool and indifferent. I have represented the views of many of the reformers, and yet I cannot get them to read their A B C. However, be their thoughts as they may, I have hope for them, and the "good time coming."

Could I get some of them to subscribe to a reform paper I should feel that all I had said was not lost. I am going to use an effort to obtain subscribers for "Young America," that will make an entering wedge for further reform, perhaps I could get some subscribers for the "Voice of Industry," if it is still published. I have sent for a specimen copy. I am anxious to have some seed besides Whig or Democrat, sowed in the minds of working men.

I have expected something in a popular form to distribute.

Hoping that the deliberations of the thirteen on the 13th, may be of the most consolidating character for the future welfare of *that experiment*.

In the good cause of humanity.

I remain, yours truly, A. A.

N. B. You may say to your brothers of that committee that I shall not be *lacking in the hour of need*, if I am spared in health.

KINGS FERRY, Cayuga Co. N. Y. }
June 21, 1847. }

There are living on the east bank of Cayuga Lake, (as beautiful and fertile country, perhaps, as the sun ever shone upon,) some twelve or fifteen male and female Associationists, who believe, so far as they understand them, in the principles of Charles Fourier, and are ardently hoping to see them ultimately prevail; but notwithstanding our beautiful country, we find ourselves cursed by the same false circumstances which curse the world elsewhere, and we are very willing to help along this great enterprise as far as we consistently can. We are in hopes to send you some more subscribers soon, and when our number gets up to about twenty, I think we will form an Affiliated Union.

Friends, I regard the great idea of harmonizing the interests of men, and their feelings, as the greatest idea ever conceived by mortal man; and to Charles Fourier, I am willing to award the honor of having discovered the science by which it can be done. With these sentiments I am with you, in spirit and action. I like very much the idea of Affiliated Unions. I think they should keep up frequent correspondence with the Parent Union, and

also among themselves. By this means, we can know each others views and circumstances; indeed I think that all harmonious spirits, should live in the spirit of correspondence.

I noticed in the Harbinger, No. 1, Volume fifth, the doings of the ladies in Boston. I think their action claims our highest admiration and gratitude.

HOMESTEAD EXEMPTION IN CONNECTICUT.

To the Editor of *Young America*.

WINCHESTER, Conn., June 40, 1847.

SIR:—At last our "Assembled Wisdom" has divided. Though not so continuous in its strength, as that of New York, its session has been unusually long. As a bright oasis in Legislation, which, in the struggle of competition and the contending, isolated interests of civilization, must necessarily be a desert to Humanity, an "Homestead Bill" has passed. Limited as this Bill is in its provisions, still we believe it to be the widest which the Legislation of this State can at present allow, and establishes a good precedent for future action. It also redeems Connecticut in a measure from her conservative, dilatory course of law-making, which has long signalized her in disgrace. The Bill passed by a struggle unprecedented on the part of the Senate, and we think might have been deferred for a long time, except for certain issues, which hung as by a hair on the neck of "log-rolling."

I annex the Bill as passed. You perceive its caption is "Proposed Amendment." The Bill is as this amendment reads, a Law. You perceive in the third Section, "Existing Exemption" laws are referred to. Those laws exempt household furniture, mechanic's tools, &c., to the amount of six or seven hundred dollars. I will enclose a printed form of the Bill.

Yours, in the Cause.

L. W. CASE.

Senate Document.

PROPOSED AMENDMENT.

Section 1. So much of an homestead, or domicile, being the property of any one person having a family, as does not exceed in value the sum of *three hundred dollars*, and as will reasonably and conveniently accommodate only such person and family and such live stock as is now exempt by law, from warrant and execution, shall be, and the same hereby is, exempt from being taken by any warrant or execution for any debt whatever.

Section 2. That whatever structure, apartment, tenement, addition or repair, made from time to time in reference to said homestead or domicile, as shall only be reasonably necessary to accommodate as aforesaid (though said homestead or domicile may thereby, in some slight measure, become enhanced in value), shall in like manner be exempt from any warrant or execution for debt: *Provided*, That all structures, apartments, tenements, additions or repairs not reasonably necessary for the accommodations aforesaid, may be liable to be taken and disposed of for debt, duty or tax, in the same manner as if this act had not passed: *Provided*, That the provisions of this shall extend

only to the exemption as aforesaid of said homestead or domicile and to such structures, apartments, tenements, additions or repairs, as are acquired or made from and after the passage of this act; and provided, also, that all existing laws exempting property from execution or warrant for debt or taxes shall not be affected by the provisions of this act.

Section 3. That all acts, or parts of acts, inconsistent with the provisions of this act, be, and the same are, hereby repealed.

What a triumph is this for the National Reformers! How greatly superior to any mere party triumph, which would be celebrated by the flow of rum and the fusion of gunpowder! While that would merely put one set of men out of office and another in, this will keep widows and orphans under the shelter of their own roofs, who would otherwise be subject to the insults and outrages of capital. How immeasurably does this victory transcend a triumph of arms! While that turns men into demons, and deprives many of existence, this hastens the era of Peace and Happiness by preventing the destitution which induces men to become the tools of military mercenaries. All honor to Connecticut! There must the celebration of Independence have had signification as well as sound! — *Young America.*

A SONG OF THE STARVING.

BY ERNEST JONES.

Now, hark ye on the highland,
Now, hark ye in the glen,
Throughout our fertile island —
The song of starving men:

There's honor for the waster
While money's in his span;
There's plenty for the master —
But there's nothing for the man.

There's wealth for building churches,
There's food for hound and steed,
But the country is a desert
For the pauper in his need.

Now, hark ye in the cottage —
Now, hark ye in the mill —
The people have the power,
If they only had the will!

Let him still hug a fetter,
Who brooks to be a slave,
And calls the man a better
He knows to be a knave.

As long as you will truckle,
So long will they oppress;
Hope not to win from others,
But from yourselves — redress.

Now, hark ye in the palace —
Now, hark ye in the hall —
Ye men of silent malice!
And ye men of bloody thrall!

Can ye face the judging nation,
Ye that feasted on their pain,
And made their desolation
The foundation of your gain?

Then down — each tarnished 'scutcheon!
And down — each blotted fame!

The million paupers dying
Cry shame upon you! — Shame

Now, hark ye on the highland,
Now, hark ye on the glen:
Remember, that ye struggle
With measures not with men!

Ye need not crush the mighty,
But take away his might:
We ask no retribution,
We ask but for our right.

And he is not my brother
By whom a wrong is done;
Or visits on another
What he would wish to shun.

Then, hark ye on the highland,
And hark ye in the glen,
Throughout our blessed island
The song of stricken men.

The shipwrecked sailor wending
To a haven of sure rest;
The wounded bird descending
On its lonely forest nest —

They feel no exultation,
On earth, or air, or sea,
Like the gladness of a nation
That has striven — and is free!

Northern Star.

For the Harbinger.

CANNIBALISM.

PERVERSION OF HUMAN LIFE, AND INCON-
HERENCE OF MAN WITH THE ANIMAL
CREATION THROUGH HIS SELFISH APPROPRIATION OF THEIR BODIES.

(Continued from p. 87.)

Approximative Hints towards the Principles of a Natural Classification.

To give a true and definite idea of an object, animal, or character, we must explain the natural genus, order and species to which it belongs. The naturalist, familiar with their uniform characteristics, catches with this aid, in the lightning of a thought, what we should fail so well to convey by pages of labored technicalities. Artificial classifications, like the Linnæan, based upon coincidences comparatively trifling, as in botany, the number of stamens, and recognizing no analogies of general character in its orders and genera, have hitherto debarred us from this method of description. It is only in this century, when the unity of the creation is brought home upon us from a thousand points in the periphery of nature, that some approximation has been made to the discovery of a natural classification — a clue capable of guiding our curious steps through the apparent chaos of life in which we move. We accept this classification, not as complete, but as containing a valuable germ of truth which time will expand.

Age after age has Atheism, like the Minotaur of the Cretan labyrinth, devoured the unhappy children of men, bewildered in its mazes.

In the Titan days of Rome, "Lucretius dropped his plummet down the broad, deep universe, and said, No God!"

Not La Place, with eye that gauged the heavens; nor Shelley in his star-lit verse; nor Alphonso of Castile, who said that "if God had consulted him about the creation, he could have given him some good advice;" nor the tax-ridden peasant, who wore upon his ankle that chain of human woe, whose other end was riveted round king Alphonso's neck, could pierce this mystery before their age. The clearest heads and the truest hearts, in the epochs of darkness and suffering and evils, have in denying the existence of such a God as their times indicated, most firmly expressed their faith in the God of order and justice, whose character is now dawning upon us with the light of our true social destiny.

The word God, expresses the generalization in our minds of the ordered and adapted forces of which we take cognizance. In proportion as our comprehension of the movements of nature is definite and extended, will be our intellectual appreciation of God; in proportion as they make our happiness, will be our hearts' love for him.

Ages and spheres of discord and misery are necessarily ages and spheres of Atheism. The kingdom of God is not come in them, because, puffed up in the self-sufficient pride of their reason and philosophy, they refuse to seek for the order predetermined by him, and in relation to which, all their instincts, passions and characters were framed; in which unity of interests, and the harmony, justice and happiness thence resulting, might supplant the present evils of a false and compulsory order. Mc Cleay and others have lifted one corner of this shroud of ignorance and atheism, and in the department of natural history have distinguished among living creatures, five natural characteristics, applicable to the whole animal kingdom or series, and to every sub-series and group,* which examined in reference to these five characters will arrange itself in a circle.

A series of close affinities so connect each portion with the rest, that having proceeded from one to another by minute gradations, we return to the point whence we set out.

The test of a natural group, is its capacity of being thrown into a circle wherein this condition is fulfilled.

The five characters are, first, the Typi-

* The term natural, here applies to groups and series classed from the resemblances of the individuals composing them. The natural groups and series classed according to mutual adaptations or uses, will be entirely different, and will manifest different laws of arrangement.

cal, combining the characteristics of the rest, and adding to them some special developments.

Second, the Sub-Typical or Feral, which possess a less perfect balance of qualities, with a predominance of the combative or destructive propensities.

Third, the Aquatic, which, with some habits in common with the last, are characterized by great power of endurance and by predominance of *elemental* relations.

Fourth, the Suctorial; comprising those of most imperfect and rudimental development and lowest habits, as among the great sub-kingdoms, the Acrita or Polypes; among the Amulosa, the Intestina; — The tortoise, among the reptilia; the armadillo and scaly ant-eater, pig mouse, jerboa, and kangaroo among quadrupeds; the coleoptera, bug louse, &c., among insects; the gastro-branches among fishes. The general character of these, is unsuitableness to domestication; feebleness, smallness, especially of head; want of offensive protection; defect of organs of mastication; considerable power of swift movement; a parasitic mode of living.

Fifth, the Rasorial; characterized by gentleness and a peculiar approach to human intelligence; comprising most animals domesticable and useful to man, as the fowls, which give name to the type; — the hoofed animals, and especially the ruminating, among quadrupeds; the dog among the ferae, and the bee among winged insects.

These organic characters, habits, and moral properties, are traceable in the corresponding portions of every group or circle. Thus in comparing the orders with the tribes of birds, the Incessores or perchers, typical order, whose feet possess, like man's hand, the faculty of grasping, have five constituent circles, whose five characters describe also the five orders of birds, as follows:

1. Incessores — Most perfect of their circle; notch of bill small — *Comirostres*.

2. Raptores — Notch of bill like a tooth, rapacious — *Dentirostres*.

3. Natatores — Feet slightly developed, far and strong flight — *Fessirostres*.

4. Grallatores — Small mouths, soft, long bills — *Tenuirostres*.

5. Razores — Short wings, strong feet, docile and domestic — *Scansores*.

N. B. The characteristics noted in these five divisions, are equally true of the tribe circles of Incessores, the typical order of birds, and of the order circles of the whole sub-kingdom of birds.

In the table which follows, the five horizontal lines represent five concentric circles, one within the other, the upper line being the outermost circle. Thus the Typical include the Vertebrata, the Mammalia, and so on to the bottom of

the column. So in each of the five columns:

Typical.....	Subtypical.....	Aquatic.....	Suctorial.....	Rasorial.....
Vertebrata...	Annulosa...	Radiata...	Acrita.....	Mollusca...
Mammalia...	Reptilia...	Pisces.....	Amphibia...	Aves.....
Cheirotheria...	Ferae.....	Cetacea.....	Gilres.....	Ungulata...
Man.....	Simiada.....	Vespertilionide...	Lemuride...	Cebide.....

The order circle of the *Cheirotheria*, to which belongs the human species, we adopt from the classification of the "Vestiges of Creation." It is strange that one of so much penetration as the author of the "Vestiges," should have failed to extend this principle of classification to the human species.

In proceeding to indicate its tribe circles, we find commonly recognized five great races — the Caucasian, Mongolian, Malay, Negro, and American Indian.

The Caucasian race obviously possesses the Typical character.

The Mongolian has the wandering, predatory life and almost exclusively flesh-eating habits which distinguish the Ferae.

The Malay, inhabiting a long peninsula, radiating off into thousands of islands, which constitute a sphere essentially maritime, and whose expertness as a boatman, sailor and diver is so well known, corresponds, as a race, to the Aquatic type of the human species.

The Negro, so eminently domesticable, and actually occupying over half the globe a Rasorial position, as the servant of the Caucasian, his relation with whom, notwithstanding its highly objectionable features, has upon the whole developed and elevated his character, like that of the dog, of whom Lord Bacon has so aptly said, that man is the god, — the Negro, is incontestibly the fifth link in the human circle, which joins the Typical, as the character and habits of the Negro assimilate to his superior, the white man, and enables him, as in Mexico, to attain full equality with races, to which, before entering that sphere of servitude adapted to his Rasorial type, he was greatly inferior.

There now remains but one type unclaimed, the Suctorial; and one com-

monly recognized race, the American Indian. But the character of the Indian differs *toto cælo* from the Suctorial type. This apparent dilemma is easily solved. The peculiarities of the American type of character and organization are local and artificial, not specific in distinction from all the other races. It is probably an offset from the Mongolian, perhaps with an admixture of Caucasian blood from the ten tribes of Israel, to whose religion the Indian creed in the great spirit is strikingly analogous; whilst their childish and fabulous traditions stand hardly more remote from this grand conception, than does some of the Rabbinical nonsense in the Talmud. In their religious rites and festivals, the few who have been admitted to their penetralia, have observed correspondences to the Jewish. They have the high cheek bones, and other characters in common with the Mongolian, modified by the incidents of climate and other changes which will naturally influence an offset when out of immediate intercourse with its parent stock. "In their languages, one hundred and seventy words have already been recognized by the few learned sojourners among them, as identical with those of the old continent; and three-fifths of these are Mongolian words." Finally, their warlike and predatory habits, and almost exclusive subsistence by fishing and hunting, complete the similitude, and fix them in the Mongolian family, and in the type of the Ferae.

The Suctorial character, the lowest and most rudimental, is still unfilled. Shall we suppose that the unitary order of creation is waved as a compliment to the arch-Typical position of the human species? Nothing, alas, is more common than the sporadic type of this character in our civilized societies, where the masses grovel in all the squalor and the meanneesses which poverty brings like blight upon body and soul.

The privation of our natural rights, possessed even by the savage, and the curb upon our passions, necessary whilst we live out of the order calculated to harmonize them, and converge their tendencies to the ends of justice and general welfare; by suppressing man's free development, degrades him from his typical character, which would otherwise be the dominant; and artificially generates in the stronger, the feral or subtypical; in the weaker, the suctorial. This, however, is but a subdistinction. We should expect that on some portion of the earth's surface, this, like the other four characters, should be generic. There is actually a continent on which every thing bears the suctorial type; "whose rocks are of the Oolite formation, the earliest in which

organic remains abound, and whose present races of plants and animals have a general analogy with those of this epoch."

Its vegetation has neither the majesty of the virgin forest of America, the varied elegance of the Asiatic, nor the delicate freshness of the woods in the temperate countries of Europe; but is gloomy and sad, and has the aspect of the ever-green or heath. The plants are woody, their leaves linear, small, coriaceous and spinescent.

The grasses, elsewhere soft and flexible, partake of the stiffness of other vegetables. The animal kingdom of Australia is not less peculiar. No family is indigenous above the marsupial, which carry their half developed young in pouches like our Opossums.

These unknown in the elder continent, and only found in a few mean species in America, are here in great variety.—The monotremata are entirely peculiar to this portion of the earth. Both species are the lowest in the mammiferous class. A species of the last, the *ornithorhynchus*, is indeed a transitional type between mammals and birds, presenting the bill and feet of a duck, producing its young in eggs, and having like birds a clavicle between the shoulders. The birds of Australia vary in structure and plumage, but have all some singularity. The swan for instance is black. Reptiles abound there, and the fishes have the cartilaginous structure of the earlier epochs. The natives of this continent are described as the lowest and most purely animal of the human race. Their peculiar development of the senses of smell and taste, has induced the English police officers of the colonies to employ the min the capacity of blood hounds. New Holland and its races correspond, then, throughout to the suctorial type, and complete the circle of the human species.

In continuing this analysis, in reference for instance to the Caucasian family, we find no true and permanent national distinctions which correspond to the five Types, and are therefore compelled to seek them indiscriminately in the diversity of individual character. We shall now consider these five types as they present themselves in society.

1st. The Typical, or rather that which is comparatively Typical, in this rudimental epoch of human development.

It has been observed by the author of the "*Vestiges of Creation*," that the successive developments of the human race from the Sub-Kingdom *vertebrata*, are apparently incomplete.

The Type of types would be naturally supposed to unfold a greater number of specific varieties than any of the lower types; but the Crow which is considered

the Typical species of the Typical order among birds, is eight grades removed from the first division of the animal series, whilst man is only five grades removed, so that he holds as a species a place corresponding to that of the *Coridae*, which unfold three grades of subdivision before reaching the ultimate species *Pica*.

2d. Character. The Sub-typical or Feral, comprising that large class of fierce, rapacious spirits, whose characteristic trait is an intense selfishness; individualism, carried in the intenser natures among them, as in the Lion and the Tiger, to habits of isolation. With habitual indolence, except under special excitement, they have great power and capacity for action, and passionate force easily roused into paroxysms of blind rage, in which all sense of justice is lost. They are capable of strong and generous attachments towards those of other types of character, whose interests do not conflict with their own, when kindness has won them from their isolated habits. The Lion, the grand type of the Ferae, among the Ferae, has illustrated this in the story of Androcles, and gentle creatures thrown as food into his cage, have repeatedly been spared by him and treated with affection. Even in his loves however, the fierce individualism of the sub-typical character is manifested, and he loves for himself. He usually mates with the typical class. It would be interesting to note whether any general sympathy connects this type of the human character with the Aquatic, as in the lower classes, where the lords of the Desert come to drink at the nest of the pelican; or on the coast of Florida where the Gulf stream washes its refuse, the shark and the sea fowl feed peacefully together. The human ferae, like the cat tribe in their mode of seizing their prey or in attaining their objects in life, are characterized by action with fixed predetermined purposes, and with a wise secretiveness, which never startles by noisy manifestations of presence or purpose before the decisive spring. This not only makes them the best hunters, but often also the most successful candidates for civil or political eminence. The highest among them possess psychically as well as physically, the strong, far-sighted eye of the Eagle, while the lower have sometimes that of the cat. They possess, in their sound health, the physical power of enduring long fasts, and the psychical one of biding their time. The habit of eating other animals, although generally prevalent in this, which is the subtypical epoch of humanitarian development, and only to be regarded as a characteristic symptom of the universal incoherence and antagonism of interests;

yet more exclusively prevails among the Mongolian and North American tribes among the grand divisions of mankind; and close observation will probably show that the tendencies to it are strongest in individuals of the ferocious type every where, and most difficult to be relinquished by them without substituting some other stimulant.

The habit of flesh eating does not belong to man as the Typical grade in the circle of the *Cheirotheria*, none of whose other species possess it. It comes to him more remotely, as the Type of types of the whole animal series, in which the characteristic habits of the Ferae, as well as others, must be represented by him.

Representation is a principle of reciprocal application in nature from the whole to the parts, and from the parts to the whole.

Inferior species, both animal and vegetable, type both actually, or sentimentally, and hieroglyphically, those instincts, passions and characters which are combined in man their arch-type; and in the varied constitution of his societies in different ages of the world. In the order of Creation, the highest manifestations of life to which the rest were to be adapted and subordinated, must have been first conceived.

An architect about to build, must first conceive an idea of the whole, as if it stood before him. It shall be a palace, a temple or a cottago. It shall present the Doric, the Ionic, or the Corinthian style. It shall be round or square, or crucial. He decides upon the method of the whole, forming thus a distinct ideal for attainment. He next comes to calculate the width, height and thickness of each chamber, column, &c., in reference to this whole to which they must be adapted and subordinated. This rude figure may assist us in conceiving, so far as it is possible to us, of the outflow and manifestation of life from its centre in God. In whatever ideas we can have of the creation of life, we must suppose that its author first conceived the plan of a symmetrical whole, upon which he would calculate the special type of each character, entering into it as a component, and give it a definite expression, as in the animal and vegetable kingdoms. Commencing from the lowest and simplest forms, which would thus be the first in the order of actual creation; he would gradually ascend to the more composite in approaching his ideal, and terminate in man as the arch-type or epitome, combining in a symmetrical whole all parts or special types. Assuming for man this place in the earth's visible creation, the inferior creatures must have been calculated as to their characters, in relation to the human

ideal, some special character of which is typed by each of them. The two principles of adaptation, resulting from contrast or difference, and adaptation, resulting from resemblance or similitude, here meet. Each creature, fashioned as the special development of some portion of man's nature, has to this part the adaptation of similitude, which renders it a natural hieroglyphic, whilst its difference from other portions of his nature, establishes towards him adaptations of utility, corresponding to those which each part of the same whole bears to other parts, as their complement — having something which they have not.

Example. — The dog whose various species are adapted to man hieroglyphically as the emblems of the different sorts of friendship, is adapted differentially or in relation of use, to his enmities, as the blood-hound; to his fears and his negligence, as the mastiff and other guard-dogs; to his destructiveness, as the setter and other game dogs; to his acquisitiveness, as the sheep-dog; or to his vacancy of heart, as the ladies' muff lap-dog. Most of the present animal and vegetable creation, are like the Tiger, or the poison oak, types of vicious developments of character, and their adaptations are inverted, to the injury instead of to the uses of man. This coincides with the present position among mankind of the characters they picture, which are at war with the general welfare of the individual and the society. So long as conflict of interests and passions obtains within man's bosom, and between man and man, so long must external nature abound in maleficent creations. God has done nothing by halves. When we discover, appreciate and realize an order of social combination, converging and harmonizing each man's passions within himself and towards his neighbor, then we may expect the substitution of a beneficent creation, as productive of good as the passions they represent, which will tend as strongly to the ends of justice and general well-being, as now in the incoherence of individual and social interests, they tend to rapacity and general ill-being.

It is said that Van Amburgh has actually succeeded in rendering his lions and tigers mild and tractable, by feeding them on vegetable diet.

This was probably but a temporary expedient. Yet our grand-children may find in these modified savages their most valuable servants.

Ignorant as we are of resources in Physiology of which even the Bee is cognizant, and which enable her to change at pleasure the sex of her young, we can scarcely from our present point of view, form a definite idea of the mode by

which changes in the organization of the Ferae, adapting them to this new life will be effected.

Other characteristics of the human Ferae may occur to the mind, either from actual observation or from suggestions furnished by their inferior analogues. In the highest among them we should expect a glorious head of waving hair like the mane of the Lion.

The Fourth Class; — Suctorial, will be discerned by its small facial angle; the line at which the axis of the different cerebral organs converge towards the axis of the most developed organ or dominant tendency, being farthest from the vertical or axis of justice, and nearest to the horizontal or axis of alimentiveness. Though found in all conditions, in societies where the accident of birth or other chances exclusive of merit suffice, individuals of this class are essentially subordinate and feeble in their natures. It is the tendency of Poverty to degrade man from his typical position, and to generate in society the subordinate characters. Debarred from the simple guaranties of a joyous existence, with which the savage is born, where is for the poor man the adaptation of our mother Earth in the privilege of her spontaneous yield or free culture? Where for him the fresh wild charm of her visual glories, in the streams' flashing bound down the forest-robed mountain, or beneath green gigantic patriarchs, that hang their long moss beards to kiss the fairy little flowers, marging the lake that sleeps bowered in the love of God's blue arch? While the savage maiden there awaits her lover's skiff, stringing flower-garlands, her civilized sister, the seamstress, toils and stitches all day in some damp, reeking cellar, or miserable garret, for bare bread. No music of the sounding shore, no rustle of the breeze in the blossoming tree tops softens the crashing dissonance of the street noises which express the conflict of human life below. Mute and blotted for her is the metrical or organic Rhythm of our Earth's poetry in the graceful life of all wild creatures! Dead for her the memories of

"Rock and tree and flowing water

Long time ago,

Bee nor bird, nor blossom has taught her
Love's spell to know."

Sabbath voices of prayer and praise grate like mockery upon her, for "God's possible is taught by his world's loving," and she has learned to doubt of both. Every where in free love, has Earth spread for man a feast of the five senses. Every habitable region of the globe has its beauty and its music, elemental and organic; its fragrant odors, grateful fruits, and its firs or grasses, fibrous or downy plants, meet for his bed or cloth-

ing. Every where as systematically has Civilized man in the perversion of his incoherent action reversed these conditions for his poor masses, in the precise ratio of the number of population which in the scientific combinations for which his character was calculated, should be the guarantee of his attainment to composite luxury and multiplied harmonies. Incoherence of interest renders life one great struggle, and every sense and every passion, a source of torment from its suppression or perversion. Mean, confined rooms, or dingy masses of building shutting out nature around and almost heaven above, offend the eye; street noises without, and crying or scolding voices within, offend the ear. The stench of dirt piles and domestic abominations offends the nose. The coarse and often unwholesome food delights not the palate, and mean beds with the necessity to work in the hot sun, or in close rooms without privilege of the bath, or frequent changes of linen, offend the skin or touch. All these sensuous miseries and defilements, arising from discord with nature, must next be multiplied into those arising from discord with his fellow man, by the obstructions of want of fortune, low birth, ignorance, and others both rational and merely conventional, which prevent his assuming those social positions, and forming those social connections, to which God has given him the only legitimate passport, in his characteristic attractions and sympathies. His Friendship, Love, Ambition, and Family sentiment, are as systematically starved and frustrated of their aims by the conditions of Poverty, as are the five senses.

"From him that hath not shall be taken away even that which he hath." This is about the only principle of Christianity which the world has yet learned by heart. Finally, the poor man of civilization is excluded from unity with God — intellectually, from his ignorance of God's manifestations in Nature, — affectionally, by privation of those blessings of life which call forth our love and gratitude.

Unity with God can only be attained through unity with Nature, and with our fellow man. It is the "conciliation of the free will of man whose pleasure consists in obeying his attractions, with the free will of God commanding happiness by attractional impulse." It is the full enjoyment of these three unities which constitute man the arch-type of Creation. Their denial or restriction, by repressing his free development, artificially generates in the stronger the sub-typical or feral character, and in the weaker the suctorial.

Fifth type. — Rasorial — is common, embracing those of gentle, kindly na-

tures, who are always seeking to be useful in what sphere they fill. It is a character at present greatly perverted by the compulsory servitude of the masses, whether under the knout of Russia or the necessities of bread in countries which are called free. It must greatly rise in its sphere of action when wood and iron shall be substituted for human machinery in our agricultural and domestic labors.

Having now concluded these preliminaries, which the novelty of the subject exacted, we proceed to discuss the fourth character—Aquatic, which will be recognized in the habits of Galena, whose dominant attraction for water indicates her position in this class.

This attraction is composite—Material and Spiritual. Under the first head, we shall observe that she takes great delight in frequent bathing, even in Winter; and that she even swims, which with women is a very rare accomplishment; and that she remains in water, with pleasure and advantage, a length of time which would to most persons be painful and injurious. Of all the occupations of material industry, washing possesses for her the highest attraction; and she goes into it with a spirit so entirely characteristic in its aquaticness, that on seeing her over the wash tub, no one ever would dream that she ever was any where else.

We now come to the second head—of Spiritual Aquaticness.

Resembling in some of her own characteristics the properties of water, she feels for it an instinctive attraction, reverencing it as the emblem of truth, as cleansing, penetrating and of transparent purity. It is one of her favorite fancies, that man is not essentially a drinking animal; that whilst hampered by institutions which prevent instead of enabling him to live out his nature, he craves and needs water as the material emblem of the truth for which he thirsts, as the substitute for the fresh fruit, correspondence of affection in the Swedenborg theology, of which he is deprived; that in a true state of society, he will live upon fruit and that water will be his panacea. In her medical studies, she fastened upon all observations on the effects of water in disease. Currie was a great favorite with her, and she has for many years co-operated with Priesnitz in that grand work of physical regeneration, which seems to have been signified by Jesus in his choice of water as the emblem of spiritual regeneration by the rite of baptism. She possesses in common with the aquatic tribes, great power of exertion and endurance, already alluded to. Sea birds possess a power of flight almost unbounded; and the fish seems to rest in his gambols of thousands of miles round a ship in full sail from continent to conti-

nent. This action, in its constancy, is strongly distinguished from the fitful energy of the Fœæ. The strange characteristic of the pelican, who at her nest entertains the lion of the desert, and the instinctual league of amity between the sea bird and the shark, which causes this ravenous fish to respect even in death all creatures of similar appearance, as a fowl thrown over ship board, and has given rise to the sailors's adage, "The shark flies from the feather," is strikingly illustrated in the character of Galena. It is especially with those fierce, passionate natures, which in their savage individualism resemble the tribes of prey in the lower creation, that her strongest predilections have been formed. With the calculation of experience and the confidence of instinct, she casts her spell over these characters, who, taught by her lessons of the brotherhood of the race, and the power of love to conquer all things, are converted into anti-lions and anti-tigers, and casting away their brandy and tobacco, let her yoke them to the car of human progress.

It is notable that not one of the aquatic birds can sing. Many of them, however, lift up their voices like prophets in the cane brake, and some, as the trumpeter swan, not unpleasing. Galena, though highly appreciative of the beautiful and animated, by most beneficent impulses, is in no respect an embodiment of harmony or grace; but both in voice and gait, shares the deficiency of the water fowl. However tender the feeling she expresses, her voice is never soft or musical. She neither sings nor performs on any instrument, and she loves best the loud martial tones of a brass band.

The sea birds before any change in the heavens is visible, feel, by elective sympathy, the coming storm, and warn the sailor by their cries. Thus do the magnetic currents of a spiritual atmosphere, waken to tremulous vibration, the harp-strings of her life. She catches by an intuition, which is often like the wonder of magic, the sphere of thought, feeling and being, in which move those within her range of sympathies. This development of the elemental sympathies of the aquatic tribes, into the psychical organism of her higher type, enables her to come into the secret councils of other souls, who wear for her spontaneous clairvoyance a window in their breasts, where the visible present stands between shadows of the past and future.

Thus entering spheres, and seeing the whole in its essence, at the same time as the parts or details in which that essence expresses itself, a system of natural classification has grown in her mind—each part serves as a clue to the whole. The process is analogous to that by

which Cuvier or Agassiz determined the anatomy and the habits of an animal, from a single characteristic bone; but in her it is more vivid, as being a process not so much of consecutive reasoning, as of instinctive feeling; and it works in a different sphere,—enabling her, for instance, to adapt her treatment in a case of disease, to nice shades of constitutional temperament, which a merely scientific physician would fail to recognize. It is true, on the other hand, that her habit of relying upon this intuition, sometimes blinds her to facts which do not come within its range, and causes her to neglect what she would otherwise recognize as important.

In matters of opinion or sentiment, on subjects which have not come home to her in such a way as to elicit the spontaneous action of her mind, it is almost useless for a friend to ask her advice; for by the time their view has been fairly stated, she sees only with their eyes. Miss Bremer has in her beautiful novel of *Nina*, painted one of these magnetic characters. *Nina's* life is a succession of refractions, first of her little twin sister's, then of Edla's, then for a little while of Juan's, and finally of Edward Hervey's. Galena, while she lacks that grace and loveliness of *Being* so eminently *Nina's*, has more active power in her own character, which renders her sympathetic life still more a psychological peculiarity. It is indeed to some extent entered at the pleasure of her will, as with those possessed of spontaneous clairvoyance. It nevertheless sometimes occasions inconsistencies in her conduct, and to those not understanding this phase of her character, might cause distrust at an apparent untruthfulness, which was in fact merely a temporary refraction of some foreign influence upon her being.

Such are the prominent features, absolute and analogical, of this interesting character. Were we sufficiently conversant with the lower types of aquatic life, and their natural habits, we should probably be enabled to fix on the specific mammal, bird and fish, which are her analogues in their several circles.

The application of Natural History to Psychology is virgin soil, where, attracted by the beautiful flowers, I have slowly pressed my way a few steps, through the tangled luxuriance of the undergrowth. It is evident, that no description of any person, animal or vegetable, can be complete or true to nature, without a view of the mutual analogies which relate it to the types of other kingdoms.

We are all eager to obtain the photographs of our absent friends. This is a simplism; for the photograph gives only the lifeless image of a single phase of

expression. When animals and plants shall be ranged, circle within circle, with all their component species, the order of proximity indicating their affinity in development, and their correspondence of relative position in the different circles, their mutual analogues, our tables of natural history, far from involving us in dry and abstruse technicalities, will be the most delicious of intellectual pastimes, and will enable us to discover among the lower types of the same generic character, the living analogue of our friend, in some creature which we can then domesticate as a favorite, and in the hourly expression of whose artless life, the pencil of God will trace for us those characters, which we have learned to love, whilst its warbling, its movement or its pleading glance, entwine with the golden cord of friendship, — mystic revealings of the Unity of Creation.

To be Concluded in our next.

☞ One of the editors of the New York Tribune has visited the Chinese Junk. He says:—

"After taking a view of the whole, we accepted Captain Kellett's invitation to take a little *chow, chow*, (chaw, chaw, dinner) with him. The dinner, though served on board the junk, was not composed of Chinese dishes, not a single rat, or joint of a young puppy being on the table. Having completed this important ceremony, we enjoyed a few moments conversation with Hsing, a Mandarin of Red Button, who came out as passenger with Captain Kellett, and exercises a sort of paternal authority over the forty of his countrymen on board. Mr. Hsing is a man of some intelligence, and communicated to us a variety of information relating to Chinese manners and customs. He told us he was the husband of three wives, and said "no can catchee more, coatee too muchee dollar." On inquiring what course he pursued on occasion of too lively domestic difficulties among these partners of his affections, he replied with perfect gravity, "horse whippie." A Chinese artist, squatted on his haunches painting a dragon, Hsing informed us was the happy proprietor of two wives, and when in answer to his queries we assured him that in this country "no can catchee" more than one wife, he politely expressed a feeling which was not admiration for our institutions."

GALWAY INDUSTRIAL SOCIETY. A Society under this name exists in Galway, Ireland. It was formed about six months since, and commenced by lending wool to poor women and girls. After this wool had been dyed, carded, spun, and finally knit into stockings, they were purchased by the Society, deducting the price of the wool. Although the best knitters, under these circumstances, could scarcely earn a penny (two cents) a day, yet the applications for work were numerous, and in many cases such was the destitution, that the knitters required payment for a single stocking. The Society then determined to raise funds, if possible, to enable them to employ as many as were will-

ing to work at 3d. or 4d. a day. They accordingly issued a circular, soliciting *shilling* contributions, and on the 22d of May they had obtained the means of employing daily 319 females, and great numbers of starving women came to beg for work which the Society were not able to afford them. Assistance is also given by the Society, to men, women and children, in finding a market for turf, which they bring in baskets on their backs, from a distance of many miles, getting 4d. or 5d. for as much as they can carry. To aid in the pursuit of the coast fisheries, is another object of the Society. By such means the lives of many are saved who would otherwise starve, and they are encouraged in industrious habits.—*Boston Traveller*.

DIVORCE. Divorce business is brisk in Cincinnati. Twenty couples were loosed from the matrimonial halter the week before last. — *Exchange Paper*.

This is generally the way in which the subject is treated: and the reason is, it is one of the forbidden subjects, upon which the truth cannot be told without you run the risk of being considered a "monster;" and rather than run such a risk, the subject is disposed of as above. What a "torrent and tempest" of double-distilled wrath was poured out upon the head of poor Frances Wright for suggesting some alterations in the present system of marriage which she thought would have a tendency to lessen the disgraceful custom of divorce! There was nothing too bad to say of her. Yet of all the subjects connected with human happiness and morality, the relation of the sexes towards each other is perhaps the most important. It involves many separate considerations, all-essential to the well-being of this and succeeding generations. But it is a forbidden subject, and wo to the adventurer who discusses it in any other than the popular mode—that is, with the law and gospel before his eyes. — *Boston Investigator*.

☞ We understand that the Rev. James C. Richmond, of the class of 1828, has sent an amicable challenge, in the manner of the old universities, to the President, Professors and Students of the University at Cambridge, more especially at Divinity Hall, to discuss with him, orally, the three Christian doctrines of the *Episcopacy, the Holy Trinity, and the Atonement*.

A NAVAL EXAMINATION. Reading in a late number of the "Spirit," a good joke concerning a medical student who was steamed through his examination, I am reminded of an incident related to me by the late Commodore Stevens, of the Navy, that came off during the examination of a brave officer that is now in command of the U. S. Steamer Spitfire, on the coast of Mexico.

Capt. Tatnall (then Midshipman Tatnall, and a very modest, retiring young gentleman,) was called up to be overhauled: when the following dialogue between a rough, jolly old Commodore, the senior officer present, and himself occurred — viz:

Com. Mr. Tatnall, what would be your course, supposing you were off a lee shore, the wind blowing a gale, both an-

chora and your rudder gone, all your canvass carried away, and your ship scudding rapidly towards the breakers.

Tatnall. I cannot conceive, sir, that such a combination of disasters could possibly befall a ship in one voyage.

Com. Tut, tut, young gentleman (said the old sea-dog severely) we must have your opinion, supposing such a case to have actually occurred.

Tatnall. Well, sir: sails all carried away, did you say, sir?

Com. Aye, all, every rag!

Tatnall. Anchors gone, sir!

Com. Aye — not an uncommon case!

Tatnall. No rudder either, sir!

Com. Aye, rudder unshipped!

Here the young officer dropped his head despondingly upon his breast, and the "old salt" continued sharply —

Come, sir, what would you do with your ship?

Tatnall. (Raising his head) — I'd let her go to the d—l, sir, where she ought to go.

Com. Right, sir, right! Mr. Clerk, enrol Mr. Tatnall as a *Passed Midshipman*. — *N. Y. Spirit of the Times*.

☞ Jones was on the steamboat above St. Louis not long since, when a raw Hoosier came on board. At night the Hoosier turned into his berth with his boots on. The steward, seeing this, said, "Sir, you have lain down in your boots." The raw one raised his head, and looking down at the boots, innocently replied, "Well, it wont hurt 'em; they aint the best I've got."

THE TRUE DOCTRINE. A union of producers, that they may reap the benefit of what they produce.

SONG OF THE QUILL.

In attitude most grotesque,
With eyes too weary to wink,
The Parson sat at his old green desk,
A-plying his pen and ink.
Write! write! write!
Like a horse that goes round in a mill —
And still with a voice of dreadful delight
He sang the Song of the Quill!
Write! write! write!
When the eye of morn looks red,
And write! write! write!
When honest folks are abed!
It's Oh! to be wrecked and thrown
On the shore of the barbarous Turk,—
Where a man can say his soul's his own —
If this is Christian work!

Write! write! write!
Till the brain begins to swim;
Write! write! write!
Till the eyes are heavy and dim.
Text and context and theme —
And theme and context and text:
Till I almost seem in a waking dream,
And don't know what comes next,
O my parishioners dear!
That have human blood in your veins!
It is not paper you're wasting here,
But human creature's brains!
Write! write! write!
(The parson cried aloud;)—
Sewing, at once, with a double thread,
A sermon and a shroud.

Write! write! write!
 Like a man doing penance for crime —
 Write! write! write!
 Like a man that gets bread by rhyme.
 Text and context and theme —
 And theme and context and text —
 Till I've splashed with ink half a ream,
 And still with doubt am vexed.

Write! write! write!
 Till the brain is hot and numb —
 And write! write! write!
 Till every finger's a thumb.
 And oh! there's one thought so drear,
 That makes my flesh to creep —
 It is that calves' head should be so dear,
 And human brains so cheap!

Oh, but for one moment's space
 Of leisure from book and pen!
 No hour to fish for the finny race,
 But only to fish for men!
 A little crying would ease my heart,
 And eke my head, I think, —
 But my tears must stop, for every drop
 Makes a blur on the fresh-laid ink.

With brains all weary and worn,
 In attitude most grotesque,
 And a study-gown faded and torn,
 The parson sat at his desk.
 Write! write! write!
 Like a horse that goes round in a mill —
 And still with a sort of a demon screech,
 (Would that it might all parishioners reach!)
 He sang the Song of the Quill!

Religious Magazine.

[From the Albany Evening Journal.]

THE ANTI-RENT QUESTION.

The public mind, by a long, persevering and systematic course of misrepresentation, has been drawn away from, and has lost sight of, the origin, history and merits of the Anti-Rent controversy. We therefore ask attention to a brief and hurried review of the question.

At the close of the struggle which severed the American Colonies from the British Crown, a Republican form of Government was constructed. Emerging from monarchy to freedom, the fathers of this country did not at once adapt the new form of Government, in all respects, to the spirit of the new order of things. Titles of nobility, and entails, were prohibited. Feudalism, for the most part, was also abolished. But, in this State, several distinguished families were enjoying, by the favor of the Crown, large and valuable tracts of land upon the Hudson River. These families, having rendered good service in the Revolution, were sufficiently influential not only to obtain a recognition of their patents, but to perpetuate, in the Constitution, so much of the feudal system as then existed in their manorial leases. The Counties of Albany and Rensselaer, were owned by the Van Rensselaer family. Those who settled upon these lands bound themselves to bring wheat, poultry, eggs, &c., to the Manor-house; to work with their teams for the Patroon; to yield up all mines, minerals and water courses to the Patroon; and finally, when, and as often, as these tenants should sell their leaseholds, one-quarter of the purchase money was required, by covenant, to be paid to the Manor Lord.

Such were the tenures under which the lands in Albany and Rensselaer were set-

tled. During the lifetime of the late Patroon, who came in possession of the Manor soon after the Revolution, the evil workings of this vicious system were perceptible only in the retarded prosperity and undeveloped resources of the two counties. Lands could not be purchased, nor could water-power be advantageously used. The Patroon, an eminently good and indulgent man, allowed his tenants to pay as fast or as tardily as suited their convenience or inclinations. This forbearance threw a large portion of the tenants a long way in arrears with their rents. And when that good man died, leaving numerous heirs with expensive habits, a large portion of the Manor was deeply encumbered, and some of the hill towns were scarcely worth enough to pay their back rents.

The new proprietors looked over their rent rolls, discovered the value of their estate, and determined to collect their dues. Letters were dispatched throughout the Manor requiring the tenants to come in and pay their back rents. The tenants came in to learn that "new lords make new laws;" that instead of taking things easy, they must now pay up. They had no right to object to this, for it was "so nominated in the bond." And finally, after being sternly informed that they must extinguish the balances standing against them, they were each required to pay to the Patroon's attorneys three dollars for the letter containing this agreeable intelligence.

The dormant mischiefs of the feudal system now began to germinate. Tenants talked of selling their farms and "moving to the West." But this purpose led them to a realizing sense of the fact that they had no farms to sell! They could sell their leaseholds, but in virtue of a covenant executed by their ancestors, a quarter of the purchase money belonged to the Patroon! And as that lien upon the soil is an irrevocable one, and keeps giving the Patroon his quarter as often as lands are conveyed, without extinguishing or diminishing his claim upon those lands, there were, of course, no purchasers.

The tenants called meetings, discussed their grievances, and appointed a committee to confer with the proprietors. The terms then offered by the tenants and rejected by Mr. Van Rensselaer, were such as wholly vindicate the tenants from the imputation of dishonesty or repudiation. Perhaps it would dispel some delusions to recall that proposition:—

NO. 1.....GRIEVANCES.

To Stephen Van Rensselaer, Esq.:

We, the undersigned, a committee of the tenants of the western towns of the Manor of said Stephen Van Rensselaer, Esq., do, in conformity to the instructions of our respective constituents, set forth the following as the many grievances with which said tenants feel themselves grieved and burdened, to wit:—The enormous price put upon wheat above what it formerly was when the leases were originally given, it being then but 75 cts. per bushel at the extreme, and one day's service with carriage and team, at \$1 per day, and 4 fowls at 50 cents, making in all for one year's rent on a lot of 160 acres, (at 22 1-2 bushels per lot,) at \$18 37 per lot, at which time wheat could be raised in abundance; but now, owing to the sterility and roughness of the soil and country,

it has become physically impossible to raise wheat to pay our rents — and the wheat rating at from \$1 50 to \$2 25 per bushel — day's service at \$2 per day, and 4 fowls at 75 cents, making our rents at from \$36 to about \$50 a year, making it now extremely difficult for many of the tenants to support their families and pay their rents, without involving themselves and posterity in extreme peril and hardship. Also, the many reservations and restrictions contained in our leases, to wit:—quarter sales, all streams of water, mines and minerals, right of way or roads, timber, &c., &c., all of which, we, as a committee of said tenants, do feel to be most grievous and burdensome, and ask the same to be redressed in such a way as will be conducive to the happiness and prosperity of ourselves and posterity.

NO. 2.....REDESS.

To remedy the evils complained of by the tenants of Stephen Van Rensselaer, Esq., in our opinion, as their immediate representatives, and that to which we believe they will comply, are the following, to wit:—To have the old leases abolished, and new leases given in which the rents to be stipulated shall be in money; the same number of bushels allowed as in the old leases, and rated in the following order, to wit:—\$1 per bushel for the first quality of land, 87 1-2 cts. per bushel for the second quality, 75 cts. per bushel for the third quality of land, 62 1-2 cts. for the fourth quality of land; \$1 per day for the day's services, and 50 cts. for the four fowls — excluding the reservation of quarter sales, water privilege, the soil under the water, the privilege of roads, mines, minerals, timber, &c.; together with the privilege of buying the soil, to those who wish to purchase the same, at any future time, for such sum as the interest thereof will amount to the amount of rent on each lot now to be fixed.

NO. 3.....REDESS.

It is also the opinion of the undersigned that the arrearages of rent due to the proprietor of the Manor of Rensselaerwyck from certain tenants living in the western towns of said Manor, to wit:—Those tenants whose property is encumbered to the amount of their personal effects, over and above their arrearages of rents due to said proprietor, should be remitted in whole, or at all events, in equal proportion to the stipulations to be entered into for the future rents.

Albany, May 22, 1839.

EGBERT SCHOONMAKER,
 HUGH SCOTT,
 LAWRENCE VANDEUSEN,
 JOSEPH CONNER,
 JOHN F. SHAFER.

Here was the basis upon which an equitable compromise might have been effected. But it was not met in a corresponding spirit. Mr. Van Rensselaer, in his reply, "saw no reason why he should fritter away his estates in the manner proposed." He demanded, in changing the wheat to a money rent, that the wheat should be valued at \$1 44 a bushel, though wheat since the completion of the Erie Canal had not sustained the average price of \$1 per bushel. And in cases of the sale of farms he insisted upon ascertaining their value by computing the interest on the rents at a rate of five per cent. though in taking a bond and mortgage the purchaser paid seven per cent. In a word,

instead of evincing a willingness to arrange the difficulty, Mr. Van Rensselaer chose to rest upon his legal rights.

Prosecutions followed on the one side, and resistance on the other. The Sheriff, aided by the civil arm of the Law, found himself unable to execute his process. The military power of the Government was then called forth. This effected a temporary object. But the State could not well keep up a standing army, even to collect Mr. Van Rensselaer's rents, however imperative it was upon the Government to enforce obedience to covenants inconsistent with other laws and in conduct with the spirit of our institutions.

At this crisis of the controversy, there were those among us who, foreseeing the danger, in all its present magnitude, earnestly implored those who were interested in the security of property, and the peace of society, to aid in averting a portentous storm. There would have been at that time, no difficulty in settling the whole question, by a sacrifice of only some manorial dignity, with a portion of the large fees—present and prospective—of counsel and agents. Mr. Van Rensselaer, by confiding his interests to one or two enlightened men, with practical, common sense habits of business, would have settled with his tenants upon terms advantageous to himself, without entangling and embarrassing the property of other land proprietors, disturbing the peace of society, or involving the State in a civil war. But Mr. Van Rensselaer, instead of then offering terms which, long since, and now, he would accept with alacrity, pointed to his bond, where his wheat, his poultry, his eggs, his menial service and his quarter sales, were all registered upon parchment, and demanded of the public authorities, first in their civil, and then in their military capacity, his "pound of flesh."

In reply, it was urged that he asked for more than his share of protection—that the laws were not strong enough to enforce such covenants—and that even Hercules, though he applied his shoulder to the wheels, could not extricate a feudal car.

Intelligent, upright, disinterested citizens were besought, instead of making common cause with Mr. Van Rensselaer, in his attempts to enforce covenants which are utterly indefensible, to unite in an effort to persuade him of the wisdom and propriety of allaying the disturbing element. We repeat that these covenants are utterly indefensible. We ask the first man among us to stand up and say that it is either just, or honest, or to be endured, that a land-owner shall be permitted to receive in "quarter sales," by four conveyances of a farm, the full value of that farm, without alienating in the slightest degree, or to the value of a farthing, his right, title and interest in and to that farm. And yet such are the conditions by which the Van Rensselaer tenants hold their farms. And it is for remonstrating against such wrong, and resisting such exactions, that the Anti-Rent controversy, by the obstinacy of the proprietors and misjudgment of the wealthier portions of our citizens, has grown to be what it is.

When Governor Seward, called upon to investigate these disturbances, found that they originated in the incongruous and mischievous character of these

tenures, and recommended a change, by compromise, he was vehemently and clamorously denounced by men of wealth. When he called out a military force to vindicate the supremacy of the laws, he was vehemently assailed by political opponents. The Legislature then refused to act upon recommendations the justice and wisdom of which are, all too late, now universally conceded.

The Van Rensselaer proprietors, amid excitement, resistance, violence and outrage, continued to repose upon their "bond," stolidly demanding from the State the enforcement of quarter sales, wheat, poultry, egg, and labor rents. All this, we say again, was their right for it, "was so nominated in the bond." The authorities endeavored to discharge their duties, at an expense to the people and the State, of a quarter of a million of dollars. In the meantime, the evil, instead of diminishing, was all the while extending.

When the manor proprietors refused to use the proper means to effect an arrangement of these difficulties, if the State had assumed its right of eminent domain over these lands, paying to the proprietors their fair value, and then re-conveyed them to the tenants at fair prices, none of the outrages committed in the other counties would have occurred; the peace of society would not have been broken up: the character of the State would not have been tarnished; and the Treasury would have been spared from an expenditure of money that has been worse than wasted.

But every appeal of this nature was met with a popular truism, that "contracts are inviolable;" that the "Constitution forbids the passage of any law violating contracts;" and that men were forever bound to the fulfilment of engagements entered into for them by their forefathers.

For the origin of Anti-Rent, Mr. Van Rensselaer and his counsel are responsible. For its extended evils and mischiefs we are indebted to the grossest misrepresentations of its objects and character. These evils are to be traced to the remains of the feudal system which were unwisely suffered to exist in our new form of Government. When these evils began to show themselves, the part of true wisdom suggested their correction. But instead of this, the power of the Government, civil and military, and the whole force of public sentiment, were brought to bear upon those who complained of and remonstrated against the lurking remains of feudalism. If Anti-Rent, taking other forms, has extended to other counties, it is because the public sentiment justified Mr. Van Rensselaer in turning a deaf ear to the appeals of his tenants. The people and the Legislature, instead of joining in loud denunciations of these tenants, should have set about correcting what was vicious and oppressive in their system of leasing land.

There were real, positive, undeniable grounds for complaint on the part of the tenants of the Manor of Rensselaerwyck. Had they been met by the proprietors, in a proper spirit—or had the proprietors been even selfishly wise—the whole difficulty would have been arranged.

¶ The Ice Cream people are contradicting, as well they may, the paragraph about the poisonous effects of tin on ice

cream. For our part we never give ourselves any trouble about the tin the cream is made in, but only that with which its makers are to be paid in. The latter sort of tin we have noticed is a good deal corroded by it, and we should not wonder if the chemical result were a poison called poverty, especially when one does not use the Banca tin.—*Chrontype.*

¶ A person who advertizes in a morning paper for a clerk, holds out this inducement:—"A small salary will be given, but he will have enough over-work to make up this deficiency."

A MORAL PICTURE OF LONDON. There are 30,000 common thieves in London; 10,000 children learning crime; 3,000 houses of stolen goods, and about 10,000 common gamblers. The "*Weekly Dispatch*," an infidel paper, has a circulation of 150,000 copies a week in the city. The population of London now, is about 2,250,000 souls. There are 100,000 people in the metropolis alone, unprovided with religious worship. There are about 108,000 female servants in London. Of this number, from 14,000 to 16,000 are daily changing places. Upwards of 50,000 persons are now inmates of the London workhouses; 60,000 are receiving out-door relief, and from 1,000 to 2,000, nightly shelter themselves in the refuges for the houseless. In addition to this number, there are thousands who live by begging, and thousands more who live by criminal practices.

THERE IS HOPE FOR ALL.

Hewer in the sullen mine,
Far from day's joy-teeming shine,—
Though uncouthest toil be thine,
That, with ax and saw and plane,
Ships constructs to sail the main—
Building church or shaping wain,
There is hope for thee.

Thou who, in the season's track,
Furrows driv'st on Earth's broad back,
Reaping sheaf or piling stack;
Who vibrat'st the weary loom,
In a damp and dingy room,
By a lamp's unhealthy fume—
There is hope for thee.

Thou who dost the needle ply
Days and nights all hopelessly,
Sewing ever wearily;
Thou who tend'st the cotton reels
Whirling like a thing that feels—
See'st thou not a soul in wheels?—
There is hope for thee.

Thou who guidest the steam urged car
On its level path afar—
Heading mind's aggressive war;
Thou who dost the furnace tend,
Make the stubborn iron bend
Mould it to a potent friend—
There is hope for thee.

Thou of colder heart than head,
Finding whatsoe'er be said—
Nothing better worth than bread;
Mark what independent thought—
Oft despised and set at nought—
Toiling through all time, hath wrought:—
There is hope for thee.

Bard who scanst Nature's looks,
Forests, hills, and running brooks,
Writing them in glorious books;
And who find'st in accents wrung
From the universal tongue
Noble strains as e'er were sung—
There is hope for thee.

Who dost preach and who dost pray—
Mindful of a coming day,
Catching of an upward ray—
Though much still may seem of doom,
Vexed, groping in the gloom—
Buds of time are yet to bloom:—
There is hope for thee.

Ruled or Ruler—free or thrall,
Wise or simple—great or small,
Who dost rise and who dost fall—
Hope is thought's free majesty,
Freedom's noblest entity,
Efforts highest energy—
Hope is Destiny!
Athenaeum.

POVERTY, THE DEMORALIZER.

"Man is the greatest enemy of man," is a proverb which passes current in various stereotyped forms, but like a good deal of proverbial philosophy is only to be received with great caution, and after logical inspection. Man is *not* the enemy of man, and no noble-hearted human being ever entertained the degrading dictum.—Human hostilities have, doubtless, been numerous, but at the bottom of all these, one uniform originating cause has lain—the contention has ever been essentially for property. *Poverty has always been the demoralizer.* The battle of existence is less man against man, than man against nature. Amidst all the minor conflicts of life, there has been this giant warfare ever raging. To this belligerency peace has brought no respite, victory no truce. Day by day the contest of man against matter has been renewed. Whatever aspect the accidents of time and place have forced the retarding element in human society to assume, the original source of that hindrance has been the same in all ages—the preponderating power of nature against man. The earth is not the bounteous mother which the fictions of the poets have feigned her to be. Only by a constant struggle can her children wring from her their daily bread—relax that effort, and they die. It is the knowledge of this doom that has kept mind and morals in subjection to the bodily wants. They have demanded to be satisfied first.—Every thing higher must be subordinated to their gratification. This is the primary belotism to which all are subjected; all other thralldom has been slight compared with this. A powerful instinct in the human heart has constantly protested against this vassalage. Through the clear souls of seers and sages, a bright tradition or prophecy of a golden age of physical emancipation has flowed downwards from the earliest times. Though never witnessed, this happy era has never been denied; although unseen, faith in its possibility has ever been unshaken. Century after century has passed away, but custom has not, and never will, reconcile man to a conviction that the end of life is toil. The race has never entirely submitted to its apparent destinies. In every age intellect has been taxed to solve the problem of deliverance. Men have toiled, but never willingly. The solution of the enigma

has not been offered—the deliverance has not come; but even hope deferred has not daunted expectation; and, at this moment a conviction that there is a future for our race, of at least comparative freedom from the necessity of wasting work—of leisure for intellectual cultivation and more refined enjoyments, widely pervades the thoughtful class of the hard toilers of society.

With an immense majority of mankind, the primary necessities of the body—the least noble part of humanity—absorb all their time, thought, energies, life itself; nay, in many instances, it is to be feared, imperiously prescribe the more solemn destinies of the life that is to come. Hunger is the king of the earth; all men bow down to him; he rules them with a rod of iron. He is the true incarnation of despotic will. His smile blisters what it lights on. Virtue melts away, and truth grows into falsehood, at his frown. The very fear of him, even when far away, will drive men mad.

Lofty and pure morality, the graces of intellect, the rapture of love, the exaltation of faith, are lost upon the being whose animal appetites are unappeased, or whose spirit is overcome by wasting work. To him no redemption is possible. An anterior form is necessary—a vast revolution, the most momentous and significant of all revolutions, must be effected before he is in a condition to be elevated in the nobler capacities of his being. He must be physically enfranchised. He must be set free from the thralldom of the bodily wants; and from the harassing dread of those wants. This is the great problem of society. This is the enigma of our past life; and this mystery is now being practically solved. The world is at work upon it. The progress of society resolves it more and more completely every hour. A positive foundation once obtained, a certain social science may be rapidly built up. Wealth, or accumulated material power; strength, mentally originated, but physically realised; aided by which the puny arm may overcome the puissant wave—the delicate limb strike through the solid rock—the slow-paced foot outstrip the locomotion of the wind; in fine, all those forces which reverse the primitive order of nature, and confer on man preponderating power against his great antagonists, the resisting elements, must be developed and disciplined ere the work of elevation, social or political, can be effectually commenced. War may be waged, but no results will follow. Intellect may be wasted, and hearts exhausted, yet nothing gained. The great reform must begin at the foundation. Physical emancipation must be the starting point of a perfect social system.—*People's Journal.*

THE MESMERIZER AND THE EXPRESS MAN. A few years ago, before the railroad companies between Albany and Buffalo had provided the long and comfortable cars now used by the Mail Agents and Livingston and Wells' Express, the Messenger of the latter rode in the passenger car "just like anybody," and of course encountered all sorts of characters. One of the firm, whose love of waggyery is well known, happened to be going to Buffalo, and was seated quietly in the car, when his attention was directed to the conversation of two individuals opposite. One of these two was, it appeared, a

travelling mesmerizer—a regular "professor" of the "science." He was dilating upon its rapid development—the wonderful phenomena it exhibited—its astonishing curative power for disease—the extraordinary discoveries developed through its agency. Finally he got upon his own superiority as a "professor,"—a congenial theme—and here he was at home. After narrating a variety of experiments—some of them astounding of course—he spoke of the following with a gusto that was irresistible. Said he:

"Last week I was going through the streets of this very city, (Rochester,) and saw a man just ahead to whom I was anxious to speak. He walked too fast for me to overtake him without running, so I just straightened out my right arm, concentrated my will, made a pass at him—thus—and he stopped quicker than lightning."

"Wh-wh-wh-why mister, y-you don't call that m-m-m-uch of a tri-ick, do you?"

"Yes sir, I rather flatter myself sir, that it was a pretty strong demonstration."

"W-w-w-well, it don't he-g-in with wh-wh-wh-what I once did."

"Then you are familiar with the science sir, I presume?"

"S-s-s-some."

"Might I inquire what was the case you spoke of?"

"Oh c-c-certainly. Y-y-you see I h-h-ha-pened to be up here in Batavia once, in the winter. G-g-going down to the c-cars I saw a m-a-a-an on t-t-t-top of a building, sh-oveling off snow; pr-etty soon his f-f-foot slipped and d-d-down he came: wh-wh-wh when he had got about h-h-h'alf way down, I just m-made a p-p-pass at him and it st-opped him quicker than powder. I c-c-came off with o-ut thinking a-a-ny thing more a-bout it. If you are go-o-ing to Batavia I wish y-you would just let him down, for I pi-pr-pre-sume he is h-h-h-anging there yet!"

[From the True Democrat.]

HOMESTEAD.

There are many well-meaning persons at present, who are so blinded by selfishness, as to kill the goose that lays the golden eggs. They cannot look beyond the present moment and the present good. Such is precisely the feeling of many in reference to the exemption of a homestead for every family, from the effects of fraud, accident, or imprudent contracts.—They are so eager to secure a small *present advantage*, that they lose sight of a future good. Selfishness always has, and always will, feed upon its own vitals. A selfish man is ever biting and eating his own nose.

In some of the Southern States selfishness appears to be more enlightened than it is in this State. A slaveholder will from pure, but enlightened selfishness, furnish his slave who has a family, with a homestead, with its garden, pigs, and poultry, and many of them are fitted up not only with an appearance of comfort, but also with much taste. Can any one doubt but that this is the true policy? But here the non-producing classes—the bankers, merchants, and professional men, would turn every laboring man into the streets, without a house, or a bed, or a tool with which to work, and then with an

avarice truly appalling, cry out, pay me that thou owest!

Let every farmer be made secure in a small farm, with his farming utensils and provisions for the year, and the mechanic and the laboring man with his house, garden and implements of trade, and they can then pay their debts. They have the time as well as the means of earning money; and if they have the disposition to do so, they can pay their debts. If they have no such disposition it is useless to force them, for the cost of obtaining redress from an unwilling debtor often costs more than the debt is worth, particularly when he feels that his family are to be turned into the streets.

No community can ever be prosperous and happy, unless every laboring man with his family, who is disposed to be industrious and economical, whatever may be his calling, has a home, supplied with the means necessary to make every member of the family comfortable. And this should be placed beyond the use of contingency or accident. And it is for the interest of every merchant and creditor that it should be so. For if a man has a home under our present laws, and is unfortunate in his contracts or improvident, and his creditors undertake to strip him of what he has, it rarely happens that more than one out of every four obtain any thing. The other three-fourths are then left without hope. The debtor is prostrated, and has no ambition to try to pay; and if even he has, it takes all he can earn to pay the rent of a place to shelter him and his family, and supply them with those things necessary for their comfort.

On the ground, then, of *enlightened selfishness*, let every man be protected in his homestead; and leave *humanity* and *love to neighbor*, which ought to regulate such things, out of the question until we are prepared to act from these high and holy motives.

THE HARBINGER.

SATURDAY, JULY 24, 1847.

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.

INTEGRAL EDUCATION. NO. II.

We have pointed out certain defects and vices in the present systems of education, which no Civilized system can hope to escape. They will all vanish in the Associative or Combined Order, in the groups and series which render industry attractive, and all the relations of man with man harmonious. There the idea of *unitary*, or *Integral* Education may be realized.

By Integral Education is to be understood:

1. The complete, harmonious development of all the powers and passions of a human being; the unfolding of his whole character, according to its own law; the education of the whole man, physical, in-

tellectual and moral; so as to ensure harmony of practice and of theory, of action and of thought throughout his whole career.

2. The unfolding of the individual character in constant unity and solidarity with others; the education of him as a member of the collective social Man detached from which, and independent of which he cannot be himself.

This supposes that characters are distributed by the Creator in series of varieties or shades which go to make up one living and complete whole; and consequently that in early education there should be series in every thing, series of ages, series of characters, series of places, occupations, teachers and attendants, in such way that the natural vocations of each child shall be drawn out by the pure charm of congenial circumstances.

The two things stated in the above definition, the education of the individual integrally in himself, or the unfolding of all his powers, and the education of the individual integrally with others, or in the collective education of the social system of which he is an essential member, imply one another. Let us entertain no simplistic idea of forming each child isolatedly to the full stature of the perfect man, of realizing the whole man in the individual: for this would be educating all alike, and to the monotonous result, which is contrary to the plan of nature; since no characters are born alike, no two human beings are organized precisely alike, and to converge thus to one standard they must cease to be themselves and put off their nature. Integral education does not mean the education of the *whole man* in any such impossible and vague sense as that; but in the only clear and definite sense in which one can be whole, as bearing his true part with others who are naturally dependent, each the complement of all the rest, and they all of him.

Recall now the articles we published near the close of the last volume on the "Grounds of Association in the Nature of Man," and the analysis there given of the motive springs or impulses of the human soul, the determining principles of character. The soul we then considered as one undivided attraction towards universal unity, parting into three great primitive branches of more special attraction, towards material nature, towards human society, and towards the law of order, or of series. These unfolded farther into the five sensitive, the four affective, and the three distributive or Regulating Passions, forming the full gamut or scale of Twelve. These in their minuter ramifications, furnish certain elements, whose combinations and relative degrees of strength or ascendancy constitute the varieties of human characters and vocations. The

great law was: *Attractions proportional to Destinies*. Now there can be no doubt that the only aim of education is to guide man to his destiny. Accordingly its first work is to ascertain and to develop in every one his natural attractions; for these indicate his destiny, and through these only can he feel his way to it.—To develop each one's nature; or to place each in true relations: these are but two names for the same thing; and either of them states the entire business of education.

What are the relations which a human being sustains? They are: 1. To the material world, or *things*, through his five senses; 2. To the social world, or *passions*, through his four affective passions, Friendship, Love, Familism and the Corporate Sentiment; and 3. To the intellectual world, to *laws* and principles of order, whereby unity reigns in variety. Bring any human being into unity with nature, with his fellow beings, and with that Serial Law according to which the universe of God, both in its material and passional spheres, is distributed, and he will be in unity with himself; his education, his whole life will there be *integral*.

Following in every thing the laws of graduated Series, Fourier's first thought was to construct a series of ages, from infancy to second childhood. He divides the whole population of a Phalanx, consisting of about 1600 persons, into sixteen male and sixteen female choirs, according to age, thus forming thirty-two, which is a measured series of the third degree. These choirs are organized orders, and with privileges and honors and a corporate spirit of its own; and the affinity or accords between different ages follow here the same law which prevails in musical accords; contiguous notes or ages are discordant, while those more remote from each other harmonize. Here is an important hint in the matter of selection of teachers and guardians in the education of different ages.

Out of this arrangement also grows another important principle and stimulus in education. While the child finds his friend and adviser among those a good deal older than himself, he feels his emulation roused by those who are but just above him in the ascending scale. A natural property of this graduated series of corporations according to age, is to develop what he calls the *ascending charm*, the sort of capillary attraction by which each layer of particles acts upon those immediately below it and draws them up. It is a mistaken prejudice which makes the parent the natural teacher of the child; the parent humors, flatters, spoils; it is the privilege of familism, and in the course of nature. But his natural teachers are the children who are a little more educated than himself.

He sees them in the exercise of functions, in the possession of privileges, which they cherish with a corporate pride, and to which they will not admit him also until he has given proof of his capacity to partake in the same functions in a way that shall do honor to their choir or group; for each group piques itself upon its industrial reputation.

1. To commence now with the lowest period, that of Early Infancy, the first item on the programme of Associative Education is the COLLECTIVE NURSERY. This has been a subject of some ridicule and of some bitter criticism. But a candid examination will show it to be the dictate of nature, and just the initiation into life which the child in any natural order of society would find.

1. In the first place, economy would dictate an arrangement by which the children should become the care of society, which is the common parent, represented in this relation by a special corporation of functionaries best adapted for it, and thus save all the mothers from this absorbing, isolated slavery of each to her child, by which she lives for him alone, and scarcely for herself, or for society at all. In Association, infancy would be the common charge; and several series of nurses and attendants, persons with a native genius and a passion for it, alternating with each other in groups, so that the labor need not be monotonous with any, would perform what now requires the time and strength and thought of all the mothers of society, in a more efficient way and with greater benefit to the child, and leave the great majority of women free to whatsoever industrial, social or artistic pursuits they might have attraction for. — This is only the lowest consideration; and yet it is an independent one. It certainly is important that human time and faculty should not be wasted; it is important that mothers should not be the *slaves* of that which properly is the most interesting relation of life; that there should be freedom for the parental sentiment to assert itself in its true beauty, without being bound down into falseness. As well expect a singer to pour forth her inspired voice at the threatening command of some Frederic the Great, with a sword suspended over her neck, as to suppose that the genuine bliss and beauty of the maternal relation can be known in a system which makes all mothers slaves.

2. Next consider how few parents are at all competent to understand or manage their own child. In most cases there is not natural affinity of character between parent and child; nature alternates in the transmission of tastes and propensities through successive generations. And even if there were, what reckless folly to entrust the most delicate and difficult la-

bor of life, the duty that requires more wisdom than the wisest individual alone possesses, that of developing the first instincts of a new-born infant, to any ignorant domestic charge, or idle and weak-minded fashionable, or narrow bigot, (such as civilized society tends more or less to make of all women,) who may happen to be the mother of it! What a fearful responsibility is rashly, ignorantly undertaken every day, to keep up this narrow prejudice of exclusive familism! The child can find no justice any where out of a combined life, where characters and interests are united and make common cause. In an Association of sufficient numbers, bound together in this way, there will be a class of characters with a natural vocation for the care of children, who in themselves impersonate in the highest and purest degree the collective maternal sentiment; who represent society in its maternal phase. But it is evident that the majority of women were never made for this; that the high spheres of industry and poetry and art have natural and divine charms upon many of the sex; and this is indicated by the invincible repugnance of such for the petty details of domestic drudgery. To every one her place! to every faculty its sphere! And in this series of nurses by natural vocation, there will also be characters with special affinity for special classes of children; so that each child will enjoy the care of that person who exerts the truest magnetism of character over it; for it is known to every one, that a child who smiles and opens itself to one person will cry and shrink away from another; and that for no visible reason, except there be an innate attraction or repulsion in their natures. — Such an arrangement need not preclude any amount of intimacy or desirable connection between parent and child; for attraction is the law which regulates all here; — attraction operating through harmonic series.

3. By this arrangement every child alike enjoys the tenderest and wisest care, the fullest opportunities of development, all the most refining, harmonizing and encouraging influences, which society can afford. The child of the poorest is subject from the first to the gentle influence of the best and wisest and most refined females in society. Society itself surrounds him with its parental shield; it grows up in an atmosphere of love and recognition; it is acknowledged, loved and cared for in more than one little corner of an obscure home. Every influence around conspires with it and with its parents for its good; and society will be refined by the beautiful devotion of its life as it grows up.

4. Infancy in Association is brought together, and has its own place. Series

of children are distributed in series of halls or nurseries, the quiet with the quiet, the noisy with the noisy, &c.; the latter under the care of the gentlest and most patient nurses. Infancy is thus in its sphere; the earliest sympathies of each can overflow towards its fellows. They are placed in such contact with one another that natural affinities spontaneously declare themselves; they form accords of sympathy; they soothe and mitigate each other's restlessness; soften each other's individuality; and a certain *passional equilibrium* has a chance to form among such numbers.

The great end of all this is, to discover and call out and class the natural instincts, characters and vocations of every child; or at least to save those instincts from any artificial repression. To develop innate attractions: — this is the work of the first phase of education. This can only be done in series of large numbers, where attractions can find sphere. And as a condition to this, also,

5. The education of the Senses must begin here. The child must be surrounded by all natural harmonies, and imbibe beautiful influences through every sense.

“Picture out the beautiful scene. A spacious, pleasant hall is provided, to which the infants are all brought during the engagements of the mothers: a beautiful and summer-like place where the best maternal sentiment and genius of the Phalanx awaits them. It must be made a most attractive spot; the sun and the green shades, and the gleaming river, must visit it through pleasant windows; curious playthings, pictures, flowers, and music must abound; and beautiful children of a somewhat older age must frequent it, and lend their graceful aid, as one of their sweetest privileges, when tasks are done. An indispensable influence in this early period is a beautiful environment. The child should open its eyes, and catch its first impressions, and feel the first thrill of pleasant sensations in a beautiful world. Beauty should surround him from the first. The fragrance of flowers, the harmony of forms and colors, the soul of music, should visit his mind through his senses, silently planting there the seeds of lasting influence though he seem to heed them not, and securing the testimony of the senses in favor of the first dim spiritual presentiments of the heart.”

The ear, and the eye, and every sense are disciplined and made sharp and true by these unconscious influences; and thus with health of body and health of mind, in harmony with itself and all around it thus far, the child enters a higher stage of development, not already spoiled and perverted by a false position from the first. Physical education, the development of the body and the senses, and the

anticipation of many lessons to the mind and heart through harmonious impressions of the senses from the first, should be the sole end of education, not only in infancy, but through several stages of childhood.

II. In the next stage the industrial education of the child begins. He learns immediately to be a member; for such his nature prompts him to be, if you will only give him opportunity. *Practice before theory* is the first maxim of this system. The child is full of active instincts; he acts himself out before he thinks; his first impulse is to *do* things, and by failure or success in action he *learns* things. His imitative propensities lead him to attempt whatever he sees others do, especially if he have any natural attraction to the same thing.

Before the age of two years, as soon as the babe can walk, a new class of attendants or mentors stand ready to conduct him round among the scenes of industry, where he meets groups of children attracted to those of older persons in all the various mechanical, agricultural and domestic labors. His curiosity and emulation are excited; he sees children but a little older than himself already handling miniature tools and permitted to take part in some trivial details of labor, and the sight becomes to him what the trophies of Miltiades were to Themistocles; he cannot rest until he wins the same privilege. He perhaps makes an awkward experiment upon some small corner of a function which is offered him to do; criticized by the young adepts and mortified, he betakes himself to his natural friend and advisor, the Mentor, who instructs him; and thus he prepares himself for the trial by which to gain admission to the choir above him. This is the operation of the *ascending charm*, above alluded to, and which is the main spring to exertion and study through the different grades of childhood afterwards.

Conducted round in this way by their Mentors, the children may soon begin to declare their own specific industrial attractions; they will linger about the groups they like; and merely gaze and pass by those for which they have no affinity: and in this way the true vocations of the children will all be brought to light; to the number of thirty, at least, says Fourier, in almost every child. Constant alternation also saves him from an ill-balanced and one-sided development.

By the time that he reaches the third age, that of four or four and a half, he is already a productive member of several groups, to which he is passionately attached: and he even earns his support by the little labors which are so much pure attraction on his own part. Thus he is made practical from the beginning. He is not taught abstractions of grammar and

number; he is not taught to read and write and remember words which he does not understand. But first he is taught active *uses*; the actual use of a thing draws him of his own accord to seek for information. The necessity of knowledge is first discovered to him in his own practice, to which he is drawn by free attractions, and he will then devour and treasure up the lesson that you give him. Thus if he joins a group of children, who raise strawberries, or pears, or violets; eager with his group to surpass other groups in the excellence of the product, he betakes himself to his teacher, who gives him some ideas of botany and of the chemical constitution of soils; or shows him plates of elegant varieties of his favorite fruits and flowers; and this stimulates him to want to learn to read.

2. During this period and all through childhood, another agency is made available in quickening the powers, industrial, social and intellectual, of the child. It is the influence of *material attraction*. Childhood, say what we will, is mainly governed by the senses. It is a significant hint of nature, which civilized education has unscrupulously defied. We want space to unfold this here, and therefore we shall make it our next topic.

The Examiner. J. C. VAUGHAN, Editor.
F. COSBY, Assistant Editor. Louisville, Ky.

The manly, earnest, and candid tone of this new Anti-Slavery paper, which is intended to take the place of Cassius M. Clay's "True American," will justly give it a weighty influence. Its principal Editor is well qualified to speak on the subject of slavery, from personal experience of its effects; and the powerful appeals which he puts forth against this great scourge of Civilization, sustained as they are by fact and argument, cannot fail to make a deep impression on the public mind. The course which he has thus far adopted, in the conducting of his paper, appears to us to be the true mode of dealing with great social evils. Men need to be aroused to the actual character of institutions and customs, to the hideous enormity of which constant familiarity has made them blind, and when they once perceive that the order of society in this boasted nineteenth century of light and improvement, is but a tissue of contradictions and antagonisms, they will look with interest on the system which proposes an efficient remedy. Until ATTRACTIVE INDUSTRY shall be organized in society, the element of slavery, in a more or less prominent and offensive form, will remain; and hence we would never cease to urge on the friends of human freedom, the importance of laboring for

the UNION OF INTERESTS, which will annihilate Slavery, Fraud, Pauperism, Oppression, War, and all the endless procession of curses, which are inevitable in the system of modern Civilization.

The clear-headed Editor of the *Examiner* evidently understands "where the shoe pinches," though he has not yet learned the means of relief. Take the following characteristic passage as an example:

"The canker is seen in the social body—eating, eating, eating evermore! And where is the cure? The gallows does not give it. Penitentiaries do not. No vindictive law finds it. All these do their work; they take life; they punish criminals to protect property; but these criminals increase, in every form, and feed the social canker which eats deeper and deeper into the social body.

"What's to be done? Where is the cure? Here men have puzzled—are puzzling—their brains, as they tug at this question, and seek out an answer. As yet, the answer comes not. 'As yet, society rests on the old modes, and, with the gallows ever in sight, says to the wicked and bad 'there's your doom.' As yet, law-makers and law-expounders are content with this. But here and there—scattered, indeed, all about—in church and out of church—are little under currents, strong enough in some places to bubble up to the surface, but generally wanting force and strength to wash a deep and safe channel outwardly through our social fabric. They exist. Let us take comfort here. Silently, but surely they are making their way; by and by their gurgling will tell where they are; and then, when united, they will burst out, and clean up the canker, if they do not cure it.

"'Tis easy enough, for any of us, to point out the ills, and crying injustice of the criminal law. Take an example. There's a boy educated to vice; he has never been at school or church; his parents are drunken brutes; they have taken no care of him; and nobody has done a thing to instruct or help him on. He steals—it may be to save himself from starving—it may be to gratify a vice-engendered habit; no matter, he steals, is caught, tried, and punished. Who is at fault here? He has done only what each one of us would have done under like circumstances. He is what he is, because he could be nothing else. Suppose society through its laws, or agents, had sent that boy to school, had taught him to read and write; had made him to know right and wrong; would he have fallen? No such thing. He, and all like him, (or the great majority of them) if *thus instructed*, would become useful citizens—good men, whose lives would give vigor to the commonwealth, and put wealth in its coffers. As it is, they are a curse and expense.

"Well then: Society undertakes to punish for crime, but does *not* undertake to prevent it, or to cure the criminal. Is this just? Is it generous? Look at the question. For stealing a yard of ribbon, a girl or boy goes to jail; that step makes them criminals for life; for vice they are taught by rule, in jail; all their days, consequently, they are either in prison plotting against society, putting it

to heavy costs, (apart from the loss of their labor) or out of it, plundering and destroying, or worse still, spreading their abominable notions and bad habits wherever they are. Society does nothing to prevent the first step. It does nothing to cure or reform after that step has been taken. What alternative is there then for youth, educated badly and wrongly, but to steal, and after that to become more and more hardened in villainy, 'till they die! or are hung according to law!"

MEETING IN NEW YORK.

The Executive Committee of the American Union of Associationists together with the Committee of Thirteen on a Practical Experiment of Association, met in the city of New York on the 13th and 14th inst., according to previous notice. Present, Messrs. ALLEN, CHANNING, COOKE, DANA, DWIGHT, FISHER, GILES, GODWIN, KAY, ORVIS, RIPLEY, SEARS, TWEEDEY, VAN AMRINGE. Mr. Kay, President of the Philadelphia Union, in the Chair.

The Executive Committee were principally occupied in making arrangements for carrying into effect the votes of the Union at their anniversary in May last, in regard to the establishment of a Central Office in New York, and a Branch Office in Boston. After a thorough and earnest examination and discussion of the whole subject, it was unanimously resolved, that the Central Office in New York shall be under the direction of GEORGE RIPLEY, as General Agent of the Union; that the Harbinger shall be published simultaneously in New York and Boston, with PARKER GODWIN as Editor, assisted by CHARLES A. DANA and GEORGE RIPLEY in New York, and WILLIAM H. CHANNING and JOHN S. DWIGHT in Boston,—it being understood that the Branch Office in Boston shall be under the direction of the Union in that city. It is expected and hoped that the former contributors to the Harbinger to whose pens its columns have been so deeply indebted, will continue their valuable services, and that it will lose nothing in regard to the discussion of Social Science, while, by its greater attention to the passing topics and events of the day, a more various and popular character will be imparted to its contents. We think this arrangement will give satisfaction to the friends of the Associative movement every where. Meantime we must call on them with increased earnestness, to spare no effort for the circulation of the Harbinger and the sustaining of the weekly Rent.

It is proposed to carry this arrangement into effect early in October next, and we confidently rely on the advocates of our cause throughout the country, to co-operate with us in this attempt to do more adequate justice, to the noble and ennobling principles, to which our lives are devoted.

The Committee of Thirteen, have made some progress in the discussion of the subject entrusted to them, and by referring several important topics to the Sub-Committees, as stated below, have prepared the way for a final decision. The Sub-Committees consist each of three members of the general Committee, with the addition to some of them of those persons from the movement at large, whose counsels were thought to be of special value in the departments assigned to them.

1. *Resolved*, That Messrs. Van Amringe, Sears and Kay, be a Committee to inquire into the history of the Practical attempts at Association which have failed, and to report upon the causes of their failure.

2. *Resolved*, That Messrs. Cooke, Van Amringe and Sears, be a Committee to inquire into and report upon the condition of the North American, Trumbull, and Wisconsin Phalanxes and other experimental efforts at Association now in progress.

3. *Resolved*, That Messrs. Orvis, Uner, Lazarus, Van Amringe and Allen, be a Committee to ascertain the names of those persons who may be ready to enter into or aid some Practical Associative Movement, together with all useful information in relation to them.

4. *Resolved*, That Messrs. Brisbane, Channing, Ripley, Fisher and Godwin, be a Committee to inquire into the plans and prospects of the Associationists of Europe in relation to practical operations.

5. *Resolved*, That Messrs. Channing, Kay, Fisher, Lazarus, and Miss Anna Q. T. Parsons, be a Committee to consider and report upon the expediency of some plan of organization among the members of Affiliated Unions and Associationists at large, preparatory to practical attempts.

6. *Resolved*, That Messrs. Dwight, Ripley, Brisbane, Dana and Sears, be a Committee to inquire and report upon the best mode of applying the Serial Law to the transitional states of Association.

7. *Resolved*, That Messrs. Channing, Kay, Palmer, Mrs. Schetter and Mrs. Ripley, be a Committee to consider and report upon the propriety and best plan for organizing a School on Associative principles for the education of the young.

8. *Resolved*, That Messrs. Ripley, Van Amringe, Brisbane, Godwin, Neidhard and Shaw, be a Committee to classify the various attempts at Guarantism now in progress in our country and in Europe, and to show their relation to the true order of society.

“I believe every ‘ist’ or ‘ism’ in these days, has a house, shop, store, depot, or some place of resort for the faithful, in Boston. Have the Associationists anything of the kind, where one devoted to the cause can find a brother believer?”

“Respectfully, yours,
“J. S.”

Not yet, friend S., but be patient, and in a few weeks we will have just the “shop” you speak of, both in Boston and New York. Meantime drop in at the

Harbinger Office, No. 111 Washington St., when you come to Boston, and you will find some of our publications and possibly, now and then, a stray Associationist. This is the best we can do for you now, “but a good time is coming.”

[Correspondence of the Harbinger.]

ASSOCIATIVE LECTURES IN AMESBURY, MASS.

AMESBURY, July 7, 1847.

MESSRS. EDITORS:—A week since, I came to this place. The July furnace was then just kindled, and is now in full blast. The heat is almost insufferable. Not a breath of air is astir. The earth feels like an air-heated brick kiln, and the winding Merrimack looks like a mighty silver serpent gleaming in the sunlight. The only objects which have a look of coolness and comfort, are the clumps of woodland, and the shady hill-sides, that bound the river's banks. The song of birds is hushed, and the only creatures beside mammon-hunted man that stir abroad, are the slimy monsters of the river. As I sit by my window, and look out upon the Merrimack, during this syncope of nature, I see every now and then huge sturgeons leap lazily out of the water, as if plunging into the vasty upper deep for air; and anon I hear the splash of the water as lubberly and log-like they fall back into it again. The Merrimack is a beautiful river, and its charms have been admirably sung by a bard born upon its quiet bosom. JOHN G. WHITTIER, known as one of America's sweetest poets and purest philanthropists, lives here. It was my happiness to have an interview with him upon the various reforms of the day and their tendency towards a Unitary Reform, in which each and every partial movement will find its complement and fulfilment. Mr. Whittier looks with deep interest upon the Associative movement of this country and age; and expressed to us his full convictions that whether Association were ever realized or not, according to the ideas of its advocates, it could not fail to mould society into some form vastly superior to the one which now exists. He perceives from the “signs of the times” and from the inner revealings of his own spirit, that this movement is one of those mighty revolutions which form epochs in the History of Humanity, and which the Providence of God superintends and directs. We are confident that the doctrine, or rather the science of Association, needs but to engage Mr. Whittier's thorough examination, to secure his zealous and devoted advocacy, through the inspirations of his fiery muse.

On Thursday evening, I spoke to a small audience in the Universalist Chapel.

The weather is so oppressive and the people are so fatigued by the severe labors of the season, that it is almost impossible to get them within the walls of a lecture-room at the close of their day's work. On Friday evening, at the suggestion of our friends, I gave a lecture out of doors to a numerous audience, which listened for more than an hour and a half with the most respectful and earnest attention. On Saturday evening I spoke again in the Universalist Chapel, and on Sunday afternoon Rev. Mr. Hewett gave me the use of his desk.

On Monday I was invited to participate in a *pic-nic* got up by the Rechabites in honor of their order. The spot chosen for the occasion, was a beautiful grove at a short distance from the village. At two o'clock, P. M., I repaired to the grove in company with several members of the Amesbury Union of Associationists, which body had been invited to participate in the festivities and performances of the day. When we arrived, the grove was thronged with groups of happy people.

The arrangements for the day completed Mr. Hewett opened the performances by a few introductory remarks. Being invited to the stand, I spoke about an hour on the subject of Guaranties and their relation to Association. There was a fixed attention during the speaking, which being ended, the company were invited to surround the well supplied table and to help themselves according to their liking. The repast was followed by songs, glees, and music by a band; and a series of sentiments were also offered. One by a young lady was as follows:—"Rechabism—May it fade away only in the light of Association." The authoress of this sentiment is a "Daughter of Rechab" and had never heard anything on Association, beyond the little which was mingled with our remarks upon that occasion. The decorum of all was admirable throughout the day.

Before the company broke up, notice was given that I would speak on Association by request, at eight o'clock that evening, on Quaker Square.

Accordingly at the hour appointed, I went to the place of meeting, and found about a dozen persons gathered round at a distance. I began speaking, and soon my audience augmented to about one hundred. I spoke for an hour and a half to as orderly and attentive an auditory as I ever addressed. In all country towns where the dictum of a false etiquette does not forbid it, I think this would be the best way of lecturing, during the hot evenings of July and August. But I would never resort to any such method from eccentricity, or in places where it would excite prejudice against our movement.

I would then have it most studiously avoided. Our lectures have had a very salutary effect upon many minds not hitherto informed of our principles. The Union here is quite efficient, numbering from thirty-five to forty members, some of whom, are men and women of sterling devotion to our cause in their several spheres of action. We trust that a thorough course of lectures here in the autumn, will be attended with large accessions to the Union, and we are determined on making the effort.

The next day the Amesbury Associationists got up an excursion to the Black Rocks, at the mouth of the Merrimack. The morning was exceedingly sultry—the sun rose red and hazy-faced into the heavens—the sky was loaded with a hot white smoke—not a ripple stirred in the great ocean of air—and the freshness of meadow, copse and hill, seemed turned to a dirty grey. Never was there a day when a breath of sea-breeze could be a greater luxury.

On our arrival at the break water, upon Plum Island, I repaired with a friend to refresh my exhausted powers by a sea-bath. The sport we had in wrestling with the crested breakers, leaping over them, or diving through their white manes, would have been worth your while to have witnessed and participated in. There is nothing that I more delight in than to float upon the rocking sea-waves, and listen whilst the ocean sings the deep quiet of its mighty bass into my soul.—I have ever felt that man's greatest thoughts and noblest purposes come to him by the sea-side. What an audience-chamber does man stand in, when by night he watches upon the shore of the voiceful sea, whilst above him, the Upper Deep, crowded with shoals of stars, utters with tongue of awful silence, the mystery of life within his ear. But I am wandering.

Our bathing sports ended, we rejoined the company just in time to do full measure of hearty praise to a clam-chowder. We soon set out on our return expedition, after having had a day of real pleasure and moral profit. I stopped in Newburyport where I lectured in the evening to a small audience. The weather being so hot, that it was impossible to get an audience into a house. But I must end here, perhaps to resume my narrative at some future time. Yours, ever,
WENDELL.

The Treasurer of the American Union acknowledges the receipt of the following remittances:—

May 17. Cash from New York Union.....	\$107 00
June 3. R. Albery, Buffalo, by the hands of C. A. Dana....	4 00
" 18. O. P. Stevens, Monroe, Mich., on act. lecturing fund, by Geo. Ripley....	2 00

July 14. Providence Union Associationists.....	12 00
" " J. T. Dean, Lexington, Ky. on act. lecturing fund....	1 00
" " N. Veeder, Genesee, N. Y.	1 00
" " A. Anderson, Waterbury, Ct. All by the hands of J. S. Dwight.	5 00

EDMUND TWEEDY, Treasurer.

New York, July 17, 1847.

ASSOCIATIVE WORKS OF THE FRENCH SCHOOL.

THE following publications, from the French School, may be had at W. H. Graham's bookstore, Tribune Buildings, New York.

The Works of Charles Fourier, 6 vols.....	\$7 50
Muiron's <i>Aperçus sur les Procédés Industriels</i> , 37	
Considerant's Theory of Natural and Attractive Education.....	75
Considerant's Exposition of the Phalansterian Theory.....	12
Considerant's Immorality of Fourier's Doctrine.....	12
Considerant's Theory of Property.....	25
Paget's Introduction to Social Science....	60
Cantagrel's Fool of the Palais Royal.....	60
Pellerin's Life and Theory of Fourier.....	1 00
Reynaud's Solidarity.....	60
Tamisiér's Theory of Functions.....	12
Dain's Abolition of Slavery.....	25
Hennequin's Love in the Phalanstery.....	12

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VOLUME V.

SATURDAY, JULY 31, 1847.

NUMBER 8.

MISCELLANY.

[From the London Topic.]

SOCIALISM.

AS ILLUSTRATED BY FOURIER'S SYSTEM.

One of the most remarkable features of modern society is the prevalence of the principle of association amongst its members. There seems a grand tendency towards amalgamation and union amongst large civilized communities. This characteristic of the times has become so distinct and prominent, that it deserves to be examined and carefully analyzed. A very natural result of this tendency has been the rise and progress of various theories of socialism at home and abroad. Amongst these theories none can lay claim to such a scientific basis and form, and at the same time none approximate so nearly to existing institutions, as the school of socialism founded by Fourier. We wish clearly to be understood when we state, that it is not our intention to enter the lists as a champion of Fourier's social system, but simply to offer to a large number of persons, who are at present studying the problem of social legislation, an opportunity of obtaining a compendious and concise sketch of this interesting theory.

The following outline of the system is taken chiefly from the lectures of M. Victor Considerant, a powerful expositor of Fourier's system of socialism.

I. THE SOCIAL PROBLEM.

Let us for a moment glance at the nature and divisions of society. It may be reduced to two great sections: one constituting a reform or progressive party, the other a conservative or stationary party. Each of these parties represents specific and legitimate elements. The reform party is the advocate of the lower classes, and endeavors to secure for them those comforts and rights from which they are debarred. The conservative party protects the interests of the higher

classes, and is occupied with the preservation of peace and order in the state. Each party *fundamentally* is right, but they are exclusive, and hence unjust; and from their false position results a perpetual conflict between the two parties. There is no real hostility between the principles of Reform and Conservatism, between the Future and Present; they are the two great elements of social life. Revolutions eternally occur, and must occur in states; but order and security are also indispensable, and such cannot be the case unless the new interests and institutions are founded and introduced without ruining those already existing. No existing parties can meet this difficulty, or reconcile reform with conservatism. We must therefore seek for a new organization, capable of harmonizing progress and stability, and of effecting the fusion of parties, by establishing an agreement of interests of the whole of society. Such an organization Fourier and his party assume to have discovered.

We must have a distinct idea of what is meant by organization, before we proceed any further. The term contains two fundamental ideas: an organized system implies, 1st, A directing centre; 2d, A separation and distinction of the elements of the system. In a word, it must have centralization and subdivision. Having granted this, let us imagine for a moment that the whole of society were organized. We must then suppose, according to our definition, that there exists somewhere on the globe a central government, extending its authority over the whole earth. Now this central administration would require intermediate channels of communication, to the different subordinate societies. Thus we must conceive the earth divided into continents, each having a central government, and we must subdivide these continents into empires, provinces, districts, and parishes. All these divisions require their respective governments, and form centres mutually subordinate, thus binding together

the united parishes of the earth in uniform system.

Were the globe thus organized, the same change would be effected universally which has been effected partially in France, where provinces once hostile now constitute a single national unity. It appears from this investigation that fundamentally the earth, as France, consists of a collection of parishes, and hence that the parish is the basis, the primary element of society. If therefore we would attempt to establish a new order of society, we must begin with and realize it in a parish. If the system is good and true, it will diffuse itself gradually on all sides. Having once organized parishes on the new plan, it will be easy to proceed from them to provinces, empires, continents. Thus we find that to determine experimentally the best social organization for the earth, we must first find the best for a parish.

It follows from the last result which we arrived at, first that every plan of social organization in order to be realized and practicable, ought to be adapted for one square league of land as a commencement, without placing public tranquility or the established system in jeopardy; secondly, that every plan of social reform to be just and good, must not attempt to prevail by violence, but be freely welcomed on account of the solid advantages which it yields to all classes. Were these principles recognized either by government or public opinion, the worst systems would be rendered innoxious. For instance, in that case, the Communist party need not be feared, though their opinions are now somewhat dangerous, because the theory of community of property, taken in an indefinite sense, disposes poor men to declare war upon the rich. Now if, on the principle we have above developed, these reformers were obliged to give in a plan of their system, this plan could be locally tried as an experiment; if on the contrary it failed, Communism would fall to the ground.

Fourier's party, acting on this principle, propose a new plan of social organization for the parish in the first instance. But they do not attempt to meddle with those social elements in the parish which have already obtained some sort of organization, as for example, divine worship, the political element, the moral, civil, or municipal regulations. Their chief aim is at first to organize that which has no organization, namely, labor; for all that has relation to industry is left, in the present system of things, to the caprice of individuals, who wage a perpetual war of opposition against one another, ending in universal anarchy.

The term industry has a very extended sense, as employed by the French socialists. Industry with them stands for the collection of all the channels of man's productive energy: comprehending agriculture, manufactures, commerce, domestic industry, education, the sciences, and the fine arts.

This then is the social problem which requires solution, and which these men profess to solve: the organization of labor and industry in communities. The most important conditions which are considered requisite by Fourier's party to solve this problem, are now to be pointed out. The first requisite is that the community must be large enough to furnish all the elements of social life. A parish containing only 200 persons (as frequently occurs in France,) would not afford material for the development of the different branches of industry that employ human activity. It is necessary that there should be a population of 1800 or 2000 persons, or 400 families at least, who would occupy and cultivate one square league. The second requisite is that the community must be capable of being managed like the estate of one individual man. This is evident when we come to apply to the community the idea of social organization, which we developed farther back. First, It would require a regency charged with the superior direction of the work performed in the parish. Secondly, A system of distinction and classification of the different employments of agriculture, manufactures, domestic affairs, education, arts and sciences. Each of these branches of labor would require to be governed by a central directory subordinate in authority to the principal directory or regency. When we come to consider any branch of labor in particular, as agriculture for instance, we find that it can be subdivided into different varieties and branches, and each of these subdivisions would require other central directories, and boards of administration, united to each other and subordinate to those central directories which we have above specified. Thus all

agricultural labors, and similarly all others, should be distributed into distinct and accurately classified groups, as if the territory of the community formed one single well superintended estate.

II. SOLUTION OF THE SOCIAL PROBLEM ON FOURIER'S PRINCIPLE.

The great difficulty that presents itself to this new school of political economy would seem to be how to cultivate the territory of the community unitedly, yet without interfering with individual and private property. As matters exist at present, the community is parcelled into the same number of allotments as families, each administering its own affairs generally very badly. Infinite divisibility seems almost to prevail in the partition of property; the land is absolutely cut up into shreds. Hedges, enclosures, and fences interfere with the cultivation of a large portion of land, and render it unprofitable and useless. Neighbors quarrel about land, and water, and bring on a long train of law-suits, loss of time and money, and all uncharitableness. To all this we may add that the land of most parishes is very badly cultivated and yields much less than its capacity. Now the Fourierist maintains that it is clear that in order to adapt cultivation to particular soils, to adopt the best methods of agriculture, and introduce the most improved and approved inventions in machinery, to dispose of the water to the greatest advantage either for irrigation, or as a motive power — in a word, to make the most of the land and its resources, it would be requisite to pull down all enclosures, efface all partitions, and establish out of the union of all private estates, one vast property of fifteen or sixteen hundred hectares, in which one grand and generous system of cultivation would be substituted for the petty and meagre dissection now prevailing.

Now, can this desirable object be effected without interfering with the rights of property at present existing? It is certain that it can: and the example is placed every day before our eyes on a smaller scale. We see constantly men of property — capitalists, great and small, associating into companies for the purpose of opening a canal, or railroad, or a coal-mine, &c. In these cases the capital is collective, and yet the portion contributed by each individual connected is represented by a title-deed called scrip or share, which entitles him to a portion of the profit proportional to his contribution. — Let this system be applied to agriculture, and we should have agricultural companies, in the same manner as there exist commercial companies. Land, cattle, and all property in kind valued by compact, would be received by the society as the

stock, and would entitle the original owner to his share. These shares would extend to the whole possession of the community, which is indestructible. On this plan the method of enjoying your property undergoes a transformation; but the rights and advantages of personal property remain, and are better secured than at present. The income of a proprietor which now only amounts to two or three per cent. would soon attain a much higher rate of interest, owing to the increase of production, as we shall presently show.

Thus it appears, that in order to cultivate the land of a community unitedly, like the estate of one man, we must abandon the system of partition, and enter into association; substitute an individual associated property for an individual separated property.

Existing associations are, however, incomplete in Fourier's estimation, as they only comprise capital. He proposes to associate all the elements of production, which may be reduced to three. We see in fact that to obtain produce it is not sufficient to have land, the material and the instruments of labor — in a word, capital; but this capital must be employed and improved by man's energy. Hence, labor is the second necessary element of production. Further, the operatives are different in strength, and vary in capacity, which leads us to place talent or ability as the third element of production.

From the above results it becomes evident that the members of such an association ought to be remunerated in just proportion to their contribution of capital, labor, and talent. It remains to determine how it would be possible to estimate exactly the amount of labor performed, and the degree of talent manifested, for the proportion of capital contributed can be easily ascertained. Fourier's theory professes to solve this problem, perhaps the most important in the whole social question.

Let us suppose that a company wishes to found a social community on Fourier's plan. Having first organized the different branches of agricultural industry, it would form similar dispositions in all other branches, conformably to the principle of association and unity. Thus, 400 separate kitchens would be replaced by one vast and handsome kitchen, in which those individuals whose tastes lead to culinary operations would prepare, as in the royal household in France, the meals of the whole society. The aliments would be furnished at cost price, and vary according to the fancy or fortune of each individual. The motto of this school of socialism is this, "Unity and Variety in Production, and Liberty in Consumption," which may be performed daily either alone,

with your family, or a party of friends.—Again, instead of 400 cellars and 400 barns, there would remain only a few large and cool cellars, and some vast, well dried barns where would be stored and carefully preserved, the corn, wine, and all other produce. Small separate factories would be superseded by a large manufactory. Commerce also would be organized on a principle of unity, and simplified in its machinery. The number of agents would be reduced to what was strictly necessary. At present, merchants who are solely engaged in circulating wealth and produce, and who advance the price of many articles without adding to their value, are twenty times more numerous than such an association as we are speaking of would require. The community would buy and sell without the intervention of any party, and thus the producer and consumer being placed in immediate communication, would dispense with the ruinous mercantile medium which sweeps away at present the best part of the income of society.

One most important result would ensue from such an organization of society as the new school proposes; a great number of men and women employed at present in household economy, in commerce, and in complicated occupations occasioned by the present separation of interests, would be at liberty to turn their attention and activity to other more important and productive labors. Thus all the institutions of this social system concur to increase the wealth and economize the resources of the society. Under such a system mendicity and pauperism would be unknown, and destitution and misery being to a certain extent comparative states, dependent on the wants of the individual, many who in other higher positions of society now suffer, would then cease from being troubled and be at rest.

One of the most material points of the new system is its architecture; such a result is natural. The architecture of a people represents its social character and condition. The savage lives in a wigwam, nomadic tribes in tents. In many parts of Ireland, Bretagne, &c. hamlets exist which have all the appearance of barbarism. Lastly, pace the spacious and regular streets of a capital, adorned with churches, palaces, and sumptuous edifices; here the architecture again is the expression of the civilization of the place. Hence it appears that a new social system requires a new style of architecture.

The reader probably infers from our description of a community on Fourier's plan, that the edifices which the society would inhabit would not consist of 400 separate houses variously constructed and furnished, but of one single building sufficiently large and diversified for the ac-

commodation of 400 families of different tastes, character, rank, and fortune, and suitable for the various branches of industry required by the society. To this building Fourier applies the name of Phalanstery; designating the whole industrious community by the term Phalanx, from a comparison of the pacific activity of his system to the warlike activity of the Macedonian Alexander. Phalanstery implies mansion of the phalanx, in the same way that monastery signifies mansion of the monks.

We will endeavor to convey to our readers some notion of the form of a phalanstery, though all such descriptions are imperfect without the assistance of diagrams. There is a great open court in front with two wings on the right and left. In the centre of the facade is erected what is called the Tour d'Ordre, where would be placed the telegraph, observatory, clock, &c. Internally the rooms appropriated to public objects, such as meetings, &c. occupy the centre. In the wings and hinder parts of the edifice are distributed chambers differing in size and elegance, but all clean and comfortable, and of such a nature, in short, that rich and poor can both suit themselves. Large, intermediate, and small apartments would be distributed over the whole phalanstery in such a manner as to avoid all sharp contrast between the different members of the society, and prevent squalid misery and splendor coming in contact, as at Dublin, &c. The most striking feature of the building is the covered passage, running round the whole edifice on the first floor, and capable of being warmed in winter and aired in summer. By means of this gallery a communication is established between all parts of the habitation without your being exposed to the inclemency of the weather.

By a united and economical system, heat, light, and water are distributed into all the chambers and workshops of the society's mansion.

The idea of a phalanstery appears at first so strange and unnatural that every body revolts at it. The ablest advocates of Fourierism, M. Considerant in particular, have shown much intelligence and good sense in their endeavors to explain to their readers and auditors that the idea is fundamentally very simple and natural, that it is far from new, and that similar institutions exist in the present day in all civilized countries. When Louis XIV. was desirous of creating an asylum for 5000 invalids, he was not guilty of the absurdity of erecting a separate house for each soldier; he caused a vast hotel to be built, in which different descriptions of lodgings should be prepared, adapted to the governor, the officers and their families, and the invalid soldiers. In the

same way, in the present day, when the French Government wishes to lodge three or four hundred cadets, or one or more regiments, it is considered better economy to erect a college and barrack than to build a separate house for each pupil and soldier. If, therefore, our object is to house four hundred associated families, it will be much more economical and desirable to unite them in one edifice adapted to their wants, than to build four hundred houses, that is, supposing that all other things are equal, and the materials of the same nature in both cases.

The Palais Royal at Paris, of all civilized establishments, resembles most Fourier's plan of a phalanstery. The unity of design, the galleries communicating with different parts of the building, the gardens separating the various sections of the edifice, the plan of lighting, &c. adopted in it, all these circumstances concur there to give an idea of a phalanstery. Add to this, that without leaving the Palais Royal you find within its precincts two theatres, several baths, cafés, reading rooms, and shops, and that eight or nine hundred families varying in rank and opulence, dwell under the same roof, but as separately as if under different roofs.—As in the phalanstery, every one has a home in the Palais Royal, each family occupies the apartments most suitable to it from convenience and price. Only the crowding of the lodgers in the latter, the imperfect draining and close atmosphere of Paris, render it a much less salubrious and agreeable residence than the most unpretending phalanstery.

III. ORGANIZATION OF LABOR AND SOCIETY ON THE NEW SYSTEM.

Before we proceed any further in our remarks, it is desirable to point out the broad distinction, that exists between communism and socialism on Fourier's plan. Communism, as it is generally understood, is based on the absolute equality of its members; thus, in such a system the largest contributor of capital, and the most industrious or talented man is no better rewarded than the slothful or stupid. Fourierism admits a scale of gradation founded on the inequality of capacity and faculty; and in his system every man is remunerated proportionally to his contribution to the common stock. Communism seeks to crush all super-eminence, and stifles all emulation. The free development of individual character and powers is fostered, on the contrary, by Fourierism, and distinctions and privileges are increased instead of being discarded.—Communism resembles a monotonous concert admitting of no variations; Fourierism a beautiful piece of music, in which all the most diversified notes combine to produce a rich, full harmony.

The first question many people ask on being informed of the new social plan, is, how the individuals composing the phalanx will be able to agree. There are two necessary conditions for the existence of agreement between men. First, physical well-being. Independently of the influence of education on the affections of man, it is well ascertained that ease and affluence often suffice to create kindness of disposition, and cause the heart to overflow with benevolence. On this point Fourier's party are sanguine in their conviction, that their system of socialism will lay the most essential foundation for universal concord. The second condition is the blending of interests. At present, interests are hostile; no one is interested about his neighbor's prosperity; people rather rejoice in his ruin, as profitable to themselves. What does the operative care for the losses or gains of the manufacturer? These matters do not affect the rate of his pay. In the phalanx, on the other hand, all the individuals of the society being associated together, you are injured by your neighbor's misfortunes, and you profit by his success. There you can only increase your income by increasing that of the society, and if you injure any other parties, you injure yourself. The antagonism of capital with labor and talent ceases; these three elements of production blend together and combine to forward the general prosperity of the community. Thus, Fourier's school maintains that interest and selfishness, which now divide men, become a bond of union in their system.

One of the most knotty problems in the social science is how to make labor attractive. It is easy to perceive the importance of this question. Men have sought for three or four thousand years to obtain liberty by means of political revolutions. They have gone the wrong way to work; they can only find it and secure it by labor. Labor is in fact the great sovereign law of humanity; by labor man supplies the wants of his nature, and without labor society could not exist.—But many kinds of labor are severe and disgusting; hence the division of men amongst the ancients into two categories, the laboring and the idle, or those who did as they pleased, and played with philosophy, arts and sciences. All work fell to the lot of slaves; slavery flowed from the hatred to work. The Greek republics and Roman empire, for which we have such a profound admiration, were in reality nothing but aristocracies of patricians and free citizens employing a countless host of slaves. There are now no more slaves, at least in Europe; but the great mass of working men are far from free. Most men work because they are obliged to do so; every one is riveted

to his employment by the necessity of making a living, supporting a family, and paying his debts; constraint still prevails though slavery is abolished. Now, since labor is unavoidable, it is clear that men can only enjoy liberty by organizing industry in such a way as to make its exercise attractive.

Is it possible to make labor attractive? Prejudice answers no. For according to our received notions, labor and pain are synonymous; notwithstanding which, many kinds of work are performed voluntarily, by persons who are at liberty not to undertake them if they please. What is labor? An expenditure of mental and physical activity for the purpose of producing a certain result. It is evident that all men feel the want of employing their faculties; inactivity engenders insupportable ennui. Labor in itself is not, therefore, repugnant to man; it only becomes so, owing to the form and conditions under which it is performed. Those, for instance, who live by hunting and fishing, seldom find any great enchantment in their profession; yet many opulent persons are passionately addicted to the labor of these pursuits, notwithstanding the fatigue accompanying them. There are two departments of labor which are generally allowed to be attractive, provided that you adopt them from preference, and obtain an equitable remuneration; I mean the sciences and the fine arts. Those descriptions of labor which are disliked, are found especially in that department of industry which only brings into play the physical energy of man. We must now analyse the causes of this repugnance, to discover the conditions necessary for rendering all labor attractive.

Insufficient salaries, unhealthy localities, solitude, too protracted occupation, and absence of emulation—such appear to be the principal causes of dislike to labor.

1. Insufficient salaries. Work is at present generally badly paid. How many men and women are overlooked without being able to get enough to live upon! The constraint that weighs upon them depresses their spirits. They have to endure a punishment comparable to that of Sisyphus. On the other hand, when labor is well remunerated men are fond of it. This desirable object is effected according to Fourier in the phalansterian organization, which has the property of producing great wealth and diffusing it to the different branches of industry in such a manner as to attract laborers to each of them in proportion to the wants of the society.

2. Unhealthy localities. Most peaceful occupations are performed under unhealthy conditions. The workshops are damp, dirty, or badly ventilated. The

manufacturing of certain articles gives birth to exhalations injurious to health, and even destructive to life. Some occupations are so fatal, that those who embrace them are sure not to reach the age of 30. Under these circumstances, can we wonder that labor is not attractive?

If, however, you built clear and comfortable workshops, in which light and air might freely circulate, and thus if you preserved the health of the workmen, this obstacle to labor would be removed.

Solitude. Man becomes weary in solitude—he is a social being. The laborer who works alone in the fields becomes sluggish and sleepy. But our laborers are invested with attractions and charms where a number work together in a body, as is proved by the order and gaiety animating groups of laborers at the harvest and vintage. Hence another means of making labor agreeable is to unite laborers into friendly and cheerful groups.

3. The principal obstacle is the monotony and long duration of labor. Indeed, the greatest cause of men's dislike to work is the long continuity of the labor. Man possesses physical, intellectual, and moral faculties. Nature requires him to develop them all; and if either of these faculties is exclusively or inordinately employed, disgust and prostration ensue. Pleasures weary when too long prolonged; the most enchanting opera would become insupportable if it lasted ten hours. What then must we think of the present organization of labor, which condemns a man to the same work for fifteen hours a day, for six days in the week, during the whole year, and who has not a moment to devote to the exercise of his other faculties? Does not this amount to as great a punishment as hard labor for life in the penal settlements? This nature imperatively demands variety of occupation for the purpose of relief and relaxation.

4. Another condition necessary to attract men to work is emulation. Men are capable of astonishing efforts when stimulated by a sentiment of noble, generous emulation. Under the new organization of industry, Fourier's school hold that emulation and opposition, which now distract, would advance the interests, and improve the produce of industry. Many examples drawn from experience show, that if laborers are frequently listless when mixed up together without order, you have only to separate them into distinct groups and immediately a spirit of rivalry possesses these bodies, which has the effect of doubling the activity of each individual, and creating a passionate attachment for the work in which they are engaged.

The French socialists maintain that all these conditions, which are necessary to render labor attractive, are fulfilled in their

system of association. Every description of work would be confided to a certain number of men, women, and children, who are partial to it, and their body would be called a *series*. The series would be divided into several groups; each of these groups would be employed upon different varieties and shades of work, classed under the general head of that to which the series is devoted. For instance, all those who are occupied in cultivating corn would compose one of the series of the branch of agriculture; and those members of the series who devote their attention to a particular kind of corn, such as wheat, would form a special group of this series. Now every individual would belong to several series, and become a member of those groups to which he was inclined, being guided in his choice by his taste and capacities.

The reader will perceive that by division into series and subdivision into groups, labor may be portioned into as many sections as you please, and this system can be applied to all branches of industry.—Division of labor, moreover, is combined with variety of pursuits, so that every one in the phalanx would be able to develop and employ all his faculties, whilst in the present system of separation one man is tied every day all his life to one single pursuit, or even some petty branch of a profession.

Industry as at present conducted reduces man to the condition of an automaton or a machine; it wears down his powers and prostrates his intellect. The workman's limbs become deformed by the eternal repetition of the same action. The gardener and rustic, by having perpetually to stoop, become finally bent in form. Our manufacturing towns swarm with livid looking individuals, overcome with premature decrepitude, and unfit, from constitutional debility, for military service. It is not right or natural that a being, endowed like man with numerous and various faculties, should only employ *one*! By so doing man violates the laws of his nature, and he is justly punished by mental and physical degradation. Variety of work thus appears necessary to make labor engaging and to do justice to the nature of man. Now the French Socialists maintain that this could be effected by a perpetual change of pursuit on the part of the members composing the series and groups; but this change would depend on circumstances, and though Fourier considers two hours the maximum for application to one pursuit, it is clear that an artist, for instance, who wished to prosecute his labors for four or six hours, would be at perfect liberty to do so. Liberty is the law of his system. Though intellectual pursuits are very attractive, they exhaust if prosecuted too

long. The great La Place, after poring for hours over a problem, felt the want of some other pursuit, and complained of not having any object to distract him from his calculations.

The plan of establishing series is very favorable to the development of emulation. Every series would be so organized that all the groups would only differ by a slight shade from those which surrounded them. This resemblance would occasion a warm rivalry between these groups, stimulating their members to exceed and surpass their neighbors in skill, and rapidity of execution.

There is no reason to fear that this emulation would create personal animosity and destroy the peace of the parish. It would rather do good, for though at one time you would be rivalling the members of another group in a certain series, by the system of change we have spoken of, you would at another time be working along with those same individuals to whom you were opposed, having joined them in a group of another series. Thus the rivalry would be confined to the group, and not extend to the individual. And the triumph and success, moreover, of any particular group is profitable to those other groups which it surpasses, by increasing the common stock. In a well organized army there are always innumerable rivalries which are serviceable to it. In battle the soldiers of the same company emulate each other in ardor and valor, but still they prefer the distinction of their own company above others. And though emulation exists between different companies, they all feel interested in the honor of their regiment. The regiments in the same way are sensitive about the army of which they form a part, and the army about its country's glory. The same remark holds good in the social organization proposed and recommended by the Fourierists. Only in his system they maintain that the circle becomes extended, that it outgrows the limit of countries, and embraces the whole human race.

We hear it often objected that all men must be exactly alike for them to live harmoniously together. This the Fourierists pronounce to be a mistake. Were all men similar to each other, tastes and professions would all assimilate, monotony would prevail in every thing. All would seek for the same things, and a host of useful pursuits would be abandoned. It is requisite that there should be a great diversity in character in order that men may be found who are inclined to all the various labors indispensable in society. Providence has wisely endowed men with different characters and capacities. If we had only one note in music we could not produce any agreeable concert of

sounds, whilst a delightful harmony results from an infinite combination of various tones. There are, we admit, amongst men antagonistic characters, but they can avoid collision, as constantly happens in large crowds; and even these men will have a bond of union in the identity of interests and co-operation in groups and series. These circumstances will counteract natural antipathies, and prevent their degenerating into hatred. Prevailing prosperity and enjoyment, education, and courtesy, will incline all hearts from childhood to general benevolence and mutual toleration on the part of repulsive characters. An objection raised to this system is the insatiable nature of ambition, and that this passion will still exist under a new social system, and occasion then, as now, those sentiments of hatred and envy which inflame the heart of man. Fourier in reply to this says that it is absurd to attempt to check ambition, as many maintain; what we must do is to give it a grander and broader field on every side. It is not at all surprising that in society as it is at present constituted men are very envious. Most professions are very limited. Those men who occupy an inferior position, seeing themselves condemned to remain there all their lives without any chance of rising, naturally come to regard their superiors and equals as enemies and impediments. If you wish to direct ambition into a noble channel, establish an aristocracy of talent, and give every man a fair chance of attaining the highest rank. Government places in France are now in great demand, though no great emolument is attached to them. Why is this? Because those in place expect some advancement and are sure of a pension and retreat in old age. Napoleon, no novice in the art of ruling men, did not strive to extinguish all ambition in his soldiers. On the contrary he excited them by the display of rewards, and showed them in brilliant perspective decorations, the marshal's bâton, perhaps a throne. In Fourier's Phalanx, as in Napoleon's army, ambition is encouraged; on all sides channels are opened for it; every man has a boundless career spread before him. You begin as an apprentice in some group, next you are admitted as laborer of the third, second, or fifth class, then you advance to the rank of superintendent of a group and a series.

You gradually rise to the highest dignities in the community and in the state. Whatever may be the special labors to which you devote your energy, every where you may entertain the hope of becoming the first man in the phalanx, in the province, the empire, and possibly on earth. Of one thing at least you may be

certain, that is of rising proportionally to your merit in every occupation.

The question then presents itself, "How can you be sure of attaining that dignity to which you are entitled? Who would appoint the superintendents and officers? Who would judge of the merit of the members of the community? Is there not great danger of an equitable decision being overruled by favoritism or corruption?" The French Socialists say, no; and we will tell you why. The appointment of officers would be elective, and every candidate would be judged by his peers. As, for instance, the superintendents of groups and series would be appointed by their respective groups and series. Now it is evident that the electors would know on the one hand the nature of the work over which they intend to place a superintendent: and on the other hand the character of the parties who are canvassing for their votes; because these parties will long have shown their competency or incompetency before these same electors, and their activity, talent, and capacity will have been accurately ascertained.

The electors, therefore, are perfectly capable of deciding respecting their choice. It follows that the most worthy and fittest person will almost unavoidably be chosen. Were this to be prevented by intrigues or partiality, the group would be disgraced in the eyes of its neighbors and all the society.

Neighboring groups or phalanxes would hasten to repair the injustice which had been committed, by welcoming amongst them talent thus injured and neglected. Hence, every man would be certain of attaining the dignity which he deserves. Whatever be his position in the society on starting, as soon as he commences to labor he enters on a course that may lead him by successive elections to the most eminent posts in his country, or on earth.

Another difficulty presents itself in this place. There are some men devoid of ability, and these will be mortified on finding themselves condemned to occupy the most inferior position. The Fourierists meet this difficulty by observing that in the phalanx labor is greatly subdivided; consequently there are all sorts of employments open for every body. It is not probable, therefore, that any individual participating in twenty or thirty different pursuits should remain inferior in them all. He is certain to surpass his colleagues in some, and equal them in others; so that a man who is first in one group will be last in another, and thus a system of compensation would prevail in the whole organization of industry. This is one of the most beautiful consequences resulting from the marshalling of society into series and groups.

Another valuable result of this system, according to its advocates, would be the prevalence of universal moderation, so highly extolled by philosophy. We see men continually immoderately addicted to indulgence in pleasure. This is not on account of the superfluity of delights, but on account of their paucity and novelty. Wealthy men are commonly moderate in their enjoyment of the table, because it is always well supplied. But the poor man, condemned for six days to a hateful labor and short allowance, is delighted to be able, on Sundays and holidays, to atone for the privations of the week. The consequence is, that he indulges in excesses on those days. History relates that thirty-two officers of Alexander the Great died in consequence of protracted orgies. Fourier well remarks in this instance, that if the enjoyment of the table had been succeeded by that of another description—such as a magnificent dramatic representation—these officers would not have made such a lengthened banquet; they would have drunk and eaten with greater moderation; they would have partaken of two kinds of pleasure instead of one, and would have continued to live instead of dying of repletion.

In society constituted on Fourier's plan, men would be incessantly excited by a host of pleasant and attractive pursuits: their only difficulty would be which to choose. As variety is pleasing, they would turn their attention from one object to another, and would enjoy in succession all the physical, intellectual, and moral pleasures reserved by Providence. This would leave no room for excess in any one pursuit or pleasure, and universal moderation would flow from the multiplicity of pleasures. It is easy to perceive that man has been endowed with a well-proportioned system of faculties; all he has to do is to bring them all into play harmoniously. Where can you find a more beautiful evidence of the supreme intelligence which has presided over the creation of human nature than this magnificent result—a perfect harmony of the reason, passions and affections of man, effected by the full and free development of them all.

We shall not proceed farther on this part of the subject, as it is not our intention (as before observed) on the present occasion to develop the metaphysics of Fourier and his doctrine of universal harmony.

IV. HARMONIOUS RESULTS OF THE NEW SOCIAL SYSTEM, ACCORDING TO ITS ADVOCATES.

Having given a sketch of the organization of industry as proposed by Fourier's party, and shown some of the advantages

which they maintain would result from it, we shall now consider in what way they profess to distribute profits proportionally to the capital, labor and talent supplied.

The common stock would be divided into three portions, each corresponding to those three sources of wealth.

Fourier proposes to attribute four-twelfths to capital, five-twelfths to labor, and three-twelfths to talent. But this would not be a universal and stringent rule—only a rough estimate used as an example of his plan, and showing the proportion of the three contributing sources.

First, as to capital; it will procure a return proportional to its utility. In large associations it is evident that capital will be in great request to advance their prosperity. The value of money will therefore rise in proportion to its demand. The system of union will equalize the rate of interest every where. If a phalanx endeavored to return a less interest than that which was current, the capitalists would invest their fortune elsewhere. Capital, therefore, would be remunerated according to its social value. Every one, moreover, will be interested in appropriating a fair return to it, as, owing to the accumulation of wealth, the Fourierist anticipates that everybody would soon become a capitalist.

The phalanx will provide a savings bank for small capitals, which will not only obtain interest, but a large share in the profits.

The profits accruing to that portion of the stock allotted to capital would be divided and distributed to the shareholders out of all the sums, both large and small, entrusted to the phalanx, and their accumulation by interest. Nothing can be more simple than this method, which is adopted in all societies when a division of profits takes place.

In order to determine the portion accruing to labor, all kinds of work would be divided into three categories, those of necessity, utility and pleasure. The latter would be less remunerated than the two former. The laborers would generally belong to the three categories; hence, they would not strive to give an unjust precedence of one category over another; they would only consult the general interests of the society. Each series would receive a share of the profits, which would be distributed amongst the groups composing it, and each group would apportion its share to the members of which it consisted, according to the work which they had performed, as ascertained from extracts and minutes of the terms and seasons.

With regard to the remuneration of talent, we have seen that the men of greatest merit would infallibly attain the

highest dignities by a competent election. It follows that the rank occupied by each individual in all the series would be the exact measure and proof of his capacity in the particular work of that series. It would, therefore, be very easy to reward men proportionally to their talent on this system, which is at present impracticable.

There is no danger of the superintendents of series leaguering together to appropriate to themselves undue shares, to the injury of the common workmen, nor need we fear that the latter would attempt to defraud their superiors. Every man would be a superintendent in some series, and a common laborer in another, without mentioning the intermediate position that he would occupy in others. Hence we see that the superintendents could not injure the workmen by unjust divisions of shares, and the converse, without doing injury to themselves. Consequently, if we grant that on the day when the shares are allotted, each member is actuated only by feelings of selfishness and cupidity, (though Fourier denies their existence in his system,) yet all his desires would be gratified by a partition founded on strictly just principles. It follows that individual interests would become identified with the common interests of the society, in the new social organization.

This is Fourier's solution of the problem: how to divide the profits proportionally to the contributions of capital, labor, and talent.

We have now finished this brief sketch of Fourier's socialism, and shall only add a few words on some new and striking results which these men assure us would flow from the adoption of their plan.

The first striking change which would be affected by the adoption of Fourier's system (according to its advocates) would be, the different position in which the science of medicine and its professors would be placed. It is now the interest of medical men that sickness should be prevalent. In the phalanstery it would be their interest to eradicate all disease, because physicians would not receive their fees directly from their patients, but would obtain a share from a particular fund at the end of the year; and this share would be increased in proportion to the salubrity of the phalanx. Another advantage flows from this regulation, which is, that all patients, whatever be their rank in society, would be equally well attended to; that the physicians would be constantly and anxiously engaged in preserving the health of their fellow citizens, and that their object would not be confined to cure existing disorders, but they would seek to anticipate the eruption of epidemics, &c. by the prescription and adoption of sanitary measures, and the promotion

of the improved physical well-being of the community.

The Fourierists maintain farther that theft could not exist in their system. In the first place, misery would cease from stimulating to crime; in the next place, morality would be fostered by industry and education. But over and above these moral causes, theft would be impeded by almost insurmountable physical obstacles. Theft, in a community organized on this plan, could only be effected on objects of consumption or moveable articles. In the first case, the robber would be greatly incommoded with his plunder. Where could he prepare it? and how could he consume it? In the second case he would not know where to conceal the purloined articles, nor could he find a purchaser, because private individuals would not carry on trade in the social system, and the united phalanx alone would have the power and right of buying and selling. Every man who appeared before the authorities of the phalanx with the view of effecting the sale of some article, would be required to produce the proof of his title to his possession. This new school pronounces theft to be with them physically and morally impossible. Fourier's partizans say, that it would result from the distribution of labor into groups and series that work would become attractive, and that all the members of the community would seek for a variety of pursuits with the greatest ardor and satisfaction. Idleness would therefore be unknown, and you could safely advance a minimum to poor communities with the certainty of their having paid their expenses, and accumulated profits by the end of the year. Thus, famine and mendicity, the scourges of all populous societies, would disappear from the earth.

It would be unsafe and absurd at present to advance a minimum to a community, because it would sink immediately into indolence, on account of the dislike existing to work. This is the reason why our poor laws have aggravated the mischief and increased pauperism.

M. Considerant has drawn in his lectures an enchanting picture of the incalculable amount of happiness to which man can attain after the lapse of a few generations by the adoption of Fourier's socialism. He did not venture, however, to display the whole of the prospect to his auditors, for fear of exciting their incredulity.

One of the most mighty results of the establishment of this new social order would be the substitution of industrious and pacific armies of different descriptions, for the hostile and destructive armies now on foot. These industrious armies would be employed in planting mountains stripped of timber by our improvidence; in

attacking deserts, conducting streams of water into barren wastes, and covering them with a layer of soil in order to render them fruitful and productive; in draining marshes, constructing bridges, damming rivers, and forming embankments for the prevention of inundations; in digging canals and directing the course of the waters for the purposes of irrigation, and in establishing railroads between all the most important stations of the country to which they belonged. These armies would be occupied farther in cutting through isthmuses, such as those of Suez and Panama, and accomplishing, as it were by magic, surprising operations of general public utility, which would employ legions of laborers, and would have the effect of embellishing and improving the whole surface of the earth, and of rendering it a more healthy residence for man. The advocates of the new school glow with enthusiasm on comparing this magnificent view of the happiness of humanity with its present misery. All sacred writ, say they, agrees in proclaiming man the king of created beings. Such he is destined to become. But, we would venture to ask, does man deserve this glorious title now? Is this wretched object, covered with rags, perishing with famine, devoured by disease, is this the king of creation? What infatuation! Prophecy is not yet accomplished. Let all the nations associate; let them form the unity of the great human family; let man employ his energy and intelligence in cultivating instead of devastating the earth; let him take full possession of his domain, let him appropriate the whole wealth that is acquired to the general happiness of all, and then, indeed, he will deserve to be called the monarch of creation.

At present he is often the very refuse and offal of creation, for the condition of the brutes is often better than his.

We have now given the substance of the majority of ideas developed by M. Considerant, in his course of lectures. We have been necessarily confined to giving a dry analysis of that which admits and demands a more minute and lengthened description, and a more attractive style.

We trust that the brief sketch which we have given of this new kind of socialism will remove some of the prejudices which probably exist against Fourier's theory. It will be seen that it is simple and natural, and analogous to whatever exists. No doubt the majority of our readers will remain incredulous with respect to the practicability of the system, and they will say on reading the sketch, it is all very fine in theory but you cannot realize it! Nevertheless we cannot help thinking that the serious and at-

tentive reader will regard Fourierism as less extravagant than he might have been led to suppose on a superficial view of the subject, and that there are ideas and truths contained in the system which deserve the notice and investigation of all men of sense and reflection. A great number of intelligent men have embraced the theory abroad, and entertain the hope of seeing it soon carried into practice. Fourier tried in vain for thirty years to have an experiment made of his plan. His followers still demand it. Whether they will be successful in France remains to be seen. In America it appears they have already founded phalansteries on a small scale: the future must determine their success or failure. Owing to the limited compass of this article, we have abstained from giving a description of Fourier's metaphysical theory, respecting universal unity between God, Man, and Nature, on which he founds his social system. Nor have we spoken of the mechanism of government, education, and commerce in the system; neither have we had the space for inserting Fourier's strictures on past history and present society. Let not our readers therefore condemn the system because they find the short sketch which we have given unsatisfactory; but let them examine it more profoundly before they reject it.

We are convinced that it is impossible to do justice to so vast a system in a space so limited as that to which we have been confined. We shall therefore defer the verdict we pronounce till we know more of the subject, and we counsel the impartial reader to do the same.

AN EMIGRANT'S BLESSING.

BY MACKAY.

"Farewell, England! — blessings on thee,
Stern and niggard as thou art;
Harshly, mother, thou hast used me,
And my bread thou hast refused me;
But 'tis agony to part.

"I will pass over; for I would not
Bear again what I could tell —
Half the ills that I have suffered,
Though I loved thee twice as well.
So — my blessings on thee, England,
And a long and last farewell.

Other regions will provide me
Independence for my age;
Recompense for hard exertion —
For my children the reversion
Of a goodly heritage.
England — this thou couldst not give me;
England, pamperer of aquires —
Landlord-ridden, pride-encumbered,
Quencher of the poor man's fires: —
But, farewell! — my blessing on thee,
Thou art country of my sires.

Though I love, I'm glad to fly thee;
Who would live in hopeless toil —
Evil-steeped, and ill-exampled,
Pressed and jostled, crushed and trampled,
Interloper on the soil —

If there were one other country
Where an honest man might go,
Winning corn-fields from the forest —
All his own, too — blow by blow?
Farewell, England — I regret thee,
But my tears refuse to flow.

Haply o'er the southern ocean
I shall do my part, to rear
A new nation, Saxon-blooded,
Which with plenty crowned and studded,
To its happy children dear,
Shall eclipse thy fame, O England!
Taught and warned alike by thee;
Mightier with unshackled commerce,
Mightier in her men more free,
Mightier in her virgin vigor,
And her just equality.

But, farewell! — my blessing on thee!
Never till my latest day,
Shall my memory cease to ponder
On thy fate, where'er I wander; —
Never shall I cease to pray
That thy poor may yet be happy;
That thy rich their pride may quell;
That thou may'st in peaceful progress
All thy misery dispel;
Queen of nations — once their model —
God be with thee! Fare-thee-well!"

CARE FOR THE FAITH. The ecclesiastical tribunal of *Santiago* has issued a warrant for the arrest of Cubi, a teacher of phrenology and animal magnetism — the object being to prevent the growth of materialism and heresy!

A LEGAL JOKE. "Well, George," asked a friend of a young lawyer, who had been "admitted" about a year, "how do you like your new profession?" The reply was accompanied by a brief sigh to suit the occasion — "my profession is much better than my practice."

SHAKESPEARE'S HOUSE. The present proprietors of the place of our great poet's birth, are, it appears, compelled to sell it by the terms of the will of a former owner. The house is a freehold, and is valued at something like two thousand pounds. This valuation has been formed on the number of visitors. In 1846, it was calculated that something like three thousand people had visited the house, though not more than two thousand and five hundred had entered their names in the book kept for the purpose. The house will be sold by auction in the course of the summer, and one or two enthusiastic Jonathans have already arrived from America determined to see what dollars can do in taking it away. — *Daily News*.

ANECDOTE OF DR. CHALMERS. There was a little old woman in the city of Glasgow, who much admired Dr. Chalmers, and diligently attended all his sermons, on Sundays and week days, whether they were doctrinal or practical, theological or astronomical. One day she came home in great perplexity. Dr. Chalmers had dwelt much on a "moral lever," with which he wished to uplift human nature. What a "moral lever" was, the little old woman could not divine. A friend took the poker, and placed it on the bars of the grate, trying to realize the ideal, and make the imagery

palpable. The little old woman paused, mused, and at last the fire burned. She bethought of the indignity to the pulpit, the subject, the doctor, and herself, by so gross a materialization of the "moral lever," and, bursting with indignation, she asked, "Do you mean to tell me that Dr. Chalmers would preach a hale hour about a poker." — *Manchester Examiner*.

"Boy, run up stairs to No. —, and bring down my baggage — hurry, I'm about moving," said a tall, meat-axe looking person to a waiter, at one of our crack hotels.

"What is your baggage, massa — what is he?"

"Why, three pistols, a pack of cards, a bowie-knife and a night shirt. You'll find them all under my pillow."

THE HARBINGER.

SATURDAY, JULY 31, 1847.

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.

THE DIGNITY OF LABOR.

The sentimental prattle which we often hear put forth on this subject can never deceive any intelligent working-man. They who have had the most experience of labor, under the present arrangements of society, are the best able to form a correct estimate of its character; and we shall find them unanimous in the opinion, that manual industry as now organized, imposes the severest burdens, and that nothing but the spur of necessity could induce them to submit to its infliction.

We do not deny that labor is the appointed destiny of man. We know that it is the condition of every thing valuable in our earthly life. In this point of view, — considered abstractly, — considered in relation to the essential nature of man, — without reference to any actual arrangements for its performance, labor is certainly the worthy function of Humanity, — a function no less characterized by its dignity than its usefulness. Nor do we doubt, in the slightest degree, that under the existing miserable organization of civilized industry, there are many individuals toiling in our fields, and workshops, and factories, who can claim the possession of those traits of character which alone give dignity or worth to any human being. We expect, in general, to find more robust sense, as well as more robust muscles, in the sun-burnt tiller of the soil, than in the effeminate vender of ribbands and laces behind a city counter, or the pale-faced copier of legal instruments in an attorney's office; but, it surely does not follow from this,

that there is any more intrinsic dignity, than there is pecuniary profit, in toiling for the benefit of another, as a part of the money-making machinery of Civilization. It only proves the elastic force of human nature, which often assumes forms of beauty and excellence, under the most depressing and deadening circumstances.

There cannot be any dignity, every one will admit, in the condition of a negro, sweltering in the heat of a Southern corn-field, in obedience to the whip of the driver. Nor is a gang of Irishmen delving in the mud and clay of a new road, a particularly sublime spectacle. But the slave and the Irishman are not the only persons who illustrate the dignity of labor, in a subversive sense. Compared to the true idea of human industry, the condition in which beings who imitate the Creator in calling forth objects of value ought to be found, it may be said; that every man, who is obliged to part with a portion of the products of his labor, without a just equivalent, — who is working at the will of another on soil which he does not own, — who is forced to compete with machinery which he cannot control, — and who is cramped in any of his natural faculties and aspirations, by the hardships of his daily toil, is in a degraded state. He has been defrauded of an important portion of his natural rights. A false order of society has taken from him his birthright, and no honeyed words can compensate him for the injury.

We notice an article on this subject in the *Christian Citizen*, which we dare say was written with the best intentions, for it is a paper distinguished for its humane and benevolent character, but which displays as great blindness to the actual condition of labor, as if it came from the pen of some idle dreamer within the walls of a University. The writer says:

"To us there is no more pitiable object than a man bemoaning over his work-bench, that he is doomed to a life of toil; looking with feelings of envy at those who have nothing to do, or rather at those who do nothing, and making himself miserable by repining at his lot. And yet such pitiable objects are to be met with every day. We can nowhere turn our eyes without beholding scores of discontented workers, tugging at the oars of existence and filling the air with murmurs against the allotment of Providence which has consigned them to a position in the great life ocean, in which they must 'pull or drown,' while they behold upon its margin the children of idleness and ease, sporting their lives away like summer insects, apparently in the enjoyment of the highest pleasures of existence, free from its sorrows, its trials, and its cares.

"Such a state of mind, which the experience of every one tells him is but too common, is one of the most prolific sources of human misery; and although easy to be accounted for, is nevertheless most difficult to remove; and it never

can be removed until the desponding one has learned to realize the truth that labor is not a curse — that this beautiful earth of ours, teeming as it is with blessings, is not a vast prison-house into which the largest proportion of its inhabitants are sent as convicted felons, doomed to 'hard labor for life'; but rather as an 'inalienable homestead,' where all may repose upon the bosom of a common parent, and be equal partakers in the good things which the labor of all creates."

But the writer cannot intend to say that "this beautiful earth of ours is now an inalienable homestead, where ALL may repose upon the bosom of a common parent, and be EQUAL PARTAKERS in the good things which the labor of all creates." The very reverse of this is the case. The sun scarce shines upon a field of toil, in which the laborer may claim a permanent home, as his inalienable right. In most countries, he is unable to own a foot of landed property, and there is no one, in which from disease or accident or misfortune, he is not liable to be driven out from any little Paradise which he may have created for himself, and to be kept from entering it again, not indeed by the flaming sword of the angels, but by the grim messengers of the law. Nor does any one suppose that all are equal partakers of the good things which the labor of all produces. A large fortune is a good thing. Ability to endow colleges, found hospitals, patronize science, collect libraries and picture galleries, is a very good thing. The Lowell and Manchester factory girls have earned fortunes in their day which would give them a splendid independence for life, under an equitable organization of industry; but the avails have gone to a few lucky individuals, who have more already than they know what to do with, while they who have produced the wealth are to be put off with the wretched sophistry, that the indulgence of complaint at such a state of things, is "one of the most prolific sources of human misery."

The following passage, no doubt, tells the truth, and tells it forcibly and eloquently.

"All labor is true philanthropy; pity it is that all who labor do not see it, and that all who are labored for do not appreciate it. We call it philanthropy when a man endows a single church; when wealth gives of its abundance the funds for a school or a hospital; we call it philanthropy when a man, in imitation of his Divine Master, goes about doing good, — and it is; but yet is there no other philanthropy? Most certainly. A philanthropy that endows all churches, all schools, all hospitals, and which is continually engaged in doing good; — a philanthropy which coined metal does not and cannot pay for; — a philanthropy which is ever active, ever omnipresent — the philanthropy of work. What a pic-

ture would this planet present to us but for work. What a desert would this earth be, and what miserable wretches would be its inhabitants, but for this. Every furrow that has been turned, every seed that has been planted, every habitation that has been built, every mine that has been opened, every marsh that has been drained, every garment that has been woven, every sheepskin that has been tanned, has added somewhat to the happiness and the comfort and convenience, not of one man alone, but of ALL men. Not a blow that has been struck since Noah spiked together the gopherwood timbers of the ark, has been in vain; but all have had an effect in making the desert places glad with beauty; the wilderness to blossom as the rose; to elevate, refine, and bless the whole family of man. The servant who held the plough when Cincinnatus was called to preside over the affairs of a nation, was no less honorably engaged than his master; the men who built the dykes where Venetian argosies might land their precious freights, were no less worthily engaged, than the merchants whose enterprise prompted them to the exploring of distant climes. The humblest shipwright who drove oakum into the seams of the "Pinta," was rendering as effective service to the world, as the liberal sovereigns of Castile, who gave her to Columbus for the prosecution of his daring schemes of discovery in unknown seas."

But what is the just inference? Not that the condition of the laborer is one of dignity, but that he deserves far more than he gets, both of emolument and renown. Every word in the above well-turned paragraph, applies to the labor of the slave and the famished Irishman, no less than to the operatives of Old or New England. Give the laborer, then, his due. If he is equal to Cincinnatus, the Venetian merchants, and the Castilian sovereigns, as we assuredly believe he is, then place him in a social position corresponding to his services and deserts. But it is cold comfort, when he asks for the substantial goods of life, to present him with the flowers of rhetoric; when he is clamorous for the means of physical independence, of educating his children, and doing justice to his own nature, to tell him that in reality, he is an eminent philanthropist, and belongs to the glorious company of human benefactors. It is like persuading poor Christopher Sly that he is a great lord.

The writer winds up with an exhortation to this effect.

"To no laborer would we say, 'be content,' for contentment may lead to inaction; but we would say to all, be cheerful, be proud of what you are, and what you can do. Limit not your ideas of life to the narrow boundaries of your shop or field, but only by the vast interests of humanity. Feel that every blow that you strike is not for the bread you eat and the clothes that cover you alone, but for the good of all men, now and hereafter. Feel that the mark you may make upon your age, though it were only

a scratch, will widen and deepen through all the cycles of eternity; that your labor is of the highest, inasmuch as it was ordained by the Almighty; that there is no truer heroism than in bringing from the crude material of nature, forms and fabrics for the comfort and convenience of your fellows. Then every hour will bring to you a far higher reward than the money-wages of the week. You can stand then unabashed in the presence of those you have deemed the greatest. You will feel

"That though on hamely fare ye dine,
Wear hoddia gray and a' that."

that you are a true man, engaged in a true man's work. Your coarse cap, though it be of paper, will be more welcome than a victor's laurels or an emperor's crown, and the apron, though of sackcloth or leather, you will prize as a badge of a higher nobility than robes of ermine or the costliest fabrics of the loom."

We should like to know how the pious capitalist, whose money sets the laborer at work, would receive a similar exhortation to take up with the "moral sublime," instead of a corporate and a corpulent dividend. The language is well meant, we doubt not, and hence we would not comment on it severely. But we cannot imagine how any man could use it, who ever looked with his eyes open on the condition of the laboring man in Civilization. To talk to a hard-working laborer, who depends on his daily wages for his daily bread, who is enticed to intemperance and dissipation by the very anxiety which he suffers, who has no prospect when overtaken by disease or misfortune, for he does not hope to live to old age, but the alms-house or private charity, and who is shut out by the inexorable laws of fashion from what are regarded—falsely we know, but that alters not the case—as the highest social privileges,—to talk to him, we say, about his sublime, heroic position, as giving a higher reward than the money-wages of the week, seems to be nothing short of absurd. Give him an abundant supply of his material wants, place him in the same social position with the rich man with whom he co-operates, and you may then expatiate to him on the satisfaction of "making a mark on his age." Until then, such advice reminds us of the sapient question of the French princess, who on being told of the discontent of the poor that were starving for the want of bread, inquired why they did not eat cake.

THE CROMPTON HOUSE.

This is a magnificent mercantile establishment in Liverpool, into which many of the ideas of social improvement that distinguish the present age have been introduced with gratifying success. The material beauty and order of this commer-

cial palace are thus described by a correspondent of the New York Courier and Enquirer:—

"Entering from Basnett street, the spaciousness, harmony, and effect of the chief department becomes at once apparent to the visitor, presenting a display of brilliancy, variety and order, which at first sight appears rather ideal than actual.—Disposed in every position of light and shade best calculated to reveal the profusion and richness of the wares, and to aid the exercise of choice, the bewildered spectator perceives spread before him all that is beautiful and superb in the gorgeous productions of the silk and satin looms of England and France—the showy fabrics of India and China—the well-known Poplin manufactures of the Emerald Isle, with their ever-varying tints and enduring texture—the admirable laces of Nottingham and Limerick, of Brussels and Valenciennes—the carpets of Kidderminster, so justly celebrated for mellowness of hue, and stubborn strength—the rich floor coverings of Turkey—the splendid shawls of Paisley, and, in fact, every product of the needle and the loom, which, in the artistic progress of the day, either taste can invent, or ingenuity execute. Passing through this glittering apartment, everywhere crowded with elegantly dressed purchasers, the spectator finds that he has but entered upon the vestibule of the structure, and turning off at the end upon the left, he is led to the four departments fronting Church-street, which exhibit to his view fresh scenes of splendor and variety.—Crowded likewise to excess, the business of these departments proceeds with astonishing rapidity; and the observer sees sparkling everywhere around him the unfolded fabrics of Great Britain and the Continent, of India and China; while the order, silence and celerity of the attendants, impart to the scene an air more of mechanical order than volition."

The arrangements for the physical and intellectual well-being of the attendants of the Institution, are on the most liberal scale. They are certainly far superior to the advantages which civilization usually affords to the servants of capital. Like many other admirable plans, which are now growing into public favor, they are an anticipation of the social form called Guarantism, and may serve to illustrate the magnificent order and harmony which will abound when society is wholly organized on the principle of united interests. It will not be many years before arrangements of an equally liberal character, to say the least, will be universally demanded; they are a part of the debt which Capital owes to Labor; and men, with a sense of justice in their hearts, will take care that the demand be promptly met. The organization of Crompton House presents the germ of Attractive Industry. We presume that a situation there, although requiring uncommon promptness, energy, and method, is deemed a privilege. With such instances before their eyes, how can men be so stone-blind to

the glaring defects in our present arrangements, or so obstinately incredulous as to the practicability of vast social improvements!—We are glad to receive from the Courier and Enquirer such a valuable illustration of the power of combined industry, and assure it that one such description of facts will have more weight than all its interminable wranglings against the doctrine of Association.

"I had now the pleasure of being conducted over those wings of the building assigned to the domestic use of the large corps of superintendents and assistants (both male and female) engaged in the establishment; and never has it been my lot to see anything designed with greater regard to health, cleanliness and comfort, physical and intellectual, than the arrangements of whom I may truly call, the humane, considerate, and enlightened proprietors. The entire strength of the establishment consists of about one hundred and fifty individuals of both sexes, all of whom are lodged upon the premises with the most liberal regard to supplying the wants and comforts of a home, to furnishing the means of mental improvement, the promoting of social intercourse, and the cultivation of all those impulses to honorable action which mould and dignify the moral character. Early and strenuous advocates of the claims of young persons employed behind counters for necessary and rational intermission from toil, and contending, maugre the obstinacy of the selfish, and the apprehensions of the fearful, that it was the solemn duty of employers to limit the amount of labor exacted from their assistants, and not only to allot time for, but to contribute to their personal comfort and mental culture, the proprietors of Compton House were foremost in promoting the early closing scheme, and have since continued to act upon it with honor to themselves, and the happiest effects upon the health and enjoyments of the recipients of their liberality.

"Scrutinizing the various rooms allotted for the use of the large and numerous household, I was much struck with the admirable plan upon which the sanitary regulations of the establishment are founded, and the scrupulous care with which they are observed. The various sleeping apartments are large and light—kept in a state of the most perfect cleanliness, and thoroughly ventilated. The dining room is a long and spacious apartment, in which the assistants dine in parties of one-third at a time. The general sitting-room is a fine, commodious apartment, for the general use of all the male assistants after business hours; but good manners, and an abstinence from turbulence, declamation and disturbance, are indispensable passports. Adjoining is the chief superintendent's room, elegantly furnished.

"The Library, however, to the intelligent visitor, is the most attractive feature in the social arrangements of the place. It is a light and handsome apartment, upward of thirty feet long, and fitted up in a style of the most perfect comfort, approaching to luxury. It possesses a choice collection of upwards of twelve hundred volumes, which are daily being added to, besides a number of daily and other journals, and some of the best po-

ridicals of the day. Upon the termination of the day's labor, all the young men have free and uninterrupted access, and through from that period until eleven o'clock, (the hour at which the doors are finally closed) their time may be applied as they like. It is creditable to them to be able to say that the library and reading room are freely resorted to in the evening. For the accommodation of such of them as have a taste for an indulgence in the weed, a comfortable smoking room is provided, though the proprietors do not encourage the practice. The apprentices, who are numerous, are located in another ramification of the building, and not allowed the smallest social contact with their associates; but suitable amusements during the hours of relaxation are amply provided, and that restriction upon youths is one which unquestionably will be found to operate beneficially. The ladies' apartments under the superintendence of a matron, are situated in a healthy wing of the building, and the most delicate attention is paid to their wants and wishes. A medical gentleman who is entrusted with the general health of the establishment, paid by the inspectors, makes a daily call, and reports upon the convalescence of the assistants."

CAPITAL, ITS RIGHTS.

There are some professed friends of a Social Reform, who object to the Theory of Association, on account of the payment of a third of the nett profits of industry to Capital. They see the unjust advantage taken by Capital in present society,—that legislation, labor, manhood is subjected to the power of money, and they suppose that the same evils will be perpetuated in Association.

These suppositions would be but too well founded if anything akin to our existing system of usury, or to the modes of distribution in the joint-stock companies of Civilization were adopted in the new Social order. Usury every where makes labor poor. Whether the working classes live or not, the same rents, and the same interest are demanded; with this difference, only, that the broker, the banker, or the landlord converts the poor man's necessities into his opportunities. If the farmer can realize but one per cent. from the culture of his farm, he must pay six per cent. at least, for the use of capital to carry it on.

In Association, on the contrary, no dividends are declared to either labor or capital, till the guarantees of the means of education for every child, and of support for the aged, the infirm, and unfortunate are paid for, and then, only one-third of the profits. In existing society, capital is paid its "pound of flesh," at all hazards,—and in the United States, according to government statistics, allows to labor but two hundred millions of dollars, as its share of the eleven hundred millions, which it annually produces. It is no small gain to labor, therefore, to

be guaranteed by the principles of distribution adopted in Association, two-thirds of its yearly production, instead of two-elevenths.

Again, the usury of the civilized money lender, is no criterion by which to judge of distribution to capital in the Combined Order. The man of a small amount of capital is always paid the minimum interest, while the man of a large fortune will receive the maximum. The hundred dollars is paid its six per cent.,—the hundred thousand, if the possessor owns a bank, where his capital is but nominally invested, or where he issues, as is not uncommonly done, his seven-dollar notes of "promise to pay," for every dollar that he really can command, his usury may double his wealth within two or three years. Large aggregations of Capital in present society always have a corresponding advantage over the small fortune. No regard is paid to the claims of the "weak upon the strong," nor to the law of distributive justice. "Get money," honestly if you can, but at all events get it," is the practical maxim of our voracious commercial times. "To him that hath much is given, and to him that hath not is taken away," even what from merit, justice or dependence, should be awarded to him.

But because the present system of usury is false, or because Monopoly makes itself rich at the expense of labor, it does not follow, that Capital has not rights, nor that a just system of distribution may not be devised, which, while it pays to present effort a full equivalent, shall at the same time, give to Capital all it has contributed in production.

Capital is dried labor that has not all been consumed. It is industry embodied in improvements, incarnated in the productive forces of nature, or mingled with the soil. It is work performed the last year, or a century ago. Without it, society would immediately sink down to Savagism, and the contributions of the world's fathers, the inheritance from past generations be exchanged for the cave and arrow of Nimrod.

Productive Industry would be next to impossible without the aid of Capital, or the improvements and implements which Capital represents.

The pioneer settler, even with the aid of his stock of tools, and the motive power and machinery which past labor will enable him to apply, has a hard, ungrateful and unprofitable industrial career. But a man of the next generation, with his improvements, and with less severe industry than the former employed, would supply himself with the comforts and the luxuries of life. It is Capital, or past labor, that gives him the advantage over the pioneer. If then Capital

produces in the hands of another more than could be created without it, has not its just possessor an indefeasible right to a share in the productions of industry, rendered successful or bountiful, through its instrumentality? The individual or the State permitted to use the inheritance of fraternity, the premium awarded to skill, the gift of friendship or love, as the means of making labor attractive or profitable, is certainly indebted, in strict justice, to the Capitalist or the stockholder, for the amount that past industry has contributed to the work of creation. At least, Capital may justly claim of the State or of the individual, for whose benefit it has been appropriated, as much labor in return, as was expended in the production of the investment.

This principle of usury is in strict accordance with the law of absolute justice, and is the fulfilment of the maxim of John C. Calhoun, namely; "What a man creates is his own against the universe." It is but a recognition of the rights of past labor, allowing the producer to draw from the storehouse of industry, an equivalent for the contributions from his toil in previous years.

The catastrophe which labor suffers under the existing modes of distribution, arises not so much from the recognition of the right to receive a certain per-centum, as from the fact, that deeds, mortgages, certificates of stock, and so forth, are immortalized, or recognized as of equal worth, after the owner may have drawn from present labor the full value of his investment, and the improvements, the machinery, the instrumentalities of industry which they represent, may have been worn out and destroyed. Under this system usury becomes a violation of the law, "what a man sows that shall he also reap"—the certificates of Stock are no longer the sign of invested labor, and the dividend to Capital is no longer an equivalent for the industry of another. By endowing Capital with the attribute of immortality, and paying for its use after the dried labor which it stands for is all consumed, usury becomes robbery. Justice demands that usury or interest shall cease, after the improvements which are signified by the Capital stock, are superseded or destroyed. All fictitious Capital should receive a *fictitious* dividend only. If nature awards to the old, feeble, worn out laborer a harvest in the exact ratio of his industry, why not also apply the law of exact compensation to the machine, and cease to pay usury for a thing that has gone out of use?

When the Rights of Capital, and no more nor less, shall be secured, there will be a graduated scale of interest, not by giving six per cent. to the five hundred dollars, and fifty to the hundred

thousand, but by allowing a large dividend to the invested labor of the last year, but an ever decreasing dividend, or interest, upon the principle of Arithmetical Retrogression, in proportion to the age and amount of the Capital Stock. In other words the law of the Series, which pervades all nature, all forms of movement, must be applied to the modes of Distribution to Capital and Labor.

We may resume this subject in a future article.

THE CHRISTIAN EXAMINER ON ASSOCIATION — REV. DR. GANNETT'S VIEWS.

The July number of the Christian Examiner, — the time-honored organ of the Unitarians in Boston, — contains an article on "The Religious Aspect of the Times," which we infer, from the initials appended to it, is from the pen of the Rev. E. S. GANNETT. The name of the author alone is a sufficient guaranty, that his remarks have proceeded from a spirit of kindness, of justice, and of conscientious zeal for the interests of humanity. While we appreciate, at its full value, the tone of earnestness, of respectful criticism, in which his strictures are put forth, — so different from the flippant and superficial manner, in which the efforts of Associationists are often spoken of — we are compelled to believe that some expressions in his article would have been stricken out, if he had examined more thoroughly the aims and character of the movement, on which he comments.

After alluding to those persons who are "led into an exaggeration of the evils which flow from an imperfect and corrupt civilization," and "who essay the exemplification of some impracticable theory, or heap upon their age still harsher reproaches than it deserves," Mr. Gannett continues:

"As men and Christians, we cannot help admiring the purpose of the 'Associationists,' on whom has been lavished so much weak ridicule, while we believe their methods of social reform fallacious and mischievous. Nay, in every attempt to vindicate for the laboring and suffering classes a right to share in the bounties of that Providence which offers health, knowledge, and joy to every one of our race, we recognize an element of humanity and a regard to justice that may atone for many of the sad mistakes committed by our modern philanthropists. We esteem it an occasion of rejoicing, when we see persons of intelligence and worth engaged in advocating the claims and in lightening the burdens of those who constitute the foundation on which the structure of society is raised, and who have been regarded in past times as a mere foundation, on which, provided it was strong enough to bear the superincumbent weight, no thought need be be-

stowed. A better era is dawning upon the civilization of Christendom. All hail to its advent! Honor and sympathy be theirs who are the heralds of its approach!"

We do not think that Associationists can justly be charged with "exaggeration" or "harshness," in their statements with regard to the evils which flow from what is admitted to be "an IMPERFECT and CORRUPT Civilization." On the contrary, the guarded and measured language which they use concerning existing evils, has often subjected them to the imputation of lukewarmness or indifference; and it is certain, that the philosophical discrimination which they believe is demanded by justice in all attempts at reform, has retarded the immediate progress of their cause, and deprived them of the temporary success, which a more violent, more vindictive, or more reckless and extravagant course would have ensured. We believe that the true order of society is ordained by Providence, with the same precision as the law of the planetary motions, or of vegetable and animal growth. The human race is subject to the same law of progress, which, as far as we know, is the destiny of all created beings. Society is an evolution of the innate forces of man, and must pass through successive stages in its career from infancy to virility. Each of these stages has its peculiar evils. The divine law cannot be ascertained or applied at once; and until this is done, there can be no true harmonic society, no fulfilment of the destiny of man on earth. The social evils, incident to any epoch, are the discipline or hints of Providence, urging man to the discovery and appreciation of the true social law. We are now going through the fifth form of human society, called civilization — an order marked by universal antagonism of interests and all the evils and falsities, that emanate therefrom. In describing these evils, Associationists are careful to rely upon acknowledged facts, to present each class of evils in its own order, and in representing the actual abominations of society, to abstain from denunciation of individuals. They view humanity as a diseased body, cruelly suffering from ignorance and violation of the ways of God, and, with pity and tenderness, they would induce it to apply the remedy which Providence has given to be discovered by the present age.

Nor can their method of reform be justly considered "fallacious or mischievous." They believe from scientific examination, that the true laws of society have been discovered, and they wish to make a practical experiment of these laws, by the organization of a small collection of men (a parish, a village, or a

township,) in a manner which shall endanger no present interest, which shall not appeal to the revolutionary spirit of modern times, and which shall demand no extension of the movement, until its truth and excellence shall be made evident by irresistible demonstration. Whatever views may be entertained of the theoretical doctrines of Associationists, we think it must be conceded on all sides, that the practical methods which they propose are discreet, constructive, peaceful, and that in no case, can they be charged with tending to injurious effects. Even if they should not realize the anticipations of their advocates, they would be only innoxious experiments.

But we have no intention of discussing these points at length with the Examiner. Believing that "all who are not against us are for us," we are thankful to see such a strong exposition of the evils of society, in its pages, although we think that it has failed to perceive the true position, which the Associative movement holds among the reforms of the day. We find in the following passage, a powerful assertion of ideas, which form the life-spring of our efforts; and if we were disposed to claim as "our own thunder" every coincidence of thought with ourselves, we should say that it was only a reverberation of what the Associationists have been saying for the last several years. It is certainly the first time that we have seen such views distinctly expressed in the Christian Examiner, since the days of Dr. Channing's and Mr. Brownson's eloquent humanitarian appeals in that work; but we hope it is not the last.

"Society needs to be reformed, if not to be remodeled. Institutions exist, which lift their heads above the obscurity of past times and affront the light of the present, as if in defiance of that law of progress which would doom them to decay. Practices abound which are as injurious as they are discreditable to humanity. Such institutions and practices, at direct variance with Christianity, are nevertheless cherished by nations which, with a Pharisaic ostentation, write its name upon the garments of their public state. It is time, it was time a thousand years ago, — how much more clearly is it time now! — that attention be called to these things, and the eyes and the consciences of men be fastened on these flagrant violations of God's law, these examples of social iniquity. For whatever deprives a man of an enjoyment of the rights which are pointed out as his by the circumstance of birth, or lays on him a heavier burden of trouble or of disadvantage than was intended by the Author of his being, is a sinful departure from that constitution of things which, according to the will of God, should have prevailed on earth. It is impossible, in comparing the results of modern civilization with the legitimate fruits of Christianity, not to observe the glaring contrasts which present themselves on every

side. Much there is to approve, much to admire; but much also to condemn, deplore, and eradicate. There is an immense pressure of evil, by which thousands, nay millions, are crushed to the earth; — factitious distinctions which have no foundation in justice, and conventional arrangements against which multitudes in vain attempt to rise to their proper enjoyment of the means and purposes of existence. Whole classes are trained in sin from their birth, and the fair earth, which was built for man's pleasant habitation, is converted into a moral pest-house. Were it not for another life, in which the Divine Righteousness will see that they who have been *compelled* by the circumstances of their condition to live in the vilest degradation here are placed under more favorable influences, how often should we exclaim, — "It had been good for that man if he had not been born."

WASTE! WASTE! WASTE!

Colonel Doniphan's allusion, in his St. Louis speech, to the fact "that \$1,000,000 a week have been paid to sustain the war," reminds us of the charge of extravagance which has sometimes been brought against Associationists, for requiring one half that sum for the establishment of an experimental Phalanx, which shall illustrate the practical operation, on a small scale, of a social order in accordance with universal laws. When will men begin to open their eyes upon their true position in civilization? The sum of money thus wantonly thrown away in a single week, would be more than sufficient to submit the most important ideas now before the public mind, to the test of practical experiment. Money thrown away! Nay, worse. It goes to bring destruction by loathsome diseases to our brave young men, whose bones are now mouldering on the sickly banks of Mexican rivers, to throw bombshells and red-hot shot into the peaceful circles of women with their babes, to consume by fire the products of human toil and skill, and to call forth in the bosoms of brother men, swelling with the same crimson tide of human feeling, the vindictive passions of demons. The *value* which is thus prostituted in one week, to support one of the foulest scourges of Civilization, would afford ample means for commencing a social organization, which universally adopted, would regenerate Humanity. In this order, there would be no Poverty. The avails of industry would be multiplied tenfold, and so distributed, that each would possess sufficient for the supply of all his wants. There would be no Oppression, no Slavery, no War, for the motives to such abominations would be taken away. An idle, bloated, hereditary order of privileged nobles would not monopolize the soil, the use of which is given, by the decrees of Providence,

to those who are devoted to its cultivation. The hideous contrasts of pampered laziness and famished industry, would no longer be presented. The howls of despair which now go up from the mud hovels, where labor is wrestling with starvation and pestilence, would give place to the religious choral hymns of a united population, in which the distinctions of character were no longer deemed secondary to the gradations of wealth. The mother, in that hour of mortal anguish, when she is compelled to look for the last time on the changed countenance of her first-born, would be sustained by the gentle sympathies of friendly hearts, instead of being doomed to bear her dead babe on her head, in a coarse pine coffin, to the charnel-house, as is now done, beneath the sun of these brilliant summer months, almost every week, in the humane and religious city of New York.* The child, now the playmate of swine, and the predestined victim of vice, in the filthy streets of our opulent cities, would be trained in spacious nurseries, allowed to expand his senses amidst flowers and perfumes and gardens and fields teeming with green and golden vegetation, and submitted to every beautiful and efficient influence than can refine his affections and purify and elevate his heart. — But hopes like these, it seems, are only the day-dreams of foolish young men and women, who indulge in the visions of "a senseless Socialism," and deserve reproach and contempt for their want of loyalty to the present order of society, which is represented as the wisdom of ages. Very well. We are content. No doubt more glory could be gained by "slaying a Mexican," and helping to spend a portion of the \$1,000,000 a week. Meantime, we shall not be enticed or driven from our purpose of

"Yesterday, about noon, three women, poorly dressed, one of them shoeless, and two or three little children with them, passed up Fiftieth street, from the Third avenue, to the burial ground. One of them held with her hand a plain pine coffin on the crown of her head, and the unhappy creature wept as though her heart would break. It was the coffin of her own infant boy or girl, perhaps six or eight years old, and neither man nor boy, cart nor wagon, was near to aid her. O how bitterly that poor woman did sob! One afternoon last week, a two-wheeled store cart passed up toward the Deaf and Dumb Asylum, with a grown person's coffin in it — no pall, no attendant, only the corpse, shell and carter. He drove hard, but stopped near the Asylum to ask where the grave-yard was. Three weeks since, a mother and daughter, as it seemed to us, passed up with a coffined corpse of the infant of the latter — no attendants were there but the grand-mother, the weeping mother, and their dead babe. Frequently, an old man passes up with a four-wheeled cart, loaded with coffined corpses — sometimes no pall, no decent covering; at other

enforcing the establishment of a divine order of society, until Universal Harmony shall prevail among men.

TRUTH FROM A GOVERNOR.

The recent Convention at Chicago appears to have called forth an abundance of eloquence, as well as of good feeling. The electricity of such large masses of men, assembled for purposes not purely selfish, is usually not only of the most brilliant character, but of a healthy and refreshing influence. We doubt, however, if any better things were uttered by the collective wisdom of the Convention, than the following sentiments of Governor BEBB of Ohio, addressed to the Committee of the Whole on the state of the Union. He virtually goes for the principles, for which the Associative School are endeavoring to gain the ear of their countrymen. In the desperate struggle between MONEY and MAN, which forms the basis of modern civilization, the Governor of Ohio takes a noble stand in favor of Humanity, and announces those pregnant ideas, which followed to their results, must necessarily lead to a new Social Order. The perception of the wrong done to the laborer, of the futility of all physical improvements which do not insure the prosperity of the masses, of the need of guarantying to "EVERY industrious man or family, a FULL SUPPLY of the necessities and comforts of life, so that EACH may have AMPLE LEISURE to devote to the cultivation and perfection of his Moral, Social, and Intellectual powers," is the first step towards the organization of Attractive Industry, on the principle of united interests. The great object of Associationists could not be better stated than in the following brief statements of Governor Bebb. We are surprised that the religious and political conservators of public morality in New York have not been down upon it before this. Let the Governor of Ohio take

times a bit of white cotton is thrown over the remains of the dead. Now and then, at midnight, one or even two vans with corpses will pass up with as little ceremony as if the drivers were carrying a load of loose earth to level the new streets. The number that pass upward on this highway of the King of Terrors, is truly astonishing, and the miserable condition of the deposited is too often attested by the neglect with which their remains are treated. Sometimes (last night, for instance) there will be a mourning coach or two in attendance on a funeral: but not often. One day last, a plain dressed man, wearing a much worn blue coat, was seen carrying on his back, *all alone*, the coffined body of his dead son, nine years old. He asked the loan of a spade, and got it, to dig his child's grave. The boy who went to get the spade for him asked why he was to dig the grave himself, to which the reply was, "Because I have no money to pay another." — *Tribune of June 17th.*

warning, for he will inevitably be pointed out as a man dangerous to the public peace and order, against whom all good citizens should be on their guard. But here are the words :

"The Convention was now adjourned *pro forma*, but instantly reorganized as a Committee of the Whole on the state of the Union, when Gov. William Bebb of Ohio, was constrained to come forward. In a brief speech, he forcibly set forth the just subordination of all physical and material to mental and moral improvement—to the diffusion of Intelligence, the purification of Morals, and the melioration of the Social Condition of Man. Vain, said he, will be all your Canals and Rail Roads, your River and Harbor Improvements, if the condition of the Toiling Millions be not thereby or therewith sensibly meliorated—if they shall still be constrained to delve twelve to fourteen hours per day for the bare necessities of physical life. I hold, said he, that this need not and ought not to continue—that Society may be so revised that ten or even eight hours' faithful labor daily will secure to every industrious man or family a full supply of the necessities and comforts of life, so that each may have ample leisure to devote to the cultivation and perfection of his Moral, Social and Intellectual powers. Let us never forget that this is the great end of all physical improvement, and that such works as we are met to urge upon the attention of our rulers and fellow citizens are essential only as conducive thereto."

HUMAN PROGRESS.

"HUMAN PROGRESS. Man has ever been making direct and indirect stages of progress from barbarism to refinement. This law of progress proves that it is possible to introduce a better social order, than ever existed under chattel and wages-slavery, land monopoly or commercial injustice. Let the precepts of our Savior be embodied in a practical society, and then our miseries would cease. But His precepts are not, and cannot be obeyed in such societies as exist in large cities and manufacturing towns. Much the same may be said of the church, which has undergone a complete revolution—not for the better, but for the worse. The true object is lost sight of, and petty ambitious men have connected themselves therewith for sinister motives. The mighty in church and state are now enjoying a Belshazzar feast, but the hand upon the wall is writing their doom.

"Liberty, true, Christian liberty, must be contented. The few must not forever oppress the many. All must be educated, elevated and abundantly provided for. Odd Fellows have begun the charitable brotherhood. But the gospel requires even more than this—to love our enemies. This might be well termed universal philanthropy. But where do we see it practised? We must bid defiance to our selfishness; find labor for the unemployed; we must love our neighbors, of all sects and parties, as we love ourselves. Idolatry of men, or of wealth, or of honor, must yield to humanity, to the greatest good of the human family.

"This is the germ of the seed of life. But where does it fully develop itself?

That there are sparkling glimpses of disinterestedness in progress of development by minor reforms, to prevent war, slavery, intemperance, &c., is apparent. But the most comprehensive, scientific and Christian reform is that of *Association*. This is "*the Church One and Universal*." It will regenerate individuals by first regenerating our social condition. To regenerate religious partizanship, which tends to war,—not that bold, open warfare of the sword, where the courage is needed, but that prompted by deceit and cowardice, the progenitor of all the discord in society, and the author of all the vilest slanders,—in short, to regenerate our social condition, our trade and business, tends only to friendship and happiness."

The above extract, which we find in the editorial columns of the Essex Banner, is another symptom of the spread of Associative ideas among thinking people. Every attempt at special reforms, must lead, by inevitable logical sequence, to the universal reform which embraces all others. The true democratic principle, which consists in the recognition of "the supremacy of MAN over his accidents," which aims at the elevation and happiness of MAN as the only legitimate object of political action, must sooner or later, lead to an organization of society, which is constructed for the express purpose of doing justice to the *whole* of human nature, of guarantying to every individual, without one single exception, the means and opportunity of complete development, of natural, rich, harmonious life. Let the friends of progress unite on this central principle. Let nothing short of the free unfolding of the human faculties, the complete fulfilment of human destiny, place a limit to their aspirations. Then, in whatever sphere of action they may be laboring, their efforts will conspire to a common end. They will co-operate with the Spirit of the Age,—that unseen, sublime Presence,—which is moulding events for the benefit of man, and silently preparing the way for the Universal Unity which is his appointed destiny on earth.

THE PARADE AT CHICAGO. The editor of the Chicago Journal, in giving a description of the doings on the 5th instant, indulges in the following glowing terms:—

"A demonstration like that which we have witnessed to-day, causes us to think better of our race than we were wont,—to rejoice that there are questions upon which men of every political bias and of every sectional interest can meet as one great brotherhood, speak with one harmonious voice, and act as one man. But to the pageant. At an early hour, the streets were thronged with strangers, the gray-haired and the young, the matron and the maid, the hope and promise of a coming day and the veteran of his three score and ten; flags were flying from every steamer and sail vessel in

port, blasts of martial music swelled over and anon upon the air, and the deep notes of artillery boomed over the prairie and the lake. Joyous faces were every where, and Heaven itself smiled upon the scene. At nine o'clock, the roar of cannon and the roll of drums announced the hour for the formation of the procession. The Fort, Water street, Lake and Washington, were alive with the military, the fire companies and the civic procession. Column after column, and line after line, they moved to the rendezvous; banner after banner, band after band, host after host. It was a glorious, almost a sublime spectacle; worthy the times ere Babel left the world. Five thousand men,—five thousand freemen in solid column, moving on, not to carnage, but to the expression of a great truth, the pleading of a great necessity, the arguing of a great cause."

In his description of the display of the Chicago Fire Department, which constituted quite a conspicuous object in the procession, he says:—

"A band of music, and the "Fire King" wheels into view. A broad and carpeted platform, elegantly ornamented, bore the engine. Wreaths of flowers decked the polished shafts, and a bower of evergreen in front, a sort of miniature Eden, was graced by the presence of three young ladies arrayed in white. The occupants of this beautiful structure, though not the *queens* of fire, might well have been mistresses of a gentler flame. Six horses, gorgeously caparisoned, were attached to this elegant vehicle, and the company, fifty-six in number, filed on in its wake."

Some men curl up their noses in dignified scorn at all external show and pageantry, as unworthy their high, transcendental notions of human nature. According to their profound philosophy, man is a purely intellectual, spiritual creature, who should be above the influence of such trifling, vulgar considerations, as appeals to his external senses, in the form of parade or spectacle. Man, in their view, is made to converse with abstractions, to live in the society of the Invisibles, though he may chop logic with a cleaver, and sharpen his eye teeth as with a whetstone. But every thing in the shape of badge, banner, rhythmical motion, emblematic costumes, is too puerile for the attention of such a sublime being, and should be rejected as an emanation from the bottomless pit. A good many of these doughty philosophers, on hearing of the importance attached to processions, uniform dresses, and picturesque spectacles in Fourier's system of Attractive Industry, begin to moralize about French superficiality and love of parade, and intimate that the sturdy Anglo Saxon race, and especially, the calculating Yankee nation, are not to be taken in by such follies. But it will be hard to find any people, that have a greater love of shows and pageants than the Yankees, whether at the East or West. This grows out of their ideality

and their love of change and excitement. A score of men, marching in measured tread, will always produce a sensation, no matter whether the spectacle consists in the waving plumes of a military band, or the red baize shirts and elongated boots of a city fire-company. Now why should not this universal sentiment be applied to Attractive Industry? We have no doubt that it will, and that the poetical costumes and emblematic evolutions of the harmonic groups and series in an organized Phalanx, will present a spectacle of order and beauty, which was but faintly typified in the display at Chicago, described in the above article.

JUVENILE INDUSTRY. Arriving at Troy, I immediately crossed over the river to West Troy, for the purpose of viewing the Arsenal which Uncle Sam has established at this place. The visit well and richly repaid me for my pains. I was not aware, till the beauty of the spot prompted me to inquire as we passed it on our way up, that an institution of the kind was established here. We found a ready admittance, — a gentleman with a sword dangling at his side conducting us to the sights to be seen in the inclosure. We entered first a long, one-story building where were employed fifty boys preparing cartridges. The activity displayed by these little fellows exceeded anything I had before seen. They were sitting at benches, with their cartridge paper before them and boxes containing ball and shot, and the rapidity with which they rolled up the cartridge was truly astonishing. They inserted the ball and three buck-shot in one end, tying with a thread the ball end of the cartridge, and the spaces between ball, shot and powder, leaving the whole to be finished by being taken to another building and filled with powder and closed. The little fellows are paid by the hundred, and we were told some of them made a dollar a day. — *Belfast Journal.*

We would rather see these children shelling peas in a Phalanstery, than rolling cartridges in an Arsenal. The example shows, however, that children can be made to play a more important part in organized industry than is generally supposed.

[From the People's Journal].

CO-OPERATION IN NORWICH. SIR: I feel great pleasure in announcing to you the formation of a society recently established on the co-operative principle, and it is with feelings of deep satisfaction that I read in your "Annals of Progress" the progress making in the people's cause; and as we have found ourselves very much strengthened and stimulated to exertion, from reading the various reports in your excellent *Journal*, we think that others may feel similar pleasure from a report of one formed in Norwich.

During the last winter, two reverend

gentlemen of this city — one a Unitarian, the other a Baptist — agreed to lay aside doctrinal differences, and united together to deliver a course of lectures, alternately, to the working classes. The objects of the lectures were to improve the moral, and elevate the social condition of the people. The subjects were truly excellent, and we have no doubt were the means of imparting new and sound ideas to numbers that attended them; and certain we are, that if the clergy through the length and breadth of the land would follow their example, it would do more towards establishing the universal brotherhood of the human race than ever has been done.

At the termination of the lectures, a party of five persons agreed to hold a meeting to decide upon what steps could be taken to carry out the principles as laid down by the lecturers. The meeting took place upon the 30th of March, 1847, and after mature consultation, the following resolution was unanimously agreed to: — "That this meeting is unanimous in considering the co-operative and associative principles as the only means worthy the consideration of the working classes, for a thorough amelioration of their present condition. At the next meeting the society was organized upon the above principles, and agreed to be called the "Norwich Co-operative and Redemption Society." Its objects, as stated in the rules, are —

First: The accumulation of capital by means of pecuniary contributions, and the profit on articles sold at the common store.

Secondly: the gradual employment of its members, for the benefit of themselves and the association.

Thirdly: The hire or purchase of land to enable the society to supply itself with the necessaries of life, and to become a self-supporting institution.

Knowing that union is not power, unless directed by wisdom, we meet weekly for reading and mutual information, and intend, as soon as means will allow, to establish a library and reading-room; and we hope, by it and the occasional delivery of popular lectures, to diffuse sound and practical views on the all-important topic of mutual co-operation, and other useful subjects.

Our motto is "All men are brethren;" consequently we invite men of every shade of religious and political opinion to come forward and aid us in the great and glorious work of elevating the social, moral, and intellectual condition of the people.

Our subscriptions are threepence per week, and we hope to augment our funds by business transactions. We already number thirty-two members of all shades of opinion, willing to lay aside all secta-

rian feelings, and unite together for the above glorious purpose. — R. E.

CO-OPERATIVE TRADING SOCIETY AT LIMEHOUSE. On Tuesday evening, the 8th June, an adjourned meeting of this society took place, Mr. William Heydon in the chair. The parties present were addressed by Mr. W. H. White, Mr. Barnard, Charles Richardson, W. Thomaston, and others. As the conclusion, we doubled our number of members. M. Browning, from Farringdon-street League, made some observations. On Thursday, the 10th, the committee met to make arrangements for paying the deposits, and commencing their trading operations. By diligence and integrity, there is little fear of being successful.

WILLIAM THOMASON.

COTTAGES, LAND, AND CONGENIAL SOCIETY. — SIR: An acquaintance of mine, living near London, possesses sixty-eight acres of land, situate in the county of Lincoln. I have frequently heard him say he should like to build on his estate fifteen or twenty cottages, allowing three or four acres of land to each, and go with his wife and family and live in one himself, provided he could get intelligent and suitable tenants for the other proposed tenements and pieces of land. I believe there are many comfortable people who would like to become tenants (or, if it suited them better, freeholders) of a cottage and a little land, if they could secure congenial society, which is sometimes a difficulty in remote parts of the country. It struck me I would, by your kind permission, make my friend's idea known to the public through your *Journal*, and I feel assured suitable tenants will gladly come forward to offer themselves as tenants, or occupiers and purchasers. My friend's estate is composed of some of the richest land in England; is healthy, dry, and well drained. It abuts upon the sea, is eight miles from the largest town in the county, and one hundred and twenty miles from London. The owner of this land is not a speculator, nor a mere adventurer: he wishes to retire from the bustle of the world, and collect around him in the country a few congenial spirits. By means of this notice in your *Journal*, my friend's embryo idea will probably become ere long a pleasing reality to himself and others. This notice may be the means, too, of causing some landholders to divide and subdivide their estates, so as to furnish "homely" homes for intelligent and industrious *small capitalists* who can *handle a spade*, and have *learned to live comfortably on limited means*. Communications addressed to X. Y. Z., Literary Institu-

tion, Greenwich, near London, will receive attention.

ANOTHER CO-OPERATIVE EFFORT. A Friend, writing from Manchester, with the intention of opening a communication with the writer of the letter suggesting fraternal intercourse with the Co-operative Societies of America, in No. 75 of the *Journal*, says—"The persons by whom I am instructed to make this application are at present engaged in carrying out the principle of co-operation on a limited scale; and though they are all working men, they can command from one thousand to two thousand five hundred pounds!" He adds—"They are sober industrious men, desirous of doing good."

STOCKTON CO-OPERATIVE CORN MILL. Pursuant to resolutions adopted at a public meeting held at the Temperance Lodge Room, in March last, a Co-operative Corn Mill Company has been formed at Stockton-on-Tees. The Rev. J. C. Meek is a zealous promoter of this work of brotherhood. Experiments of this nature cannot fail to do much good: they teach the people to rely upon their own exertions; to cultivate feelings of mutual affection; to regard their strength as proportionate to their union; they instruct the working classes in the elements of social organization; and are, in fact, so many nurseries, where the young trees are nurtured, until they assume a sturdy growth and stately aspect, when putting forth their mighty arms, they defy the wrath of the tempest, and adorn the land from which they draw their sustenance. — P.

BENEDEN. A few of the working men of this parish some time ago formed themselves into a mutual improvement society, being readily aided by some in more affluent circumstances. The society has for its object the establishment of a useful library, and weekly meetings for discussion and lectures. Mr. G. Buckland and the Rev. J. Hooper have already delivered two very interesting lectures—one on the "Natural History of the Earth," the other on "Elocution." Several donations have been received, among which was an excellent collection of books from Mr. Wells, resident surgeon, to whom the institution is much indebted for his warm and earnest support. The society at present possesses upwards of three hundred volumes, and the increasing number of its members amounts to nearly seventy. This society owes its origin principally to the efforts of the Rev. J. Hooper, a dissenting minister. We have observed with great pleasure, the entire absence of those miserable and baneful sectarian prejudices, which have

so often formed a barrier to the union of man with man, in the attainment of those great and general objects, the possession of which cannot fail, morally and physically, to raise him in the scale of being. We hail the increasing number of these institutions as showing a desire for a higher kind of gratification than that found in the only place of public resort in agricultural districts, the alehouse. — S. S.

IF "Enclosed, I forward the annual subscription of the Harbinger. It is extremely difficult to get small notes of eastern money here, which is the reason it has not been remitted sooner. This is the reason, no doubt, why no numbers of the Harbinger (Fifth Volume) have been sent to me.

"Having been a subscriber to the Phalanx and Harbinger during their whole existence, and having made out to pay so far, it would not have astonished me much if a number or two of the present volume had come without the pay 'down on the nail.'"

"No pay, no paper," good friend. This is our invariable rule. Surely, you would not have us spend our time in hunting over the list of our subscribers, to ascertain in whose favor the rule might be suspended. Our clerk is directed to check off all names from the mail-book, when the subscription is not renewed, and if this bears hard on our oldest subscribers or our best friends, it is certainly no fault of ours.

IF We trust the length of the article on "Socialism, as illustrated by Fourier's System," will not prevent our readers from giving it an attentive perusal. It is taken from the "London Topic," a work so called, because "the Topic of the time is analyzed, expounded and examined by the most competent writers, at the period of its greatest interest to the public. All subjects successively come within its limits,—the progress of the greatest statesman, the works of first class authors,—in fact, all that is eminent either in Philosophy, Science, Art, or Literature, or interesting in political and social events." We are glad to find from so intelligent a source, such an able and comprehensive exposition of the great "Topic," which at present is commanding more and more the attention of leading minds both in England and in this country, and the importance of which can scarcely be overrated.

IF We would tender our cordial acknowledgements to our friend F. H. P. of Cleveland, Ohio, for many cheering expressions of interest in a recent letter. We are grateful for such a recognition of

the services of the Harbinger, although we are aware that our kind correspondent ascribes to ability of management, what is due only to earnestness of intention. The doctrines, of which we are the humble, though devoted advocates, are indeed "prophetic of a glorious future, adapted to give faith in man to hearts well nigh closed to all belief in the brotherhood of the race,—hope to souls that were desponding—strength to some quite exhausted by their life-long struggling against, and suffering from the falsity of our present social, moral, and religious organization;" and we rejoice that our friend has experienced their elevating influence.

A London correspondent of the New York Tribune, speaks as follows of the passage of "The Ten Hours Bill":

"One bill, however, deserves a passing remark. Lord Ashley and his friends, and all the friends, of the oppressed, have reason to rejoice that an important bill is now the law of the land. I refer to that bill which gives to the Factory Operative an hour to his family and an hour to his God. The task-master can no longer compel the poor of both sexes to serve him from early dawn till night. The "Ten Hours Factory Bill" has passed both houses, has received the royal assent, and is now in full operation. The friends of humanity will rejoice at even this one step towards alleviating the misery of the poverty-stricken and oppressed Operative. If no other measure had occupied the attention of Parliament during the session, this one would alone redeem all its sins of omission and commission."

ASSOCIATIVE WORKS OF THE FRENCH SCHOOL.

THE following publications, from the French School, may be had at W. H. Graham's bookstore, Tribune Buildings, New York, and at Crosby and Nichols', No. 111 Washington St., Boston.

The Works of Charles Fourier, 6 vols. . . . \$7 50
Muiron's *Aperçus sur les Procédés Industriels*, 37
Considerant's Theory of Natural and Attractive Education, 75
Considerant's Exposition of the Phalansterian Theory, 12
Considerant's Immorality of Fourier's Doctrine, 12
Considerant's Theory of Property, 25
Paget's Introduction to Social Science, . . . 60
Cantagrel's Fool of the Palais Royal, . . . 60
Fellerin's Life and Theory of Fourier, . . . 1 00
Reynaud's Solidarity, 60
Tamisier's Theory of Functions, 12
Dain's Abolition of Slavery, 25
Hennequin's Love in the Phalanstery, . . . 12
Besides these, a large number of Phalansterian pamphlets and almanacs, can be had at the same place. Also, a beautiful engraved portrait of Fourier; price, \$2 50. Any of the volumes of Fourier's works may be had separately.

THE HARBINGER

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THE HARBINGER,

DEVOTED TO SOCIAL AND POLITICAL PROGRESS.

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VOLUME V.

SATURDAY, AUGUST 7, 1847.

NUMBER 9.

MISCELLANY.

CORRESPONDENCE.

[The following extracts from letters addressed to the Women of the Boston Union of Associationists, in reply to their Circular of May last, have been placed at our disposal by the Secretary.]

CHICAGO, Ill. June 27, 1847.

The mode proposed to raise funds for the great object seems to us admirable, especially as it is beginning in a *small* way, comparatively, and one which tends to bring more closely together congenial minds, without doing violence to that branch of our present social organization so strongly guarded by our "Observers," "Evangelists," &c. I mean the "Family Union." Indeed, it is with deep sorrow that I hear now of any attempt at Association, which breaks in upon the family.—Indoctrinating, by various means, those in a state to receive the great truths of the new social science, appears to us the great object which should be held in view now by Associationists; and to the fund for this purpose we would gladly contribute our mite. In some of the reforms of the day (perhaps I should say reformers) there is too much Iconoclasm. Associationists, above all others, should not tear away any object of the reverence of past ages, especially the Lares and Penates, until they have enshrined more worthy divinities. To many earnest souls this may appear unsound reasoning, when the avowed object is *ultimately* to bring about a state of things opposed in many respects to the very institution which is the object of solicitude—but we are so utterly unprepared for a life of harmony, and there have been so many failures, that it seems to me dangerous to attempt associative life except gradually.

The deeply religious spirit which characterizes the Boston movement, must do away with many of the prejudices of the "Philistines" against it.

I shall take much pleasure in showing the Circular to some of our good friends,

people really interested in our spiritual welfare, who think "Fourierism a phase of Infidelity."

I wish we could hear a few of the great social truths from our pulpits. Why are not more of Channing's sermons reported for the Harbinger!

E. and I observe with pleasure the strong points of resemblance in the views of New Church men and Associationists. The writings of J. Garth Wilkinson give us great pleasure.

I do long to feel that I am laboring directly for the poor and down-trodden members of the human family. Their wants are now my constant theme of thought, and my prayer is that I may be useful to them. Adieu.

Your friend and sister.

CHICAGO, Ill. June, 1847.

My sister's letter will be a sufficient excuse for my not having answered yours before this time. I was delighted with it and am as anxious as you can wish to do something in answer to it. It will be a blessed bond of union, the plan you propose. I can think of nothing calculated to unite us more firmly, usefully and pleasantly.

I have been an Associationist from my cradle—the "Love of Use," the "Love of the Perfect," have been the motives for every deliberate action in my life. No other motive ever had much weight with me. One would think something greater might have resulted from this—a larger and fuller life—but no matter. "What feature strikes me most forcibly in Association?" Two things have struck me from the first. I do not know which most powerfully. There will be a chance for JUSTICE TO CHILDREN; what they have never had since the world began. They will be harmoniously developed, if the system is really what it claims to be. Then the improvement in health, consequent on the general knowledge of physical laws, on diversity of labor and a healthy atmosphere for all at all times. I have seen direful miseries resulting from ill-health. Sickness has haunted me all

my life-long. Those I loved well have been killed, murdered by the ignorance of physicians and their own ignorance. After all, this is the aspect in which I think oftenest of a true Phalanx—a collection of healthy people!

Affectionately your friend.

LOWELL, June, 1847.

SISTERS:—We received your Circular and explanatory note, which was presented to our Society at the earliest meeting after the reception; and I am instructed to say that with your plans and suggestions we most heartily agree, but that will be nearly all we shall be able to do at present. We are all dependent upon our own labor for support, with but little money, and a still greater lack of that which our kind Father bestowed alike on all,—Time,—which is here monopolized by the few,—time to cultivate those tastes and talents which we humbly believe were bestowed upon us, as upon our more favored sisters. Our Society was organized July, 1846, and I find sixty-one names, thirty-one males and thirty females, affixed to the Constitution. Perhaps one-third of them have left the city, and another third are mere nominal members, so that not more than one-third of that number can be depended upon. Our officers for the present are:—

JOHN MCCOY, *President*.

ALBERT C. HILL, *Vice President*.

MISS MARY EMERSON, *Secretary*.

MISS O. J. CLARKE, *Treasurer*.

We have just commenced the "weekly rent" plan. It is uncertain how much we shall be able to raise, something less than one dollar per week being subscribed as yet; circumstances are rather against us now. Our society is somewhat encumbered by the "People's Lectures," which did not pay for themselves by some thirty dollars, which we are raising by private subscription, and some of our best members are so much engaged in the "Protective Union," and other primary branches of Reform, as to prevent their doing as much as their noble hearts dictate.

We look to you for guidance and protection; will you not aid us by your correspondence and sympathy? And we who are now the "mustard seed," may yet become a "great and mighty tree," whose branches shall overshadow the wall of our great City of Oppression, thousands of whose inhabitants are prohibited the privilege of basking in God's sunshine, or listening to the warblings of his unpaid choir.

We long for a closer communion, and more intimate acquaintance with those who with us are waiting for the "bright Future,"—those who have drunk deeply of those waters, of which we have but tasted. Shall we not have it?

In behalf of the Lowell Union of Associationists,

MARY EMERSON, *Secretary.*

TUPPENFORD, near Marietta, O.,
June 23, 1847. }

I have read, in "The Harbinger" of the 19th of July, the Circular letter of our sister Associationists. Allow me to answer them through your means.

DEAR SISTERS:—Your letter through the Harbinger has conferred on me a deep, an intense blessing! How long have I not prayed with the most earnest fervor of the heart, to the Almighty Power who rules us all, to inspire my sisters who were so situated, to *unite together* in their own behalf and that of the human family! At last, my ardent wish is accomplished. Dear sisters, you come out with broad and noble views, in search of undisguised truth! in search of the means to redeem our unfortunate Race from the chaotic discordance and misery into which it has fallen for so long! Then, Dear Sisters, behold a new era opening before us, as never was one before! Women, (made by the laws of Nature the ministering angels for their Race,) no longer shy or cringing, confined in obscurity, where they do isolatedly, the little good they can, in impotence, ignorance and feebleness; but coming forward with the noble determination to unite their energies with those of their brothers in the work of restoring human society to harmony and happiness! Oh Sisters, persevere and it will be done, for you will possess among you all the necessary materials to accomplish it. From the moment that hideous, brutal War grasped unfortunate females, and made them slaves and victims wherever it reigned, the responsibility of social order devolved entirely on men. What have we had since? War! war! war! discord, confusion, wranglings, all sorts of miseries and sufferings. Not because men are naturally bad; but because they are only one half of the social body, and they can act but that half. The moral

and intellectual powers of the Mothers of our Race are as necessary to create social harmony, as their physical powers for the creation and suckling of their offspring.

Whatever power I have, pecuniary or mental, whatever exertion I am capable of, I will cheerfully lend it to assist you in your movements; only let me know them and what I can do. We should command a Press. No doubt there are some among you, who could undertake the management of it. I would wish to see some females among your lecturers. Does the sincerity of moral persuasion lose all its power in coming from a woman's lips, that I see so very few of them undertake the task? By all means establish a reciprocal guarantee among you. Ask some of our kind brothers who sympathize with us to put you in the way of it. But act for yourselves. It is high time that the *Mother of Mankind* should cease to play the *child*!

May the Almighty bless your efforts in the most holy cause that woman ever undertook!

Your devoted sister.

TRUMBULL PHALANX, Briceville, }
Ohio, July 15, 1847. }

It was with great pleasure that we received your letter. It was read in a meeting called upon the occasion. To the reflections and sentiments therein we heartily respond. It is joyful to feel and to know that the women of the Capital Region of the enlightened state of Massachusetts are engaged in the same work that we are. Immediately do we sympathize with you. Immediately do we recognize you as Sisters. Then, sisters dear, may God give us feeling, and strength to support that feeling, so that we shall be urged forward in the work.

It is plain that our efforts must be different from yours. Yours is the part to arouse the idle and indifferent by your conversation, and by contributing funds to sustain and aid publications. Ours is the part to organize ourselves in all the affairs of life, in the best manner that our imperfect institution will permit; and, not least, to have faith in our own efforts. In this last particular we are sometimes deficient, for it is impossible for us with our imperfect and limited capacities, clearly and fully to foresee what faith and confidence in God's providence can accomplish. We have been brought hither through doubts and dangers, and through the shadows of the Future we have no guide save when duty points the way.

Our trials lie in the commonest walks. To forego conveniences, to live poorly, dress homely, to listen calmly, reply mildly, and wait patiently, are what we must become familiar with. True, these are requirements by no means uncom-

mon; but imperfect beings like ourselves are apt to imagine that they alone are called upon to endure. Yet, perhaps, we enjoy no less than the most of our sex; nay, we are in truth, sisters the world round—if one suffers, all suffer, no matter whether she tends her husband's dogs amidst the Polar snows, or mounts her consort's funeral pile upon the banks of the Ganges. Together we weep, together we rejoice. We rise, we fall together.

It would afford us much pleasure could we be associated together. Could all the women fitted to engage in Social Reform be located on one domain, one cannot imagine the immense changes that would there ensue. We pray that we, or at least our children, may live to see the day when kindred souls shall be permitted to co-operate in a sphere sufficiently extensive to call forth all our powers.

We number about three hundred—with forty-five families. Let us hear from you soon, and often.

Domain of the Wisconsin Phalanx, }
Ceresco, June 27, 1847. }

Your communication to the women of the Ceresco Union, addressed to my care, came to hand last mail, and is passed to the secretary of the Ceresco Union, and will in due time receive attention. You will pardon me for taking this opportunity to express my gratification and the cheering hope which it affords me to learn the high and noble part and the active zeal which you are manifesting in this great and glorious cause, to which we are all devoted.

Your communication came bearing date May 27th. Is it possible that you were collectively preparing this address and sending up your aspirations for the good of the cause, on that very day when we of the Wisconsin Phalanx were seated on a green, under a bower, refreshing both body and mind, celebrating the anniversary of our commencement of practical Associative life on our beautiful domain? This is a sacred day with us, and long will it be remembered.

The Ceresco Union is composed entirely of the members of the Phalanx, being about forty families.

We have one of the pleasantest and most convenient locations for a Phalanx that the western country affords. We have about seventeen hundred acres of land—seven hundred under cultivation, are just commencing our gardens and fruit orchards, our flocks and herds, and so forth. *We are entirely free from debt*, and our homes are *ours* and *secure*; rude as they are, they are dear to us as the cause we have engaged in. Seven-eighths of our members are contented and

happy, and have not even a lingering look for civilization; and about one out of eight will in due time make another change; not being spiritually devoted to our cause, they will continue to change their positions through life, thus evincing the false relation and a false education and a want of patience to endure to the end. We have had many hardships to encounter in a new country and in a new mode of life, with very limited means for our purpose; but we have passed the aphelion and are approaching the sun. Cease not your prayers for our success, for we feel sensibly the strong current of spiritual aid received from our brethren and sisters abroad.

We have about thirty thousand dollars invested in our enterprise, which is a small sum, but is well applied; and we are all practical working men and women. We are by no means ignorant of the importance of the *Serial Law*; but we lack science, skill, mental ability and the pecuniary means necessary to adopt it, yet, in our daily avocations. We all expect and intend to be governed by it as soon as possible.

Our educational department is also yet much behind what it should be in Association, but far ahead of any in this vicinity. We have learned one thing, (pardon the vulgarity) that we must *creep* before we *walk*, and *walk* before we *run*.

Whatever may have befallen other attempts at Associative life, you can rest assured that so long as such noble spirits as we have laboring with us through the Harbinger are operating upon the public mind, we shall continue on our course, steadily persevering and patiently waiting for that change in the public mind which will afford us such "aid and comfort" as to render success no longer doubtful.

I commenced this only to acknowledge the receipt of your communication; but I have stated a few facts connected with the cause, which may be useful to some of our eastern friends.

With sincere respect and esteem.

Yours, truly.

[From the N. Y. Evening Post.]

THE LABORING MAN.

I walked beyond the city's bounds,
Along an unfrequented way —
The small, uncultivated grounds
Of poverty before me lay.
A fence of turf the spot surrounds,
The poor, lone cabin was of clay.
'Twas sunset, and its parting light,
With golden lustre bathed the west,
But seemed to linger in its flight,
To cheer the summer's day to rest.
To gladden labor's weary sight,
Like hope within a darkened breast.

It melted till the twilight crept
With gentle step to kiss the scene,
And the soft breath of evening swept
Its incense thro' the foliage green.
The bird had ceased its note, and slept,
And all was silent and serene.

A form within that cabin door,
In poor and simple garb arrayed,
With face of care, deep furrowed o'er,
Look'd out upon the gath'ring shade.
"He never lingered thus before,"
She sighed, and bitter grief displayed.

A moment more, that face o'ercast
Grew radiant with joy's brighter ray.
The cloud had gathered, burst, and passed,
For he, her only hope and stay,
Came hurrying to his home at last,
Far down the solitary way.

He came, the man of toil and care,
With brow o'ershadowed by distress —
And met, with sad, dejected air,
The wife's affectionate caress!
His heart seemed full! What storm was there
To cause him so much wretchedness?

A word sufficed to tell the tale;
A ship, from foreign lands away,
Had yielded to the swelling sail,
And now was anchored in the bay.
The eye was moist, the cheek was pale,
That listened to the laborer's lay.

"Oh! I am broken-hearted, and my tongue
Refuses utterance of what I know;
My brain is maddened, and my spirit wrung,
While sinks my form beneath this dreadful blow.

Bear with me, faithful one, while I impart
The heavy sorrows of my troubled heart.

"On that far isle, where our young days were
passed,

A bolt has fallen from God's mighty hand!
Upon the forms of men disease is cast,
And blight and desolation scar the land;
On every side the wailings of despair
Rise from the lips of those who loved us there.

"Dost thou remember where the silver stream
Leaps in its wild career the vale along,
Where oft we've lingered in our summer dream,
And filled the air with hope's expectant song?
In every cottage on the old hill's side,
Some of our well beloved friends have died.

"Oh! I can see the pale and haggard face
Of her whose last farewell is ne'er forgot,
Who, when she held me in her last embrace,
Invoked a blessing on the laborer's lot.
How little dreamed she, when those tear drops
fell,
That she would starve, and I midst plenty dwell.

To-day these dreadful tidings met mine ear,
And quick I turned my weekly earning o'er;
'Tis gone, 'midst choking prayers and burning
tears;
And Oh! I would to God it had been more!
'Tis gone — and in the thought I find relief;
It checks the swelling torrent of my grief."

The laborer ceased; his tale was o'er,
His heart unburthened of its care;
And, passing in his humble door,
He bent his weary form in prayer.
The anguish that his features wore
Was passed, and hope sat smiling there.

God bless the laboring man; "thy bread
Is on the far off waters cast;"

And He who came to save has said,
"It shalt return to thee at last."
The rich shall find no softer bed,
Or happier memories in the past.

The future, it is full of flowers
To Christian hearts, so pure as thine —
And may the knowledge of these hours
Shed such a blessing upon mine,
That I may seek those joyous bowers,
Where spirits like to thee recline.

For the Harbinger.

CANNIBALISM.

PERVERSION OF HUMAN LIFE, AND INCOHERENCE OF MAN WITH THE ANIMAL CREATION THROUGH HIS SELFISH APPROPRIATION OF THEIR BODIES.

(Concluded from p. 104.)

The advocates of a vegetable diet, generally known as Grahamites among us, have not, perhaps, in the character either of their physical or moral life, vindicated the superiority of their diet. It was an evil incidental to the novelty of the doctrine and its sanitary bearings, that it should be embraced by two classes equally calculated to discredit it; the first, a set of unsettled minds, great talkers and wranglers, who from the sense of poverty and discomfort in their own being, and the necessity they were under of differing from every one else, became attached to it as a novelty; — the second, a class of invalids, who resorted to it as a medicinal resource, and whose diseases, though pre-existent, and in some cases alleviated by the change of diet, have been indiscriminately charged to their disease of animal food.

The change to a vegetable diet has not, we freely confess, operated in many the benefits expected from it. That it has done this in others is demonstrable by facts of particular experience, from which our limits preclude us.

The causes of failure we proceed to analyze.

First, the devouring of other creatures by man, which is only a single branch and expression of the universal incoherence characterizing this epoch of humanitary development, has not been recognized in its relation to the other features of incoherence, and to its basis or pivot in the industrial relations which organize conflict of interest, notwithstanding a certain amount of Christian sentiment and aspiration, among the individuals and classes of our society. It occupies nevertheless a prominent position in this vicious circle, as alternately cause and effect of its phenomena.

The periods of incoherence require for successful development of character, for the attainment of wealth, of social position, and of influence, the readiness and skill to sacrifice, every day and every hour, the interests and even the lives of others to

our own, just as we feed physically upon the bodies of other animals — and it is proved by the experience of those who have used both diets alternately, that animal food develops in us the disposition to overrule the lives of others with our own, and to resist their influence over us, and thus fits us for the sphere of antagonisms in which we now move. It enables us to enter on equal terms into the arena of conflict, and there at least hold our own; it brings us into sympathy with the animal natures round us, and gives us a power of acting on our fellows which we lose by entering a more ethereal element. If we are ready to enter a higher life, to organize relations of love and harmony through unity of interests, then we may, nay, we must, cease from our cannibalism, our bloody incoherence with the animal world; because the sentiments corresponding to Harmony are obstructed by an organic life maintained by conflict. But if we are to remain in the relations of incoherent society, and to adapt ourselves to them, to the conditions of their specific health, we should eat animals, nay, we should, like the other carnivora, kill for ourselves. There is no healthier class of men among us than the butchers, who live amid the steams of blood. Their life is most integrally adapted to the state of incoherence. Morally speaking, the same may be affirmed of the life of the soldier in active service, or man butcher. His profession has indeed been perfectly recognized as the noblest, since it was the purest expression of the law of force — the spirit of our antecedent societies. It is now going into disrepute, because the law of force has in the fourth phase of Civilization given place to the law of fraud.

The mercantile and legal professions, which give to this law its purest expression compatible with the existence of society, are now accordingly the most honorable.

It is sufficiently evident that a simple change in diet, which does not contemplate nor connect itself with an integral change in the relations of society, will only result in placing the individual out of relation with his present sphere, render him more or less uncomfortable, and diminish the reality and intensity of his existence.

Another cause why vegetable eaters have failed to obtain the desired improvements in organic and spiritual health is, that they have violated other health conditions even more than persons who live in the ordinary manner. They are very generally large eaters — not gourmands or epicures, but gluttons.

The stomach, upon divorce of flesh, acquires a more delicate and discriminating appreciation of food. The plate of the

Grahamite, on the contrary, too often displays a mass most absurdly incongruous.

The same principles of discord, accord and variety, corresponding to the Cabalist, the Composite, and the Papillon passions, which govern in all other spheres of nature, creating the series which distribute the harmonies, govern also in the sphere of taste. We should live musically in all things. No scale or gamut of savors or aliments has yet been determined with the same accuracy as those of sounds or colors; but every good cook and every epicure recognizes by instinct the harmonies and discords.

We might distribute the various aliments in a series of octaves. As the contiguous notes make discords in music, so do the contiguous aliments in the scale of savors, or of organic adaptations indicated by the savors. Corn bread and wheat bread are like Do, Re; they make together a very inharmonic breakfast, digest with difficulty and are apt to cause diarrhœa. Either of these, however, or other farinaceous substances combined with an oil, as butter or cream, and a sweet, as honey, syrup, the fig or the grape, form a harmonic, delicious and wholesome group. Apples and pears, or other contiguous species of fruits eaten together, make similar discords, while they accord with bread and nuts. In our pies and puddings we have empirically discovered many harmonic groups.

It is to be regretted that in the poverty-stricken incoherence of our life, these harmonic adaptations can become practically available only to a very limited number. There are many whom a powerful moral sentiment will compel to the disuse of flesh in spite of difficulties, privations and sufferings. It is important that these should appreciate clearly what lies before them. It is not simply a restriction upon the pleasures of the palate, to which they will have to submit themselves. It is not merely a craving appetite which the habit of a few days will bring into order again.

There are but a limited number of constitutions which are, in the present state of society, and amid such influences moral and physical, organically prepared to dispense with the stimulation of animal sustenance.

With a great number, the premature attempt will bring upon them or aggravate any form of organic debility and consequent morbid phenomena to which they may have been subject. This organic debility is often little felt at first, it comes on after the first weeks, and it may last many months. It may even prove fatal under the improper treatment to which most patients will be subjected, in the gross ignorance of practical physiology and therapeutics which now prevails.

Let those who would effect a change of diet, which is to bring them nearer to a true and harmonic life, be fully conscious that they are undertaking a most serious and important step in life, and one fraught with trouble and disappointment for the ignorant and rash. Causes of injury which they had not before noticed, become manifest in the more delicate and susceptible state of the body nourished on vegetable food. It requires the purest water, the best of bread, the most harmonic combinations of the albumens, oils and sugars of the vegetable kingdom, with its pivot, the farinaceous glatens, (found in grains.) In many, all these cares will not compensate for an abrupt breaking off from long established habits; it will be necessary to make frequent use of the preparations of pure milk from healthy cows at pasture, or to admit eggs or oysters on the table, or wine and other fermented liquors. Nature hates sudden changes. Whoever would keep on good terms with her, must study the science of transitions. It is not hasty impulse which will realize for us success in this matter of diet, but the heroism of a graduated, scientific and permanent effort. Life flows to us in three great channels, which in a true society will be open and full simultaneously. They are—

1st. Nature, Communion with the Earth soul.

2d. Society, Communion with Humanity through the affections.

3d. God, Communion with the Spiritual world through the Religious sentiment.

The wretches that now crawl upon the face of this earth, hardly daring to call themselves men, are in the great mass habitually and permanently cut off from all the higher forms of these three communions, and vegetate in a state of spiritual atrophy. The highest human natures can only attain, in the present condition of society, to snatch some exceptional moments of a higher life; and there follows from this universal poverty, a universal propensity to steal and selfishly appropriate the lives of other creatures. Evidently this vice is not to be removed by moralizing the individual. To preach sermons to a starving man is not going to fill his belly. Before we can make this change with benefit and not injury, we need individually and socially to provide for ourselves the conditions of vital influx from the three sources above mentioned. The vegetable eater must be first a poet (in the higher sense, not necessarily a writer,) secondly, a lover, thirdly, a religious enthusiast. If he cannot attain those natural, social and psychological conditions which develop in him one of these three sides of an integral character, he must perforce remain a

cannibal or in the attempt to resign the life of the brute, without gaining that of the true man, will sink into comparative impotence.

MARX EDGEWORTH LAZARUS.

WASHINGTON.—General D. was more distinguished for gallantry in the field, than for the care he lavished upon personal cleanliness: complaining upon a certain occasion to the late Chief Justice Bushe, of the sufferings he endured from rheumatism, that learned and humorous judge undertook to prescribe a remedy.

"You must desire your servant," he said to the general, "to place every morning by your bedside a tub three parts filled with warm water. You will then get into the tub, and having previously provided yourself with a pound of yellow soap, you must rub your whole body with it, immersing yourself occasionally in the water, and at the end of a quarter of an hour the process concludes by wiping yourself dry with towels and scrubbing your person with a flesh brush."

"Why," said the general, after a few minutes' reflection upon what he had just heard, "this seems to me to be neither more nor less than washing yourself!"

"Well," rejoined the judge, "it is open to that objection."

UNIVERSAL PROTECTION FROM LIGHTNING.—Professor Olmstead, of Yale College, is confident in the generally expressed opinion that telegraphic wires have an important effect on electricity. He says—

"As the storm comes up, and especially when over the wires, say fifty or a hundred miles distant, the lightning is attracted by the wires, which can be proved by any one remaining in the telegraph office for half an hour. About the time the storm is coming up, the wires are continually filled with electricity. It is my opinion we shall never have very heavy thunder showers or hear of lightning striking, as long as we have telegraphic wires spread over the earth."

Would it not be advisable to increase the facilities for disposing of the electric fluid in surcharged clouds, by making the wires rough, or arming them with innumerable points; the increased danger to batteries being obviated by the recent invention of Mr. Reid, noticed a few days since? The general security afforded to communities might then warrant the extension of telegraphs to places to which the mere transmission of news would not indemnify the constructors.

If the danger to operators, and the destruction of batteries should not be obviated by the newly invented rod, then it would seem expedient to have an extra line, along the news line, armed with conducting points, for the express purpose of conducting off the atmospheric electricity. This line might be connected with a subterranean line, for facilitating agricultural operations. In a short time we may expect to see the whole country woven together in one vast network of lightning lines; one transmitting news with the velocity of thought, another equalizing the electrical state of the atmosphere, a third facilitating the labors of the farmer, and a fourth, it remains for science to develop.—*N. Y. Evening Post.*

THE *Journal of Commerce* affirms that one-fifth of the population of that city are paupers, supported in part or wholly by charity. This estimate includes the in-door and out-door poor of the city, Alms-House and the beneficiaries of the Society for Meliorating the Condition of the Poor. At this rate every four families supply a fifth gratuitously with food, clothes and fuel, at least through the winter.

The same paper anticipates, not without justice, a continued increase of this burden. If the present system is pursued, it says, half the population will in due time be paupers. But as to the improvement through which in its view such a result may be avoided, it says nothing.—*Tribune.*

[From the Literary World.]

STANZAS.

"The night cometh, when no man can work."

Ye, who in the field of human life
Quickening seeds of wisdom fain would sow,
Pause not for the angry tempest's strife,
Shrink not from the noontide's fervid glow,—
Labor on, while yet the light of day
Sheds abroad its pure and blessed ray,
For the Night cometh!

Ye, who at man's mightiest engine stand,
Moulding noble thought into opinion,
Oh, stay not, for weariness, your hand,
Till ye fix the bounds of truth's dominion;
Labor on, while yet the light of day
Sheds upon our toil its blessed ray,
For the Night cometh!

Ye, to whom a prophet voice is given,
Stirring men as by a trumpet's call,
Utter forth the oracles of Heaven,—
Earth gives back the echoes as they fall:
Rouse the world's great heart, while yet the day
Breaks life's slumber with its blessed ray,
For the Night cometh!

Ye, who in home's narrow circle dwell,
Where Love's flame lights up the household hearth,
Weave the silken bond, and frame the spell,
Binding heart to heart throughout the earth;
Pleasant toil is yours: the light of day
On naught holier sheds its blessed ray,
For the Night cometh!

Diverse though our paths in life may be,
Each is sent some mission to fulfil;
Fellow-workers in the world are we.
While we seek to do our Master's will;
But our doom is labor, while the day
Points us to our task, with blessed ray,
For the Night cometh!

Fellow-workers are we: hour by hour,
Human tools are shaping Heaven's great schemes,
Till we see no limit to man's power,
And reality outstrips old dreams.
Toil and struggle, therefore, work and weep,
In God's Acre ye shall calmly sleep
When the Night cometh!

EMMA C. EMBURY.

MANUFACTURE OF INDIA RUBBER. Here we saw the manufacture of rubber. The man of the house returned from the forest about noon, bringing in nearly two gallons of milk, which he had been engaged, since daylight, in collecting from one hundred and twenty trees, that had

been tapped upon the previous morning.—This quantity of milk, he said, would suffice for ten pairs of shoes, and when he himself attended to the trees, he could collect the same quantity for several months. But his girls could only collect from seventy trees. The Seringa trees do not usually grow thickly, and such a number may require a circuit of several miles. In making the shoes, two girls were the artists, in a little thatched hut, which had no opening but the door. From an inverted water jar, the bottom of which had been broken out for the purpose, issued a column of dense, white smoke, from the burning of a species of palm nut, and which so filled the hut that we could scarcely see the inmates. The lasts used were of wood, exported from the United States, and were smeared with clay to prevent adhesion. In the leg of each was a long stick, serving as a handle. The last was dipped into the milk, and immediately held over the smoke, which, without much discoloring, dried the surface at once. It was then re-dipped, and the process was repeated a dozen times, until the shoe was of sufficient thickness, care being taken to give a greater number of coatings to the bottom. The whole operation, from the smearing of the last to placing the finished shoe in the sun, required less than five minutes. The shoe was now of a slightly more yellowish hue than the liquid milk, but in the course of a few hours, it became of a reddish brown. After an exposure of twenty four hours, it is figured, as we see upon the imported shoes. This is done by the girls, with small sticks of hard wood, or the needle-like spines of some of the palms. Stamping has been tried, but without success. The shoe is now cut from the last, and is ready for sale, bringing a price of from ten to twelve cents, or cents, per pair. It is a long time before they assume the black hue. Brought to the city, they are assorted, the best laid aside for exportation as shoes, the others as waste rubber. The proper designation for this latter, in which are included bottles, sheets, and any other form excepting selected shoes, is *borachu*, and this is shipped in bulk. There are a number of persons in the city, who make a business of filling shoes with rice chaff and hay, previous to their being packed in boxes. They are generally fashioned into better shape by being stretched upon lasts after they arrive at their final destination. By far the greater part of the rubber exported from Para, goes to the United States, the European consumption being comparatively very small.—*Edward's Voyage up the Amazon.*

DRESS OF THE NEW-ENGLANDERS.—The boots and shoes worn by the earlier settlers of New-England, were coarse, clumped, square-toed, and adorned with enormous buckles. If any boots made their appearance, prodigious was the thumping as they passed up the isles of the church; for a pair of boots was then expected to last a man's life. The tops were short, but very wide at the top; formed, one might suppose, with a special adaptation to rainy weather, collecting the water as it fell, and hold an ample bath for the feet and ankles!

The women, old and young, wore flannel gowns in the Winter. The young

women wore, in the Summer, wrappers or shepherdess; and about their ordinary business, did not wear stockings and shoes. They were usually contented with one calico gown; but they generally had a calimanco gown, another of camlet, and some had them made of poplin. The sleeves were short, and did not come below the elbow. On holidays, they wore one, two, or three ruffles on each arm — the deepest of which were some nine to ten inches. They wore long gloves, coming up to the elbow. Round gowns had not then come in fashion; so they wore aprons. The shoes were either of thick or thin leather, broadcloth, or worsted stuff, all with heels an inch and a half high, with peaked toes turned up in a point. They had generally small, very small muffs, and some wore masks. — *Hall's Book of the Feet.*

A friend sends us the following

EXTRACT

From a letter, written by E. H., a member of the Council of Garfitz, dated Garfitz, February 21, 1869. In the memoirs of JACOB BEHMEN. Translated by Francis Okeley. 1780.

Amongst the former friends of J. B. mentioned by me, there was one in particular whose intimacy I have frequently enjoyed; who was able to acquaint me, how that one TOBIAS KESER, a Doctor of Physic here, and whom I still remember, has often put J. B. to the test with his Language of Nature. For as they would be taking a walk together as intimate friends, and showing the flowers, herbs, and other productions of the earth, one to another, J. B. would, from their outward signature and formation, immediately intimate their inward virtues, effects, and qualities, together with the letters, syllables, and words of the name inscribed and ascribed to them. It was, however, his custom first of all, to desire to know their names in the Hebrew tongue, as being one that had the greatest affinity to that of Nature: and if its name was unknown in that language, he inquired what it was in Greek. Now, then, if the Physician had told him a *wrong* name, the other, upon comparing its property with that of the plant, and its signature, namely: its form, color, &c., soon discovered the deception; averring that it could not possibly be the right name, for which he was able to alledge a sufficient proof. And from hence, I dare venture to say, it has come, that the report was spread about concerning him, that he was able to speak *foreign* languages, which was not, however, the case, nor did he ever boast of any such ability. Indeed, he was able to understand such languages in others, if he heard them speak in them, according to the testimony of Mr. David De Schweinich, Lord Intendant, Intendant General of the principality of Lignitz; which he, a little before

his end, gave some to understand. For this religious and worthy gentleman, who died about two years ago, and is otherwise celebrated for his publication of a collection of spiritual Hymns, being then together with several other gentlemen of eminence and literature at an entertainment in Lignitz, had it in his power to relate several remarkable things about J. B., whom he had at one time sent for and entertained at his own village, or estate; which things were afterwards told me again by a person of veracity, who was there at the same time. Amongst other stories related by Mr. De Schweinich, in reference to the languages, he dropped these words, that he, namely, J. B., knew every thing we talked about, although we spoke in Latin or French: assured us also, that we might talk in what languages we pleased, he should understand us nevertheless; which he could do, by the mediation or help of the Language of Nature, which he understood.

LIKE WAGES LIKE WORK. The ill paid man has usually become an inferior workman. Of this the following homely illustration, mentioned at a late farmer's club, is an instance. "Whilst inspecting a farm in one of the pauperised districts, an able agriculturist could not help noticing the slow drawing motions of one of the laborers there, and said, 'My man, you do not sweat at that work.' 'Why, no, master,' was the reply, 'seven shillings a week is n't sweating wages.'"

A WILD MAN. The Halifax (N. S.) Herald of the 7th ult. contains the following singular narrative:—

Considerable interest has been created within the last few days by the arrival in this city, on Thursday last, of a wild man, who had been discovered in the woods at Cape Breton, in a state of nudity. For a short time this strange individual has been in the Poor's Asylum, he has received numerous visits, and, although in a condition of complete barbarism, begins to afford encouragement that attempts to civilize him, may not be altogether hopeless.

He is both deaf and dumb, and his appearance is extremely haggard. He remains generally—whether awake or asleep—in a sitting position. His skin is considerably shrivelled, from constant exposure to the weather, and his whole deportment resembles more that of an inferior animal than of a human being.

When food is offered him, he seizes, and pressing it into his mouth with both hands, devours it ravenously. He is remarkably fond of salt, which he eats in large quantities. The first steps towards civilization have been partially successful; he having learned the use of a spoon, and to a limited extent allowed his body to be covered with light wearing apparel.

It is said that the parents of this singular character emigrated some years ago to Sydney, from Scotland; and having permitted him in his juvenile days to range the woods at pleasure, he acquired a

habit of leaving his parents' residence for a number of days at a time, until compelled, for want of food, to return home; and on the death of his parents he took up his abode in the forest altogether, until the time of his capture.

For the Harbinger.

THE DESPERADOES OF THE SOUTH-WEST.

This book is of small dimensions, but the tide of our strong backwoods' life rushes through it like the dark Missouri spanned with rainbows after a thunder-storm, while flowers of passion and of warmest fancy charm into rapture the interest which the stern drama of blood would otherwise render agony.

We heartily sympathize with the broad, catholic spirit of the author's reflections on the social character of the early Western settlements, where Lynch law holds her courts, and of which such incidents as he describes are organic phenomena foreboding the approach of civilization—convulsions of the social body which, like those preceding the worst forms of fever, usher in that terrible crisis for our sick Humanity.

The tale before us of the "Cane Hill Murders" is one of the most powerful criticisms on Lynching which has ever appeared. Yet the author, whilst cutting as with a bowie knife upon the conscience of the judges, the verdict of an outrage done upon Christ and Humanity, under whose blighting remembrance their souls must be seared, stands as impersonal as the lightning which amid storm and darkness reveals the face of the murderer.

Free from the narrow and vulgar habit of blaming persons and whining over past wrong, and with the full and manly recognition of the bearings and results of the institutions which he analyzes, he exhibits the facts of his story as features of a certain phase of social growth, while the elements of character remain always essentially the same, and the actors, in whom the panther and rattlesnake development are by circumstance so conspicuous, are really neither better nor worse than some of their more quiet and civilized countrymen in the East, where crime being more thoroughly organized and having laid aside the methods of open violence, excites no such shock or sensation.

One feature of the Lynch courts we would especially commend to Dr. Cheever and others of our respectable clergymen, who make the gallows an altar on which their fellow creatures shall be hung, to the glory of God. "The committee men or judges, are generally the most distinguished in the community for their age, wisdom and virtues, often ministers of the gospel; they have regularly elected officers, whose duty is not only to catch, but to hang."

After enumerating some of the incidents connected with a Lynching, — the popular frenzy excited by the commission of a series of crimes, — the panic of universal suspicion, in which men are dragged out of their beds at the hour of midnight, from the arms of their wives and the embraces of their children, and hurried before the stern tribunal of the Lynchers, by whom all not of their company are considered as enemies, and who, reversing the old maxim, that every one be regarded as innocent until his guilt is proved, require all suspected to establish their innocence by clear evidence of an *alibi* — the revival of torture as a test of guilt, — whipping men till their gashed backs dye the grass around with purple, — the burning of those for whom hanging is considered too good a death, — and so forth, our author remarks:

"Now all this, we admit, is dreadful enough to think of, and may seem to warrant some of the harsh epithets lavished by travellers, especially by Europeans, on perpetrators of such deeds. But we think a calm and careful inquiry into the causes, will satisfy every honest mind that *such things* are not the mere manifestations of a brute propensity to shed blood, but the necessary result of a new and altogether different social condition from any ever before witnessed in the world. For if lynching be a phenomenon *peculiar* to the new settlements in the South and West, we may rest assured that it springs out of some peculiarity in the state of society in those new settlements. Nay, we might go farther, and since human nature is everywhere essentially the same, in all the faculties and passions of the soul, we might assert, confidently, that under the same circumstances we would do what they have done — be lynchers too, if brought within the circle of influences where the same causes are at work.

"To make this plain we have only to glance at the *social condition* of the Southwestern pioneers.

"A few families, mostly poor laborers, select a rich valley in the forest, far from the old settlements, as the site of their future residence. Thither they drive their flocks, which are all their wealth, and haul their children in rude wagons. There they erect their little huts, out of rough, round logs; and then commences a battle with the toils of the wilderness. It requires the most arduous labors to clear away the forests, and turn them into fields for future harvests. And these labors have to be borne, under a total want, not alone of the luxuries of civilized life, but nearly always of the bare necessities of subsistence also, save what the river and forest themselves supply — fish for the hook of the backwoods-boy, and game for the hunter's rifle. Often, in these wild, new settlements, have I stayed all night, in my travels, with families who had been for weeks together without bread. Often, after the toils of the day are over, the father must spend half the night in *fire-hunting*, to procure venison for the mouths of his children; the ensuing day again to be passed in severe labor."

"Let us not despise these rough pioneers.

Such were all our fathers. They brave the arrow of the savage Indian, and the toil of the yet more savage woods, and cruel hunger, savager yet than all. Hidden from the eye of the world, the heroism of many Napoleons beats in their wild, free hearts. Their keen axes hack away the tangled branches of the wilderness, that we may afterwards rear *there* our palaces of marble. They fell the oak and the giant-armed ash, that our church-steeple may soar up there, with dazzling glitter, in the sunbeam. Our cities rise above their graves: our banks are built upon their bones!

"When a new settlement has been once begun, it gradually, and often rapidly increases, by fresh families of emigrants. At last the wealthy begin to move in. The first valley broken up becomes a kind of nucleus around which other settlements are formed, farther and farther out in other valleys; while more remote still some hardy hunter pitches his camp in yet deeper solitudes.

"At this stage of progress no society can be more interesting. There are comparatively few people, and therefore they are all friends. As yet there is no law, and no need of law, for the fierce war of competition has not yet commenced — that competition which has reduced the world to one great battle-field of opposing interests, where friendship bleeds, and human sympathy is trampled under foot, and the love of man to man dies out; and even holy virtue, with the many, becomes a hollow sound, as of an echo from forgotten sepulchres! Then labor gives health. Luxury has not yet imported into effeminate towns her cohort of old diseases, and there is therefore no *dear* doctor, with sleepy syrups, and pills that *poison* while they cure. There are then few debts, and they are all debts of honor, and therefore need no coercion to secure a payment, that is prompted as much by an honest pride as by a sense of imperious duty. There are then no quarrels; because there are no lawyers, whose very life depends on the discord that breeds litigation. There are no splendid churches, with mellow-toned organ, and choir of dulcet voices, and *golden-mouthed* priest, with his manuscript of melodious words! But many a log cabin is a temple of humble prayer, where the simple itinerant preacher *draws*, with cords of the heart, the rustic worshippers around him, and utters mild sentences of mystic fervor, that melt, like music of heaven, on the soul. Then, if you be a traveller, a stranger, every man you meet is a brother, and every house you enter seems your own. The hunter receives you with pure, though unpolished hospitality; presses you to stay all night; and should you stay a week, or month, the tender of a remuneration would be the greatest insult you could offer him. His children crowd around your knees with timid gladness; the face of his good wife beams with smiles, as if you were an angel visitant dropped out of the skies. One who has so often experienced their kindness may be pardoned for thus alluding, in terms of so much enthusiasm, to the virtues of a simple-hearted people — virtues I have the sense to admire, if not the moral power to imitate."

"Soon refugees from justice, of other States, fly to those peaceful woods for an asylum. They were once poor and happy. They have dug up wealth for them-

selves and their children, out of the earth, God Almighty's free bank, that asks no security on her issues but labor, and knows no panic, and never stops payment. Now the *pioneers* are comparatively rich, and State sovereignty is extended over them; a judge is provided, and lawyers, and a sheriff goes round to *assess* and *collect* the taxes. But as yet they have no jail and court-house, and the county-seat is perhaps a hundred miles distant. A different class of people now begin to settle among them — the aforesaid refugees: whiskered gamblers; land-speculators; and thieves in general. Small groceries spring up thick as mushrooms in April. And now their camp-meetings, that once came round one every year, so peacefully, and bringing so many happy greetings of the hand and heart, are disturbed and broken up by the fierce revelry of drunken riot, and the mad warfare of bowie-knives. Scarcely a night passes without a horse being stolen. It is useless to pursue him in the morning. At the rising of the sun the rogue is off forty miles in the wilderness.

"Next follows the perpetration of all the most loathsome crimes in the criminal code — rape, robbery, and murder — in swift succession. The offenders who do not escape are taken. They must be guarded; for there is no jail. The guard must be strong, as well as vigilant; for these villains are not without their friends. To stand guard for six months is a great sacrifice, for men whose living depends solely on the labor of their own hands. And six months it must be, for the court sits only twice a year. But when court week comes, perhaps, as it generally happens, the judge does not come. Then the culprit must be guarded six months longer. At last, after one or two years, the court opens. The prisoner employs counsel; and if it be a bad case, the counsel puts it off for lack of a witness, who never yet has been born. Six months more elapse; the case is called, and the lawyer finds a fatal flaw in the indictment, which is accordingly thrown out. Six months more the criminal must be guarded; a new indictment is found. Then the case is again postponed for want of a *material* witness — one yet to be born."

"At length, after three or four years, a trial is had, a verdict of guilty rendered, and now you might suppose the murderer would hang. No such thing. In the West an attorney never goes to trial on a good indictment. He *quashes* all the good ones, and risks the fate of his client on one that he knows to be bad beyond question. Accordingly, the judgment is *arrested*. And now judge, juries, and prosecutors, heartily sick of the case, agree mutually that the prisoner be discharged. It is, one would think, high time to discharge him. He was as poor as a beggar when arrested. He is now a gentleman of some considerable property. He has made it *playing poker* with his guard. Then, after all other means of redress have been exhausted, the honest, hard-working portion of the community organize themselves into a community of lynchers, elect a captain, appoint a committee, and as they say, "take justice into their own hands!"

"Wo to the luckless lawyer who would hinder them. He may count on a coat of feathers without wings, and a jacket of tar, if not trowsers! For the backwoods-

men view the disciples of Blackstone as their worst foes, who rescue every culprit from the clutches of justice. It is the lawyers who pick holes in every indictment. It is they who wheedle and mystify the judge. The arrival of lawyers therefore in a new settlement, is regarded as the most serious calamity, an evil omen of coming misfortunes. And it must be confessed, they usually take great pains to justify their worst apprehensions, by raising the devil of litigation among them at the earliest moment opportunity offers.

"The company of lynchers once formed, they proceed to the execution of summary justice. It is easy to conceive what sad work they must make of it, rendered furious, as they have been, by multitudinous wrongs. And accordingly, they whip, bang, torture, burn, slay alive; and however they may begin, end at last by acting like a band of savages. What else could be expected of such men, however honest, however merciful, stung to ungovernable rage by so many injuries, and now placed as judges in their own case, in a position beyond responsibility. By and by, the more cunning rogues take shelter under their protection, and bawl out the loudest for justice. Then the fruit of ruin is ripe. Men accuse their enemies of the most appalling crimes, in order to glut feelings of private revenge. A hypocritical zeal for honesty becomes the cloak for rapine and murder. Vengeance supplants law, and brute force and fury trample down all show of order.—Government ceases, and every infernal passion stalks about at will, to prey upon the bosom of society. No lion of the Lybian desert was ever half so pitiless as the mob, in a period of excitement. The rage of one man is fearfully revolting to the eyes of a calm spectator; but it is no more to be compared to the fury of several thousands, than a dim spark is to be likened to the glare of a burning city. But the force is never wholly on one side only. The lynchers, or "regulators," as they are often called, soon find that their foes organize also; arm themselves, and prepare for systematic resistance, under the denomination of "moderators." Then commences a *guerrilla* warfare, as dark and deadly in its hate, as the old English contest between the *Red and White Roses*. It is a war of utter extermination."

"After the foregoing narration, every one must perceive, at a glance, that lynching, as a *fact*, however anomalous in its character, is a necessary result of a new and singular train of causes, in the social condition of pioneer settlements. It is not a product of any peculiar savage or cruel propensity, but is merely a *dernier resort*, when all other expedients have failed to clear the community of villains and vagabonds.

"Still, as an eye witness, I must be permitted, as an honest recorder of *events*, to express a doubt as to any lasting or substantial benefit, that might be supposed to flow from its practice; while its evil effect on those who participate in its scenes of bloodshed, are beyond all dispute.

"After one hanging, or burning, or even a case of extreme whipping and torture, there always occurs, in a short time, a revulsion in the public feeling, a mournful, half-suppressed sentiment of sorrow for the victims; a sad, sickening

regret, as if the memory of a murder were haunting the conscience of the people. This emotion is peculiar to the humane and better portion of the citizens, who can never be excited to do such deeds again.

"But the influence of such things is very different on another and more numerous class, the men who are naturally the most destructive in their organization and habits of life. It is a most perilous thing for such men to get a taste of homicide. It unchains all the tiger in their nature. They have *slain* from a sense of duty. They will soon seek to slay from a passion for blood. They have grown quarrelsome, vindictive, and overbearing in an almost inconceivably short space of time; nay, often worse than the knaves whom they have aided to expel. And so, when society has rid itself of the thieves, it has gotten a set of murderers in their stead; or rather, its own members have partly turned murderers, in their remedial strife with the rogues. This has taught me, as all things ever teach, that it is better to endure evil than to seek its cure in other wrongs; and that no end proposed, even as a matter of naked policy, can ever justify means which are, in their essence, sinful. Necessity is a void plea in the high courts of both providence and virtue, when one is called on to answer for a positive crime."

Another illustration of the force of circumstances of a different character, of the immense energy and dignity, of the sudden unfolding of the angel in the man, in a trial itself an insult and an outrage, and in a moment when life and death poise in the scale, and the fear or malice of accusers, self-constituted judges, is thrown into that of death, we find in the sketch of James Barnes, a man whose soul sustains itself upon a splendid physical organization.

The rich thoughts with which this little volume glows, leaving upon the memory a shining trail like a ship's wake on the waters of the Mexican gulf, cause us, when we would try to make selections, the embarrassment of Aladdin among the jewel-bearing groves in the cave of the Genii. We shall greet with interest the forthcoming numbers, only hoping that through scenes of stormy passion, and amid the rush of memories which in the solitary chamber will issue from the past-haunted caves of the soul, like an army of ghosts who have broke open the gates of Tartarus, and after long Stygian wanderings press to the upper day, our author will continue to preserve his equilibrium, not to lose the man in the desperado, but hold like Prospero his realm of spirits in fit subjection to his magic wand.

It appears that he might have attached to his titlepage the motto "*quæc vidi et quarum pars magna fui*."

The historical romance of America waits indeed for men whose blood is still red in their veins and its fire unquenched by disease, disappointment and the star-

vation of the heart—men who have lived what they write about, who catching from mid heaven the flames shed by our country's eagle as he sails over valley and river, city and desert; can say to the Colorado "my sister," and to the spurs of the Rocky mountains—"my brothers,"—men whose cheeks the breeze of waving Praries has kissed by the month, who have basked them in the unclouded blue of boundless horizons and cradled each night upon the breast of their mother earth, whilst the Pleiades and Orion pinned the folds of Heaven's curtain over their heads and the low music of spheres lulled them to sleep.

In the social movement of Europe the age of action has distinctly preceded the age of history and poetry. In America, from the vast expansion of territory where under the influence of a unitary language, customs and laws, and facilities for rapid and unobstructed intercourse, half the nations of the earth are gathered together; all the prominent features of successive phases of social progression are represented on the area of space in the same moment of time. Hence action and passion may at once call forth poetry and fiction as their echoes, or as the thunder is the voice of the lightning.

The aptitude for his task reveals itself not more in the glowing imagination than in the big heart, the power of sympathy which causes the author to forget himself in the action he relates. No one can do his best until he loses self-consciousness; for in writing, as in other branches of practical religion, it is necessary to lose one's life in order to gain it.

EDGEWORTH.

MUSICAL REVIEW.

THE ITALIAN OPERA IN NEW YORK.

The following article, for which we are indebted to a friend, contains opinions varying somewhat from those hitherto expressed in this journal. We commend it however to our readers: the writer has good right to speak of this art.

The longest term of the performance of Italian Opera, ever enjoyed without interruption, in this city has just been brought to a close. The interest of the public has been somewhat enhanced from the fact that two distinct companies have been competitors for the meed of superiority, although they have not suffered the unpleasant rivalry and opposition of being both before the public at the same time. Indeed, nothing seems to have transpired between the two to interfere with the reciprocation of the most friendly courtesy by the individual members of both. And the only strife or jealousy

which has been exhibited, has arisen between the members of the same corps, that from Havana. For our part, prompted solely by the love of the art, not being personally acquainted with a single individual of either company, we propose to express our candid judgment for the benefit of those who may esteem it of any value.

First, as to the relative merits of the two companies. The Palmo company having been brought together in the very worst place in which opera was ever performed, so bad indeed as to convert beauties into deformities, held forth till their two main supports, Barili and Benedetti, had broken down in health. Then the performances flagged, and even if they had not, they would by this time have lost the freshness of novelty. Just at that moment, came the Havana troupe "seventy-three in number," making a transient stay of only two nights in opera, and giving one concert, and then shooting like a comet off to Boston to have the light of their fictitious splendor reflected back upon us by the enthusiasm of a community, where an Italian opera was never before heard. Well, on the coming of these strangers our people behaved like a child with a new toy; the old one was thrown aside. Besides, the effect of a performance in the Park, compared with Palmo's cup-board, is wonderful. This combined with many other circumstances, caused an immense preponderance of the scale of public opinion in favor of the company from Havana. The superiority of this company over that of Palmo's in regard to numbers, and completeness in all the subordinate parts, we admit. The chorus, too, was the most powerful; and yet, something more than mere lungs of leather and throats of brass or steel is required to delight our ears even in a chorus. In the performance of those old operas, *Norma*, *La Sonnambula*, and *Mose in Egitto*, although the choruses were done in just time and with sufficient power, yet they were not characterized by a due regard to the effects of light and shade, of the *fortando*, or to the proper manner of attacking and *relieving* syncopated notes, and so forth, all of which is most important in such choruses as that of the Druids in *Norma*, the phantom chorus in *Sonnambula*, and the Prayer in *Mose*. Our community is familiar with a better style of performing these pieces, for there are several amateur clubs which excel the chorus of this troupe, and Rapetti, with his great love for these peculiar beauties, always brought them out in some degree, with his chorus at Palmo's. But we are not desirous to discuss the relative merits of the choruses. So long as composers write nothing but a few Aïres in *cassio solo*, or in two parts at

the most for the chorus, grace, and light and shade are more important than power. Let us then approach what are acknowledged to be the essential characteristics of an operatic corps, namely, the three or four principal characters. For, false as the principle is, it is nevertheless a fact that the star system prevails in this, as well as in all the other departments of theatricals; modern operas are composed for the mere purpose of showing off the principal performers. To such a degradation of the art did not Beethoven descend. The completeness of his opera as a work of Art, was to him more than the unmeaning *roulades* and *cadenzas* of a cantatrice to catch the ears of the groundlings. But now the *Prima Donna*, the *Primo Tenore*, the *Primo Baritone*, with perhaps the *Primo Basso*, are all that the composer bestows any serious thought upon. The success of the opera depends upon the different qualifications by which these singers are able to "draw." The precise nature of these qualifications is variable. Some draw with the true power of artistic merit, and this is a great benefit to the community, whose standard of taste is thereby rectified and elevated. Others draw by the exercise of extraordinary natural powers, and marked peculiarities which excite astonishment: such corrupt the public taste. Some also draw by the fascination of personal charms. Let us now consider the merits intrinsically and relatively of the principal singers of the two companies which have exerted their influence upon the taste of New York for the past season.

In expressing our opinion, we refer to the qualities of the singer as an artist, as a model by which pupils may be benefited or injured in forming their style. For the only interest we have in the subject relates to the improvement of the popular taste.

Of the *prime donne*, intrinsically, none are equal to what we have had here before. Relatively to each other, we place BARILI at the head. We admit that she is too cold; this might naturally be expected of one so young. But her execution is so correct, her style so chaste, her intonation so true and firm, her coloring so just, and her outlines so distinct and true, that, after hearing others, who, though possessing greater natural powers and enjoying the advantages of extensive experience, yet are destitute of these artistic beauties, we long to hear her again in good health and spirits. If she does not produce all the dramatic effects that were possible, yet she never offends in a single instance by an impropriety or trick. Nay more, she shows that she has been carefully instructed in a good method, and that she has done justice to

her master, by perseverance in study. Her course in *solfeggio* has been thorough, making her reliable in every modulation of key. She shows that she has been through a systematic course in vocalization, by the justness of her *phrasing*, and her application of light and shade. She is one of whom you may say to a pupil, go and hear her and imitate her. She has no peculiarities that you may not imitate; for, although she is not sufficiently passionate, she is a better model than if she were exaggerated. We will mention one defect in her education, which belongs to the mechanical part, and which is almost universal with female singers. It is the neglecting to cultivate the powers of respiration, which in singing consist in the ability to maintain firmly the elevation of the ribs or sides of the chest, and to contract the abdomen, the muscles of which should alone give impetus to the voice. In forming a vocalist, if we may be allowed a rather homely expression, much more depends upon the cultivation of the *bellows* than of the *pipe* or organ—we do not now speak of the mouth or management of the breath after it leaves the glottis, a thing equally important, in which Barili excels. She only fails through a lack of power to hold the sides firmly elevated, and the abdomen contracted. Failing to do this, she has only one means of sustaining the voice to call in, namely: the contraction of the upper part of the thorax, near the throat. This causes her upper notes to become thin and feeble, or else screeching, which is still worse. A greater evil is however inevitable; the singer must in this way soon break down. In the true exercise of the vocal art, the full powers of the entire body are brought into requisition. Hence it is the perfection of gymnastic exercise. Barili has only to set about a systematic course of practice to develop the power over the muscles of the abdomen and the sides, to become mechanically a delightful and satisfying vocalist.

We will now speak of TEDESCO; not because we think that she stands the next in point of artistic merit, but because she is, perhaps, the most attractive singer of all, in the popular estimation. We will not pass over, unacknowledged, the qualities that please the multitude; nor be cruel because they have not so studied the art as to distinguish the true and the false; we rather take delight in their enjoyment, and envy them their ignorance. But as to Tedesco's merits as an artist, the first thing to be said is, that her voice is not well placed in the mouth; she cannot have experienced a thorough course in vocalization, directed by a good master. The different registers are not well blended, so as to produce equality of

tone. She has great physical strength, and yet has not cultivated the power of sustaining and swelling the sounds. Besides, in this part of the mechanism of the art, she has a prominent fault, a something that may be compared to the flickering of a candle or the rippling of water as heard in the little falls of some quiet brooklet. It is not like the *tremolo* of BORGHESE, for that, like Hamlet's madness, had method in it, and was sometimes a beauty. This quality that we are trying to describe in Tedesco's sounds, we consider a sheer deformity—a total blur—the very opposite to the perfection of tone, which is firmness. As if to prove the justice of our strictures, there is connected with this fault a varying of the pitch after taking the note; a *sharpening* of the worst kind. That this very ripple of the voice may be considered, by some, as a beauty, we have no doubt; for it is the most striking characteristic of Tedesco's voice. And those who have heard that she is the "first artist" of the day, on hearing her, select this peculiarity for especial admiration.* Besides, some others of the Havana company, and especially Caranti, intentionally or not, copy this fault. If they would hear Benedetti, whose notes are held as if in a vice, and copy him, it were worth their while. Yet Tedesco has many good qualities, and especially in this department. They are natural, and common, such as a good organ, and capacious chest, and so forth, which hardly deserve mention when considering the higher departments of the art. Let us then come to the true criterion by which an artist is to be criticized.

In this regard, there are two things to be considered, namely, the correctness of the *phrasing*, and the giving *light and shade*. These things are fundamental, and may be compared to drawing and coloring in the art of painting. They are tests by which artists themselves and connoisseurs are able to pass judgment upon an exhibition in a moment. The correctness of the phrasing, both in the composition and in the performance of a melody, like the correctness of the drawing in a painting, is indispensable; if it be faulty, there is no salvation for the performance in the estimation of the critic in either art;—any beauty of voice or ornament in the one, or of coloring and

*The writer of this has a talented pupil, who, after hearing Tedesco once or twice, began to imitate her in this peculiarity. It was when Tedesco was in the height of her popularity, and the pupil took this as the characteristic feature in her singing. This is mentioned not only for illustration, but to show what influence a popular singer has upon the taste of the community.

drapery in the other, cannot redeem it.* Now how is Tedesco to be judged in this particular? We report her as deficient. We never have witnessed a more total disregard of the true rendering of the phrases, than in her performance of "*Casta Diva*," the *cantabile* movement of which depends greatly upon this effect. The very first phrase was murdered, by taking breath at the worst possible place. So of the introduction to her first cavatina in *Ernani*. Either we know nothing about musical punctuation, or else she is sadly deficient in this respect. In the giving of light and shade, too, we think she does not display a high degree of art. Moreover, neither her manner of attacking or seizing her notes is in the modern, Paganini style, nor her manner of sustaining the same. In short, there is hardly anything that she does, with which a severe master would be satisfied. For the truth of this statement we appeal to masters or artists who are competent to judge. We appreciate all the qualities which render Tedesco popular, and if we were a manager or proprietor, we should not hesitate to engage her; and yet we think that her claims to the title of artist are small, nor could we say to a pupil, "go listen to her, and imitate her."

We will next consider the claims of RAINIERI. In regard to culture, correctness of method, and artistic attainments in general, she is decidedly superior to Tedesco. In her performance she may be compared to a fine violinist, performing upon a weak and thin-toned instrument. Her defects are, mainly, such as a good judge might predict from her physical organization. Besides her deficiency in strength and quality of voice, she lacks those prepossessing personal attractions which fascinate the eye, and atone for offences against the ear; she is therefore compelled to rely solely upon her mental and artistic abilities to

*As there may be those who cannot comprehend our meaning, we will give a definition. And, that it may have the more weight, we will quote from the METHOD OF LABLACHE: "Melody, like speech, is formed of periods. The period is formed of phrases, and the phrase is divided into melodic members. Each period has a conclusion, or long repose, which is called a perfect cadence; it is like the full stop or period in speech. Each phrase has a less complete repose, which is called a half-cadence; it is like the semicolon of speech; and each melodic member has a small repose, which is called a quarter cadence, and is like the comma of speech. If any one should read without taking account of pauses, his reading would be quite unintelligible; just so if any one should sing without making the cadences perceived, he would alter the meaning of the phrases and render them tedious. The art of phrasing then, consists in setting forth all the melodic members of a phrase, or of a period in such a manner as not to be confounded one with another. To effect this it is necessary, 1st, to distinguish the beginning and the end of each melodic member; 2d, to regulate the breathing in such a manner as to complete each member."

win her way to public favor. We do not consider her style as being so fresh, or so finished, possessing so many of the latest improvements of the modern school, and especially what might be called crispness of intonation, as the style of Barili; yet she has a true method, and sings with the inspiration which springs from a perception of the beautiful.

Pico, as a cantatrice, belongs to the same class as Tedesco. In point of artistic merit, we are really unable to decide which of the two is the superior. In compass of voice, ascending, Tedesco excels; in truth of intonation, Pico excels; in quality of voice they are equal, and likewise in execution. In method, both are alike deficient, having nearly the same faults. As for personal charms, Tedesco will bear away the palm or rather the bouquets.

CARANTI VITA we introduce last, because she was the last introduced to the public. We heard her only in the part of *Amina*: In this, she was brought in comparison with Mrs. Wood and Caradori Allan,—high standards by which to be judged. With her singing, we were much pleased: she had not perfect self-possession; but for this we could make allowance. Her style is good, with the exception of the vexatious ripple of her voice, in which we think she imitates Tedesco. We wish she had been brought forward in other characters, for, as it seems to us, she is second only to Barili.

The contralto, MARINI, has, through maltreatment, spoiled her voice; it is at present a total wreck. This injury was caused by an improper management of the breath, and from bellowing in the throat. BORDOGNI was the only contralto of pure method that we ever heard. Her scale was perfectly even, her voice never losing its vibrating quality, even in the lowest notes.

Of the *tenori*, BENEDETTI should be placed at the head, not only of all who have appeared the past season, but of all who have ever appeared in this country. His voice is of rich quality, and of compass fully equal to all the requirements of the part, which should never extend upward beyond *si flat*. (He does not sing up to C in *alt*, as we have seen it stated.) His development of the full powers of the thorax and of the abdominal muscles, is perfect; placing his voice, as it were, in the control of his entire garriçon of physical strength, and rendering his whole organization perfectly subject to his will. And then the boldness of his conceptions is truly sublime. He seizes upon and holds his note as if it were with the grasp of a lion's paw, having constantly at command the power over the *crescendo* and *diminuendo*, and producing the most delicate effects of light and

shade. Thus far, we allude to his mechanical abilities. In point of method, as an artist, he is one of the few whose genius transcends the limits of established methods. He is a creator; he sings under the influence of inspiration, developing beauties perhaps before unknown to himself. His style is remarkable for manliness. It does away with the idea of effeminacy, connected with this art. Here is no expression of a sickly sentimentality; all is chivalric, courageous and bold. Even grief with him is heroic, and while the heart swells, it does not sicken and faint. Yet he is susceptible of the tenderest emotions, and is full of sympathy. He delivers his musical phrases with their appropriate light and shade inimitably. The distinctness of his outline, too, is beautiful. There is a *crispness* in his manner of leaving sounds which is peculiar to himself, and which he employs with great effect, rendering his *recitation* unequalled. The excellence of his *tone*, especially in the upper notes, is produced by rounding and protruding the mouth, drawing the sides a little in, and by conducting the air so as to glance under the nasal cavities, striking the roof of the mouth just above the gums, or in the extremity of its hollow in front. This is different from the directions ordinarily given, and from the ordinary practice, which are to place the mouth in a flat or smiling position. Benedetti opens his mouth promptly and fully, but not exactly in the form of smiling, and sustains his voice by the power of the chest. In the management of his voice, he excels other tenors. He is in all respects the best model we know, for either a male or female student to study.

Next comes PERELLI, who is a fine musician and artist. He is but little inferior to Benedetti, except in voice. His style is so different that it is hardly just to attempt to draw a comparison between them. It is sufficient of Perelli to say that his method is perfect and that he makes the most that could be made of his natural gifts.

PEROZZI stands next; to whom the closing remark concerning Perelli cannot be justly applied. He has first no genius in the management of the voice. He throws his voice too abruptly against the head, so as seemingly to force his eyes out of their sockets. We think his natural quantity of voice may be as good as Benedetti's, but the way he forms his mouth and conducts his breath makes the difference. Why does he not study Perelli, who in this respect as well as in others is a good model for him? Perozzi has not improved since he was here before. His style and manner are stiff and cold, wanting in both freedom and energy.

He does not do justice to his natural abilities.

The other two tenors, SEVERI and PATTI, are about on a par with each other; neither of them are any acquisition to their several companies.

And now concerning the baritones. Our impression is that one of the three is superior to the other two in all respects as to natural gifts, we mean BENEVENTANO. Yet as an artist, VITA at least stands above him. We do not however place Vita so far above Beneventano as we did on first hearing him, for in many respects the latter is the better. The truth is, that while Beneventano is too violent and exaggerated, Vita is too quiet and cold. Beneventano forces his voice too much, and yet both in voice and execution he is equal to Vita. In refinement Vita is preëminent, but he has arrived at his zenith, while Beneventano is but at the commencement of his musical career. After all, we believe that a medium between the extremes is about the truth, and that is to place these two baritones about on a par, in point of merit. The other baritone, Bataglini, is evidently a good musician, and yet in voice and manner not pleasing.

Of the *bassi*, only one, we believe makes much pretention, and he we fear overrates his abilities, as have some of the critics. We mean NOVELLI. He has a tolerable though common voice, and in style would only pass as a fair bass for a church choir. His acting however is good, and if he is the best *basso* to be obtained, we have no more to say. He is not superior to Martini except in strength of voice.

SANQUIRICO, the only *buffo* of both companies, is fortunate in not having to be brought into comparison with any one.

We have now completed our task. It will be seen that according to our estimate, the Palmo company does not, in its most prominent characters, stand inferior to the Havana. We think also that the same may be said of the respective orchestras, and their leaders. What then may we not expect, with the accessions which are about to be made to the former corps, and with the advantage of a new house; for, to those who may demur to the results of our comparison we wish to say that we have made great allowance for the disparity between the two places of performance.

The Massachusetts Quarterly Review

Will be published on the first of December, 1847, and continued on the first of March, June, and September.

It will open a fair field for the notice and discussion of matters pertaining to Philosophy, Literature, Politics, Religion, and Humanity.

The Review will be conducted by R. W. EMERSON, REV. THEODORE PARKER, and J. ELLIOT CABOT, assisted by several other gentlemen.

THE HARBINGER.

SATURDAY, AUGUST 7, 1847.

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.

THE FRENCH SCHOOL OF ASSOCIATION.

We have already given some notices of the condition and progress of the Associative School in France, and at the request of several of our readers who have been interested in our former articles, we will now resume the subject, and present a connected view of the movement in that country, from what may be considered its origin in 1832, to the present time.

PROGRESS OF THE SCHOOL.

Although the publication of the first work of Fourier, the *Theory of the Four Movements*, dates as far back as 1808, no collective action on the part of his disciples took place until the 1st of June, 1832, when was commenced the publication of "The Phalanstery, or Industrial Reform." This was continued, principally by individual effort and sacrifice until the 13th of June, 1840, at which date the "Society for the Propagation and Realization of the Theory of Fourier," was constituted. On the 10th of June, 1843, a new society was established for the publication of the "Democratique Pacifique," which since that time has been issued as a daily paper in Paris. In 1845, the first public appeal was made for a stated Rent to the friends of Association, which was so far successful that in Feb. 1847, the Rent amounted to 105,823 francs annually, or about \$21,000.

OBJECT OF THE SCHOOL.

The ultimate object of the Associative School is the establishment of Harmony on earth by the introduction of the Serial Law into human relations, that is, by the free, natural, and attractive organization of labor, and of human industry,—an organization, founded on the voluntary association of individuals, peoples, and races, and the proportional distribution of social advantages, according to the share of each in their creation.

The immediate object of the School consists in enforcing the necessity of a social transformation, and in demonstrating the scientific value of the theory of Fourier, to a sufficient number of devoted and efficient men, in order that it may be possible, with their co-operation, to realize the first model of an Harmonic Society. This first model, in which the properties of the Serial Law can be the most

easily studied, and exhibited in the most striking manner, will consist of a small Phalanx with four hundred children and one hundred adult persons. The plans of this miniature Phalanx are completed, and its mechanism studied out, in all its details.

MEANS OF ACTION.

1. Advertisements of Associative Works.
2. Lectures and Conferences.
3. General Correspondence.
4. Tours for Propagation.
5. Connection with the provincial book-stores.
6. Periodical and other publications.
7. Correspondents, and local libraries, established by friends of the cause.

MORAL STATE OF THE SCHOOL.

The School evidently takes the form of a Series, in which it is easy to remark the categories of transition,—on one side, the bolder spirits, and on the other, the more timid; and each category, as must reasonably be expected, is inevitably led to exaggerate the importance of its own special point of view. The function of the Centre of the Series, is to produce an equilibrium, as far as is possible in the present condition of things, between the two extreme tendencies, by stimulating the one, and temporarily restraining the other. This is the special, interior work of the Centre, and this it has done, as far as its resources would admit. But, it must be repeated, its powers are in their infancy, and as long as the age of weakness continues, it is agreed, on all sides, to act as a mass, on the exterior; that is, to increase, by new conquests and conversions, the total strength of the School. It would act, with the good sense of the child, who, in spite of his ardent desire to *grow large*, is obliged to accept the element of time as a necessary condition, and thus grows the faster as he thinks less about it, and is occupied with the concerns of the present moment.

CONDITIONS OF REALIZATION.

On this subject, we may notice two extreme and opposite views.

The first of these extremes does not believe in the possibility of a speedy realization; at least, it deems success impossible. Some persons in this category suppose that the idea must have produced a general transformation of opinion, that it must have penetrated the public conscience, that the world must have become fully impregnated by it, before its practical success, even in a local experiment, can be possible. They do not believe that a social institution can be established in the bosom of a society, of an opposite character and principles, until the idea, from which the institution proceeds, has

at least gained the general mind in its favor.

Others in the same category, do not believe that the Serial Order can be established at one blow; they think that society is called to pass through (far more rapidly, no doubt, than it could have done without the discovery of Fourier) the successive phases of Industrial Feudalism, Guarantism, and Simple Association, before it will be possible to realize the conditions of the first phase of Harmony.

These two classes, accordingly, at their two different points of view, abandon the idea of the speedy establishment of a Phalanx, properly so called, and among those who cherish this opinion, some have spoken of giving up the Rent, because it contemplates a Realization at no distant period.

These two views are generally the result of two entirely opposite habits of thought. The advocates of the first fall into error, by an excessive tendency to speculation, a love of vague abstractions and pure generalizations: their minds have no taste for the definite results, the precise and practical conditions of science. They who cherish the other view often err by a contrary disposition; they have no confidence except in the practical and consecutive succession of facts. Both classes have rather a general sentiment of the truth of Fourier's historical statements, than a full, clear, firm, and enlightened faith in his social methods.

The success of a first Associative Realization, no doubt, depends on determinate conditions. Why cannot success immediately follow the union of these conditions? As soon as all these conditions can be combined, why should we wait until the whole of society has accepted the doctrine, or until it has carried into effect all the transitional institutions which can be imagined between the present system and the Associative Order? The partisans of this vague opposition cannot reasonably demand that the work of Realization should be indefinitely postponed; they can only justly demand one thing, namely, that Realization shall not be attempted before the School can command the determinate conditions, which are essential to success. Their legitimate function is to balance by their discretion the imprudence of impatient characters.

But there is an opinion, precisely the opposite of that, which has been just examined. This is founded on various considerations. It belongs naturally to men of ardent temperament, recently converted to the doctrine, who, transported with enthusiasm at the aspect of the new world which has been suddenly revealed to their imagination, desire an immediate

Realization; it belongs also to those whose convictions are of longer standing, but who have not reflected on the conditions of practical realization.

It must be admitted that this disposition to go for immediate Realization and to regard it as a very easy thing to be accomplished, springs from natural causes. The principal cause is to be found in the character of Fourier's writings, and all the works devoted to the propagation of the Associative doctrines.

These books are addressed to the external world. Their object is to convert the world, to make it comprehend that the transformation of Subversion into Harmony, so far from being a chimera, is the destiny of man; that the law of this transformation is discovered, that it is easy to be comprehended, easy to be applied; that it depends only on the success of a local experiment, of a comparatively small operation,—an operation very simple, very easily carried into effect,—for this great transformation to be accomplished in Humanity.

All the efforts of Propagation, written or oral, have always naturally pivoted on the idea here pointed out; all the manifestations of the School have been thoroughly tinctured with it, and justly too, for the idea is perfectly legitimate. It is certain, that compared with the great and terrible revolutions in the history of nations, and with their consequences, which have effected so little for the happiness of the human race, the paradisiacal transformation of the subversive world by the creation of a single Centre of Harmony, of only one Phalanx, is the most remarkable phenomenon of the contact of extremes which can be conceived of—the most wonderful of all facts, where the grandeur and magnificence of their results contrast with the simplicity and unpretending character of the means by which they were produced.

But does it follow from this that the establishment of the first Phalanx does not present, in itself, difficulties of the most serious nature?

We will give the views of the French School on this point in our next paper.

INTEGRAL EDUCATION—NO. III.

(Continued from p. 110.)

[Our second article upon this subject (in the number before the last) passed through the press in our absence, and is so full of mistakes as to quite spoil its sense. The following are among the principal errata:

Page 108, Col. 2, Line 46, for *naturally read mutually.*
 " " " 3, " 16, " *passions* "
 " " " 3, " 38, " *persons.* "
 " " " " " *and* "
 " " " " " *each.* "
 " 109, " 1, " 44, " *independ't* "
 " " " " " *important.* "
 " " " 2, " 5, " *charge* "
 " " " " " *drudge.*

Original from

INDIANA UNIVERSITY

Page 109, Col. 2, Line 27, for *charms* read
 " " " 2, " 64, " *refined* "
 " 110, " 1, " 8, " *rewarded* "
 " " " 1, " 52, " *member* "
 " " " 2, " 12, " *worker.* "
 " " " " " *gaze* "
 " " " " " *graze.* "
 " " " " " *pears* "
 " " " " " *peas.]* "

We have very rapidly glanced at the progress of childhood in the Combined Order, through the two first stages of its education,—first through the *Collective Nursery*, and then through its early initiation into *attractive industry*, or the developing and testing of the natural vocations of each child by the exposing of each from the first to the attractive example of the groups so passionately devoted to their respective kinds of labor. By the age of three and a half or four years at the most, it is supposed by Fourier that every child will have given practical evidence of attraction and of talent for a very considerable variety of productive occupations. There will be nothing there to blunt the charm, for he will know these labors only in the natural circumstances of corporate group enthusiasm, and of timely alternations from group to group, whereby one toil becomes recreation to another, and the child's sphere of life grows wide and catholic and many-sided, instead of sinking into the monotonous and narrow treadmill round of every one whose destiny is labor in civilization.

The basis of this scheme of education is entirely practical. The child must have his active powers developed first; he must be laying the foundation for a useful, healthful, strong, heroic, broad and genial life. He must become a strong, effective *person*, in whom knowledge and sentiment and refinement when they come, shall be worth something, shall come not to torture a sickly, nervous, inefficient and self-conscious creature with impracticable dreams, but to direct, enlighten and inspire a generous nature already well inured to the full play of active and creative habits. By such a course society does justice to the individual nature of every child born under the shadow of its influence, while reciprocally it secures justice to itself from every child by educating him to ends of general usefulness, and opening to him every natural opportunity to serve the whole from pure attraction, which is all that the restless nature of every child is seeking, could we only understand its language and provide for it a fitting sphere. But now, while interests and homes are isolated, while children are kept separate, from the cradle, by the barriers of social caste and partial training for the narrow spheres they have to enter, no child's nature is considered by

society, and consequently it must grow up looking out for self alone, with small consideration for society. Civilization, bating only a few fortunate exceptions, furnishes but two kinds of education: one, that of the worker, whose life is to be *all* work, monotonous, and stupid, and unenlightened; the other, that of the man of leisure or some liberal profession, in whom the forced attempt has been made to rear a lofty intellectual superstructure without first laying any solid basis of practical strength in his young years to sustain it. One is the dull clod of all work; the other is the sickly, unsubstantial ghost of his own dreams and theories. The first is all bone, and the second is all nerve; the first reflects no light, and the second casts no shadow. They are the two halves of man set up apart, to dog each other without ever meeting.

Association will reverse all this. First it will help every child to be a worker, healthy and robust, and realizing step by step as it goes on each aspiration and each thought. This common basis being laid for all, then it will give every opportunity for such more speculative or artistic lessons as may naturally grow out of the practical demands of each one's various spheres of useful industry. This is placing the two things in the right order, following the hint of nature, and not attempting to ride over her stubborn facts with our own thought-upon theories.

For securing this solid practical foundation in the child's first schooling, Fourier draws all his hints and all his means from a true observation and analysis of the nature of childhood. The springs on which he relies for the development of all this varied usefulness and real healthy strength in children, although he has enumerated them and classed them with minute fidelity in a long catalogue (the reader may find it by referring to our translations from the "New Industrial World" in the Third Volume of the Harbinger,) may be reduced here, for the sake of brevity, to three.

The first, is the well-known propensity of children to forage about in all directions, handle and examine everything, ape every operation of their elders, try their hands at every thing, and explore every nook and corner where anything curious and strange is going on. And as the flower pollen, borne before the restless idle winds, soon finds its destined goal and fit receptacle in other flowers and fructifies according to the intent of nature, so too it is not long before this curious child, exploring all things with an idle fancy, shall have stumbled into just the active spheres where he will cling by force of native passion and peculiar cal-

ling, and return to them again and again, accomplishing his destiny and contributing his own hearty, joyful note to the great social symphony of never-ceasing Use. But hold there! it will be long first in civilization. That stern step-mother vouchsafes to her sons no such liberal exposure. Where on the face of this earth can a child come into the world and find spheres opened to him, which his active instincts shall at once recognize to be his own? Where is the child not bent away from his own nature by the force of precepts and of bitter cold restraints? How long must it be, in most cases, before genius of the most decided stamp shall meet that fortunate accident that shall determine its true sphere? Not till the truant passion has been suppressed and scolded and deprived of all encouragement through long and profitless years of forced subjection to other toils and other studies, and a fair moiety of life's fresher half is already spent and lost. The poet is kept at the plough; the industrial king, the mighty man who was born to triumph over rocks and iron and barren soils and reduce nature to man's service, is kept pale and pining over books for which he has no taste, that he may be a lawyer or a priest; the artist is bound apprentice to a picture-framer; the anointed priest and prophet, who has living fire from God in him, is stuck behind a counter, measuring tape, or set for a dull scare-crow disciplinarian in a school where nothing can be taught. But in Association, where the home or phalanx, amounting to a complete social Man, combines within itself all the essential shades of industry in all its main departments, as well as all the natural centres of society and pleasure; where series of groups of willing and impassioned laborers represent respectively the whole circle of life's useful functions; where the child is led forth daily by wise, sympathizing mentors, blinded by no prejudice, in full sight of the whole busy and harmonious variety, the case is changed; each faculty of head or hand will quickly recognize its own; nature has not furnished him with fewer or less certain instincts than she has the birds and bees; the human child wants only natural circumstances and the freedom of true social order to prove this.

The second spring, on which he relies, is the principle, alluded to in our last article, of the *ascending charm*. It is matter of universal observation that children are most attracted, influenced, stimulated by children but a little older than themselves. It is a fact, in the moral world, analogous to the material fact called *capillary attraction*. This influence acts, wherever it can get a chance, even in the present confused state of things which

does not recognize it or seek to turn it to account. Seeing that it is so powerful, would not much be gained by regularly organizing the whole course of childhood with some reference to it? Ought not the fine shades of the gradation of ages to be marked, the successive steps enumerated, and class above class, or choir above choir, distinctly organized, each emulous of rising into the one above it, each charming the other upward through legitimate and well marked stages of progress, into the works and privileges of manhood? Fourier therefore classifies the whole life-term of man into a series of corporations according to age, and makes the gradation especially minute and careful in the earlier years, where this ascending emulation is so strong. Each age, or tribe, or choir, as he calls them, has its special functions, privileges and badges, and, like the degrees in Masonry or in University life, each child must perfect himself in the industrial functions of each degree, before he can be accepted among his peers of the age into which he is advancing. To the true education of children, therefore, on this principle it is essential that there should be full numbers of children of every age living together, which is only possible, of course, in the Phalanx. (For illustrations of the working of this principle also we refer the reader to the "*New Industrial World*," translated in our Third Volume.)

The third spring, which also has been alluded to, is *material attraction*, and this we had proposed to make the prominent topic of this article.

Early childhood, we know, is more governed by the impressions of the senses, than by all other influences put together. The child is a materialist; the springs of his action lie in some material appetite or charm, and you must touch these springs to make him move. Not that he is not affectionate, and capable of being moved by love or conscience; but the material part is paramount. Now, in full view of a complete account of all the elements of human nature, and of man's true destiny, through time and eternity, what is the meaning of this fact? For certainly it has a meaning. Is the hint of nature to be disregarded? Shall her impulses be stifled, as if they pointed to no divine ulterior ends, as if they were not to co-operate with all man's highest powers to one result, as if they were alien to his real better nature and only sprung up like tares around each seed at germinating, and must be plucked up before that seed can grow? This were ascribing double purposes to God, and waste of the divine creative energy.

The meaning of it we believe to be just this: that the senses, in their true, harmonic exercise, are the media by

which the soul converses with God through nature, or God sensibly manifested. Their end is, therefore, as pure, as high, as spiritual as that of any part of our nature. It means, too, more especially, that the position and post of duty to which man is sent, that he may co-operate with the great soul of Love, is here, on this material earth; and it is by active relations to this earth, together with his fellows, it is by the cultivation and perfection of the earth, by acquaintance with all the properties of nature and the recognition of all her harmonies and beauties through all of the five senses, that he is to work out his destiny and enter into communion with the pure soul of all things. This, therefore, is most strongly indicated in the first instincts and impulses of childhood; material activity, material appetite prevail, in spite of precepts intellectual and moral, until and even after the life and sparkle of youth are quenched. Now it is not asserted that the life of the senses must be lawless; still less must it be extinguished. There is a law of order, a harmonic form of society conceivable, in which all these passions will meet all their objects in due season and degree, with proper counterpoises, alternations, and corrections, and in their very freedom and intensity preserve their own just balance, and subserve the highest ends of life. The true result and aim of every sense is beauty of some sort; and beauty is what mediates between material and spiritual, what converts the outward into perfect harmony with the inward, makes nature a revelation, and every active relation we sustain to nature pure and edifying worship. In a false social order, physical appetite of every kind is dangerous; it rushes to unseemly excess, and defeats its own end blindly, whenever it is not checked; and consequently those who are not gluttons and sheer sensualists altogether, are tame and negative existences, pure more by abstinence than by right use. A true, integral education of the whole man will first of all avail itself of these stray material attractions of childhood. Instead of shutting off all the steam from these dangerous locomotives, it will only set them upon right tracks, where they will surely lead to good. Fire and wind and water, those terrible destroyers, are the capital powers without which man could never carry on his peaceful works. So without the material passions, he could not build himself up morally and socially.

The two ends of the material passions are industry and beauty, industry being in fact in the last result always the creation of beauty, or the fitting of means to ends and the stamping of a human significance upon each mass of inert matter.

For these two purposes Fourier avails himself at once of what may be called the two strongest attractions of childhood, the appetite for food, and the taste for parade, for measured, rhythmic exercise of all sorts. The natural foci of these two attractions are *the kitchen* and *the opera*, using both words in *his* sense, and not (the reader must be careful to remember) in our vulgar sense.

The relation between kitchen and parlor will be greatly changed in Harmony. That all-important and most indispensable labor, which now constitutes the greater half of all the labor of each isolated household, and makes dull drudges of so many of our sisters, namely, the preparation of our food, will no longer be hid away from the sunshine of respectable and indolent existence, and confined to the dark kitchen; but will be carried on with all the charm and dignity of a Fine Art, in unitary halls, where persons of the highest refinement will take part in the ministry of flavors, in the invention of gastronomic combinations, with strict reference to affinities of character and sentiment, as well as to the mere satisfaction of hunger or of gross pleasure; each one with enthusiasm and with science helping to produce that combination, that little gustatory poem (so to speak) for which he has especial attraction, his function ceasing where the charm leaves off which lifts that function above drudgery. And there is food for emulation in this field, for industrial rivalries and intrigues, quite as exquisite and intellectual as in any fine art or exercise of wit in conversation. The various flavors which our taste discriminates, are elements of harmonies as inexhaustibly various and significant, as those resulting from the various sounds in music. Who has not learned to associate certain spiritual states and moods with certain combinations of food? Who has not suffered mentally and morally, as well as physically, from an absurd, incongruous combination of dishes? And who has not found himself groping nearer to the borders of gluttony, when the viands set before him failed to eke out a harmony, than ever when the feast was really artistic? Do not charge Fourier with gross materialism, therefore, in that he lays great stress upon culinary labors and the education of the palate; it is important that the palate should be educated, for precisely the same reason that it is important that the ear and eye should be—to make it minister to the soul—and even more important, since the demands of the palate are so much stronger and have so much of passion in them.

Now mark the bearing of all this upon industry, which must be, of course, the basis of the social system. In the appetite for food we have one of the grand

levers of *all* industry. The kitchen, (if we must still use the vulgar word) brings to a focus all the labors which pertain to the vegetable and the animal kingdom. The taste which enjoys, appreciates and chooses, prompts the energy which produces. The more dainty and refined the taste, the more ambition, enthusiasm, science, skill will go into the culinary labor which prepares its food; and this will also extend back to the agricultural labors, which in their turn will be equally inspired with the ambition to impart peculiar delicacy and excellence to each fruit, grain or vegetable. The more discriminating and refined these tastes, therefore, the greater the variety of labor required in ministering to them; hence a greater variety of industrial groups, whose occupations differ only by fine shades, in regular gradation, and which thus form *series*, which, as Fourier every where asserts, are the supreme condition of attractive industry.

Apply this principle to childhood, and we shall see that a highly refined sense of taste will lead, in a true state of things, to at least two most desirable ends.

1. It will save from gluttony. Children are gluttons naturally, under the present mode of education, under the Spartan discipline of "hold your tongues and eat whatever is set before you." It is the indiscriminating appetite which leads to gluttony. But where the appetite is cultivated and fastidious, where the perceptions of taste are delicate and crave fine harmonies, there is an end to such blind gormandizing. Quantity falls as quality rises in the scale of importance. The elements of any combination of flavors, to form a harmony, must submit to some law of proportion, and this converts a gross excess into the pure pleasure of a fine art, which refines the character, at the same time that it gratifies the sensual appetite. Fourier would use for good, what the ascetic moralism of civilization neglects or tries to suppress, and thus converts to evil; inasmuch as the ceaseless morbid resistance of an appetite which *cannot* be suppressed, is necessarily an evil.

2. It will attract the child to industry. A taste so various in various persons, so nice and delicate in its perception of differences, so partial in its fancies, readily unfolds whole series of graduated occupations, agricultural or culinary, and leads to groups who passionately pledge themselves for the superiority each of its own favorite product; and here we have *attractive industry*. Out of such labors grows at once a necessity for science, for study of the laws of harmony, of chemistry, of soils, and more than that, of subtle affinities between material tastes and the true tone of sentiment for every company and

every occasion. Here is sphere for manifold development of heart and mind and a creative imagination, as well as of a despised sense. Here is a dangerous propensity turned into a guarantee of a more generous and refined culture of the whole man, that civilized moralism has yet conceived of. Here is the inevitable bias of nature humored and unfolded to its wise intent, instead of being treated like a vulgar thorn in the flesh, which cannot be got out. And here is the great gulf, which has hitherto separated the material and the spiritual, and which has been the real origin of evil, bridged over, from the very onset of the child's education.—Each feast becomes a "feast of reason and a flow of soul;" each piece of culinary drudgery a branch of a fine art, in which intelligence and taste must reign.

So much for this oft ridiculed notion of *gastronomic refinement*, of making epicures of children. Had they not better be epicures than gluttons? We come to the other material attraction above mentioned.

The love of parade, of measured motion, of rhythmic combinations with large numbers, as in processions, dances, military evolutions, and so forth, is a ruling passion of the young. It is shown by their ready imitation of such spectacles. After a military parade, every child appears in an extempore uniform, armed with tin sword or stick, and every evolution is most faithfully got by heart and copied. The little Viennese dancers touched a chord in the universal breast of childhood that made all the children feel it would be fit work for them. And what child has not borne his part in the cheap exhibitions of a restless theatrical fever, his imitative mania converting all the world into a stage!—Now this, under all these varied manifestations, is nothing but the innate passion of the soul for order, for rhythm, for series, for grace and beauty, for overcoming the dull prose of life with the poetic spirit that brings out relationship and correspondence between all the parts and moments of the great Whole of being. And all such exercises are the spontaneous initiation of the race into the deep sentiment of *UNITY*. Hence the great consequence which Fourier attaches to the *Opera*, by which he means the place where all exercises of grace and beauty, all material manœuvres which are symbolical of unity, all the fine arts meet to heighten each other's charm, and illustrate the great thought of Unity through all their dialects. He calls it frequently the "temple of material harmonies." Music, painting, architecture, dancing, gesture, speech, all reach their highest point in this high home of beauty. From pure attraction, every member of the Phalanx, from the earliest childhood, learns to figure in

some part of these manœuvres, and is taught the love of measure and of harmony in all things, by the delight experienced in thus moving in harmonious concert with the mass. A higher than tragic interest would attach to the natural subjects of these exhibitions in Harmony. The dignity and true significance of every branch of industry, its beautiful relation to the whole great epic of God's creative love, of which it is one nerve; the divinity of the passions and their sacred spheres; the unity of ages, nations, races; in short the whole theory of life and of the universe, and the divine law of order would be shadowed forth and taught in these symbolic harmonies.

To make brief work of it, and bring this protracted branch of the discussion to a close, we will translate from Victor Considerant's "*Theory of Natural and Attractive Education*," where he sums up the advantages of the *Opera* in the following admirable manner:

"The opera is the School of harmonies in the *measured mode*, that is to say in the mode whose employment is the most fruitful, the most powerful, and the most magnificent in the broad and varied domain of *Associative industry*.

"The opera is the School for the *development of artistic vocations*, and the unceasing cause of the perfecting of the fine arts, all whose rays converge in it.

"The Opera is the School of *active manners in Harmony*, through the influence exerted over masses of spectators or of actors by the magic of these grand spectacles, which represent these manners in their highest and most poetic essence, and which glorify great men and corporations in their most useful services to humanity.

"The opera is the School of *passional subordination* for infancy and youth, in the chants, the evolutions, the manœuvres, and in all the measured movements of the industrial social life, through the charm possessed by the action of combined accords in the ensemble of a mass,—a charm all powerful over the individual who takes a part in it. In the opera, the child and the youth fashion themselves to intervene harmoniously in all the grand accords.

"Finally, the opera is the *Diapason* which, from the Phalanxes and towns of different degrees, up to the capital of the globe, gives over all the earth, in all the fine arts, and consequently in all the branches of human activity, the *Tone of Unity*, the *Tone of Harmony*.

"By all these titles, we see that the Theatre, and especially the Opera in Harmony, is not merely an institution for amusement, for the liberal distribution to every body of the delights of the fine arts, of which the wretched and uncultured

tivated masses are now totally deprived; but it is also suited to refine and polish these masses, to create artists, to impregnate the germs of the most beautiful and noble faculties of man, to direct these faculties to the grandest objects, and to combine their powers by raising them to their most high, most brilliant energy. The Opera in Harmony will be the PIVOTAL SCHOOL OF UNITY in the material mode."

In the same manner that religious worship is the pivotal school of unity, in the spiritual mode.

THE COMMITTEE OF THIRTEEN

At its late session in New York, passed among sundry others, the following resolution:—

"That Messrs. ORVIS, URNER, LAZARUS, VAN AMRINGE and ALLEN, be a Committee to ascertain the names of those persons who may be ready to enter into or aid some Practical Associative Movement, together with all useful information in relation to them."

It will be seen that the Committee can only discharge their duty through the co-operation of the friends interested in the object of their inquiry, throughout the country; and they take this method of requesting all Affiliated Unions, Associationists, and persons every where, interested in the inquiries of the Committee, to send them all the information which they may be able to collect, bearing upon the points hereinafter specified.

There are several classes of persons interested in the work of Practical Association, and it is desirable that such classes should be fully represented in the deliberations of the Committee, in order that it may have data for an intelligent report, and one upon which the original Committee of Thirteen will be enabled to make some specific recommendations to the next Anniversary of the American Union.

Many of the best friends of our cause are anxious for a movement towards establishing an Experimental Association, and they have reserved all their means and strength for such an effort. They are ready for the attempt whenever it can be made with adequate capital and and scientific and practical resources.—Some are of opinion that all our attention should be turned toward existing movements; and others still, there are, whose circumstances will not allow of their engaging personally in any practical Association, who would, nevertheless, and from a sense of duty, make investments in the same, or in some of the existing Associations.

Let all then, who are interested interested in the work of this Committee, respond at once to this call. Let all those

who from time to time have expressed through the columns of the Harbinger, their readiness for an Experimental Association, and all such as are desirous of joining some one of the existing Associations, or who are ready to aid in any way, repeat their statements to the Committee, who will register and classify such facts and statements as may be made to them. Let so many of the following specifications be clearly made by each individual, as pertain to the sphere of action which he is willing to engage in, in the work of establishing a Practical Association, namely:—

1. What kind of Practical Association are you ready to enter into, or to aid in establishing—whether an Experimental Association, as heretofore mentioned, or some one of the existing Associations?

2. Have you a family?

3. What are the names, ages, occupation and residence of yourself and family?

4. What are their interest and devotion respectively as regards Association?

5. What amount of capital are you ready to invest within what time, and on what conditions?

6. If unable to enter personally into any practical Associative movement, but having capital which you are ready to devote to such a work, please specify as in the preceding query.

Letters may be addressed, post paid, to the Chairman of the Committee, JOHN ORVIS, Brook Farm, West Roxbury, Mass., or to BENJAMIN URNER, Cincinnati, Ohio; MARX E. LAZARUS, Boston; H. H. VAN AMRINGE, New York; JOHN ALLEN, Boston, or the Editors of the Harbinger, Brook Farm.

CIRCULATE THE TRACT! The "Plain Lecture on Association," which appeared in our columns some time since, and which has proved itself so suited to the wants of the times, has just been published, by the Boston Union of Associationists, as a Tract. It makes a very neat little duodecimo pamphlet of twenty pages, and is stereotyped. It is for sale at the Harbinger Office in Boston, at the retail price of three cents per copy. Affiliated Unions, Associations, and so forth, can receive it at the rate of two dollars per hundred.

The author is a distinguished advocate of public education in the state of Vermont, and is eminently skilful in the adaptation of our great social doctrine to the actual condition of men's minds. We trust that this beginning, on the part of the Union, is an earnest of a whole series of Tracts to be speedily forthcoming. There is no instrument so much needed by our Cause.

LECTURES IN CENTRAL AND WESTERN NEW YORK. Messrs. Allen and Orvis, agents of the American Union of Associationists, will start upon a tour through the State of New York, and will lecture at the times and places indicated by the following schedule. The friends of Association in the several places where they may visit, are earnestly requested to make all necessary arrangements to secure large audiences, and to give the fullest efficiency to the labors of the lecturers. They will be at—

Springfield, Mass.,	- - -	Aug. 10.
Albany, N. Y.,	- - -	" 14.
Troy,	" - - -	" 17.
Utica,	" - - -	" 18.
Syracuse,	" - - -	" 26.
Rochester,	" - - -	" 31.
Batavia,	" - - -	Sept. 7.
Buffalo,	" - - -	" 13.

¶ We have received W. G. P.'s interesting letter from Lick Creek, Ill., and thank him for the information. "The little item of business," he alludes to, is all right. We acknowledge "value received" and have no further demands.

ASSOCIATIVE WORKS OF THE FRENCH SCHOOL.

The following publications, from the French School, may be had at W. H. Graham's bookstore, Tribune Buildings, New York, and at Crosby and Nichols', No. 111 Washington St., Boston.

The Works of Charles Fourier, 6 vols.
Muiron's *Aperçus sur les Procédés Industriels*.
Considerant's Theory of Natural and Attractive Education.
Considerant's Exposition of the Phalansterian Theory.
Considerant's Immortality of Fourier's Doctrine.
Considerant's Theory of Property.
Pagnet's Introduction to Social Science.
Cantagrel's Fool of the Palais Royal.
Pellerin's Life and Theory of Fourier.
Reynaud's Solidarity.
Tamisier's Theory of Functions.
Dain's Abolition of Slavery.
Hennequin's Love in the Phalanstery.

Besides these, a large number of Phalansterian pamphlets and almanacs, can be had at the same place. Also, a beautiful engraved portrait of Fourier; price, \$2 50. Any of the volumes of Fourier's works may be had separately.

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COMMUNICATIONS AND REMITTANCES should be addressed to the "Editors of the Harbinger," Brook Farm, West Roxbury, Mass.

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VOLUME V.

SATURDAY, AUGUST 14, 1847.

NUMBER 10.

FROM THE FRENCH OF VICTOR COSSIDERANT.

Translated for the Harbinger.

INDUSTRIAL ORGANIZATION.

(Continued from p. 54.)

ORGANIC CONDITIONS OF THE SERIAL LAW.

CHAPTER VIII.

Analysis and Synthesis of Passional Attraction.

"It is an enterprise as vain as it is ridiculous to seek to destroy the passions. That were to control nature; that were to reform the work of God. If God commanded man to annihilate the passions which he gives him, God would will and not will, he would contradict himself.

"Never has he given this insensate order; no such thing is written in the human heart; and what God wills that man should do, he does not make another man tell him, he tells it to him himself, he writes it at the bottom of his heart."
— J. J. Rousseau.

"Know thyself." — *Ancient Oracle.*

II.

"We should not confound the passion with its developments, the cause with the effect." — Ch. Fourier.

But by what right, it will be asked, do you call these twelve passions the radical passions; are there no others? Are these the primordial springs of all human actions? — Answer this question for yourself. Does the nature of man in the past, in the present, around you, within you, present any other aspect than the three classes — sensual, affective and intellectual? Do you know any other sphere than these three?

Proceeding from this point: In the material or sensitive sphere, do you know any other sense than the five, of Sight, Smell, Hearing, Taste and Touch?

In the affective sphere do you know of any passion besides the four, Friendship, Unisexual affection, ruling especially in the infancy of life — Love, Bisexual affection, ruling in youth; — Ambition, Corporative affection, ruling in maturity; — Familism, affection of consanguinity, ruling in old age? Do you know in the affective regions of the Soul an affection which is not a product or a combination of one or several of these four affections,

which successively sway the life of man?

Finally, in the requirements of the intellectual sphere, which should preside over the distribution of things, over the combination of passional sounds; know you any other elements, than consonance, dissonance and modulation; accord, discord and alternation; [or synthesis, analysis and observation?] And do you find in the sphere of the distributive passions, any others than the *cabalist*, which discriminates discords; the *composite*, which combines accords; and the *papillonne*, which determines changes? And all these generic passions which can only be satisfied together, by general harmony, are they not ruled by the need of that superior harmony, by *UNITIVISM*, which is their common centre?

Very well. But what are hatred, vengeance, anger, fear, &c., if they are not passions? — All these movements, and many others which ignorant philosophers have called passions, and given as the constituent forces of human nature, are only effects of false developments, repercussions of the primitive passions. You hate, you avenge yourself, you get angry, when you are resisted, shocked, wounded in the desires of your senses, in your affections of friendship, ambition, love, the family sentiment; in the development of some one of your radical passions. In the same manner you fear for yourself, for your enjoyments, for your affections, which are threatened. Fear is often an effect of absence of passion. The feeblest beings become brave when passion is strongly excited in them. See in all nature, for example, the development of courage in females at the epochs of the maternal function and its passion.

The slightest reflection renders it evident that all the subversive movements which have been hitherto ranked among the passions, are only developments, more or less falsified, of the twelve passions of the scale. And this refutes all imputations of *essential depravity* made against human

nature: I reserve this subject for a subsequent work. We have here to investigate the passions in their relations to industrial attraction. We resume our analysis and synthesis.

There are three orders of passions corresponding to the three spheres of human nature, or to the three forces of the universe, to the three principles which compose it, namely:

Matter, passive and moved;

Spirit, active and moving;

Mathematics, neuter, arbitral and distributive.

Each of these three orders furnishes its particular passions, which resolve themselves into three principal centres of Attraction, uniting at a higher point in a superior common centre; thus:

1. The Passive principle gives five Sensitive passions, namely: Sight, Hearing, Smell, Taste, Touch. Their sphere is material and their end *Luxury*.

2. The active principle gives four affective Passions, namely: Friendship, or the unisexual, which prevails in childhood; Love, or the bisexual, which prevails in youth; Ambition, or the corporate sentiment, which prevails in maturity; Familism, or the sentiment of consanguinity, which prevails in old age. Their sphere is spiritual, social, and their end is *Groups*.

3. The Neuter principle gives three Distributive Passions, namely: the Cabalist (discords,) the Papillonne (modulations,) the Composite (accords.) Their sphere is intellectual, and their end is *Series*.

X. They all blend in the passion of *UNITIVISM*, which is the demand for *UNIVERSAL HARMONY*, the ulterior aim and common centre of all the Passions.

To complete the analysis of human nature, we should need to add, to this summary of the passional or motive powers of the three spheres, that of the faculties which these passions set in motion. Man is endowed with physical faculties or muscular forces, spiritual

faculties, and intellectual faculties. His faculties are the means of human activity which develops itself under three phases, Science, Art, and Industry, in the material sense of the word, as it has been understood in our times. But it should be clearly recognized that these faculties which I indicate, are only our means of action, and not the causes of our actions. Muscular power, Artistic talent, Intellectual faculties, sleep until passion wakes them. Passion is the anterior spring, the cause of motion; the faculties stand at the order of passion and execute its commands. These faculties serve the subversive as well as the harmonious developments (*essors*) of the passion; they are, comparatively speaking, an element entirely passive, enfeoffed to passion, the active element, which arouses them.

The three orders of faculties are the agents of passion, its tools, its soldiers, its employed workmen, its torchbearers. It is besides entirely false to confound these faculties of the three spheres with the passions of the three spheres; for the three orders of passion, sensitive, affective and distributive, indiscriminately call into action, physical, spiritual or intellectual faculties: a desire of the senses excites the play of the faculties of the spirit, as a want of the distributives or the affectives excites a development of the muscular forces. The essentially active character of passion goes so far, that we have almost the right to say that the passion *creates* the faculties. A character of high passionate title cannot be poor in faculties; it is this which has been nearly expressed in the saying: Will makes power. Who has not recognized, himself, how much more we can do under passionate excitement than in a state of calm and atony; how much intellectual force, artistic inspiration, skill, address and muscular strength, passion gives us; how far what is done from taste, from love, is superior to what is done with indifference or aversion!

We will now present a summary of the Faculties, as we have already done of the Passions:

1. To the Passive principle belong Physical faculties, or aptitudes for material Industry.
2. To the Active principle belong Spiritual faculties, or aptitudes for the Arts.
3. To the Neuter principle belong Intellectual faculties, or aptitudes for the Sciences.

X. All together tend to general Industry and the collective management of the globe.

To labor, to act, is to employ these faculties; it is to make use of the muscular forces, the intellectual power, the artistic aptitudes, whether the employ-

ment be good or bad, the action useful, useless or hurtful. It is always an action, an expense of force.

The condition of harmonic order is, that the action be useful, good in its results; in other words that the faculties be applied to the collective industry and well-being, and that the action be in itself a pleasure. Now action, the exercise of faculties, can be determined only in one of two methods, by attraction, or by constraint. But attraction is the result of direct and free excitement of the sensitive, affective and distributive passions. Constraint is the lash of the taskmaster, of hunger, of want, of moral obligation, of the joyless necessities of the morrow, of the sharp cares of life which torment and crucify the soul.

Action, determined by the excitement of passion, is essentially free and attractive.

Action, which has no moving spring but constraint, is evidently repugnant. With these data of passion science, you may now judge—

III.

Since the demands of the twelve passions and of unityism, determine the conditions of attraction, can it be settled as an absolute law, that man loves rest and hates labor? No, it is not true. Man is born for action. He bears within him the aptitudes which predispose to it, the forces which urge to it. When he neither acts nor occupies himself, ennui seizes and devours him.

But it is true, that to a labor, whose conditions oppose themselves to his passionate impulses, man will prefer rest. Man loves pleasure, that is all. Let work become pleasure, that is, the means of excitement and of satisfaction to the twelve passions, and man will love labor. Persons who cannot or will not reason or remount to causes, have here a singular argument—they distinguish all actions into two classes, those which have a useful result, and those which have a negative or futile result. To the execution of the first they give the name of labor, to that of the second the name of amusements or of pleasures; and as we now see men run after pleasures (unproductive result,) and generally give themselves only through necessity to labor, (productive result,) they rashly conclude that we must lack common sense, when we admit the possibility of attractive labor.

You cite certain very common examples from their own experience, to prove that we often create for ourselves occupations, that we become impassioned for labors in art, science, construction; for certain exercises in gardening, in cabinet making; for fishing, hunting, &c., exertions which we are free to let alone, and which have a productive result, for

which we undergo much fatigue, which present difficulties and obstacles whetting our zeal. They answer that these are amusements. But *why* are these exertions amusements? This is the point before us, and when you shall have answered this *why*, you will be inclined to see whether we cannot also change into amusements all the exertions of science, of agriculture, of manufacture, of art, &c. which constitute industry—This is the whole question.

It is truly no wonder, as things go, that men should run after *pleasure* and flee from labor. A handworker, a laborer, an artisan, a clerk in an office, in a word a civilized laborer, finds his work cast in a certain form which is inflexible. This form does not permit enjoyments and impassioned excitements; on the contrary it is directly in opposition to the aim of the passions.

Nature asks for elegance, luxury, riches, health, the pleasures of the senses. The isolated labor of civilization offends outrages the senses, depraves the organs, destroys health, and hardly suffices for the existence of the laborer and of his miserable family—Such is the condition of labor for the masses.—This condition improves as you ascend the steps of the social scale. Thus labor, less and less ungrateful as you ascend, becomes less and less repugnant. Does the citizen in his workshop or office experience the same aversion as the unfortunate who passes his winter's day in the frozen Seine, the water up to his waist, to gain three francs in pulling floating wood ashore?

Nature asks for assemblies of persons who love each other, seek each other, sympathizing men, women, children, relatives, friends, lovers, colleagues, inferiors and superiors; it asks the free formation of Groups corresponding to the affective passions. Civilized and separated (*morcelé*) labor isolates the laborer in his function, or sets him face to face with beings whom he loves not; stifles and kills the affective passions, and thus brings vacancy, ennui, despair, or hatred, in place of the active enjoyments of the heart, the warm expansions of the soul, the exaltation of lively sympathies.

Does there exist a man so narrow as to deny, that in proportion as we approach conditions genial to the development of the affections, work becomes less and less repugnant, and converges nearer to pleasure?—Surely you, reader, will not be that man!

Nature demands a succession of varied and contrasted positions, motions, changes of scene, incidents, alternations; it is the law of life. She dreads monotony.

Civilized labor nails the man to his work, and to the same work, all day long,

and for his life. Nature would have accords, great synergic movements, fascinating and impassioned; she has placed in all hearts cords which the enthusiasms of sympathetic masses cause to vibrate in unison. She will have also discords, struggles, cabals of parties, exciting intrigues, strong and powerful discords. She hates the dull calm, the atony, the void, the torpor. Civilized labor plunges into ennui, does not keep the springs tense, relaxes all the cords and leaves them flaccid and hanging loose. Who can say that in accidental cases which depart from the civilized method, where these springs act more or less in labor, we do not find industrial champions excited in their work,—attracted towards its object?

Finally, nature urges the individual to connect his action with a collective effort, to play in the great concert of general order, to fill an appreciated part in a harmonic whole. With fuller satisfaction of this high necessity, are connected grand and religious enjoyments, superior inspirations, glorious industrial accords.—Civilized labor encloses the laborer in the miserable circle of his individual selfishness, at best of his family selfishness. Humanitary action is broken up, or rather does not exist—there is no whole, no order, no unity; all clashes and breaks. The civilized laborer can only thus bear his sad witness of constraint and selfishness, in lieu of being transported by attraction in the high accords of Unityism. Would you now understand the cause of the fact you express, when you say man loves pleasures and flees labor? It is because in the present social form we are not free to arrange our industrial action in harmony with our nature, with our passions; the industrial sphere does not allow it: whilst we approach this consonance in the acts which we call pleasures. For a workman not interested in his work, paid very little, exposed to the inclemencies of the weather, (lesion of sensation)—isolated, (lesion of affection)—tied to a monotonous task, (lesion of the distributive passions)—labor is repugnant; but the tavern is attractive for this workman, because he is there sheltered from the bad weather, because wine and tobacco give him a pleasurable excitement, (gratification of the senses); because he meets there his friends and acquaintance, (gratification of the affections); because he finds there subjects of discussion, of intrigue and cabalism in cards, billiards, the papers, the different games; because he feels free, and can pass from one action to another, and vary according to his passional moods, (gratification of the distributives.)

In the life of the citizen and of the man of the world, you recognize the

same motives more refined. The café, the social assemblies, balls, theatres, race courses, literary and political discussions, hunts, dinners, festivals. Analyze all this, go back to causes, and you will always find at the bottom some of the twelve passional springs. I well know that in civilization, all these pleasures are poor, wretched, tiresome; they are starved and spavined, false and frivolous; their aim is futile, and the cramped sphere in which they are developed by those who can pay for them, is unadapted to high accords, composite rivalry, frequent alternations; these factitious pleasures are to Phalansterian life, what wax figures are to joyous and animated Groups; they are pale copies, faded pictures. The dullest Phalansterian feels more active pleasure in a day, than a civilizee in a month; yet you will always find the essential causes of free and attractive action in the study of what men have agreed to call pleasures. Is gaming anything else than a factitious intrigue, created in the want of a real one? Would you propose cards to merchants who discuss their affairs, to literary men arguing over their works and their theories, to conspirators who combine the chances of success in an enterprise; in a word, to any man involved in a real intrigue? Are theatres also anything more than artificial intrigues, in which you are no longer an actor as when gambling, but a spectator; intrigues sustained by the luxury of decorations, the orchestra, the passional effects of the scene, the piquancy and variety of situations? The reading of a romance, of a tale, of a poem, is it anything else than a means of artificially creating passional excitements, solitary enjoyments, of opening to passion an imaginary world, where, in default of satisfactions which the real world refuses, it tries to feed upon shades and images, like Ixion embracing the cloud.

Thus all that obstructs the play of the passions, becomes a source of aversion, and all that favors their free development, their alternated and equilibrated play, all that answers their requisitions, becomes a productive cause of pleasure and attraction. This is taught us by all human acts evolved beneath the sun, it is demonstrated by the analysis of the motive springs of our nature.

Thus the three orders of passions converge to three centres which we have indicated under the names of Luxury, Groups, Series: and which are thus the general conditions of Attraction. If you completely realize these three conditions, you dispose of all the force of attraction, you put in play, by the sole virtue of pleasure, all the energy of which man is capable.

If you depart from these three condi-

tions, you diminish proportionally the attraction, and in order that the action should continue, you must gradually replace the motive of *pleasure* by the motive of *constraint*, whose force must go on increasing in proportion as you depart farther from the three conditions of attraction, as you outrage more and more deeply the passional system. At one of the extremities, you have liberty, order and happiness; it is Phalansterian Association: at the other, you have slavery, anarchy and misery; it is the most complete separation, barbarous or civilized. Choose.—The choice is made, and if the intelligence of the age has not yet found the seed which must produce good fruits, at least its tendencies are towards labor, towards Association, towards liberty; and to these tendencies henceforth the future belongs. Courage, then, for all of us who dig the furrow and spur on the lazy ox! Heart and courage, that the harvest may be full and fine, and that we, the laborers, may yet assist at the feast! I may deceive myself, but it does seem that you, reader, who have thus far followed us, must remain convinced by the force of facts, and the power of rigorous logic, that the analytic and synthetic calculation of passional attraction, the only real basis of the science of man, has discovered to us the true and pre-determined social mechanism, consonant with human nature; and that the first characteristic of this mechanism applied to industry, is to place Humanity in attraction towards its general work, towards the management of the globe, in other words, the inauguration on the earth of *Attractive Industry*.

I conclude by a remark, whose bearing the reader will appreciate. We have established first by considerations of economy, of order, of Unity, the excellence of Association, and afterwards, addressing ourselves to the human organism and asking it an account of its exigences and its desires, we have obtained as its answer, the serial order. Now this serial mechanism, willed by the passional essence of our nature, can evidently enjoy its liberty, its large assemblies, its discords, its accords, its modulations and interconnections, only in a large sphere, in a unitary and associative sphere. There is needed for the application of this mechanism, a sphere three or four hundred times larger than the family household, the narrow basis of Separate Societies. It needs the Phalanx of fifteen to eighteen hundred persons. Thus considerations purely industrial have led us to Association as the final aim of social economy; and now considerations of quite another character—the psycho-physiological, the study of the innate passions—lead us also to this same point. What is required by reason,

by mathematical laws applied to determine the maximum of production, of consumption, of prosperity, the general condition of order, — is also precisely the aspiration of the passions constituting man, those passions so much decried, so often and so vainly attacked, those passions to whose claims we have never accorded an examination, those passions which morality, religion and law have vied with each other in the effort to crush, without even looking them in the face, without naming them, without counting them. It is the passions which are right in their desperate revolt against the form of society; and intellect, better informed, now understands that it cannot have a higher and nobler employment than that of following their revelations, which teach the true laws of order, and can alone initiate us into the knowledge of the eternal harmonies of the world! This magnificent correspondence between mathematical exigencies, the general laws of order and of reason, and the passionate exigencies of man, — adaptations to prosperity, pleasure, happiness — is it not the highest proof of the glorious destiny reserved to man, of the perfect ordering of all things in the universe under the action of the Providential law?

Who dare deny in these wonderful correlations, the intervention of a higher intelligence! Who can deny a pre-established harmony! Who can fail to confess Destiny!

THE WOE OF ERIN.

BY GOODWYN BARRETT.

Throned upon the gloomy summit
Of a bogland's turfy pile,
Erin sat; while Wicklow's mountains
Gave no sunny summer smile.

Sad she sat; she swayed no sceptre;
On her head no crown she wore;
Near her lay a broken spilling,
And three withered leaves she bore.

Wild her locks flowed o'er her shoulders,
Streaming o'er her white breasts bare,
Dry and foodless for her children —
Milk was not, but tears were there.

Flowed her tears, like waves of Shannon
When the winter winds are bleak:
Coursed her tears, as waves of Shannon
Chase each other, down her cheek.

Yet, though all was dark and dreary,
Was her harp beside her slung,
Though alas! one harp-string only
Could to music's tones be rung.

Other wires they all were broken,
Dimmed with tears and red with rust;
But the lone, lone string gleamed brightly,
Like the soul above the dust.

Fell one large tear of the number
On the one unbroken wire;
And there wept a note of music,
Like a wailing cry in ire.

Then she kissed her only harp-string,
And its lone, lone wire she rung

With her wan and trembling fingers,
And she sadly sighing sung: —

"Woe is Erin! woe is Erin!
Sorrow, sorrow is her name!
Crownless, sceptreless, and broken,
Is her harp's once glorious fame!

"Woe is Erin! woe is Erin!
Barren mother of her young!
Milkless! foodless! for her children —
Dry her breasts, and parched her tongue.

"Woe is Erin! woe is Erin!
Parched her tongue and bosom dry,
Her own babes she cannot suckle,
And her children milkless die.

"Woe is Erin! woe is Erin!
Is God deaf that God is dumb?
Is no one sent to succor her?
Then death, O Savior! come."

Thus she sung, until with sobbing,
Only this plaint faintly came: —

"Woe is Erin! woe is Erin!
Sorrow, sorrow is her name!"

But there rushed across the water,
The full echo of a voice;
And 'twas thus Britannia shouted
To the sister of her choice: —

"I will give thy babes my breasts, Erin!
For I feel a mother's sigh —
I will give thy babes my milk, Erin!
And thy children shall not die!"

MERCANTILE ASSOCIATIONS.

We notice an article in Hunt's Merchant's Magazine, encouraging a more general application of the system of Mutual Assurance, or *associative guarantism* to all branches of business and risks whatever. After enumerating the various evils of society, he continues — "The great and growing inclination to associated action which pervades society in this age has been often remarked. Springing from a clearer recognition than has ever before prevailed, of the true use of Society, as a union for mutual good, it may perhaps be looked upon more than any other one thing as the characteristic of the age; by partnerships, incorporations, joint stock companies, lodges, united fraternities, and by clubs, the benevolent purpose, and the great and daring purposes of the age are affected or assuaged. By these, canals have been dug and railroads laid, steamboats launched and factories built; by these, food has been supplied for the hungry and care for the sick; by these, great commercial enterprises have been carried on, colonies have been planted, and empires founded; by these, missionaries and teachers have been sent 'out into all the earth.' These facts force upon us the question — may not this plan of associated action, which has done so much for the world, do still more? Let us suppose such a system carried out. It shall embrace all the ordinary risks of social life, shipwreck, fire, life, loss to the merchant and mechanic by failures, the frauds of employers, agents, buyers and sellers. Loss in carriage by land, and loss of health and employment to the mechanic and laborer. The associations might embrace only those of the same calling, or they might take in all pursuits and all risks. Each city, township or county,

might have one or more Associations of its own."

This is so admirable a plan that we hardly know how or where to end our quotation.

We agree with the writer, that ultimately, the system of *mutual guarantees* may be applied to all pursuits and risks; perhaps to embrace all the financial, mechanical, agricultural, and other industrial, and even charitable objects of individuals, or society at large, within a county, city or town, in one great Association. But it seems to us a much more feasible undertaking, and one much easier managed, to make a thorough trial of the system upon one branch of business at a time, and as members become better acquainted with the workings, if they find themselves capable of doing so to advantage, let them include other branches. It seems to us, also, that the amount of responsibility to be assumed by an Association to include all the mercantile interests of this county, will be sufficiently large for any one Association.

Even were the practicability of its adaptation to every kind of business separately, or to all branches united, settled beyond question, the mass of the people are not at present prepared for such an extension of the principle.

An Association can be formed by merchants with less actual outlay of means, beyond the amount ordinarily required in carrying on their individual business, and with less liability to loss, if not absolute certainty of making a fair dividend, considering the large amount of business to be done, than in any other pursuit or occupation. Such an Association could be formed with a corporate name and powers similar to free banks, except issuing money, under laws contemplated by the new constitution, without any special act. To do business correctly and safely, of course the organization must be perfect.

The Association would have a committee of members to meet periodically as a Board of Direction. It would have also a Secretary and Treasurer, an experienced book-keeper, with assistants if necessary, and a sufficient number of salesmen and clerks, to manage the business upon the most approved principles. It would also have one or more persons of approved taste and judgment, in the selection and purchase of goods, who would be in all the markets for, and at all times thoroughly acquainted with the prices of, such goods as the Association should deal in.

They would purchase by the package, and as far as practicable, of the manufacturers, as by this means they would save a number of small profits, commissions and expenses, incurred in the transmission of goods through the hands of several persons, commission houses, auction houses, and jobbing houses, between the manufacturer and retailer. At any rate, they would be enabled by the quantity required, to buy such amounts, and at such times as to obtain the most favorable terms.

Those members who engage personally in the business of the Association would be classed as Active members, and those who furnished the capital, as Stock members. All those enumerated above, would of course be classed as Active members, of whom there would be no more than would be necessary to transact the business of the Association. They

would receive no fixed wages, but would be classed according to experience and skill in the management of their business, and would receive a certain per cent. of that portion of the profits assigned to labor, according to the time they had been engaged, and the guild or class of Active members to which they belonged.

The capital would be furnished by subscription in such amounts, as the members might feel disposed to invest, or as the Association should vote to receive, and would be represented by certificates of stock, transferable at the option of the holder, by entry on the books of the Association.

After paying expenses, and setting apart a certain per cent. to pay losses and depreciation of goods, the profits would be divided between capital and labor in such proportions as the Association, in full meeting of all the members, should from time to time direct. The portion allotted to Capital would be divided among members owning the Stock, in proportion to the amount each member owned. The proportion allotted to Labor would be distributed among the classes of the Active members, in such proportions as should be directed by the Association, and among the members of each class in proportion to the time they had been employed. There would be once a year a general meeting of all the members, for the election of officers, and to regulate and equalize, as far as possible, the respective proportions to be allotted to Capital and Labor, to which each class of active members should be entitled.

These rates when fixed, should remain permanent until the next general meeting of members. It would be for the interest of each member, and of the Association, to employ in each branch of service only such persons as were best qualified for that particular branch, and to assign to each branch such a per cent. of the total profits as would command the services of the most capable. Dividends would be made at such times as the Association should direct.

The Capital would of course be paid in Cash, and if the Association should sell upon any other terms than cash down, members holding certificates of stock might be entitled to such credit as the Association should decide to give, for an amount nearly equal to the amount of stock owned by them, or depositing with the Treasurer their certificates, as security for payment. The Association would sell goods to any customer, for Cash, at such rate of profits as the Board of Direction should adopt.

It would be necessary, or at least very desirable that the stock should always be equal to par value, and to secure this it would be necessary that the dividends should be about equal to dividends of Banks or Railroads, the stock of which is at par. It would also be necessary that the dividend should be made from profits actually realized, over and above all expenses, and contributions to the fund for paying losses and depreciations of goods. These results can be effected by fixing a rate per cent. advance upon cost — sufficient to cover expenses and produce such a dividend — which will be charged on all goods sold to members, and this rate should be fixed as low as will effect those objects, as an inducement for the investment of capital, and for members to purchase their goods of the Association. Of

course persons not members, buying of the Association, would not be entitled to the benefit of these low rates, and from this class of customers the dividend would be increased. But the facilities possessed by the Association would enable them to sell to persons not members, at lower rates than could be obtained in the usual manner of making their purchases. We shall revert to this subject again. — *Syracuse Daily Journal*.

THE DISCOVERIES OF 1846! We apprehend that there can be no doubt that the year 1846 will be memorable to the end of time, for the remarkable extensions, or new applications, of human knowledge, which will come before future historians as rendering illustrious its narrow limits. Most evident is it that we are now living in the days predicted by the Hebrew prophet — “when many shall run to and fro, and knowledge shall be increased.”

1. Foremost among these may be placed the use of ether, inhaled for the facilitating of surgical operations. Like all other appliances of this kind, it meets with failures, and even with evil results in a few cases. But for one fatal result and five failures, we have five hundred instances of vast benefit, in many of which, beyond all doubt, lives have been saved which would otherwise have been lost. Without describing it as infallible, or in all cases safe to be relied on, there can be no doubt that this discovery has conferred vast benefits on mankind.

2. The substitution of a new explosive material, the gun-cotton, in place of gun powder, is another remarkable event. The extent of its utility is not yet ascertained. Whether it will be largely adopted in warfare is still a point on which no decided opinion has been formed. But of its greatest utility in all blasting and mining operations, not the slightest doubt can exist. It is both cheaper and more powerful than gun powder; and the absence of smoke gives it a decided advantage. There can remain no question, that in all works of this description the new agent will rapidly supersede the old one.

3. The third discovery of 1846, is perhaps even of greater importance than either of the former. We allude to the lately patented process of smelting by electricity. The effect of this change will be quite prodigious. It produces in less than three days what the old process required three weeks to effect. And the saving of fuel is so vast, that in Swansea alone, the smelters estimate their annual saving in coals at no less than five hundred thousand pounds. Hence it is clear that the price of copper must be so enormously reduced as to bring it into use for a variety of purposes, from which its cost at present excludes it.

The facility and cheapness of the process, too, will enable the ore to be largely smelted on the spot. The Cornish mine proprietors are anxiously expecting the moment when they can bring the ore which lay in the mine yesterday, into a state to be sent to market to-morrow; and this at the very mouth of the mine. In Australia also, the operation of this discovery will be of the utmost importance. Ten thousand tons of copper ore were sent from Australia to England last year to be smelted at Swansea, and the

result was only sixteen hundred tons of copper. But Australia in future will smelt her own copper, by a “thirty-six hour’s process.” In a few years Australia will send to market more copper than is now produced by all the rest of the world. But if our future penny-pieces are to bear any proportion to the reduced cost and value of the metal, they must be made of the size of dinner plates. — *English Paper*.

MODERN FASHIONABLE CHURCHES IN LONDON. There are five such chapels, — St. Philip’s, Regent Street; Archbishop Tenison’s Chapel, Regent Street; St. Luke’s, Berwick Street; St. James’s, York Street; and St. James’s, Hampstead-road. I find, however, that as respects their character generally, there is little that materially differs from the system pursued at the parish church. *Ex uno disce omnes.* It is very much so, at least. St. Philip’s is celebrated for its fine singing. But it is not church music, — it is not that “one use” which the whole realm is ordered to have; but a fine, florid, operatic sort of “use,” in which some very sweet female voices take leading parts. It is very beautiful singing, much of it — though certainly anything but orthodox. The chapel itself is a fashionable place; and doubtless the singing contributes to make it so! Archbishop Tenison’s Chapel is a soberer place; and it has this high recommendation, that the daily service is performed in it. St. Luke’s, Berwick-street, has not much ecclesiastical character about it. A considerable portion of its sittings are free, being in the midst of dense masses of the poor; but, owing either to the invidious distinction made between the accommodation for the poor and that for the rich, or to defects and short-comings in carrying out the Church’s system — or probably for all these reasons — it is very badly attended. The experiment should be tried of making all alike — of ceasing to have it arranged ‘with respect to persons’ — of regarding the poor man in vile raiment, and the ‘man with a gold ring, in goodly apparel,’ as both equal in the sight of God, and the former quite as much entitled to respect as the latter within the walls of God’s house. It would answer well, there is no doubt of it. Let the poor, in their public worship, have their Christian privileges; and let the Church, in its appointed ministrations, have its perfect work; and there need be no fear of any want of success. St. James’s, Hampstead-road, was originally designed as a cemetery chapel, the parish having a burial ground adjoining it. There is nothing about it worthy of particular remark.

“But to St. James’s Chapel, York-street, we must, in conclusion, pay our special devoirs. It is — or, at any rate, its minister, would have us think it is — no ordinary place, but quite a model of ecclesiastical excellence, in all that concerns Church arrangement, ritual observance, and so forth! Its history presents a curious instance of what this ‘poor man’s church’ of ours may become — under private speculation! Its minister is the rector of Goddington, Oxfordshire. There are his flock — their lie his responsibilities as a Christian pastor — there is the charge committed to him as

those solemn words of his ordination, 'Take thou authority to preach the word of God, and to minister the holy sacraments in the congregation, where thou shalt be lawfully appointed thereunto.' But he delegates his pastoral duties there to a poor curate; and so, in addition to being a well-endowed Oxfordshire rector, he contrives to make himself a fashionable London parson. What a defective state of discipline our church must be in, when one of her pastors can thus be permitted to desert his flock! But so it is. We have it here illustrated, alas! but too forcibly. The Rector of Goddington, in Oxfordshire, is the minister of St. James's Chapel, York-street, Westminster. The thing speaks for itself. His charge in Westminster, however, is not an incumbency, but—a private speculation! The chapel is proprietary,—the rector of Goddington rents it, and lets the pews for his own benefit. And this, we are to be told, is part and parcel of the system of the Church—the Apostolic Church of England! No wonder that an Oxfordshire rector, getting rich in a London proprietary chapel, should deery that revival of sound church feeling, which is antagonist, not only to all such mercenary trafficking in private pews, but all such unwarrantable transfer of public duties. No wonder that they who insist upon the earnest devotion of every benefited clergyman to his own pastoral charge—to the performance of his own solemn commission—should be stigmatised as Tractarians, or Puseyites, or called by any other nickname, by your rectors of Goddington! That which such men so miscall and malign, strikes at the very root of the vicious system upon which they thrive,—exclaiming in tones of indignant earnestness, which may well make them tremble, 'O reform it altogether!'"—*Oxford and Cambridge Magazine*.

For the Harbinger.

SLAVERY.

CINCINNATI, July 24, 1847.

The Sixth Number of the Harbinger contains several articles in relation to Slavery. This I am glad to see, because it seems to me to be indispensable, that those who undertake a reform that is to do away with all social evil, should have a clear understanding, and a true feeling in regard to Slavery, that most flagrant of all the violations of social law. And this is only to be arrived at, by a candid investigation of the subject. I hope Associationists, in their search after scientific and philosophical means of reform, will not lose sight of plain common sense and strict justice.

Mr. Macdaniel closes his letter from Cincinnati thus: "What is wanted is a just and practical remedy which shall benefit both parties. Slaveholders will not and cannot devise such a remedy; it must come from others. Our duty is to furnish it. Now, I put the question, and seriously, for it has never been answered—*What is the remedy?*"

I think our friend has shut himself out from finding the remedy, until his views

take a change. He says "Mr. Clarke, and all those who look upon Slavery in the South as a matter of conscience, are in my opinion, sadly mistaken. It is very true, that the consciences of many Slaveholders are terribly seared and blunted, and it is desirable to soften them into sensibility; but if this were done, it would not abolish Slavery."

Now I am forced to differ entirely from this opinion. I believe it would abolish Slavery; and that it, namely, an awakened and true conscience in the Slaveholders, "is the remedy;" and that it is our duty to use every proper means to accomplish this object. Certainly if every Slaveholder conscientiously believed slaveholding to be wrong, and acted in obedience to the dictates of his conscience, he would at once free his slaves, rather than suffer its continual compunctions. I know very well that there are difficulties in the way of his doing so, but they are not insurmountable, and in comparison with much that has heretofore been encountered for conscience's sake, are light.

A Louisiana planter, even supposing he were obliged to leave the State, to accomplish emancipation, would not have before him so perilous an undertaking, as had the Plymouth Fathers when they left the shore of England, that they might enjoy the blessings of an untrammelled conscience. And how easily could the Slaveholders do away with all legal obstacles to Emancipation, if their consciences were right.

I by no means wish to be understood as saying, that it is a light and easy thing for Slaveholders to see the evil of their ways, and determine to abandon them. But I do say, that it is what must take place among a large portion of them, before Slavery can be peacefully abolished. And it is not only the conscience of the Slaveholder that needs light and life; but the conscience of the Nation, and of Reformers and Religionists. It seems strange for instance that Mr. Macdaniel should admit the right of property in Man; that these rights are not to be confiscated, and so forth. If he would be "just in all things," he must admit the superiority of the slave's right to himself, over that of the master's right to him. Can any person have as good a right to a man, body and soul, as he has to himself? If then the Man's title to himself is paramount, how does any other person become entitled to him? The slave does not sell himself to his Master, he does not even give himself to him. How does the Master get his right or title? Judging by the light of Reason, common sense, and justice, it is found he has none. His title is self evidently worthless. And to admit his

claim, only tends to confirm him in his fatal error, instead of helping him out of it.

And here let me remark that I rejoice that William H. Channing protested against the "Union of Associationists" receiving any monies derived from the trade in, or use of Slaves. If I had been present I should have fully united in such a protest. If the master has no right to the slave, he can have none to the proceeds of his unrequited toil. In making these remarks I disclaim all purpose to irritate or injure the Slaveholder, believing those who speak the unsophisticated truth in the matter, to be in reality his truest friends.

A great deal is said about the necessity of preparing the Slaves for Freedom, before it would be safe or wise to emancipate them. Being at a loss to know, what human being has the right to deprive of his liberty, another human being, innocent of any crime, even for the purpose of improving him, I believe therefore that the first step to be taken for the improvement of the slave is: to cease to deprive him of his inalienable rights. Free him at once; and then lead him, instead of driving him.

In an article in the same Number of the Harbinger, under the head of "White Slavery," the tendency is to quiet the conscience of the Slaveholder. The writer draws a parallel between Negro Slaves, and what he terms White Slaves; and by showing the former as found in this country of overflowing plenty, and the latter as found in crowded cities, and in famishing Ireland, makes out the white slave as badly off as the black, and thereby helps to lull the opposition to Slavery.

But there is a great mistake made: his cases are not at all parallel. Let him compare Kentucky or any other Slave state, with Ohio or any other free state, and he will find a very different case. He cannot find a single white man in Ohio, that would change places with the most favored slave in all Kentucky. No man in Ohio is goaded by the fear of starvation. In Kentucky the slave man is driven by the fear of bodily punishment, and of the still greater terror of being sold to the South. Their conditions cannot be compared. If Kentucky allowed equal political rights to all her people, she would not be dragging behind Ohio, as she now does, in the march of improvement, prosperity, and population.

My conclusion from this is, that Political rights are an inestimable blessing: though I can see plainly that these may be enjoyed, and at the same time social inequality and injustice exist. And to help to bring about Social unity, as well as

Political unity, is my reason for being an Associationist, and also an Abolitionist. We know Slavery is execrable, therefore let us seek its removal. It would be one monstrous obstacle out of the way of Association.

c. d.

[From the Wisconsin Telegraph.]

WISCONSIN PHALANX.

CERESCU, June 28, 1847.

Friend Chever:—It being a long time since the Telegraph has given its readers any information of the doings and movements of the Wisconsin Phalanx, most of the pioneers of which were known to the citizens of Southport, it may not be amiss to inform you of our condition and prospects. We have now been a little more than three years in operation and my most sanguine expectations have been more than realized. We own over 1,700 acres of excellent land, with a valuable water power: over 700 acres under cultivation. Our whole property is not far from \$30,000. We are entirely free from debt, having recently paid the last demand and some even before it was due, and we have now about 700 bushels of old wheat yet on hand to sell, which we are now grinding in our own mill, where flour sells readily at from 3 to 3 1-2 dollars per hundred. We have 260 acres of winter wheat and 100 acres of spring wheat, all of which looks well, 80 acres of oats, 35 of peas, about 50 of corn, and a variety of other crops. We are preparing to commence the garden seed raising and also a nursery of fruits and shrubbery. Our agricultural department is now on a firm basis—with a moderate share of industry it will more than support us. We are doing something in the mechanical department as we acquire means to carry it on. We have about 170 persons, who with the exception of three or four families, are contented and happy and more attached to this home than to any they ever had before; those three or four belong to the restless discontented spirits who are not satisfied with any condition of life but are always seeking something new. The Phalanx will soon be in a condition and will adopt the policy to purchase the amount of stock which any member may have invested, whenever he shall wish to leave. As soon as this can be done without embarrassing our business, we shall have surmounted the last obstacle to our onward progress. We have applications for admission constantly before us, but seldom admit one. We require larger amounts to be invested now there is no risk, than at first, when the risk was great. We have borne the heat and burden of the day, and now begin to reap the fruits of our labor. We also must know that an applicant is devoted to the cause, and ready and willing to endure hardships, privations and persecution, if necessary, for the cause, and that he is not induced to apply because he sees our physical or pecuniary prosperity. We shall admit such as are in all respects prepared for Association in our view, and can be useful to themselves and us; but none but practical workmen need apply, for idlers cannot live here. They seem to be out of their element, and look sick, or lean.

If no accident befalls us, we shall declare a cash dividend next December, at

our annual settlement. How much or what proportion of our dividend will be made in cash, depends on our crops and other receipts. We keep one school continually, and all families send when they choose, without any perceptible cost to any—in fact, under our system, the cost is merely nominal.

Joint stock property, co-operative labor, equitable distribution of products, is doubtless the destiny of mankind, and will eventually be adopted, and produce that longed for state of universal unity and brotherhood. But the age seems, as Fourier predicted, to be first preparing to pass through a state of guarantism, as is evinced by the Odd Fellows, and the thousand and one other guaranty societies. Let it come—for, with or without guarantism, come it must, if not in our day, in some day, for all signs show plainly that there is a "good time coming."—"Wait a little longer."

Yours, &c., W. CHASE.

The Magnificence of British high life must be seen to be realized. To read the prolix descriptions, it would be hardly thought that, within a few hours ride, a nation was in a state of destitution and starvation quite as difficult to be realized. From columns of description of one of Victoria's balls, we copy two paragraphs—one relating to dress, the other to the table:—

"The ladies' costumes, new for the occasion, were composed of the richest and most costly fabrics in silk and satin, of the most elegant design, many of them remarkable for the exceeding beauty of the material in texture and color. Some wore dresses of lace of the greatest beauty and most enormous value. The dresses were most splendidly ornamented with diamonds, pearls, and precious stones, and the head-dresses almost universally displayed magnificent ornaments of the same valuable and brilliant description. The queen wore a very magnificent costume. The dress was of blue gauze over blue silk and tulle, and was trimmed with roses panachées, white and pink. Diamonds were inserted in the roses, and the dress was also ornamented with brilliants. Her majesty's head dress was formed of a wreath of roses similar to those on the dress, and also ornamented with diamonds."

After refreshments came the hour of supper, about 12 o'clock.

"The range of tables displayed a gorgeous assemblage of gold plate, and in the centre of the end of the apartment was a buffet, also filled with articles of gold plate, but of a rarer and choicer kind—more of the class that would be properly denominated objects of taste and vertu than applicable to the purposes of the banquet. Along the tables, were massive centre pieces, vases, wine coolers, and epergnes, some of them from the designs of Flaxman, displaying forms the most classical and beautiful, all of them of great elegance and the most admirable workmanship. To relieve, as it were, the mass of magnificence, at certain distances along the tables, were placed the most beautiful flowering plants, in golden vases. The appearance of these bright flowers among the mass of gold plate had a most charming effect.

On the buffet surrounding the centre shield, were ranged vases, cups, chalice, tankards, and salvers, in profusion, some of them glittering with precious stones, others enriched with exquisite carvings; all of them objects of great interest, independently of the costly material of which they were formed. Wax lights were skillfully interspersed on the buffet, and contributed much to the brilliancy of the display. Amidst this most superb collection, in which the genius of the artist and the utmost skill of the workman were concentrated in a material the most beautiful and valuable, were placed two simple water lilies, in reduced copies of the Warwick vase in gold, with an effect which it is very difficult, if not impossible, to describe."

It is melancholy to reflect that this splendor is wrung out of the proceeds of the laboring man. It is he that toils for it, dies for it, and worse than all, out of a loyal feeling, would rally to fight for it. — *Boston Post.*

We italicize the last clause, and sympathize most fully with this new manifestation of the peace spirit in our patriotic neighbor of the Post. That is indeed "worse than all," almost as bad, O Post, as fighting the battles of slavery in Mexico, as fighting not for liberty or conscience, but for rum and glory, to give our young republic a bull-dog reputation among nations, and to place one of her two biggest bull-dogs (how fierce their portraits look in the shop windows! if they do not do justice to the heroes, they at least do justice to the popular sentiment which idolizes them, to the popular ideal idolized in them) in the presidential chair.

ANECDOTE OF THE GREAT HERO. We must confess, that we like well to see the character of our Washington, in the following method of its development, even as well as when saving the army of freedom from defeat, or guiding the council:

"A British officer had been brought in from the river, a prisoner, and wounded. Some accidental circumstance had attracted to him General Washington's special notice, who had him placed under the best medical and surgical care the army could afford, and ordered him to be lodged at his own quarters. There, according to custom, a large party of officers had assembled in the evening, to sup with the commander-in-chief. When the meats and cloth were removed, the unfailing nuts appeared, and the wine, a luxury seldom seen by American subalterns, except at his "excellency's" table, began to circulate. The general rose much before his usual hour, but, putting one of his aids-de-camp in his place, requested his friends to remain, adding in a gentle tone, "I have only to ask you to remember, in your sociality, that there is a wounded officer in the next room." This injunction had its effect for a short time; but, as the wine and punch passed around, the soldiers' jest and mirth gradually broke forth, conversation warmed into argument, and, by-and-by, came a song. In the midst of all this a side door opened,

and some one entered in silence and on tiptoe. It was the General. Without a word to any of the company, he passed silently along the table, with almost noiseless tread, to the opposite door, which he opened and closed after him as gently and cautiously as a nurse in the sick room of a tender and beloved patient. The song, the story, the merriment, died away at once. All were hushed. All felt the rebuke, and dropped off quietly, one by one, to their chambers or tents. — *Gulian C. Verplanck.*

[From Howitt's Journal.]

GRAND DEMONSTRATION OF THE NATIONAL LAND COMPANY AT O'CONNORVILLE. By far the most prominent and successful movement which the people are making at present, is amongst the Chartists. They have set themselves earnestly since 1845 to accumulate savings and purchase lands, and settle themselves upon them, under the guidance of Mr. Feargus O'Connor. Many entertain serious fears lest the plan should issue in difficulties and disappointment from the scheme which it embraces of borrowing money on one estate to purchase others with, so as to have a complete concatenation of mortgages, which in times of difficulty, or failure of crops from bad seasons, may operate to endanger and disorganize the whole affair. At present, however, everything proceeds most prosperously. Within two years, they have collected a capital of upwards of 30,000*l.*, and purchased two estates, one of which, this of O'Connorville, many families are located in the cottages. O'Connor is most indefatigable in his exertions, and the utmost confidence of ultimate success prevails amongst the Chartist body. May it be realized; for it certainly is a great experiment on the co-operative principle, and every attempt to incite the working classes to accumulate and secure property, is deserving of the warmest commendation. We cannot help thinking, however, that a union of trade with agriculture, must give a more certain element of stability to such a plan. When the seasons are unfavorable to crops or cattle, on such small allotments as four acres, if the poor man's cow dies, or his corn or hay is spoiled by wet weather, what is to bear him up through it? Nothing could be so secure a safeguard against this, as the union of trade. How many domestic trades, as shoemaking, tailoring, straw plaiting, and the like, may be carried on? As of hats, paper, cloth, etc? By such arrangements as would enable part of the family, to unite in the trade of the place, and the other to pursue the agriculture, and occasionally all to unite in getting into the ground the seed, or into the barn the crop, as is done by the peasantry of Silesia, we cannot imagine a more happy or healthy state of society.

On this occasion, great numbers of visitors crowded into the new settlement both from London and the neighboring country; and amongst the most prominent, both in inspecting the buildings and improvements, and also on the platform, and at the dinner, was Mr. Cochrane, the candidate for Westminster.

THE NEW JOURNAL OF PROGRESS IN ROME. We have been favored by our friend Margaret Fuller with some prospectuses of this popular Journal, which

was commenced in the capital of the popeedom in March last. Moderate and guarded as its tone necessarily is, it is still one of the great signs of the times, one of the miracles of the present papal reign, that such a Journal exists at all. Who, twelve months ago, could have dreamed of such things as railroads, a Journal of Progress—as it boldly styles itself—and a Pope of Progress, existing in Rome and its territory, or having their existence decreed? What next?

CHEAPENING BY MONOPOLY. A subscription list for a company, or limited partnership, is now opened in New Orleans for the establishment of an extensive bakery, for the term of five years, in conformity with the act of the Legislature of Louisiana of 1837. The capital is limited at \$100,000, to be divided into 2,000 shares of \$50 each. The object of the company is to reduce the present extravagant price of bread, and at the same time for each partner to realize a reasonable profit on his investment.

THE HARBINGER.

SATURDAY, AUGUST 14, 1847.

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.

THE FRENCH ASSOCIATIVE MOVEMENT.

We come now to the history and present views of the French School with regard to the practical realization of Associative principles.

On this point, our friends frankly acknowledge, that in the early stages of the movement, they were subject to certain illusions. They cherished hopes of the immediate and triumphant establishment of their principles, which the event has shown were by no means well founded. The first attempt at practical realization, at Condé sur Vesgre, was undertaken with the consent of Fourier himself, although from the beginning, he had a strong reluctance to the measure, with the insufficient resources at command. It was thought by the leading advocates of the enterprise, that it would be sufficient to take possession of the field of action, to announce the object of the undertaking to the world, and to commence the practical arrangements, in order to secure the aids of every description which were essential to the success of the plan.

But this proved to be an error. They reckoned without their host. The external world made no response to the appeal, and the resources, which had been gained by the earlier propagandist efforts, were altogether inadequate to the occasion.

Besides, it was found that the practical questions, which were at the foundation of the whole enterprise, which related

not so much to organization, as to the previous conditions of organization, were encumbered with difficulties which had not been foreseen, which there had even been no wish to foresee. "Fourier is here," it was said, "and he will provide for every emergency." This was a great mistake. It was soon ascertained, to their cost, that, besides the questions that related to the Social Theory, there was an infinite number of details concerning the architecture, the distribution, the industry, the technical methods to which the Associative mechanism was to be applied, that required to be previously studied out, but which had by no means received the necessary attention. In fine, the conviction was produced by severe experience that it was a happy thing for the cause that the public did not respond to the appeal which had been made, since, even if there had been sufficient capital, it would not have prevented the failure of the experiment.

Is it, then, to be inferred, that the movement at Condé has been an injury to the cause? No doubt, in a certain sense, this has been the case. The cause has more or less suffered from it, since it is brought up as an objection to the theory. It is repeatedly asserted that the theory has been tried at Condé and even at Citeaux, and that experience has shown the fallacy of the views, which the Associationists still have the presumption to defend. But the reply is obvious, and every man of good sense will perceive its force, that the attempt at Condé, undertaken at the very commencement of the movement, can prove nothing against the theory, which has not been submitted to the test of experiment. The affair at Condé was brought to a close, at the very outset of the preparatory steps; so far from anything having been attempted, not even a single stone of the Phalanstery was laid: nothing was done, but to break ground, and to erect, at the utmost, about a tenth part of the rural buildings which were to stand before the Phalanstery. There was no attempt whatever to carry into effect the Serial Law.

As to the movement at Citeaux, undertaken by Arthur Young, the School and its organs maintained the most inflexible reserve, and accordingly are not responsible for the effect produced on public opinion by its ill success. A few facts on this subject will show the views of the School with regard to the comparative importance of immediate practical attempts and the general interests of propagation.

The founder of the establishment at Citeaux had rendered and was still rendering the most important financial services to the work of propagation. He

was extremely earnest to attempt a practical realization of the system. The leaders of the School informed him of the conditions, which in their opinion were absolutely necessary to justify the School in undertaking the great responsibility before the world, of an experiment in behalf of the sublime idea that had been entrusted to their wisdom and devotedness. Although it might be considered that one of these conditions (that of capital) was fulfilled by the position of the founder, it was stated, that in the state of things at that time, and with the character of the project, the School could take no part in the enterprise, and he was earnestly dissuaded from embarking in it himself. The experience at Condé was alleged as an argument against the plan. Numerous difficulties were pointed out, suggestions were made that proceeded from long reflection on the subject, every thing was done to divert him from his purpose,—but unhappily in vain.

In consideration of the distinguished services which Mr. Young had rendered to the cause, the School felt itself bound to maintain a position of absolute neutrality with regard to his experiment; it was understood that it should not leave this non-committal position, so long as there was the slightest hope of success in an enterprise against which it had uttered its formal protest.

Meantime, the estate at Cîteaux was purchased, and the affair put in the way of accomplishment. A few months after the first operations had been effected, Mr. Young proposed to the editors of "*The Phalange*," to take some notice of the establishment at Cîteaux. They sketched the outline of an article, in which the experiment was spoken of in as favorable terms as could be done conscientiously, but with an express disclaimer of all responsibility for it, on the part of the School. This article instituted a comparison between Cîteaux and another operation, which the School had also strongly advised against, but which was attempted in spite of the most earnest and friendly counsels to the contrary,—(this was the emigration to Brazil, the project of a Phalanx at Palmitar.) It was shown in the article alluded to, that Cîteaux did not involve the dangers (at least, for the lives and fortunes of individuals) that could not but attend emigration into foreign countries, with entirely inadequate resources, and hopes founded only on illusions; the comparatively superior character of an establishment formed in France, with cultivated grounds, and in a healthy, comfortable, and even splendid mansion, was pointed out, but all responsibility for the enterprise on the part of the School was distinctly and earnestly disclaimed.

Mr. Young decided that the publication of such an article would not meet his views, in any respect; and at the same time he withdrew his monthly subscription to the Society for Propagation, founded in 1840.

Here was a perplexing dilemma. The whole movement for propagation, at that time, depended on Mr. Young's munificent subscriptions; for it was just then, that the property of Madame Vigoureux, and of her daughter, Madame Considerant, which had been devoted to the cause, was destroyed by a sudden reverse. This suspension struck at the foundation of the whole financial system, on which the movement for propagation and all the other plans of the School depended, and it could not be doubted (although the School was subsequently fully undeceived in this respect) that the suspension grew out of the refusal to take part in the experiment of Cîteaux.

In this embarrassment, the General Council was called together. M. Considerant laid open the state of affairs. So grave a question had never been presented to it before.

On the one hand, it was supposed, that a participation in the Cîteaux affair, in however slight a degree, would call forth abundant aid, and for an indefinite length of time, in behalf of the work of propagation.

On the other hand, the refusal to commit the School in favor of the project, cut it off from all resources to continue the propagation, which had been happily commenced.

But although the majority of the Council did not believe it possible to establish any satisfactory financial arrangements, and expected only the total destruction of the movement for propagation, not a man of them hesitated. The high, unitary sentiment of the interest of the Cause and of the duties it required, led to the unanimous decision, after a thorough examination of the critical position, in which it was placed, that any connexion whatever with an experiment which did not combine the conditions essential to success, would compromise the idea, far more seriously than any disastrous influence on the system of propagation. Every personal consideration was sacrificed to the superior and ultimate interests of the Cause. All the difficulties were accepted, without a single thought of weakness, or compromise with duty. This significant fact established the character of the School, for an absolute devotion to the Idea of Right, to the supreme interests of the cause, which it is believed, it will never lose.

To return, for a moment, to the effect of the experiment at Condé,—it must be admitted, that, notwithstanding the inju-

ry produced by this failure, the enterprise on the whole, has been of great service, in the way of instruction, and is adapted to shed light on the path of future operations. In fact, without the knowledge obtained from experiences of this kind, it cannot be doubted that many illusions would continue to exist in regard to the facility of Realization, as indeed is still the case, in spite of the lessons afforded by several abortive attempts both in Europe and America. These illusions, it is confessed, would probably have led to some experiment at a later period, when the School was more prominently before the public, and thus a still greater damage would have been done to the cause, than by the ill-success of Condé. Without this disappointment, the School, which is now on the verge of sending forth its appeal for realization, provided with every condition of success, would have been at least ten years behind hand, if indeed, it had maintained its existence as an organized School, which it must be owned, is a matter of great doubt.

We shall continue this subject in another paper.

THE GOOD TIME COMING.

The *Emancipator*, in a series of articles under this head, after contrasting the splendid opportunities for a high social development in this country, with the inequality and poverty and vice we see around us, states positively its faith that nevertheless there is a good time coming, while it has its own ideas as to the question *how* it is coming. Not, it says, by the abolition of private property; not by the abolition of civil government; not by the abrogation of the law of marriage. So far we have no quarrel with it. Then it proceeds to add:

"Nor is this period to be introduced by 'the organization of labor in the township,' or by any other scheme of Association. This remedy for the evils of society, is the favorite one of the present day, the only one which is advocated with much ability. It is maintained by its advocates that there are radical faults in our social organization, such as must effectually counteract the efforts of philanthropy and the remedial influence of the Gospel, and perpetuate the wrongs and sufferings of the race, without any essential mitigation. They have, therefore, no time, no money, no talent, to devote to any of the ordinary measures of benevolent action. They contribute nothing for the evangelization of the heathen, nothing for Bible and Tract distribution in destitute settlements, nothing for home missions. They have, they think, a sovereign panacea for the evils which we deplore—sovereign and indispensable—and they despair of achieving much for the race, until this remedy shall be applied. They propose to prevent the collisions of interest, the corroding cares, the forebodings of poverty, the actual destitution, the naked-

ness and hunger, the ignorance and vice, the excessive toil and waste of labor, of the world as it is, by forming associations, or a species of joint stock company, to the common interest of which every member is to devote his time and energies. An able writer in one of our most widely circulated journals, thus sums up the conclusions of a series of articles in favor of the plan."

Here it quotes from the conclusion of Horace Greeley's Controversy with the *Courier and Enquirer*.

Before noticing its comments, however, let us not forget to remark that the *Emancipator* is very careful to qualify its own expression of faith in social improvement, so as not to convey the notion that *too* good a time is coming; for it is too conscious of its own perplexed position between these irresistible signs of social progress which now meet its eyes on every hand, and its old theologic creed, which says there always must be suffering, temptation, and to some extent, too, moral evil, in order that there may be virtue. This is an unfortunate perplexity, truly. But the skilful manner in which the *Emancipator* gets out of it, boldly embracing both horns of the dilemma at once, is too curious a specimen of what may be called the ultra-composite order of thought-architecture, to be withheld from our readers. Especially comfortable to all who would keep up the probationary idea of life, at the same time that they would accept their own heart's premonition of the coming of the kingdom of Heaven upon earth, must be the summing up in the last sentence, where it is asserted in the same breath that the "golden age" is to be "not sinless," and yet a "day of universal goodness."

"We do not suppose this age of peace and rectitude will be free from all crime; much less from all unhappiness. Man is by nature a fallen being, and in every age of the world, will be liable to grow up to manhood in sin, and to bring on himself and others the legitimate consequences of his wickedness. But while justice shall reign in all places of power and influence, sustained by a virtuous public sentiment, the occasional outbursts of human depravity will easily be restrained, and a spirit of beneficence, with abundant means, will supply every urgent want, and impart consolation to every grief. War, slavery, fraud, and every form of prevailing immorality, will disappear; and all other sources of human woe, the compassionate hand of benevolence will seek to close. No one will then be harassed with the fear of extreme want; no famine will scourge the earth; and poverty, in respect to the necessities of life, will be known only to be relieved. The spirit of kindness, which will thus minister to the wants of the unfortunate, with a generous haste, will encourage and put forward every social reform, and suppress effectually those vices which are the chief cause of the degradation and wretchedness of man, in this state of his

existence. And that courtesy which treats with unaffected politeness the whole brotherhood of man, without any invidious distinctions, and with a view to fill every heart with contentment and delight, will be the crowning glory of this advanced state of society. That there will be no sense of want, no unsatisfied desire, and no severe distress, must not be inferred from the glowing descriptions of prophecy. Such freedom from trial ought not indeed to be desired; for this world is intended to be a place of discipline and trust. Man is here to be trained for a better life, not by teaching merely, but by conflict with privation, with hardship, with sickness, with injuries; not with inward corruptions only, but with outward calamities. This would no longer be a fit place of discipline, if it were divested of all trials of patience, of all occasions of resignation, and of all opportunities of beneficence. The golden age of our hopes, is not exempt from infirmity and suffering, not sinless nor celestial, but simply a day of universal goodness, intelligence, peace and plenty."

This nice adjustment of the difficulty is only seeming: the utmost ingenuity of human reason cannot elude the contradiction in which such half-way faith in human perfectibility involves itself. It must still come to this: that God has made it the duty of man to seek perfection, individually and socially, while at the same time he has made it his destiny (and that consciously to himself too) that he shall never quite attain it. If physical and moral evil are essential to the discipline of virtue, then virtue never can be in its fulness, never can be universal. You take from the virtue of the race, to nourish the virtue of the individual. Vice becomes, in such a system, the stepping-stone to virtue. But what is the true definition of virtue? Not resistance to temptation merely; not the overcoming of evil with good; although of course where there is temptation, where there is evil, virtue will prove its quality by overcoming them. But virtue has a being independent of such foils and measures of its strength. Virtue, goodness, piety, means nothing more nor less than true life. True life is the true, harmonious exercise of all the essential springs of human life. It is the divine energy of love, expressing itself through all the springs, attractions, passions which impel man to the ends of his existence. It surely is not essential to their full harmony and energy, that there should be any bad springs among them. Would Love die out of inanition, if everything were lovely? Must there be something to provoke its opposite? You cannot suppose God tempted, who is perfect Love.

To come, now, to the strictures upon the method of the Associationists, and especially upon Mr. Greeley's statements. The points upon which the

Emancipator raises an issue are the following.

1. The writer is not sure that he can assent to the assertion that "every man has a natural right to a needful portion of the earth, and so forth." He snuffs a dangerous meaning in this: namely, "that the poor have a right to seize upon the land of the rich, and partition it among themselves." Now if he had taken pains to master but the alphabet of the Social Science, he would have seen that, while it recognizes individual property in all the fruits of industry, it does not recognize the right of individual property in land. Of course, therefore, it does not contemplate any partition of such property. The land, or domain of an Association (whether you call it a township, a parish, or a Phalanx) will be held by the association in joint-stock proprietorship. It will also be managed, cultivated, put to use and distributed under a unitary system, according to the collective wants and wisdom of the whole. It will not be parcelled out into fragments, subject each to the caprice or avarice of an individual, who cultivates or neglects it with a sole eye to his own convenience or profit, breaking up the unity and beauty and general productiveness of the whole domain. But under an organized system of attractive industry, each one will find sphere for all his industrial tastes and talents, and will reap the fruits of his own earnings as if he owned the land himself—justice being done, of course, to capital. This brings the statement to precisely what the *Emancipator* is careful not to dissent from, namely, to the assertion of "the right of every man to pursue his own happiness:"—a right, by the way, which means nothing and comes to nothing, until labor is so organized as to secure to every one the right to labor. Where industry is not attractive, the right to labor is nothing but the necessity to labor.

2. The next stumbling-block of which the *Emancipator* complains is this: "that a true education for all . . . is practicable only through the association of some two or three hundred families on the basis of united interests and efforts." That paper flatters itself that—

"The education of all is manifestly practicable without any such expedient. The common school system of our country contemplates the education of all. The churches of the several denominations could easily adopt a system for the instruction of all the children of their respective congregations."

Society can furnish common schools, and churches can adopt their system of education, doubtless. But a child has feeble guaranties in these that he shall not miss his education and his proper destiny in life. Civilization, we say, cannot educate

its children; it is not within the power of a society, based on the principle of unlimited competition in industry, to secure fair chances of development to the whole nature of every child. Your common schools no doubt are useful, and may be improved; they stand open, you say, to all; but is it so sure that all will be free to enter! Drive competition to the point we see it reach continually, reduce whole multitudes of workers to dependence for the chance of work upon a few successful lords of industry; let wages sink down to their minimum, while prices of provisions, fuel, clothing, rise; make the mere business of sustaining life so hard to the great mass of families, that the children become a burthen, unless they too can be pressed into the mill, to eke out the small earnings of their parents;—and the common school becomes no more to them, than is the blue sky of heaven to the prisoners in those dungeons under the bed of the sea. Such is the vicious circle of our Civilization, that for every good thing it invents, it cherishes some lurking vice to make that good entirely futile.—Then as to the “churches of the several denominations,” they must change their character essentially, place the essence of religion in good works of humanity, make their communion practical, and hold their protecting shield over the temporal as well as spiritual interests of the child, before they can secure to him the leisure to be educated, or provide for him an education, which shall really do justice to his nature, his humanity, and not mould him to their own sectarian patterns of existence. The church which shall do this, will be essentially an Association, a society according to the divine law of order. Moreover, “common schools” and “Sunday schools” begin their work at a period when the education of the child is already well under way, or rather *ill* under way, at home. The Emancipator doubtless, thinks a great deal of the influence of home, and would sooner give up the Common School, than it would give up the family. Associationists maintain that the true beginnings of an education are not possible within the isolated family; that such an education must be narrow, familistic, partial; instilling the prejudices of the parents, and exaggerating their transmitted peculiarities, instead of calling out the true germs of character in the child's own nature, and developing that nature in a large and catholic sense; that children require to be brought up with children in large numbers, that their natural attractions and affinities may declare themselves, and so on;—we have not time to repeat here all that we have said on several occasions before.

3. “The advocates of Association over-

look the *probationary* character of many of the trials of this life.” “Mankind were not sent into the world to guaranty one another against the possibility of want.” . . . “They were placed here for discipline, &c., &c.”—This is the fear of *too* good a time, of too small a chance for virtue, of which sufficient notice has been taken above. It is virtue to seek the happiness and good of others, to feed the hungry and to clothe the naked: and yet will you say, that if this end of virtue were once gained, if all were fed and clothed and happy, it would prove a fatal thing to virtue?

4. The *Emancipator* fears “the extreme difficulty of maintaining a system of religious instruction and public worship in an Association.” But why so? Is the fact that men are united in interests, industrious and happy, and practically engaged in living out the law of love, a fatal one to public worship? Will there be less motive *then*, to seek God, to unite in grateful acts of praise and aspiration toward the Fountain of all being and all good? If so, let public prayers and churches go, for their place is already supplied by something better, by prayer which is of the whole life, and by a society which is itself a church in its whole spirit, method and result. But we think otherwise. We think that the religious sentiment will have its festivals, its distinct expression and organization, and that too with an earnestness and living power of reality, in such a state of things, which has never been known or can be known while those who seem to worship at one altar, are strangers to each others' hearts, and jealous foes to each others' business. The different sects, you say, will not have independent means to organize, and there will not be religious freedom.—Sectarianism, we believe, O timid friend, —sectarianism, which now freezes the heart, as much as it heats the head of the distracted body of humanity in Christ; —sectarianism, which belongs to the discriminating and dissenting intellect, and not to the all-blending and consenting heart; —sectarianism will no longer curse mankind, when once religion becomes practical, when once the law of love is found to be the central life of every creed. Go to the bottom of your belief, which you can only do by *living* in the very *spirit* of Christ, and you will find your speculative differences only complements respectively of one another; your opinions, by their very variety, as essential to the true unity and wholeness of the faith, in mankind at large, as are the varieties of tastes and talents, forms and temperaments and constitutions, to the unity of the race in all its outward functions. Know you not that harmony involves a principle of difference, as well

as a principle of agreement, and that graduated varieties are what make up every unity in nature? In religion the principle of unity is Love, or practical goodness, while the principle of variety is found in the intellectual statements, creeds or theories by which each mind states this to itself. Now the life of Association will be that deep initiation into the very heart of practical religion or of love, that men will rejoice in one another's peculiar intellectual opinions, as in so many beautiful, harmonious varieties of forms in which the same deep fact, and common, dear experience renews, completes and strengthens its expression. Association will establish harmony here, precisely as it does in industry and other spheres of life, by the law of series, harmonizing graduated varieties. *Groups* of the *like-minded*, differing from each other in opinion, will form harmonious *series* of the *like-hearted*, and the unity of the whole will be the stronger for the difference of the parts. Then mourn not that “Divinity will fall out of the triad of learned professions, and pastoral labor will be dispensed with as no part of productive industry.” It would be a sad thing if the human race should be so well, as not to need physicians!

5. Under this next head the *Emancipator* lugs forth its whole snarl of difficulties. The *manifest impracticability of Association; it can never succeed. Why?*

First, because people will not go into it. Men of fortune and sound mind, the judicious portion of the community, forsooth, will not risk means and reputation in an uncertain experiment. “Its wisdom must first be demonstrated by many successful trials, through a long period of years, before men of discretion (!) will venture upon it.” Tell us what new thing, since accepted as a blessing by mankind, ever was espoused in the first instance by those deemed the sound, judicious, discreet members of society, the men of wealth and standing? Was it the steam-boat or the railroad? Was it the voyage of Columbus? Was it the Mayflower's passage from the old world to this western wilderness in search of civil and religious freedom? Was it Luther's reformation? Was it the first planting of Christianity itself? Was it the humane cause in which this very *Emancipator* has been so long engaged? Go to, this is childish argument. We will pass on to the next.

The danger of “*merging one's individuality*.” “The sober world will still prefer a life of individual responsibility.” The *Emancipator* will do us the justice to admit that this objection cannot hold against us in *theory*; for in the theory of Association, every act, and indeed the whole development and education of

man, industrial and social, will proceed from pure, spontaneous attraction; and Association means that medium or social order in which every being may with certainty and safety seek the objects of his own innate attractions, and without let or hindrance be himself. This does not look like "merging individuality." Can there be such a medium or social order; can there be conceived a natural, divinely pre-appointed order of society, which shall correspond entirely to man's nature, and in which man's attractions shall befriend him and not curse him as they now do: can the key, the law, the science of that natural order be discovered; has it been discovered, wholly or in part, by Fourier;—these are questions upon which we shall be happy to join issue with the Emancipator at any time, where there will be room enough to make a statement. Meanwhile, as to individuality and freedom, we suggest one thing. Freedom can be conceived of only in two ways; either as *freedom without law*, which experience pronounces futile; or as *the freedom of true law*, in contradistinction to the false and lawless principle of arbitrary restraint. The Social Science claims to be the statement of that true law, and to be the first and only practical solution of the problem of individual liberty. But talk of "individual responsibility," where wages barely graze the starving point!

But it will be impossible to preserve harmony, in an association or between associations, says the Emancipator. In the first place, it thinks, the association, if it stood alone, would conflict with the world around it, withdrawing its means from public enterprises, driving hard bargains, and becoming obnoxious to public indignation. Of course an isolated association would have to deal with civilization upon civilized principles. We suppose however that the true law of society, when once illustrated, will prevail throughout the earth. In that case, our objector thinks that these societies would quarrel with each other, that each, being organized entirely for its own selfish end, would compete unmercifully with all others. Such however is not the idea. Association, or the Combined Order of society, means a mutually-supported hierarchy of social centres or Phalanxes, extending over the whole globe, not isolated and independent of each other, but affiliated, each subject to a common law, as well as to its own local law. The whole world will become one great industrial confederacy; and each separate state, or town, or phalanx will regard itself as charged, in the name of Humanity, with the cultivation of its special section of the great domain which the Creator has assigned to the whole race. Thus each

association is an organic part of UNIVERSAL UNITY. But now nation is divided against nation, party against party, and every little petty tradesman against every other. How will it be within the phalanx! There would be all the internal dissension which our objector fears, undoubtedly, if Association had no better guarantees against this than those known to Civilization. We can only begin to name them here. In the first place general unity of interests, whereby each individual in pursuing his own interests, serves the general interest, by virtue of the serial distribution of functions and rewards, which we cannot explain here, but of which the Emancipator seems to have received no intimation. Secondly, equitable distribution of the products to labor, capital and skill, so that the interests of laborer and capitalist and all concerned, converge. Thirdly, the principle of alternation, which makes every person, according to his attractions, a member of many groups, engaged in many very various functions, and representing various interests. No one can be of one party in Association—one hour his corporate zeal, or *esprit de corps* is with this group, at another hour with that, and thus his interest is distributed about in all parts of the social body. He votes, he wields an influence only in each partial sphere, for the time being, and upon matters which he and his colleagues there may be supposed to understand. Thus is formed a passional equilibrium, by which the various partial interests, which in civilization would be party interests, are made to balance each other and to harmonize. It would be a long chapter, this of the associative guarantees against dissension, and we here leave it.

Finally, the morality of such a life is dreaded. It is said that men will do a thousand mean things in a corporate capacity, from which their individual responsibility would shrink. But this is met by what we said above of the hierarchical connection and affiliation of these various corporations. Then again the writer thinks the "constant mingling of the population in their public apartments and daily occupations, will, in spite of every precaution, prove unfriendly to purity of heart and life." He thinks "retirement lays the foundation of nearly all the virtue of mankind." Promiscuous meeting, as society now is, amounts always to moral exposure. But in the perfect order of Association, between its highly educated and industrious members, each engaged in honorable works, each with soul enlarged, refined, by participation in many functions, and in various society, and where all the spheres of social sentiment are carefully distin-

guished and protected by wise guarantees, there will be no promiscuous meeting. The word promiscuous will be unknown in Association. Danger from that source is what may be feared every where, except in the serial arrangements of Association only. And as to privacy, retirement, all that is necessary of it, all that the human soul can possibly desire or feel to be for its own health, will surely be secured, where attraction is the sole compulsion to industrial or other intercourse. Retirement too, with all regard to its great benefits, has been the mother of much iniquity in this world, and in civilized life too often merits the more significant title of *secreteness*.

So much for the Emancipator's criticism on Association, by which it "prepares the way for the exhibition of the grounds of its own expectation of a golden age of the world." We have not seen its closing article, in which these grounds are set forth. But it forewarns us that its answer to the social problem will be found, not in any methods of man's invention, but in Christianity and the Bible. This, we say with reverence, is no answer at all. For all social reformers think themselves, at least, actuated by the spirit of Christianity. Let us take for granted that Christianity is the great regenerating influence in the world, and this now is the true state of the case. Humanity, in the process of its own spiritual regeneration, seeks to remove the outward obstacles, by moulding the outward order of things into conformity with its own redeemed, progressive spirit. Christ proclaims the law of love. That law working in the bosom of humanity, seeks the means, the heavenly method which shall change all things into its own likeness. The intellect of man obeys this summons of the heart and Christ, and in proportion as it happens to be narrow or enlarged, it invents schemes, or searches into radical and all-pervading laws, intent on finding the method, the law, the formula of social order, which shall change the present lawless social chaos, (contradictory and discouraging as it is to all good aspirations) into the fair harmonious proportions of the visible kingdom of heaven upon earth. Has Fourier's mind, obeying the impulse of the Christian heart of this age, found that law!—that is the only question. For as surely as Christianity is the soul of true society, man shall find its science.

THE SHAKERS AT NEW LEBANON.

We lately passed a Sunday in the green lap of New Lebanon, and visited the oldest and richest establishment of that most singular people, called the Shakers. The

loveliness of the spot we will not describe. There in the midst of that sweet circle of picturesque and verdant hills, two extremes of modern life have nestled down: fashionable society around the "springs," which suggest at least, if they do not directly afford, physical health and comfort; and, a couple of miles off, that sober company of separatists around what they deem "springs of living water, welling up to everlasting life." They are Associationists in their way, which truly is a most negative and inverse way to one who is a believer in the passions, as the essential springs of all good energy in man, fed from the fountain of Divine Love; but they illustrate some of the advantages of combination, and we were moved to seek a lesson from them.

Their industry we could not see, it being Sunday; but there was a chance for us to spell out something of their life-ideal from the strange symbols of their worship. Passing their highly cultivated gardens, and their neat plain dwellings, we came to the meeting-house, a spacious and quaint structure, which had yet a certain architectural beauty of its own. By its lead-colored, semi-cylindrical long roof, and its starched air of neatness it resembled a meek Quaker bonnet, while the details of doors and windows and green blinds were graceful and appropriate. Yet use and plainness evidently were the only presiding canons of their art. The side on which we entered was filled from end to end with curious spectators like ourselves, though few of them, we fancy, regarded the matter in so serious a mood as we did. Upon the other side, across the spacious, smooth floor, gleaming like a sheet of letter paper, and so clean that not a speck was visible upon it, we caught the full ensemble of the worshippers, ranged on benches running half across the room — benches without backs — sitting demure, their hands upon their knees, rows of men opposite to rows of women. The first glimpse of the latter startled us like a scene in the tombs; they looked so much like white and sheeted ghosts, in their death-like linen caps and facial bandages and robes that hung so straight and close to their gaunt figures; old and young alike reduced to the same pattern, of which the ideal seemed the extinction of any most remote suggestion of beauty. The men and boys in their old-mannish uniform looked generally hale and cheerful, with a shrewd twinkle in the eye, despite a placid and submissive manner. Most of them were gentle and mechanical looking persons; but here and there was one more imposing and ambitious looking figure, who seemed as if he should have passions, and whose existence amid that monotonous, tame life we could not so readily account for. But the women were a sad

sight; on them falls the heaviest penalty of this dear-bought and unnatural peace. The gravity of the scene was certainly impressive. Assuming that a life which satisfies so many and so long, and which has so succeeded in an outward way, could not have *nothing* at the core of it, and that the inner sense of their peculiarities must form a consistent whole of some sort, we gave respectful and studious attention to the exercises which now opened.

An aged voice, proceeding somewhere from the centre of the worshippers (we could not see the person,) congratulated them upon the return of their sweet privilege of worshipping God after their own manner and understanding. This was simply and briefly said, and in a tone not cold or formal, but quite human. Then by a simultaneous movement, (whence communicated we could not tell,) they were all on their feet at once, and began to pile away their benches in their respective corners, male and female, to make open area for what was to follow, and stood waiting in their cross rows again. An elder then stepped forward and addressed the spectators, respectfully requesting of them to abstain from talking, laughing and other interruptions, and especially setting forth their law of cleanliness which had been grossly outraged on the previous Sunday by some low, tobacco-spitting visitors, who had come to sneer and be amused. The lesson was timely and impressive, and judging from the entire effect it took upon the crowd, we should say that some of them could not have attended church to better purpose. We should not wonder if some careless hearts had had the idea of outward purification seriously engraved upon them there, for the first time perhaps in their lives. The speaker said he was aware that their customs were singular, naturally causing astonishment and even ridicule in those who could not understand them as they did; but he gently reminded them of the respect due to their peculiarities, to which they had a perfect right. Indeed they all evinced a perfectly sane consciousness of their relative position to the rest of the world, which they did not suffer to disturb them. The most singular thing about their singularities was the absence of all fanatical intoxication. In the songs and dances which ensued we saw nothing of that violence and frenzy which have been reported of them; all was moderate, deliberate, and self-possessed; no distortions, whirlings round on tip-toe, groans or frantic shouts. The Spirit did not seem to wrestle with them, but to descend upon them soothingly; and we were convinced that the spirit of their system is subdued and quiet, and that if such things ever occur as above hinted, they are only exceptional.

First came a spiritual hymn or chant, sung standing, to a very homely, humdrum, secular sort of a tune, with a brisk, jig-like motion. It was sung in unison, all the voices on one part, from groffest bass to shrillest treble; the very plainest, baldest thing that could be called music, having a rhythm and a melody, but rigorously rejecting all unnecessary wealth and coloring of harmony. The close of every song was marked by a unisonous, sepulchral lengthening out of the last note. There reigned the same neatness and correctness in this performance, as in their costume and their clean floor; no false notes or slips of time. It was music emptied of the sentiment of beauty, of which all their ways betray a horror; it was music as an exercise, a ceremony, and not as a fine art; the ghost, or skeleton of music, enough to show that they do believe in measure, rhythm, order, but not in charm and beauty. They seem to recognize the inherent presence of music in the very law of life, to accept the symbol of pervading harmony, but they reject the ultimate expression and result thereof in forms of Art, in beauty; they study to possess the law without the concretion and embodiment of it in nature; it seems the very essence of their creed to wage exterminating war with nature, to soak out all the blood and coloring substance from life's fleshly tissue, and simply keep the pale and lifeless form; and so if they accept the visits of this angel, St. Cecilia, it is only when she comes in a mob cap and straight gown of ghostly white, and promises to leave behind her every tempting charm, and every thing that can lend worth to earth. For the Shaker wants the spiritual *without* the material, not the spiritual *in* the material. Life without passion, unity without variety, use without beauty, law without attraction, and purity by sheer simplistic abstinence, are his fancied solution, but in reality evasion of the grand life-problem.

Next came the dance. Two by two the men, and two by two the women, getting time and impulse from the jig-like hymn of their own chanting, both hands dangling loose and fin-like before the breast, went journeying round the room in circles, with strange limping step, stout old men and starch old maidens, spite of solemn faces, stepping off as briskly as the youngest, and forgetting the apparent loss of dignity in the profound obedience of all this. Some of the older and infirm members only stood still and looked on, but kept up the same dangling of the hands, as if to fan the flame. Occasionally they would pause in the middle of these "divine circles," as one of the speakers called them, and the silence would be broken by some female voice,

supposed to be under the moving of the spirit, declaring "her unspeakable satisfaction in this life, that she felt she had found God," and a few more sentences to this effect, which was answered in like quiet manner, passionless, and mechanical, by some other sister, or by some old man, or younger convert warmly giving his experience. Then they would journey on again, with steady, earnest pertinacity, as if by way of symbolizing the dull journey of life; and meanwhile we were speculating as follows. Here too seems to be the ghost of a very true idea. There is no natural reason why dances and processions should not enter, as well as music, into the outward expression of the religious sentiment. Measured movement, rhythm, concert of action, variety in unity,—this is the soul of the dance as of every fine Art, and gives it a certain spiritual expression and significance. But then the essence of the dance, considered in this light, as well as the essence of music, is that it have Beauty; for beauty is the mediator between the material and the spiritual; and of this these most determined monotonists, in their attempt to put down nature and exalt the new millennial life, have done their best to empty it entirely, and make the plainest, homeliest thing they could of it. Pursuing the great thought of Unity in their negative way, which is to unite men by leaving out a vast deal that is human, they unconsciously employ a thousand symbols, always in the negative and inverse way, of the true life in Harmony, in which the natural shall be taken up into the spiritual, and all the relations of life, material as well as moral, (upon this earth, too, without fleeing away to seek a purer Heaven,) shall be sanctified and pervaded with the divine law of Order, with the all-permeating essence of Love and Beauty. These ghost-like dances, therefore, seemed to us the inverse type of the same truth more positively and more wholesomely illustrated in Fourier's sublime conception of the choirs of Harmony, where every age, and sex, and occupation shall take part in the great unitary festivals of beauty, and illustrate the unity of the Universe, the beauty of Divine Order, the great hierarchy of nature and of true society, in graceful, ever-varied, richly complicated, choregraphic evolutions, heightened by all the charms of emblematic costume, of music, and of all the Arts. Here we have the bloodless shadow of the same thought, the dance without the beauty, the measure without the charm, and the dead simplism of uniformity, instead of the life-like harmonious diversity of unity.

After this exercise had spent itself, they re-arranged their benches and sat down to meditate and give utterance to their

satisfaction in a series of spontaneous songs, interspersed with brief exhortations and confessions of experience as the spirit moved. A brother from a distant Community was then introduced, who stepped forward and addressed the "world's people" in a regular discourse of some length. He spoke of the splitting up of Christendom into sects, of the vain attempts of all earnest souls to find unity and peace, under any of the existing institutions; of the coming of the end of the natural world and the commencement of the millennial life; of the need of thorough purification from the carnal life in preparation therefor, and of the unspeakable serenity and bliss of such a life as he, with his brethren and sisters, were now leading, since they had separated themselves from the world, and renounced the natural man, so far as it is possible to do so here on earth, by renouncing marriage, which is the source of all corruption and disharmony, inasmuch as it only multiplies the species in corruption, and prevents the triumph of the spiritual man over the natural. He spoke of the Friend Quakers, with whom they had so much in common, but who practiced marriage; and he asked where are the Quakers now, where are the William Penns? Succeeded by a degenerate race, (since all natural generation only generates what is corrupt) by a race who call themselves Quakers, but have departed sadly from the original type. The speaker was fluent, and in passages almost eloquent,—especially where he contrasted the peace and harmony of a life of united interests, with the wars and miseries and practical lies of civilized Christendom, so called. He did not give so full a statement of their doctrine, as we desired, and as the assembly broke up, and we walked away, we endeavored to enter into conversation with some of the fraternity by the way-side, but found them rather uncommunicative, whether from ignorance or because their discipline limits the liberty of teaching and explaining to the elders. At any rate, the most we got from them was, that if we wished our scepticism removed, the elders, any of them, would be glad to talk with us, and they pointed out the house which is set apart for uninitiated visitors. To the elders accordingly we resolved to betake ourselves, waiting only till the cool of evening. Of their hospitable reception, of our talk with them, and of the reflections to which it has since given rise in our mind about the significance of this remarkable phenomenon of Shakerism, we shall take another opportunity to speak. We certainly must say, however we may criticize their life, the manifestations which we had of it that day impressed us with respect.

FOURIERISM IN AN OLD BOOK.

Stopping one morning, lately, in the old-fashioned tavern of a retired country village, waiting for our breakfast, we fell to examining the few books which lay about the parlor; and opening a volume of the old English *Guardian*, we lit upon an essay which might have been prepared expressly for the Harbinger, for anything to the contrary in its contents and whole tone of thought. Many a truth, now held heretical and new and dangerous, has found expression, long before the alarm was raised, in standard old works, from which modern conservatism claims a lineal descent. A short time since there was great horror of all thoughts that smacked of Transcendentalism; all the oracles of the day, the established authorities, literary and moral, the religionists who stood upon their orthodoxy, turned to denouncing the "last form of infidelity." But you had only to go back from all this a little way, you had only to quit the low, flat, quarrelsome plains of to-day's controversial theology, and go back among the mountains and the bracing air of good old English Church divinity itself, and you could strike rich veins of Transcendental ore on every side,—veins that had formed themselves in the slow course of living, deep experience and common-sense, and lain there quietly beyond the reach of controversy. It often happens that the first statement of the newest, boldest, and most radical thought, commends itself to all intelligent minds of an audience at once, and is received with enthusiasm, they not dreaming that it is radical and dangerous, but only feeling that it is true, humane, and christian, because then they listen with spontaneous, open minds. But by the second time the preacher comes, how many of them will have taken counsel of their fears, of public opinion, and have counted the cost of openly and practically confessing this truth, to which the heart had borne its testimony so willingly at first! And now our preacher is a dangerous man and is not listened to. When Eugene Sue first wrote his "Mysteries of Paris," there was not a heart in the civilized world which did not interest itself warmly, albeit painfully, in his disclosures of the rottenness and horrible iniquity of the crowded centres of Civilization, and in his manly suggestions of reform. That was the first frank instinct welcoming new truth. But now the cry is sounded of "Infidelity," and "licentiousness," and "Fourierism;" and his "Martin the Foundling," which in spite of faults, is a far better book, has fallen dead upon the market.

And so with regard to this great central principle of Fourier's philosophy,—

this which so scandalizes our "Observers" and "Evangelists,"—this doctrine of Attraction, as the true law of life:—go into any old-fashioned gentleman's library, and you will find, of course, there the *Spectator*, and the *Tatler*, and the *Guardian*. Take down and open the *Guardian*, at No. 126, for August 5, 1713, and you may read the following good Fourierism.

"If we consider the whole scope of the creation that lies within our view, the moral and intellectual, as well as the natural and corporeal, we shall perceive throughout, a certain correspondence of the parts, a similitude of operation, and unity of design, which plainly demonstrate the universe to be the work of one infinitely good and wise being; and that the system of thinking beings is actuated by laws derived from the same divine power which ordained those by which the corporeal system is upheld.

"From the contemplation of the order, motion, and cohesion of the natural bodies, philosophers are now agreed, that there is a mutual attraction between the most distant parts at least of this solar system.—All those bodies that revolve around the sun are drawn towards each other, and towards the sun, by some secret, uniform, and never-ceasing principle. Hence it is, that the earth (as well as the other planets) without flying off in a tangent line, constantly rolls about the sun, and the moon about the earth, without deserting her companion in so many thousand years. And as the larger systems of the universe are held together by this cause, so likewise the particular globes derive their cohesion and consistence from it.

"Now, if we carry our thoughts from the corporeal to the moral world, we may observe in the spirits or minds of men, a like principle of attraction, whereby they are drawn together in communities, clubs, families, friendships, and all the various species of society. As in bodies, where the quantity is the same, the attraction is the strongest between those which are placed nearest to each other; so it is also in the minds of men, *ceteris paribus*, between those which are most nearly related. Bodies that are placed at a distance of many millions of miles, may nevertheless attract and constantly operate on each other, although this action do not show itself by a union or approach of those distant bodies so long as they are withheld by the contrary forces of other bodies, which, at the same time, attract them different ways; but would, on the supposed removal of other bodies, mutually approach and unite with each other. The like holds with regard to the human soul, whose affection towards the individuals of the same species, who are distantly related to it, is rendered inconspicuous by its more powerful attraction towards those who have a nearer relation to it. But as those are removed, the tendency which before lay concealed, doth gradually disclose itself.

"A man who has no family is more strongly attracted towards his friends and neighbors; and if absent from these, he naturally falls into an acquaintance with those of his own city or country who chance to be in the same place. Two Englishmen meeting at Rome or Constantinople, soon run into a familiarity. And

in China or Japan, Europeans would think their being so, a good reason for their uniting in particular converse. Farther, in case we suppose ourselves translated into Jupiter or Saturn, and there to meet a Chinese, or other more distant native of our own planet, we should look on him as a near relation, and readily commence a friendship with him. These are natural reflections, and such as may convince us that we are linked by an imperceptible chain to every individual of the human race.

"The several great bodies which compose the solar system are kept from joining together at the common centre of gravity by the rectilinear motions the author of nature has impressed on each of them; which, concurring with the attractive principle, form their respective orbits round the sun; upon the ceasing of which motions, the general law of gravitation that is now thwarted, would show itself by drawing them all into one mass. After the same manner, in the parallel case of society, private passions and motions of the soul do often obstruct the operation of that benevolent uniting instinct implanted in human nature; which notwithstanding doth still exert, and will not fail to show itself when those obstructions are taken away.

"The mutual gravitation of bodies cannot be explained any other way than by resolving it into the immediate operation of God, who never ceases to dispose and actuate his creatures in a manner suitable to their respective beings. So neither can that reciprocal attraction in the minds of men be accounted for by any other cause. It is not the result of education, law, or fashion; but is a principle originally ingrafted in the very first formation of the soul by the author of our nature.

"And as the attractive power in bodies is the most universal principle which produceth innumerable effects, and is a key to explain the various phenomena of nature; so the corresponding social appetite in human souls is the great spring and source of moral actions. This it is that inclines each individual to an intercourse with his species, and models every one to that behavior which best suits with the common well being. Hence that sympathy in our nature, whereby we feel the pains and joys of our fellow-creatures. Hence that prevalent love in parents toward their children, which is neither founded on the merit of the object, nor yet on self-interest. It is this that makes us inquisitive concerning the affairs of distant nations, which can have no influence on our own. It is this that extends our care to future generations, and excites us to acts of beneficence towards those who are not yet in being, and consequently from whom we can expect no recompense. In a word, hence arises that diffusive sense of humanity so unaccountable to the selfish man who is untouched with it, and is indeed a sort of monster, or anomalous production.

"These thoughts do naturally suggest the following particulars. First, that as social inclinations are absolutely necessary to the well being of the world, it is the duty and interest of each individual to cherish and improve them to the benefit of mankind; the duty, because it is agreeable to the intention of the author of our being, who aims at the common good of his creatures, and as an indication of his will, hath implanted the seeds of mu-

tual benevolence in our souls; the interest, because the good of the whole is inseparable from that of the parts; in promoting, therefore, the common good, every one doth at the same time promote his own private interest. Another observation I shall draw from the premises is, that it makes a signal proof of the divinity of the Christian religion, that the main duty which it inculcates above all others is charity. Different maxims and precepts have distinguished the different sects of philosophy and religion; our Lord's peculiar precept is, "Love thy neighbor as thyself. By this shall all men know that you are my disciples, if you love one another."

"I will not say, that what is a most shining proof of our religion, is not often a reproach to its professors: but this I think very plain, that whether we regard the analogy of nature, as it appears in the mutual attraction or gravitations of the mundane system, in the general frame and constitution of the human soul; or lastly, in the ends and aptnesses which are discoverable in all parts of the visible and intellectual world; we shall not doubt but the precept, which is the characteristic of our religion, came from the author of nature. Some of our modern free-thinkers would indeed insinuate the Christian morals to be defective, because, say they, there is no mention made in the gospel of the virtue of friendship. These sagacious men (if I may be allowed the use of that vulgar saying) "cannot see the wood for trees." That a religion, whereof the main drift is to inspire its professors with the most noble and disinterested spirit of love, charity, and beneficence, to all mankind; or, in other words, with a friendship to every individual man; should be taxed with the want of that very virtue, is surely a glaring evidence of the blindness and prejudice of its adversaries."

NEW DISCOVERY!

The *New York Express*, which for two or three years past, has been droning like a player on a harp with one string, on the the impracticability and folly of Associated Industry, seems to have been blessed recently with a sudden accession of light. It goes far beyond Fourier, and every writer on social science in France and America, and urges the importance of introducing the Associative system into Greeley and Mc Elrath's printing office in Nassau Street. So long as this is not done, it maintains, that the advocacy of Association by the Tribune is sheer hypocrisy. The suggestions of the Express display a verdant luxuriance of imagination which reminds us of the Western captain, who boasted that he could run his steamboat wherever the ground was a little moist. A Phalanx in a city would indeed be like a seventy-four in a rivulet, but no dreams of perfectibility appear to be too sublimated for the lofty ideality of the Express. We should not be surprised if it were to propose next to turn the Bowling Green into a Model Farm.

Mr. Greeley, in his plain, homely manner, points out some difficulties in the way of applying the system to the Tribune Buildings, but we dare say the inventive genius of the Express will remove them speedily. The sound common sense of the following statement by Mr. Greeley is not nearly so magnificent as the enthusiastic conceptions of the Express.

It will be seen also that the Express knows more about the private affairs of Mr. Greeley than he does himself. We are not astonished at this. The profound, piercing intellect, which goes for a Phalanx in a printing office, could easily see "twenty or thirty farms" in a narrow editorial closet, and fancy a pile of old newspapers to be hay stacks and wheat sheafs.

"The Express, it will be remembered, instead of stating whether its conductors do or do not intend again to take seats in Whig State Conventions in order to carry their points, and, being unsuccessful there, come home to plot and compass the defeat of the candidates nominated, favored its readers with a foray on 'Fourierism,' 'Anti-Rentism,' my bad taste in dress, &c., &c., putting me this question:

"'But if "social wrongs" so trouble you, why do you not act socially right? Why not, in your profitable newspaper, carry out your Fourier principles, and divide with your workmen every Saturday night!'

"I therefore offered to answer these questions thoroughly if the Express would agree to publish my reply. To which that paper responds:

"'Print in the Tribune what you wish us to copy, and with all the pleasure in the world, we will reprint, *why* and *wherefore*, you do not have a "community" in your workshop, when you are daily recommending it to others.'

"Well, Sir, I will try you. So here:

"1. Neither my principles, those of Fourier nor any of his school, ever proposed or contemplated an equal division, *per capita*, of the proceeds of any business, enterprise, or undertaking whatever—nothing like it. Fourier's plan contemplates a *proportionate* division of proceeds or profits, on the basis of three-twelfths to Capital, two-twelfths to Talent and Skill, and seven-twelfths to Labor. But the Associationists have ever contended, as Fourier vehemently did, that such an Organization of Industry is to be attained only through an entirely novel and independent formation, as was the case with the Seamount or the Railroad—that the new wine cannot be put into old bottles. According to Fourier and his school, the Organization of Industry in Cities must await and follow its Organization on the Soil: in other words, true Association and Attractive Industry are only practicable at the outset through the blending and diversification of Agriculture with Manufactures, Mechanic Arts, &c. I never asked any one situated as I am to make, nor condemned any one for not making, any other division with workmen

'every Saturday night' than that uniformly made in this office.

"But while 'Fourierism' never did require the proprietors of The Tribune or Express to divide earnings equally with those who cannot earn so much as they—much less to give the use of their fairly acquired Capital without equivalent—I do hold that it is the simple duty of all who have Capital, Talent or Capacity of any kind to seek and to strive for the establishment of a Social Order wherein any child shall assuredly have ample Sustenance and a thorough Education, Intellectual, Moral and Physical; while every individual shall be guaranteed unflinching opportunity to Labor, with the just and full recompense of the Labor by him actually performed. I think Fourier and others have shown how this may be accomplished, and I acknowledge my obligation to do my best in aid of its achievement. That, in my judgment, and certainly according to the teachings of the Associationists, is not to be promoted by dealing with The Tribune office as the Express in its wisdom proposes, but by pursuing a very different course. By the consistency of my life with my principles I am willing to be judged; but have I not a right to expect that he who assumes to pass judgment shall know something of what I really profess and what I do?

"The Express talks flippantly of the Editor of The Tribune as owning Real Estate in this city 'worth twenty or thirty farms,' when in truth I do not own a single foot here, nor to the value of a good farm in all the wide world. So of his blind talk of my 'getting rich by Copper speculations.' I have a small interest (one-twenty-fifth) in a Mineral location on Lake Superior, allotted to me by its explorers to induce me to act as trustee, which I have done. If anybody will be good enough to give \$3,000 for all the Real Estate, Mining Stock, &c., &c., I have in the world, I will spend \$1,000 of it off-hand in promoting the cause of Association; and this offer shall stand open twenty days to enable every one to make due inquiries. And now I ask the Express to print this and excuse me from speaking farther of my private affairs.

"H. G."

WHITE SLAVERY.

Our Cincinnati friend, C. D., whose communication we are happy to insert, seems to think we palliate the evils of slavery, when we show that a slavish element pervades all our institutions. Not so. We wish to awaken the intellect and conscience of men to a perception of universal evils; but certainly not to blind them to local evils which exist directly before their eyes. Social science enumerates at least nine degrees of slavery, of which chattel slavery is the lowest and the most aggravated; but there are often individual cases of suffering in other degrees of a more fearful nature than is usually found in this degree. The Landlordism of Ireland is now showing its fruits in wholesale pestilence and starvation, the parallel of which we have never known under the system

of chattel slavery. But this fact does not extenuate the evils of the latter. In every theory of Association we take them for granted; but, at the same time, our principal efforts must be directed against the false industrial system, which generates all degrees of slavery, as well as the one in question. Nor should the fact that we regard the application of industrial science as the only effectual remedy for slavery in all its degrees, lead to the inference that we do not cherish an adequate sense of the evil of the lowest and worst degree—chattel slavery.

LECTURES IN CENTRAL AND WESTERN NEW YORK. Messrs. Allen and Orvis, agents of the American Union of Associationists, will start upon a tour through the State of New York, and will lecture at the times and places indicated by the following schedule. The friends of Association in the several places where they may visit, are earnestly requested to make all necessary arrangements to secure large audiences, and to give the fullest efficiency to the labors of the lecturers. They will be at—

Springfield, Mass.,	- - -	Aug. 10.
Albany, N. Y.,	- - -	" 14.
Troy,	- - -	" 17.
Utica,	- - -	" 18.
Syracuse,	- - -	" 26.
Rochester,	- - -	" 31.
Batavia,	- - -	Sept. 7.
Buffalo,	- - -	" 13.

ASSOCIATIVE WORKS OF THE FRENCH SCHOOL.

THE following publications, from the French School, may be had at W. H. Graham's bookstore, Tribune Buildings, New York, and at Crosby and Nichols', No. 111 Washington St., Boston.

The Works of Charles Fourier, 6 vols.
Muiron's *Aperçus sur les Procèdes Industriels*.
Considerant's Theory of Natural and Attractive Education.
Considerant's Exposition of the Phalansterian Theory.
Considerant's Immorality of Fourier's Doctrine.
Considerant's Theory of Property.
Paget's Introduction to Social Science.
Cantagrel's Fool of the Palais Royal.
Pellerin's Life and Theory of Fourier.
Reynaud's Solidarity.
Tamisier's Theory of Functions.
Dain's Abolition of Slavery.
Hennequin's Love in the Phalanstery.
Besides these, a large number of Phalansterian pamphlets and almanacs, can be had at the same place. Also, a beautiful engraved portrait of Fourier: price, \$2.50. Any of the volumes of Fourier's works may be had separately.

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VOLUME V.

SATURDAY, AUGUST 21, 1847.

NUMBER 11.

MISCELLANY.

FROM THE FRENCH OF H. GORSSE.

Translated for the Harbinger.

ELEMENTARY NOTIONS OF THE SOCIAL SCIENCE.

INTRODUCTION.

"Come unto me all ye who labor and are heavy laden, and I will give you rest." — *Gospel*.

To realize in human society the Ideal of Truth, of Justice, of Harmony, which we carry within us,—such is the end which FOURIER proposed to himself.

It is then to the reason of men, to that *Word of light* which, according to the Apostle John, "lighteth every man that cometh into the world," to that inward tribunal, equally divine by its origin, and by its eternal aspirations towards good, that the doctrine of this socialist addresses itself.

For the first time, a plain man, without mysterious illumination, without miracles, has said: "Behold the way opened to Humanity: examine!"—For the first time a man has fully believed in Providence, and accepted without reserve that precept of the Gospel: "*Seek, and ye shall find.*"

The words of that man can be no other, of course, than those of peace and love; and his mission, in the midst of parties, which violently dispute with each other the possession of the world, can only be one of reconciliation. Indeed it is one of its characteristic signs; for from the heights on which he places himself, the better to scan the horizon of human destinies, his glance embraces at once the present and the future; he explains the former, and prepares the latter; he connects them without revolutions, without ruins.

Fourier, so far from breaking the chain of traditions, which have offered anything truly progressive, seems to have had no other end in view, than to apply to the improvement of society, the scientific acquisitions of the Past, raising at the

same time with a bolder hand than any other socialist, the standard of the Future, before our sceptical and discouraged generation.

Let us endeavor to explain this traditional and progressive character of the Doctrine of Association.

There exists at this time, whatever may be said to the contrary, not only a development of material riches, of order, and of power unknown in the past, but also a mass of general ideas, the result of the labor of ages, which forms the vital atmosphere of the minds of our time, and consequently serves as a starting point for every new proposition respecting the destinies of the world.

Thus in the theological and moral sciences, the Idea of the Divine, or notion of the Supreme Being, has been constantly enlarging and purifying itself, from the worship of Evil, of the shapeless and sanguinary idol, then of the Elements, till, through sensual Polytheism, it has reached the Religion of Love, of Christianity, connected with previous dogmas by the semi-human character of its founder, and bearing the philosophical germs of the future in its conception of a God purely spiritual, an infinite and immutable unity, containing within itself the life of all beings.

From that position, one step remained, to come out of the old antithesis of principles, the coexistence of which in an age of reason, amounted to a denial of God, and to proclaim the universality of science. This has been the work of our age; France and Germany meet to day on this ground, at the head of Humanity.

Meanwhile, the development of the religious dogma, has favored that of all human individualities: the moral sense is enlarged; the dignity of all increased; from enemies, men have become brothers; the fetters of woman and of the slave are falling; brutal force has given up the empire of the world to reason. The dogma of Progress, born of yesterday, is becoming the most universal of our articles of faith; already, it has borne pro-

ducious fruits. The labor of the mind has been recognized and declared a legitimate source of social distinctions; human activity is prodigiously developed; wealth increases rapidly every where. The sciences, in particular, which are the special domain of Progress, render daily new services to humanity, either by increasing directly the amount of its knowledge, and wonderfully multiplying its resources, or by offering to the meditations of Philosophers new elements of universal synthesis, or, finally by rendering familiar to all the power of experimental methods.

Politics have been completely regenerated; the principle of sovereignty has at last come down from heaven, where it kept itself hidden from the gaze of nations, to place itself on the more practical ground of interests. To the reign of despotism, has succeeded that of the Laws, whence have sprung Political liberty, guarantees, and individual rights, the equilibrium of power, notions of order and of hierarchy, unitary administration, the fruitful principle of Centralization. Finally in the arts, the gradual elevation of the Idea of the Beautiful, and the improvement of the popular taste, have reacted on the whole of human life. Morals have become more refined; the manifestations of thought purer, more ornate, the sentiment of general harmonies more powerful. These results of the social Progress, which we have only hinted at, are immense and incontestable. But after all, have the conditions of human life been proportionally transformed! Undoubtedly not. There has been indeed, in many things, great amelioration; but for the want of a UNITARY THEORY, capable of connecting all these partial improvements with a general principle, which could favor their farther increase and mutual confirmation, the world has not yet been sufficiently regenerated to cause, in the general as well as in the individual life, Good to be the rule, and Evil the exception.

Moreover, it seems that by a cruel and

apparently inexplicable phenomenon, Civilization loses on one side what it gains on the other; for in our societies, in proportion as political liberties gain ground, social independence diminishes. We are, it is true, no longer subjects of a feudal lord, but we are at the mercy of a thousand contradictory necessities, above all that of hunger and money, the two most pitiless masters. The government no longer bends under the pressure of a single will, without counterpoise; but corruption infects all the degrees of the hierarchy. Is it not with some justice that Constitutional Governments have been called an organized corruption? If the advances of reason have caused old superstitions to disappear, they also have left our souls empty and desolate, and deprived us of our most poetical beliefs. Does not industrialism, that God of the modern world, make more victims than it makes happy? In proportion as wealth accumulates under the influence of scientific progress, of powerful machinery, and extensive establishments, the misery of the lower classes increases. Pauperism in Europe keeps pace with industry. Look at England, does it not take the lead in both? So Belgium, and so France!

What shall we say of these sad compensations? Must we see in them the condemnation of Progress? What! the faculty of comprehending the laws of the general order which enables us to rule over the elements; this ardent seeking after the true relation of things, this powerful development of the intellect, which multiplies an hundred fold the strength of man, which unveils to him the secrets of life, which elevates his genius to the sublime function of terrestrial providence,—are all these lies, incentives to crime, instruments of destruction? Why has God thus ordained it? For it is not probable that man has gifted himself with an intellect so subtle and so bold? Has God taken pleasure in pouring venom into our heart? Stupid insensibility is then better than the light of the soul. Matter is above mind. Ah! let us proclaim it aloud; to deny the value and the absolute morality of progress, is to utter against God, and the dignity of human nature, one of the most abominable blasphemies that can be imagined! Blind men that we are! do we not see that these very sufferings are hints from above! these imploring voices, these agonizing consciences, these laborers dying of hunger, do they not seem to cry aloud to humanity. "March! march! thou hast not yet reached the goal!" Do they not say to the politician, to the industrialist, "It is not enough to produce wealth, it must be distributed equitably." All this says to Reason, "Go on."

Such are, with all its apparent frivolity and egotism, the thoughts which govern our age. In spite of the cruel miseries which beset us on all sides, we all have faith in the future; we feel that it contains magnificent secrets. The boldest, running in advance of the mass, utter prophetic words; but these generous aspirations, dropping in the midst of a world yet thoroughly saturated with the old order of things, only blur the sight, and disturb the consciences of the multitude. All, it is true, agree in protesting against present evils, and in hoping; but nothing can be more various and apparently more contradictory, than the ideas of each one, respecting what ought to be.

Some men of action, of generous impulse, rather than of patient study and rigorous reasoning, taking no account of past disappointments, still consider Politics as the only principle of improvement. With them it would suffice that the government be in the hands of all, to insure the production of good without obstacle.

Others, fearing the disasters which political revolutions inevitably occasion, calmer and more diffident, are friends of that progress which reaches only to details, and proceeds step by step, without system, without any definite purpose or positive affirmation. Others even, lovers of order, and above all, of traditions, seeing the agitation of minds, feeling that uncertainty reigns every where, in the conditions, in the hearts, in the fortunes of men, turn with uneasiness to the past, and would bind Society to that, lest the Idea it pursues at the expense of its former state of repose, should prove an illusion, like the mirage which misleads the traveller in the depths of the desert.

But really all these parties are wrong in the exclusiveness of their wishes; Political reformers, in forgetting the distance which separates good intentions from the science of doing good; the Conservatives, in overlooking the connection between the general interest and that of the individual, and in relying too much on a prudence more tinged with scepticism than with true philosophy, and fraught with no less danger to the future of Society than the rashness of revolutionists. Finally, with regard to the past, the desired object of the Retrospectives, it is in reality very far from their honest convictions; and if it could be reinstated among us, such as it actually existed, they would very soon be undeceived, because we cannot live outside of our age; because each party finds the reason of its being only in the ideas and wants of the day; and because, after all, the circle of real differences, which separates the various opinions, is much narrower than we imagine.

Thus do not all agree with us, that society is a great family, from the bosom of which all traces of division and definition of castes tend to disappear; that poverty, war, civil commotions and disorders are scourges which ultimately react on the whole of society; that union is strength; that the welfare of each citizen is a proportional result of the general order and of the co-operation of all! That labor, considered as the integral development of human activity, must become in the general interest, more than birth or fortune, the essential element of social hierarchy, since it constitutes the basis, the riches, the very life of society? That Government is for the people, and not the people for the Government? That every man received from God at his birth, an equal right to live, to labor, and to occupy in the social scale a position corresponding to his faculties, whether natural or acquired?

These sentiments, we say, are entertained by all the thinking men of our time, independently of their political predilections. Well, we proclaim it aloud, the order of society which embodies and fully realizes these sentiments, is no other than that of which the *Master* has revealed the laws! And yet we are called Utopians; we aim at impossibilities!

But these very laws, which are the abstract of universal sentiments: where has Fourier discovered them? In the most authentic of human traditions; in the principles of the sciences which may truly be called the logical development of the human mind; in the natural and mathematical sciences.

Indeed the two greatest scientific data of modern times form the basis of the Doctrine of Association. They are, the universal principle of *Attraction*, which sways the life and development of all beings, and the law of *Harmonic Union*, which binds one to the other and to all. And the wonder of this discovery is, that far from encroaching in the least, on the feeling of moral independence, which is the essential element of the human soul, far from restricting its liberty and its power, it legitimates them better than any other philosophy, elevates them, and opens to them a career of greater extent than until now we dared to imagine.

What are the causes of these fruitful results? That Fourier felt more deeply than any other revealer, that *unity* was the *supreme law of life*, that there could not be two omnipotent spirits, the one good, and the other bad, warring with each other for the government of the world; but only One infinite God; that the multiplicity of Phenomena vanished before the unity of the Principle; finally that the unconquerable, and everlasting tendency of the mind of man, in his la-

born, as well as in his social conceptions, was *Unity*.

From such a point of departure, Fourier could not seek for the basis of social unity, out of the very elements of unity accumulated by human thought. For-saking then, according to the great principle of Des Cartes, all allegiance to existing facts, and boldly availing himself of the labors of analysis and synthesis accomplished in the sciences, he exposed so powerfully the results of that fundamental conception concerning the origin of societies, that every part of the economical, political, and moral sciences, have been by him regenerated.

However, as is the case with all true, and well defined generalization, the theory of Fourier can be reduced to a small number of principles; he has himself given us its formula in two axioms of admirable simplicity:

"Attractions are proportional to Destinies."

"The Series distributes the Harmonies."

So much for the Theory. The practical science deduced therefrom, is fully expressed under the following formula:

INTEGRAL ASSOCIATION,

Spiritually—of Passions and Characters;

Materially—of Capital, Labor, and Skill.

J. M. P.

END OF THE INTRODUCTION.

To be Continued.

CORRESPONDENCE.

TRUMBULL COUNTY PHALANX, }
Braceville, Ohio, July 3, 1847. }

To the Editors of the Harbinger:—I presume you and your readers will be glad to read a stranger's impressions even on a short visit to this Phalanx. I will therefore commit some of them to paper, and you may print them if you please.

This Phalanx, I may remark, for the information of some of your readers, has been in existence nearly four years, and has encountered many difficulties and submitted to many privations. Difficulties still exist and privations are not now few or small; but so great is their change for the better in less than four years, that they are fully impressed with the promise of success. At no time, indeed, have they met with as many difficulties as the lonely settler in a new country meets with; for in all their poverty they have been in pleasant company and have aided one another. They are now surrounded by all the "necessaries" and some of the "comforts" of life. Each family has a convenient dwelling, and as far as I can judge from a short visit, they enjoy the "good of their labor," "with no one to molest or make them afraid."

Several branches of mechanical industry are carried on here, but agriculture is the staff on which they principally lean. Their land is very good, and of their thousand acres, over three hundred are improved. Their stock—horses, cattle and cows—"looks very well," as the farmers say. The improvements and condition of the domain, bespeak thrift, industry and practical skill. The Trumbullites are workers. I saw no "dainty fingered" theorists here. When such do come, I am informed, they do not stay long. Work is the order of the day. They would be glad of more leisure, but at this stage of the enterprise they put forth all their powers to redeem themselves from debt, and make such improvements as will conduce to this end, and at the same time add to their comforts. Not a cent is expended in display or for "knickknacks." The President lives in a log house and drives team on the business of the Association. Whatever politicians may say to the contrary, I think he is the only veritable "Log-Cabin President" the whole land can claim. The President's office is, however, rather nominal than otherwise, as the business of this body seems to be mostly in the hands of the "Council of Industry," and the board of "Directors," who act as checks upon each other.

The "economics" of Association they have already realized to some extent, but not so fully as they can, as it seems to me, even with their present means. Their children might be arranged more systematically into groups. In this case their women would be relieved of much care and would arrange themselves into groups for important functions. Especially would they be enabled to do this if they would establish a general "bakery," which would relieve forty women from the labor of making small batches of bread, two or three times in a week.

Their school is probably full as good as any schools about them, but this is not enough for those whose motto is, "Integral Education." One or two true Associationists, who are qualified Teachers, learned and apt to teach, would meet a hearty welcome at the "Trumbull." They also need a well educated physician, who can and will teach them the conditions on which health depends, and who is willing to receive as his payment for his services his share in the "Equitable distribution of Profits." Why should a doctor receive one or two dollars for a short visit to a patient, while the nurse receives but a shilling for a whole day's work at what is often "repulsive labor?" Why should a "salesman" have a thousand dollars yearly salary for selling cotton shirting, while the seamstress has but a shilling per diem for making it up? But

I wander. So I return to the Trumbullites, and say that I think they deserve and should receive the substantial sympathy of their brethren throughout our land. Those who can invest stock, will do a good service to the cause to invest something here, even if they cannot become resident members. They need more capital, and a few thousand dollars would place them on a rock. But whether it comes or not, they are resolutely bent on "working out their own salvation." Our Pittsburg friends have nobly aided this body, and will continue to sympathize with this effort.

In relation to a "Model Phalanx," while no one with whom I conversed, made any objection to the plan, all were united in the opinion, that to work such a "model," would require the practical skill and experience of those who have grown into Association in a regular apprenticeship; that, beautiful as is our theory, easily as we may write it, talk it, and print and picture it, it has got to be learned practically and experimentally. Their opinion on this point is entitled to grave consideration.

Religiously and politically the Trumbullites are made up of various sects and parties, but here, more than in the world at large, do they seem to "keep the Unity of the Spirit in the bonds of peace." "Free Toleration," in form and fact, they hold to and carry out in veritable deeds; you will not therefore be surprised at the following notice, which I clip from a pamphlet circulating in this region:—

"NOTICE"

Is hereby given to all Men and Women, that a Convention of Reformers, who are willing to become the 'Messengers of Jesus Christ,' for the introduction of the New Era of Universal Peace among all mankind, will be held at the Trumbull Phalanx, (situate in Trumbull County, Ohio, nine miles west of Warren, and five miles north of the village of Newton Falls,) to commence its sessions on the 12th of August next, 1847, for the purpose of instructing and initiating them in the points which must be made manifest before the Millennial Dispensation of "Good Will and Universal Peace" amongst all mankind will be established upon this earth, in accordance with the express design and guidance of the Spirit of God.

ANDREW B. SMOLNIKAR,
Formerly Roman Catholic Priest and Professor of Divinity—now Messenger of the Dispensation of the Fulness of Times. *Ephesians* i. 10."

This "Messenger of the Dispensation of the Fulness of Times," has doubtless got some strange notions into his head, but they may not all be fog, though I suspect there is a good deal of mist around them.

On the whole, my impressions, in a short sojourn among the Trumbullites, are favorable. I think they will succeed in

their "fragmental" attempt to re-organize society, to a good degree; and will materially aid in preparing the way for a fuller realization of the science of living and doing the Will of God on earth.

Yours truly,

C. WOODHOUSE.

LABOR-WORSHIP.

BY EDWARD YOUL.

"Laborare est orare."

Brother, kneeling late and early,
Never working—Praying ever—
Up and labor—Work is prayer,
Worship is in best endeavor.

Days and nights not given to service
Turn thy life to sinful waste;
Be no laggard,—be no sluggard,—
Live not like a man disgraced.

See—Creation never resteth,
Ever God creates anew;
To be like Him, is to labor,
To adore Him, is to DO.

Do thy best, and do it bravely,
Never flag with under zeal,—
This is writ as Scripture Holy:
Thou must either work or steal.

None have mandate to be idle;
Folded hands are vilest crime;
God's command is labor-worship,
In thy youth and in thy prime.

For I preach the newest Gospel,—
Work with Hand, and work with Heart;
Work—the Heavens are working always,
Nature reads a Text to Art.

Suns become the sires of Systems,
Planets labor as they roll;
And the law of their Celestial,
Is a law within thy soul.

From thy nerves at each pulsation,—
From the mystery of sleep,—
Comes a lesson—a monition,
Whose significance is deep.

Rightly read, and fitly heeded,
It will whisper to thy breast—
"Thou art clothed around with beauty,
And an angel is thy guest."

But the beauty worketh, striveth,
And is leading thee apace
To a Future, whose foundations
God hath planted not in space.

Oh, the angel—How he helpeth!
Hinder not by act of thine;
Lagging limbs, or heart weary,
Mar the work of the Divine.

Be a workman, O my brother!
Higher worship is there none—
With its hymn of work-devotion,
Nature is one choral tone.

As I read the newest gospel,—
When the spade divides the clod,
When the ploughshare turns the furrow,
Men in prayer strive with God.

Pray—"The early rain and latter,
Lord, withhold not from our toil;
Fructify the seed we scatter,
With this worship, in the soil."

Say—"No slothful invocations
From our lips our lives profane;

We have kept the old commandment,
Taking not thy Name in vain.

"But they break the old commandment,
And invoke thy name with sin,
Who, their idle hands uplifting,
Unearned good would garner in.

"We have new interpretation
For the old instruction—ASK;
Best he asketh, most who tasketh
Sinews to perform his task."

As I read the newest Gospel,
There is nothing fixed and still;
Constant only in mutation
Is God's law of Good and Ill.

Time was, when the tongue's petition
Wisely wrestled with the skies;
When the flames, that curled on altars,
Made accepted sacrifice.

Time was, when the crowd exalted
Priests above their fellow-men;—
But that worship is departed,
And doth not return again.

Ever working,—ever doing,—
Nature's law in Space and Time;—
See thou heed it in thy worship;
Build thou up a Life sublime.

Ever Idleness blasphemeth
In its prayer—in its praise;
How shall Heaven accept his incense,
Who is idle all his days?

Be a workman, O my brother!
Trust not worship to the tongue;
Pray with strenuous self exertion;
Best by Hands are anthems sung.

Every where the earth is hallowed,
Temples rise on every soil—
In the forest—in the city—
And their priest is Daily Toil.

Howitt's Journal.

[From the Michigan Farmer.]

A PROBLEM FOR FARMERS.

The difference in prices betwixt the products of farmers here, compared with those in New York and Boston, to which markets they are exported, and the disparity in the first cost of merchandise there, and the retail prices here, are phenomena which claim the earnest attention of Michigan farmers and our citizens in general.

During much of the time when Michigan wheat was quoted in New York city market at \$1 75 per bushel, the farmers of Washtenaw county, Michigan, got but 75 cents in Dexter, Ann Arbor and Ypsilanti. More recently, however, wheat sold for \$1 00 in New York city, and for \$1 10 here, when it brought \$2 10 and upwards in New York city.

The last New York papers say that they are offering \$2 for Genesee and Michigan wheat, in that market, to be delivered any time in June, and though freights have very much declined lately, yet on this day, (3d of June,) wheat is worth but \$1 per bushel here. This would seem to show a pretty uniform disparity of \$1 per bushel, betwixt the price of wheat here and in New York city.—The difference however, varies from 75 cents to \$1; and there may be a few instances, when there is very little wheat in Michigan, and freights uncommonly low, where the difference is still less; but if

we strike an average on the extremely fluctuating prices for the last three months, we would say wheat has averaged \$1 here, and \$2 in New York during that period.

A portion of this great difference in price is caused by the necessary cost of transportation; and the rest is the profit of the produce dealer. If we put the cost of transportation on a bushel, say from Ann Arbor to Detroit at 8 cents, Detroit to Buffalo 5 cents, Buffalo to New York 25 cents—38 cents, then one dollar laid out for a bushel of wheat there and sent to New York and sold for \$2 will pay the original cost and 62 per cent. profit, besides paying for transportation.

If the produce dealer pay \$6 for a barrel of flour here, and send it to New York at a cost of \$2 50, and sell it there at \$9, he makes 25 per cent. profit on the money laid out.

We may safely say that no produce dealer will continue in business without he has a prospect of realizing from 25 to 30 per cent. profit at least, and if any one will take the pains to examine often the eastern prices of produce, and compare them with our own prices, he will find the disparity at least as great, after deducting transportation, as we have indicated.

The wholesale prices for merchandise as quoted in New York and Boston, and other papers, are not the first cost prices for either domestic or imported goods.

The commission houses receive goods of the manufacturers or importers, and make advances on them in cash. These goods are then sold by the commission merchants, at auction or otherwise, to jobbers, sometimes for cash, but usually on three, four, six, eight, nine or twelve months credit, (according to the kind of goods,) in quantities to suit purchasers. These sales are quoted as the "wholesale prices current," and include the first cost; that is the wholesale prices are 12 1-2 per cent. more than the manufacturer or importer receives for them.

The jobber sells these goods to country merchants on three, four, six, or twelve months time; for delay, risk, profits, &c., adds 2 per cent.; and the country merchants or retailers, add from 25 to 50, say an average of 33 1-3 per cent., and sell them to the consumers. Thus the importer or manufacturer lets a commission house have \$100 worth of goods, adds 12 1-2 per cent. and sells them to a jobber for \$112 50 which is called the "wholesale prices." The jobber adds 20 per cent. to what he paid, and sells to the country or retail merchant for \$135; and the latter adds 33 1-3 per cent. to what he paid, and sells to the consumer at \$180, by retail.

This shows that in Washtenaw county we are paying 80 per cent. more for goods at retail than the first cost in New York or Boston; 75 per cent. of which is mercantile profits, for 5 per cent. pays all the costs of transportation on a general assortment of goods from New York or Boston city, to Washtenaw county, Michigan.

Much of the effects of this may be illustrated every day by comparing the wholesale prices as quoted in eastern city papers, on which 12 1-2 per cent. has already been added to first cost, with the retail prices here. Thus in the papers of the present date, coffee, St. Domingo, is quoted at 6 1-2 a 6 3-4; if we take one

store with another in this county, we shall find that this quality of coffee retails for 12 1-2 cents per pound. The cargo price of this coffee is \$5 a 5 70 per cwt., at which prices it is received by the commission house. He, the commission merchant, sells to the jobber at 6 1-2 and 6 3-4 cents per pound, on 4 months credit, which is the wholesale price as quoted in the last papers. The jobber sells to the Michigan merchant for 7 8-10 a 8 cts., and the latter adds 33 1-3 per cent., and retails at 10 1-2 to 11 cents, others at 12 1-2 per pound.

A bushel of Michigan wheat in New York city at \$2 per bushel, will purchase from 34 to 35 pounds of coffee at cargo prices, and in Washtenaw a bushel of our wheat will purchase but 8 or 9 pounds of the same coffee; or one bushel there will purchase 34 or 35 pounds, but it will take more than 4 bushels to purchase the same number of pounds here.

Russian Diaper "broad," is delivered to the commission merchant in New York for \$1 50 per piece. He sells to the jobber for \$1 70, which is the wholesale price as quoted in the last papers. The jobber sells to the country merchant for \$2, and the latter retails by the yard at the rate of \$2 70 for the piece, which is the rate I lately saw given for it.

Thus the importer receives for two pieces of this diaper but 1 1-2 bushels of wheat, and the Michigan Farmer pays 5 2-5 bushels for the same quantity.

The Lowell factories give 4 yards of the first rate satin at 50 cents per yard for one bushel of wheat, but the Michigan farmer gives four bushels for the same four yards.

The whole effect of the mercantile and produce dealers' profits on our commerce is illustrated thus: A commission house receives an article at first cost at \$1, and sells it to the jobber at wholesale, adding 12 1-2 per cent., for \$1 12 1-2. The jobber sells to the merchant, adding 20 per cent., for \$1 35. The country merchant adds 33 1-3 per cent. and sells to the consumer for \$1 80. Now if we deduct 5 per cent. from this for the average cost of transporting goods to the interior of Michigan, it will leave 75 per cent. for mercantile profits. In purchasing this at \$1 75, besides paying for transportation, the farmers pay in produce at such a reduced rate that the transportation can be paid for, and then leave the produce dealer 25 per cent. profit. This is just the same to the farmer as though another profit of 25 per cent. were charged on the \$1 75 worth of goods, which is equal to paying \$2 19. This makes the original dollar's worth of goods cost the farmer \$2 19, besides paying for bringing the goods here and taking the produce there.

Besides paying such a price for transportation both ways as to make the transporting companies and forwarding merchants rich, there are 119 per cent. in profits to be divided amongst the wholesalers, jobbers, retailers and produce dealers.

This accounts for the rapid growth of our villages and towns, and the colossal size and upulence of our cities, swarming with proud luxurious idlers. We now perceive how this wealth is spirited away from our country laborers. Our Michigan farmers pay \$1 19 to be distributed betwixt these commercial go-betweens, besides paying transportation both

ways, in order to get another dollar's worth of produce exchanged for necessities. Our farmers furnish their own capital and then work at the halves! Great privilege this!

How much of this burden can be got rid of and in what way can it be effected, is the PROBLEM which is proposed for the solution of our Michigan farmers. I hope to hear from at least a dozen of my brother farmers on this momentous subject through the August number of your periodical.

WEBSTER.

June 3d, 1847.

FROM THE FRENCH OF VICTOR CONSIDÉRANT.

Translated for the Harbinger.

INDUSTRIAL ORGANIZATION.

(Continued from p. 148.)

ORGANIC CONDITIONS OF THE SERIAL LAW.

CHAPTER IX.

Examples of Attractive Industry drawn from Civilization.

I.

It would be very easy so to dispose the labors of regiments as to obtain results incomparably superior to those which we now obtain. Our miners are indeed annually exercised in the execution of labors both numerous and varied, in making fascines, fagots, hurdles, piquets, palisades; all that is required about fortresses; mines, trenches, fosses, intrenchments, terraces, bridges of all sorts, kilns for casting field-pieces, barracks for encampment, &c.

Each of these labors divides into details, and every man in the companies must pass through all of them.

There is care enough in the army to perfect the technical processes of the different sorts of work, but there it ends. In their execution, is employed simply the word of command. There is not the least idea of animating the laborers by a judicious distribution of work and workshops, and yet nothing would be easier. They form the companies in their respective positions on the glacis or in the fosses; there they are isolated, with no mutual connection in their labors. Each in its place stands alone. There is neither the sympathy of co-operation, nor the emulation of contrast; and the immense reactive energy which all the companies of a regiment, acting upon each other in alternate combinations and rivalries, would develop, is entirely lost.

Then in each separate company, we observe the same want of organic relations and of attractive distribution.

Notwithstanding this, tendencies are every moment revealed which point towards the laws of attractive and impassioned industry. First the gaiety of the groups, though they are still forced groups, levied to carry on operations in which they share no personal interest or

profit. Then we note how exactly the rank and skill of each are appreciated by the rest in every operation, and when an arrangement occurs which brings out the spirit of rivalry, we are struck with the clearest proofs of the industrial enthusiasm which they produce. We may indeed observe at any time in the workshops the natural tendencies to the development of rivalries; but they are usually stifled in the germ by the rigid constraint of military regulations, though some men in spite of all drawbacks work with impassioned energy.—One night, when we were raising the *Rognat lines* on the glacis, a rivalry commenced between two brigades who worked side by side at the intrenchment. The next morning at daylight, all was finished, perfected by these two brigades. The other detachments working separately had not done half. It furnished matter of three day's discussion in the regiment.—It was pronounced incredible. What is really incredible is that, having every year in view at the military schools a thousand facts of this character, they have not yet thought of adopting a distribution of the labor, the companies and the different workshops, adapted to develop these industrial contests which are worth much more towards the execution of the work than threats, guard-rooms, reprimands of officers and sergeants, however proper these may be on certain occasions. In the labors of a regimental school, I would engage to show in fifteen day's exercise, that by means of a suitable distribution of the workshops, by classing the labors, arranging the groups in graduated scales, bringing out rivalries among the companies by the simultaneous employment of different technical processes, then putting the companies face to face on three lines abreast, instituting open comparisons of effects obtained, connecting the result in the general order of the regimental discipline, interlocking all the parts of the work, and alternating the functions of the laborers accordingly,—I assert it as proved by experience in details, that such dispositions would give at the end of the campaign, six times more labor done, one-sixth part of punishments now inflicted, six times as much gaiety, and men six times as well exercised, as in the common dull and monotonous routine. What would it then be, could we distribute rewards and promotions! Every officer who has studied his men at work, and who will reflect on this, will say with me, it were a noble thing if the army should give the example to industry and open to society the great page of the future.

Let us continue with a few more details.—It is well known that the underground labor of miners is painful and re-

pulsive; there is nothing pleasant in dragging oneself on the belly through a shaft whose opening is but sixty centimetres wide, nor even in digging wider galleries thirty feet under ground. Yet zeal and attraction are often developed in the regiment in carrying on these works. What are the causes? First, scientific precision presides over the operations; they proceed regularly, the plumb-line and the square in hand. The execution is neat, even elegant. The intervention of intelligence and of taste in the work is a first cause of attraction; the laborer is elevated by it, and his work ennobled; the man espouses his work, loves it and masters it. This puts heart into the labor. I beg the reader to remark that this condition is a constant fact in the labor of Harmony where the coarse, brutal, lifeless work of our poor operatives is no longer known. There are no working machines, those creatures imbruted by civilized labor, passive executors, who are limited to furnish strength like beasts of burden, pistons or balances. These incomplete types, these failures in life have disappeared. The whole man has been developed by the law of alternation, and all work is *intelligent*. The workman always proceeds from the man, the head leads the hand, — we grow attached to a work which we would perfect, where we act with an intelligence, it is then a creation, a birth; we are author and father of our work; we have placed in it *something of ourselves*, and by this title it endears itself. This must be understood of a body, of a group, of a series, as of an individual.

In our regiments, the sappers and miners, through their varied exercises and daily contact with well informed officers, begin to enter this system of rational and intelligent labors.

Thus very commonly all labor which they see as a connected whole, and which is to leave a result, pleases them; they take a pride in it and are conscientious in producing a piece of true workmanship. And when external rivalry is connected with this sentiment, the operation proceeds with energy, ardor and precision. We had a fine example of that in the second regiment, the year that two companies commanded by captains Jotte and Picaud, were under orders to execute concurrently a mining gallery, issuing from the bastion. The symmetrical gallery to the right and left of the capital was divided into two equal parts, each confided to a company. Officers, sub-officers and soldiers entered into the rivalry, and none lost breath while the long work lasted; every morning the men returned with ardor. Thus it was noble execution, good work, and the companies had a right to be proud of it.

It is a matter of common observation in our regiments that men interest themselves in work very repulsive in itself, if it leaves a visible result, like those I have just indicated; whilst they much sooner weary of labors far less arduous, which leave no trace and which do not lend themselves to co-operative intrigues. Thus two companies will work six and eight hours a day through the whole season and will sustain the work concurrently. It is a work commenced which must be finished. The honor of the company is concerned, it is a well managed intrigue. Suppose these two companies are drawn out to shoot at a target. They will be ardent during the first two hours. Every good hit, is a triumph for the company from whose ranks it came. Boasts and compliments are interchanged; but after three hours all is quieted, the roar of merriment subsides like the wind after a rain; no more eagerness, no more attention; nor does the drum which signalizes triumph call a glow to the face of the victor.

I have not in dwelling upon the desperate energy of the miners, denied the necessity for alternation; for the first two hours of any work are the best; I have only wished to show the superior power of a well connected intrigue which is continued and keeps the field, over one which is only passing and accidental. In Harmony, the emulating intrigues of the series are permanent and transmitted from generation to generation, as are in Civilization the rancor of parties, the jealousy and contempt between castes, national enmities.

I have observed that attraction is less durable where the results of the work are less appreciable, or where the sessions of labor are too few or too far between to encourage the growth of intrigue; that there is much more perseverance in consecutive labors such as those of our regimental schools. But such labors are at last only exercises: at the end of the season all this sapping and mining, these descents of the foss, these mining galleries, so artistically made, these intrenchments so neatly covered over with turf or clay, these ovens, these dispositions for encampment, all will be demolished and levelled, all results effaced.

But if on the contrary the object of the work has life and permanence, if it is connected with a great whole, with a unitary conception, if instead of a fictitious siege it be a real siege, then you will see the sapper work in quite another fashion. When during the revolution of July, reports of the Prussians reached Metz, the order was given to place it in a state of defence. I shall always remember the joyousness, the precision, the celerity of this preparation. The great

fortress had sat there as the years rolled on, as if sleeping in the sun, the long grass hung from its ramparts, ran over its rounded parapets and waved like locks from its flattened slopes. There was nothing sharp or wicked left about the looks of the place, only the traces of the old embrasures, bastions, courtines and half moons remaining, which wore an innocent and pleasant air, and all as I said seemed asleep — Trust to that! In twenty-four hours it had made its toilet, cut its hair, combed its mustachios; in twenty-four hours the buttresses were prepared and armed, the parapets cut, the embrasures opened. — Oh, the shovels, the picks, and the axes were noisy! the artillery carriages flowed empty to the arsenals, ebbed loaded with long pieces, and bore them in all directions rumbling over the pavement of the streets, — All were there, chiefs and soldiers, all arms and hearts! In forty-eight hours the pieces were upon their platforms, shining in the sun, their mouths open over the country, bomb-shells and balls provided in piles, and ready to speak out. You could not recognize the old place; it was armed and palisaded; it bristled and showed its teeth on all points of attack. The Prussians were welcome.

Why such ardor after all? why such prodigies? Because there was internal rivalry of the bodies, regiments and companies in the fortification, and accord of the whole in the common end; because all the intelligent and impassioned parts of the whole acted combinedly, in an operation connected with this whole, with a passion of a higher degree; patriotism then beat in all hearts; and this great accord of identity was tripled by external rivalry towards our good neighbors of Prussia who did not come, and had no desire to come.

A regular siege is the most brilliant exhibition of the power of organized rivalries that civilization can furnish; there is something wonderful in the succession of simultaneous operations of attack and defence which compose it; and those who wish to see something interesting, in a dramatic point of view, have only to read the treatise on the attack and defence of fortified towns by Vauban; not one of our romances equals this book.

From the investment to the breach of the internal retrenchment, it is a closely woven and condensed intrigue; it is an epic, a siege. The subject of the Iliad is indeed no boasting excursion.

Reflection and impulse, events foreseen, prepared, induced, and on the other hand, sudden accidents, nothing is wanting. *Internal rivalry* between the different bodies of the besiegers, and entire accord within each mass against the other by *external rivalry*; it is a desperate battle

which lasts for months without interruption by day or night, which continues through long and sullen silence as amid the crash of all the batteries firing their broadsides.

Every inch of ground is disputed; it is wonderful. I long for space to describe the operation, to follow step by step the sinuous trenches, which creep along like immense reptiles to conduct the head of the sappers (*teles de sape*) advancing abreast and slowly towards the place, with open mouths belching fire; then the action of the artillery of the different bodies, and the answers of the besieged to all the questions which the besieger proposes. Oh! it is a high business where every one grows furious at his task; it is here a pitched game, where the gallery around is attentive to the card that is thrown; it is here also that we find prodigies of perseverance and invention, of courage and intellect. Can you think that the furrows of the sappers are not deeper and harder to dig, than those of the husbandman? All soldiers who have stood sieges, relate wonderful things of them, loudly attesting what we speak of, and abundantly proving how those combinations which develop rivalries, accords and discords, are potent in opening the intellect, awaking genius, kindling courage, and inciting to action. We see here what man really is, what living resources he bears in him. Passion discovers buried treasure, it makes hidden faculties spring forth, as the rod of Moses caused water to gush from the rocks of the desert.

Well, this is all work; here are force and intelligence expended in profusion; here are great obstacles conquered, removed; it is industry organized and already attractive, but *subversive*; that is, turned against general order and the well-being of humanity. Organize, then, *harmonic* and productive industry, and you will have a thousand times more means, more reciprocal ties and more power.

Civilized productive industry does not manifest these great effects of Attraction, this impassioned earnestness, because it is neither organized nor animated by the corporate spirit; we must wait for the Phalanx, the equipment of the cohorts, the industrial armies. Till then, industry will remain dull, sullen, prosaic and repugnant, as war would be, were the combatants isolated, without connection in corporate masses, but shut up in narrow limits, and fighting only to gain their daily bread, instead of being organized, assembled under banners and heated by corporate passions.

Returning within the domain of domestic industry, I shall cite some facts of attraction on the farm.

It must, however, be always kept in

view, that in our present society, such facts as we have examined, as the hay-making, the vintage, and what we are now to narrate, being purely accidental, and not embodied, regulated and durable, cannot present results of high fascination. We must take account in these examples of all the deficient conditions.

Take a flail, go into a barn, or better, into the hot sun all alone, and set yourself to beating the sheaves of wheat. You will find whether it is amusing. Now listen to this description of the thrashing floors of Lower Brittany, by my friend, Charles Pellarin.

"Agriculture already offers some germs of attraction, which instinct unaided has given to our peasants, without any one dreaming of their development and extension to other branches of industry. It is very remarkable that wherever this *attractive labor* is found, though its charm is much reduced by the mortal length of the sessions, groups are formed, more or less perfect.

"The labor of beating grain with the flail, is incontestably of the roughest; it requires considerable strength, extensive and rapid motion of the arms and body, and it is for the most part performed in Brittany in the heat of the August and September sun. Well, despite all this, it is one of those most liked by the country people and of which the young are passionately fond. It is because they do not work alone then. On the thrashing floor there are at least ten or twelve on either side, who face each other and stand in rivalry. In each rank, we almost always observe two wings, which emulate each other, and in the centre a strong and skilful man directing and exciting what he calls his side, or even the entire group, if he is chief of all the laborers. This attribute belongs to merit, whether found in servant, day laborer or master, it matters not, provided he knows how to excite energy, without exhausting it; provided he be the most skilful in catching these alternations of relaxation and of impassioned energy, of which men experience the need in an animated labor, and which succeed each other like waves.

"The noise of the flails falling in cadence also contributes to relieve the fatigue; and if there come an unskilful fellow whose strokes are out of time, he is dismissed in disgrace to the sweeping. Although most of the workmen are only hired laborers, the animation rises very high amongst them when their group is well assorted, especially if the weather is fine, the grain good, and the master, proprietor, or farmer be a brave fellow whom they like, and who takes care to provide refreshment for all around in good season. When the number suffices, there are often two groups of threshers formed.

In this case, ardor is carried to its height, by the spring of rivalry which is established between the two groups. It is fine then to see and hear the Breton peasant about his joyous horra, spur up this or that neighbor by some praise or censure, always well received — no one thinking of any other answer than a new demonstration of ardor; then to hear the two rival groups exchange raileries and watch each other with jealous emulation.

"Such is the charm of the thrashing floors that the children always want to be there, and threats, and even blows, are needed to send them off when they are not yet strong or skilful enough to join the adults. It is also one of the few operations of agriculture in which the citizen of the small towns sometimes comes to take part, in a country where there are no vintages. I have seen young hunters, even young men of fashion, lay aside their guns to take up the flail, and not perceive till the end of the session how they blistered their hands. All these details will appear very commonplace, very prosaic, but it has seemed to me that they strikingly confirm the fundamental principles of the processes of social industry described by M. Fourier. I would by no means pretend to contest the superiority of thrashing machines over the method employed by the peasants of Brittany. I have only wished to show that pleasure is not incompatible even with very fatiguing labor.

"Only try to get the same work done by men who are isolated, or even three or four together, and you will see with how much more fatigue you obtain a very inferior proportional result.

"Thus the cultivators of small farms, instead of persisting in carrying through every thing with their small force, go to help their neighbors of the large farms, who afterwards return the service, to the notable advantage of both; for they well know that the principle "*every one for himself*," is not always the most profitable, and they find that it is not a bad plan sometimes, even against the warning of M. La Fontaine, to count upon one's neighbors, and even to wait for them.

"To judge how useful are these exchanges, and the mutual services which connect the country people together, we must not only consider the time employed in going from village to village, but the influence of a great number of persons and families of different sexes and ages on the labors, and consequently on the products of their labor.

"Man is not a brute, a machine, whose forces may be calculated independent of the passions which call his faculties into play; springs which never act well but in circumstances which hitherto

we have used no effort to determine." (Industrial Reform.)

This would be the place to speak of the phenomena of industrial attraction which appear at the ploughing matches in the model farms, at Grignon for instance, where the Parisians come every year wondering at what they have seen, and much better satisfied than they have often cause to be in coming out of the *Theatre Français*. What first strikes them is the order, the neatness, the good distribution of things. With our civilized prejudices and our habit of seeing all over France dirt and misery in the tillage of the soil and the peasant who tills it, this seems a prodigy.

They cannot say too much of the beauty of the animals, the care that are bestowed on them in the stables. Every cow has its place marked, with indication of name, age, race, diet, quantity and quality of the milk which she yields. The fields are also placarded with notices of the owner's name, the system or order of the crops in their succession, the agricultural management to which they are subjected and the results. These arrangements develop among the keepers of the stock and the farm boys germs of zeal which are very remarkable, and which justly astonish the civilizes; for servitude is not a good soil for the growth of zeal. But it is the competition which transports all spectators. Ten or twenty ploughs, very neat, well polished, and harnessed with their equipages, are arrayed in line of battle abreast in a broad field. Each has before it a stake set up which indicates the direction of the first furrow. The teams do not stir; men and horses, ears set back and ready to start, await the signal with impatience. The struggle will commence, sometimes on the depth and perfection of the furrows, independently of time, sometimes on the rapidity of the work, at others on both elements combined. Off go the ploughs; they start like the carriages of artillery. There you see them turn the earth at a full trot, and I answer for it that there is fire in the manœuvre. What is all this, however, compared with the grand manœuvres of the industrial regiments of the Phalanx? A skirmish with fisticuffs beside a tournament, a duel beside a pitched battle—such is the relation of a model farm to a Phalanstery.

It is so easy to attract men to the plough, that at the model farm of Roville, there is a contest among the pupils for the execution of the labors. Each takes his turn in the order of priority, and each is very jealous of allowing his to slip. There would be a great dissatisfaction if one was favored more than another with a piece of work. And yet at Roville the strongest causes of attraction are very

little developed, many have not even germed there. We might cite thousands of facts, and analysis will always prove in the end that wherever there is pleasure and attraction in any work whatever, productive, unproductive or destructive, useful, futile or mischievous, it is always because some passion springs have been set in play. Apply then to industry the play of the passions, if you would have industry become attractive and man thus enter the magnificent path to his destiny of happiness.

It would be very easy for us here to collect a great number of facts, but it is less our object to prove principles by such citations, than to put the reader in the way of reflecting for himself on phenomena which he has witnessed and may witness every day.

We find in the *Times* newspaper a fact which will doubtless pass unnoticed and which we here transcribe.

"The foraging which has been conducted around the camp of Erlon at Bouffarick, with as much activity as success, has been the occasion of a rural feast at the entrance of the hay wagons into the camp.

"An ocular witness addresses us the narrative, which we have the pleasure to communicate to our readers.

"Camp of Erlon, May 27, 1836.

"This morning at ten o'clock, six long wagons loaded with hay have been carried within the camp, on the ground destined for the stacks which are to secure the preservation of the immense harvest. This first product of an operation, whose results already surpass all anticipations and prove to the most incredulous what men can do whose solicitude is estranged from individual enterprises, is due entirely to the sentiment of national honor and public prosperity, which have inspired all with enthusiasm and alacrity.

"The six first carriages proceeding in file, set out together from the foraging ground under the direction of Captain Mallet of the foreign legion, together with Messieurs Castaing, Lieutenant, and Baumer, Sub-lieutenant in the first regiment of chasseurs, who have been entrusted by Lieutenant General Rapatel with the special conduct of the harvesting. They were preceded by drums, clarions, and the music of the foreign legion and of the first regiment of chasseurs, which during the whole march, continued to beat and to play.

"The first of these carriages had its load crowned with a bouquet of flowers, whose splendor and variety gave to the march an air at once triumphal and vernal. The mowers and haymakers, about 300 in all, belonging to the foreign legion, bearing flowers on their heads and

in their hands, and green branches in sign of rejoicing, served as an escort to the five other carriages. Their proud step and joyous songs which mingled with the music, added to the charm of this feast, improvised in the plain of Mitiga, at the foot of Atlas, by Europeans, who, by the illusion of memory, thought themselves transported to their natal soil at that happy epoch of the year when the riches of the earth become those of man. After half an hour's march, the carriages entered the camp, ranged around the spot, disposed beforehand by the cares of M. Robert, Sub-lieutenant, and where those colossal stacks were to rise as by magic. They were unloaded in presence of Colonel de Schauenbourg, entrusted with the principal direction of the foraging,—and of Colonel Brenelle, Commander of the foreign legion and of the camp of Erlon, by the sound of music and the noise of drums with which blended the songs of the soldier farmer.

"Spectators, both citizen and military, in great numbers animated this feast by their presence, and took part in the joy of the troops. A deeper thought might also pre-occupy them; whilst paying a well deserved tribute to the brave officers whose skill and persevering zeal so well stimulate the good will and order of our soldier farmers, each in presence of these riches, which the hands of barbarians refuse to gather from a soil of incalculable fertility and production, may repeat the words of an orator of the National Tribune, 'Henceforth the regency of Algiers will be the continuation of Provence, and the Mediterranean, a French lake.'"

And civilized people are so obtuse, and their governments so blind, that all this teaches them nothing! In full view of this enthusiasm of soldiers for agricultural labors on a large scale, of the earnestness of the regiments, of the génie in their operation on the land, of the still greater enthusiasm of this corps in operations and constructions of every kind, we hardly begin to use these energies in making even military roads. Such inaptitude, such a confession of impotence have something about them very wretched, very shameful!

To be Continued.

[From the N. Y. Mirror.]

THE DIFFERENCES.

Returning to the City after a week's absence by the sea side, gives one a very vivid impression of the great difference between town and country. The Earth seems, to a denizen of our crowded streets, when he first escapes from their mud and filth, to have been recently scoured and garnished. The waters sparkle, the air comes to him pure and refreshing, a de-

lightful odor of cleanliness rises from the meadows and fields, and every thing is pure, simple, sweet and invigorating.—Existence is endowed with a new charm, and he wonders what has become of his lassitude and weariness. He eats heartier, sleeps sounder, walks faster, and laughs louder. Almost the glory of childhood returns to bless him, and he feels young again, when he revisits the haunts of his boyhood. Returning to the city he finds it strangely altered, the streets have grown longer and wider, they are more crowded with passengers, the din of carriages rumbling over broken pavements is louder, the houses have expanded in size, and objects that he left mean have become magnificent. These are the first impressions; and then he hesitates to inhale a breath, lest the suffocating stench poison him; the reeking filth of the gutters, the steaming heaps of dirt in the middle of the street, the mountains of manure that lie piled up near the landings of the steamboats; hogs wallowing in unmolested security past the very doors of Aldermen, disgust him and make him long to return to the pebbly beach, the sparkling waters, the green meadows, and heath covered hills that he has left for the toil and trouble of the city. This is, parenthetically, a dirty city, its condition is a reproach to the people and a lasting disgrace to the party in power that permits the finest city in the world to remain in a condition so filthy that the inhabitants are compelled to quit it to preserve their health, and strangers only visit it in hot weather when compelled to by calls of business. It is not the only dirty city in the world, although as far as our experience extends we can safely pronounce it the dirtiest. London is dirty too, there is some comfort in that. The last number of Punch contains the following parody, which might be as well sung in New York, making only an alteration in the names of the streets.

DIRTY CITY!

TUNE — "*Highland Laddie*."

Oh! thou art a shocking place,
 Dirty City, dirty City!
 To thy rulers a disgrace,
 Nasty City, nasty City!
 Fie upon thy Saffron Hill,
 And thy foul street of Turnmill,
 Cow Cross, too, more filthy still,
 Dirty City, dirty City!

Think upon thy Barbican,
 Dirty City, dirty City!
 Fit to poison any man,
 Nasty City, nasty City!
 And the courts and alleys low,
 Through the which, to Bunhill Row,
 With our nostrils held, we go,
 Dirty City, dirty City!

Spitalfields, and Houndsditch, too,
 Dirty City, dirty City!
 Hazardous to venture through —
 Nasty City, nasty City!
 Where miasma ever reigns,
 And the gases from the drains
 Tarnish spoons and silver chains,
 Dirty City, dirty City!

And Whitechapel's dense purlieus
 Dirty City, dirty City!
 Crowded lanes and smoky flues,
 Nasty City, nasty City!

Also think on Fleet street, where
 Sewers, ever in repair,
 Never mended, taint the air,
 Dirty City, dirty City!

Last of all, thy foulest shame,
 Dirty City, dirty City!
 Need I mention Smithfield's name,
 Nasty City, nasty City!
 Much thy population raises
 Can't thy Corporation raise
 Funds enow to clean thy ways,
 Dirty City, dirty City!

[From the N. Y. Tribune.]

WISCONSIN PHALANX.

CERESCO, Wisconsin, }
 July 20, 1847. }

Friend G. :—I have been visiting this Association several days, looking into its resources, both physical and moral.

Its physical resources are abundant. It has over 1,700 acres of land, consisting of due proportions of prairie openings and timber—all of which is beautifully situated, and well adapted to the production of heavy crops without excessive toil. There are on the Domain 350 acres of stout Wheat waving its golden riches in the breeze, and already inviting the reaper. There are also due proportions of Corn, Oats, Barley, &c. which promise abundant reward to the laborer. About 700 acres are under cultivation. They have 350 sheep, 36 oxen, 35 cows, with the usual proportion of young stock.—There is running through the Domain, a stream on which the Phalanx has a Flouring and a Saw Mill, with water power sufficient to turn the former during the year, and the latter a considerable portion of the year. The buildings are located in a pleasant valley, affording the richest land for gardens; while over the gentle elevations on either hand lie the farming lands, as productive in Wheat, Corn, Oats, &c., as any people can boast. The country about is delightful, and a morning or evening ride over the undulating prairies or openings, is decidedly an exhilarating recreation. They are but a short distance from Green Lake, of the purest water, ten miles in extent, on whose flowing surface, and in view of the most enchanting scenery, the great pleasure of a sailing excursion can be enjoyed. The climate is not by any means unpleasant, either in Winter or Summer. During most of the Winter the ground is covered with snow, and, though the cold season embraces half the year, yet when the Spring comes, she opens with brightness, and vegetation does not struggle in its growth.

The Phalanx is entirely free from debt, and though but three years old, substantially independent. The avails of their crops this season will doubtless be \$5,000 net profit, while the permanent improvements during the year will add much to this sum. With this and the mechanical labor they can perform, they will be able to do much the coming year in the erection of neat and commodious buildings and in ornamenting the grounds. Their present tenements are such as haste and limited means forced them to erect. So much for their physical resources.

Nature has done enough for them, all will admit; and if they fail, it will be owing to the lack of true Associative

character. They will soon, however, be able to purchase the stock owned by those who may become disaffected; and, if they supply their places with congenial spirits, they will certainly succeed. Several persons who commenced with them and left, have become sick of isolation and are returning to their "first love." This speaks well for the value of Association; and, when all things shall be properly perfected, no one can be purchased away by any temptation.

In a moral aspect there is much here to encourage. The people, ninety of whom are adults, are generally quite intelligent, and possess a good development of the moral and social faculties. They are earnest inquirers after truth, and seem aware of the harmony of thought and feeling that must prevail to insure prosperity. They receive thirty or forty different publications, which are thoroughly perused. The females are excellent women, and the children, about eighty, are most promising in every respect. They are not yet well situated for carrying into effect all the indispensable agents of true mental development, but they are not idle on this momentous subject. They have an excellent school for the children, and the young men and women are cultivating Music. Two or three among them are adepts in this beautiful art. While writing, I hear good music by well-trained voices with the Harmonist accompaniment.

I do believe something in human improvement and enjoyment will be soon presented in Ceresco, that will charm all visitors and prove a conclusive argument against the skepticism of the world as to the capability of the race to rise above the Social evils that afflict mankind, and to attain a mental elevation which few have yet hoped for. I expect to see here a Garden in which shall be represented all that is most beautiful in the vegetable kingdom. I expect to see here a Library and Reading-Room, neatly and plentifully furnished, to which rejoicing hundreds will resort for instruction and amusement. I expect to see here a Laboratory, where the chemist will unfold the operations of Nature, and teach the most profitable mode of applying Agricultural Labor.—I expect to see here interesting Cabinets, where the mineral and animal kingdom will be presented in miniature. And I expect to see all the Arts cultivated, and every thing of the Beautiful and Grand generally appreciated. All these are necessary for the complete mental development of every one. Individuals in isolation cannot enjoy them, because they are attended with much expense, and the fortunes of few individuals are sufficient for the pursuit of even a single branch of Science in the antagonistic state. Associations like this can enjoy the whole on a larger scale if they will; and few are aware of the invaluable benefits resulting therefrom.

I say, I expect to see all this realized in the Wisconsin Phalanx, because they are able, and I believe, sufficiently appreciate the True Object of Life to induce a strict attention to every branch of improvement. If they strive for this end, they will do good to the world that cannot be fully estimated, and coming generations will bless them for this splendid moral victory, achieved by the harmonious union of mental and physical labor. They certainly deserve the prayers of every

philanthropist, and millions will rejoice in their success.

Yours, truly, HINA.

¶ We trust the remark will be taken in good part that the writers of letters from these Associative experiments are too apt to blend what they desire or hope to see, with what they actually *do* see. We know the founders and members of the Wisconsin Phalanx. We believe they are doing a good work from good motives; yet it ought to be considered by others, as it doubtless is fully felt by themselves, that only in *spirit* can the Ideal of Life in Association be realized at present. Until they have a larger circle of Avocations or Employments, there cannot be Liberty in Labor, and Industry cannot be rendered truly Attractive as a general rule; until they have a commodious and well-appointed Edifice, the Combined Household will be to most of them repulsive rather than agreeable; until they have an abundance of Fruits, the best implements, Machinery, &c. they will experience many deficiencies and privations. As a band of noble pioneers, sincerely endeavoring to achieve, not for themselves only, a better Social condition, they have our warmest sympathies; but even their failure would prove nothing as to the impracticability of *true* Association, based on a union of adequate Capital, Labor and Talent, and having a complete Industrial Organization. All that can be done as yet is to prepare the ground for Association. This we believe is being done at Ceresco.—*Ed. Trib.*

GUARANTYISM.

The following interesting account of an experiment of Guarantyism on a large scale, clearly shows the social and pecuniary advantages of combined industry. We noticed the above colony in the Harbinger a year or two since, and rejoice to find that the hopes we then expressed in regard to it are fully verified. It should be remembered, however, that an establishment of this kind illustrates only one phase of a combined order of society,—and that only by a distant approximation,—the industrial and material aspect. It presents no picture of the moral, intellectual, and religious harmonies, which we believe will be the result of scientific, integral Association.

[From the Cultivator.]

GERMAN EBENEZER SOCIETY. A community of Germans, about six miles east of Buffalo, incorporated by the Legislature under the above name, having about four years since, purchased 8,000 acres of wild land in one body, embracing a number of water privileges, have made such improvements in agriculture and other matters, that I have thought a short sketch of them might not be uninteresting to the readers of the Cultivator. They have been known in Germany, for one hundred and fifty years, by the name of Separatists; and having sold out their interest and dissolved their community there, they have removed here to the number of 800 souls, and are expecting large additions from Germany during the present season. They have already built

up three compact villages a mile or two apart, numbering about 100 large and commodious dwelling houses, some 30 or 40 barns, from 80 to 200 feet long, 4 saw mills, 1 flouring mill, 1 oil mill, 1 large woolen factory, a calico printing establishment, a tannery, a large variety of mechanics' shops, school houses, &c., &c., and have large herds of horses, cattle and swine, and over 2,000 sheep. Their property is all held in common, somewhat like that of the Fourierites, or Shakers at New Lebanon, but in many respects radically different from those communities. They have invested money in various ways on their lands, and in this vicinity, to the amount of more than \$1,000,000. Many individuals put into the common stock from \$3,000, to \$15,000 each; one put in \$60,000, and one \$100,000. If they ever leave the community, which they are permitted to do at any time if they choose, they can draw back the sum they put in, without interest. No one has yet left them from dissatisfaction with their system. By mutual agreement, they can dissolve at any future time and divide the profits. They marry and are given in marriage, and each family lives separate, except that they, in most cases, eat some six or ten families together at a common table. The whole community is under the direction and superintendence of a set of trustees or elders, chosen annually by themselves, who buy and sell and manage every thing as they think will be best for the whole, and as they have all kinds of mechanics among themselves, they have little occasion to go abroad for help. All the children are kept at school under competent teachers, and the older ones instructed in the higher branches, and also in the English language. Besides being well supplied with books in their families, they all have free access to a large public library.

Religion seems to be the governing and inspiring element in this community; each day's labor is preceded by a season of devotional exercises in their several families, and after the close of labor at night, they assemble by neighborhoods and spend an hour in prayer and praise. The afternoon of Wednesday and Saturday is devoted to religious improvement. The Sabbath is strictly observed by an omission of all secular business, and by various religious exercises, both in their families and public assemblies. Thus far all has been characterized by perfect harmony and peace.

In visiting this community, a stranger will not fail to be struck with the neatness, order, and perfection, with which all their farm operations are carried on; and the astonishing improvements they have made in so short a time,—mostly within three years; for, besides the building they have erected, they have cleared between 3,000 and 4,000 acres of land, from which nearly every stump is thoroughly eradicated; planted about 25,000 fruit trees, and made many miles of durable fences. Their gardens, yards, and fields, display refined taste and the highest state of cultivation; and from present appearances they are destined to become immensely rich. In eating, they act on the principle, that to eat little and often, is better than overloading the stomach at long intervals. And they accordingly eat uniformly five times each day: viz, at 5 1-2, 9, and 11 1-2, A. M.

3, and 7, P. M. All of a suitable age, both male and female, are required to labor at such business, as either their taste, genius, or habits may require. And whenever, from any cause, such as a change of weather, or the sudden ripening of a crop, an extra number of hands are needed, they can bring 50 or 100 into a field at once, with any required number of teams, and thus enjoy great advantages in cultivating and securing their crops. By a rather minute division of labor, each man or set of men is required to do one thing, and order and system are every where manifest, and nothing wasted. In a high sense, a place is provided for every thing, and every thing found in its place. In portions of machinery for their factory and mills, and in agricultural implements, they are cautious in adopting our more recent improvements, preferring to use those they brought with them from Germany. Still their cloth and other manufactured articles are made in the best manner, and their farm operations crowned with the highest success.

Separate barns, spacious and well ventilated, are provided for horses, oxen, cows, yearlings, calves, and sheep, so that they are all sheltered in the most comfortable manner through the winter, and the apartments for sheep are thoroughly whitewashed four or five times a year. Thus they promote health and increase the weight and fineness of the fleece. The sheep are divided into parcels, and each is under the constant attendance of a shepherd and his dog during the day, in summer, and driven up every night and hurdled; and the land thus manured by them during the night, is at the proper time sown to turnips. The cattle are also kept in separate classes; and each is under the constant attendance, every day, of its herdsman, and driven up to their yards at night. And then look at their series of barns, say 150 by 40 feet, standing in a line eight or ten rods apart, and the whole lower part fitted up exclusively, one for horses, another for oxen, another for cows, another for young cattle, another for calves, and another for sheep; another series standing in another line, and filled, some with hay, others with wheat, others with oats, corn, barley, &c.; and then other ranges of buildings, enclosing hundreds of swine; and others still, to accommodate all the poultry belonging to the community.

Every stable for horses and cattle has trenches to carry off all the liquid manure into tanks, to be thence conveyed to the growing crops of the farm; and indeed, in all their barns and yards, the utmost attention is paid to making and preserving manure, and their luxuriant crops bear ample testimony to its importance, and the skill with which it is applied. Even the privies at their houses have their vaults extended some three feet back, and covered by a lid hung on hinges; and the night soil, removed by long-handled dippers provided for the purpose, is used most plentifully on their gardens. And such splendid heads of brittle lettuce, such cucumbers, cabbages, beans, peas, and corn, as were grown under the stimulating effects of this liquid excrement, it has seldom been my lot to see.

Flora, too, has here her votaries.—There are also, engravers, and exquisite painters of plants, fruits, and flowers, for whose works orders are constantly on

hand, from A. J. Downing, and Wiley & Putnam, and Endicott, of New York, and Dr. Gray, of Boston, &c.

Altogether, they are a singular and interesting community, and a visit to them being but a pleasant ride from the city, can hardly fail to be attended with both pleasure and profit. Wishing to enlarge their operations, they have recently purchased a large tract of land (1,000 acres) four miles above Chippewa in Canada, on the Niagara river, and established there a branch of their community. Success to their efforts. R. A. P.

Buffalo, July, 1847.

[From the Voice of Industry.]

BOSTON.

In many things Boston is like all other cities. In many things it is *unlike* all other cities. It is the city of New England. It bears the impress of New England character. It has prominently developed the virtues and the vices of New England. It has its unconquerable love of Liberty, its steady habits, its respect for "law and order," its high tone of moral feeling, its industry, its energy, its enterprise. It has something of its stern, cold and repulsive Puritanism, something of its bigotry and intolerance, something of its Pharisaism, something of its shrewd calculating selfishness, something of its wooden nutmeg *sham*, something of its inordinate love of the "almighty dollar." On the whole, however, we may be proud of Boston. It has been, and is, the nursery of noble men and women, the patron of Art and Literature, the head quarters of all philanthropic reforms.

Boston is full of contrasts. In this it is not peculiar. They meet our sight every where. But here they are more striking than in our smaller towns. There is here a near approach to the ultimate results of a false social system. Turn, for a moment, to one of those lofty piles of brick or granite, which look down upon the Common, from the high places of the "upper ten thousand." Within there is luxury, refinement and politeness, with all the blandishments which a generous culture and the highest social advantages which our modern Civilization offers, can give. There, the denizens of lofty rooms, furnished with a princely magnificence, where painting and sculpture and music and other material harmonies charm the senses, dwell those who occupy one extreme of the social scale. It is no fault of theirs that they occupy that place.

"Look on that picture, and then on this."

Before us is a street of old wooden houses, built apparently, a long time before the deluge, and now dissolving into a mass of filth, which seems already to ooze from their very crevices. Here exist beings who wear the human form, but seem scarcely human. Instead of luxury they have absolute want; instead of refinement, coarseness and vulgarity; instead of politeness, rudeness of action and of speech; instead of a generous intellectual and moral culture, the education of the rum-hole and the brothel. Here congregate the miserable victims of poverty and sin and shame. Here

"All night long, cowering low,
By the ashes of their hearth,

Rocking babies to and fro,
Mothers curse their wretched birth."

Here too, and this is no fiction,—would to God it were,—Here

"There are cellars where all night
Wretched men do congregate—
Struck with misery and with blight,
To bemoan their wretched fate."

I will leave this picture, thus merely sketched in outline. The details are too disgusting and too horrible to be given here.

The poor children of pollution who nestle in the cellars and garrets of Ann street, and the proud dwellers in the princely homes of Beacon street, are parts of the same Humanity. What the individual members of our bodies are to the whole, are those to the Race. "We are members one of another," bound to suffer or rejoice, to be saved or damned together. In future numbers I may indicate the means by which the Race is to be redeemed from this state of falseness and dis-harmony. To say that this state of things is the *ultimate* of human society on this earth, is equivalent to the blackest Atheism. If our boasted modern Republican and Christian Civilization, with its silks, and gold, and splendor, for the few, and its poverty, degradation, rage and wretchedness for the many,—with its marble palaces on the one hand and its mud hovels on the other,—with its churches and its prisons, with its millionaires, with their piles of misused wealth, and its poor ignorant children driven to theft, and its homeless and friendless women to prostitution, by—*want of bread*, is the point beyond which we cannot go, then the whole thing is a complete *failure*, and the sooner the earth is burned up, *a la Miller*, the better. There are those who believe in a better Future for Humanity, and who look upon the present state of things as the painful transition from Chaos to Order, from discord to HARMONY.

ERNEST.

REVIEW.

The Organization of Labor and Association. By MATH. BRIANCOURT. Translated by FRANCIS GEO. SHAW. New York: William H. Graham, Tribune Building. 12mo. pp. 103.

The School of Associationists in France numbers a great many active brains, and every variety of literary talent in its ranks. It has already created quite a literature of Association. Between the solid and unique productions of the Master, the gigantic works of Fourier, which they have published in a worthy form, and their review and daily newspaper which treat all subjects with fresh life and by the light of the most universal thought which has yet visited the mind of man, there has also sprung up a rich harvest of books and pamphlets, in which the whole or parts of the social sciences in its special application have been expounded and illustrated in every form, from the formal essay to the rambling dialogue of

the "Madman of the Palais Royal," and the odd mixture of substantial thoughts and fun in the "Phalansterian Almanack." We could count up at least forty admirable books upon this subject in the French language, which are full of meat, and each a life-like and original reproduction, application, or new unfolding of Fourier's grand thought. Their *catalogue raisonnee* presents so rich a table of answers to every sort of inquiry or objection which is likely to be raised about the Social Science, that more than once we have been tempted to translate it and present it entire to our readers.

We are now happy to be able to refer those seekers for a true solution of the social problem, who cannot read French, to Mr. Shaw's faithful, elegant and timely translation of this admirable little book of M. Briancourt. It treats the subject of the organization of Labor, from a purely practical point of view, and in a perfectly plain and popular style. Indeed it presents the main thoughts of Fourier, divested of all their technicality; describes the whole philosophy of *groups* and *series* almost without using the names, and explains the analysis of the *stimulants* or springs of human activity and human relations, without mentioning the *Cabaliste* and the *Papillonne*, or even the word *Passions*, unless incidentally. The method too is excellent.

It is divided into three parts. The first part is entitled "Anarchical Labor," and supposes the author and his friends to be going to visit a town which has just been destroyed by a frightful conflagration. The conversation turns upon fires and other scourges inherent in civilization which fill its homes with misery, and concludes with a general acknowledgment of the master scourge of competition, which makes the comfort of the millions more and more impossible as the collective wealth is multiplied.

The second part is a clear and comprehensive description of "Organized Industry." The inhabitants of the burned village consult together about rebuilding it. A manufacturer suggests the benefits of partnership in business and the applicability of the principle to the collective industry, in all its branches, of the township. A military officer offers to point out the method of organization, whereby unity, efficiency and economy may be secured, by a graduated classification like that of the regiment, battalions, companies and squads of the destructive army; he would organize a constructive army of industrialists, and he describes the method. The idea meets with approbation, and after each has added his suggestion and volunteered his co-operation, the old curate speaks as follows:

"My dear children, what we have heard is admirable in its simplicity. The organization which is proposed to us can be easily tried. A trial cannot compromise the public order in any manner; for this organization, limiting itself to the formation of workmen into regiments, and to their association for production and consumption, requires no change in the civil, political, moral, and religious laws which govern us. The processes of the organization of labor, which have been laid before us, are in perfect agreement with the character God has given to us; for man is passionately fond of the society of man: he dies or becomes crazy in isolation. He also loves with passion variety in his labors and in his pleasures; his health deteriorates, his organs become weakened, his intelligence brutified, in an occupation always the same.

"The labor chosen by each of us—I say us, because I certainly intend, in spite of my advanced age, to enrol myself in more than one squad of gardening, of teaching, of accounts—the labor, I say, always of our own choice, always varied, and executed in the company of persons whom we love, will become a continual pleasure, an incessant source of gaiety and of perfect health.

"Association, as has been demonstrated to us, is, in itself, the source of every abundance in production, of every economy in consumption, of every justice in the division of its products.

"Thus, my good friends, if we form an integral Association, poverty will evidently give place to abundance; if we organize our labors, idleness will give place to activity; and all the vices will disappear with their mothers, poverty and idleness.

"Jealousies and hatred having no longer any occasion for their production, we shall give ourselves up with happiness to the affectionate feelings which God has so abundantly implanted in our hearts. Our parish will be a model for the neighboring parishes, which, envious of its happiness, will not delay imitating it; for what is more contagious than happiness? and our own dear country will become the abode of wealth, of order, of true liberty, of all the talents, of all the virtues.

"Then you will understand me when I speak to you of the providence of God and of his goodness; for we shall be filled with his benefits every moment of our lives."

"And raising his voice: 'We thank thee,' said he, 'O Almighty God, who hast permitted men to discover the means of rendering practicable and easy the law of thy Son, which commands us to love each other as brothers; we thank thee that it has been granted to us to see the dawn of the thousand-fold happy day when *thy will shall be done on the earth as it is done in the heavens*; when *thy kingdom shall come*; that kingdom of truth and justice, the coming of which we ask of Thee every day in our prayers; that kingdom which Jesus recommended his disciples to seek before all things, assuring them that the rest (food and clothing) should be given to them in addition.'"

Part Third shows that man is created for Association. It commences by establishing these two propositions:

"1st. God gives to all his creatures the powers and the instruments, material and immaterial, which are best adapted to the accomplishment of their destinies.

"2nd. God is always economical in

means," or "the Creator makes things and makes them operate with the least possible expenditure of instruments and powers."

This is first thoroughly exemplified in the lower or mineral kingdom, where the attractions of the particles of matter are shown to correspond precisely with its destiny. So too in the vegetable and the animal kingdoms, attraction is the law throughout. Thus is laid the basis for a strong presumption that the next higher in the scale of being, or the human constitution, is pervaded by the same law. And an analysis of the *stimulants*, or as Fourier would say, the "passions" of the human soul, is given, and their demands exhibited, from which results the whole scheme of Association, or the Serial order of industry and of society. If this description of the function of each of the thirteen passions seem as literal and utilitarian as it is consistent and precise, the reader must remember that these passions are here described only in their immediate connection with the organization of industry. Thus what he calls *Enthusiasm*, and the *Need of Intrigue*, and the *Need of Change*, or the three Distributives, would be found upon reflection to cover deepest spiritual laws, which reign in all the operations of the mind, and in all the distribution of God's works. Fourier's account of human nature looks at first mechanical and framed to satisfy the mere arithmetical conditions of the industrial problem. But you soon find the very sublimest and profoundest metaphysics latent under all this; and that he has really given us the true psychology of man, while showing the perfect unity of man with nature. In the question of the Organization of Industry, he has solved the whole enigma of human destiny.

A supplementary chapter disposes of various objections to the theory. We have not space now for the extracts which we are strongly tempted to make from all parts of this work; and can only give the following as a specimen of its style. We trust that it will be widely circulated and read by all who have any disposition to look into the doctrines of Association, whether to get light or to cavil.

"It seems to me," said a retired general, "that it is not impossible to reassure our honorable justice of the peace. It is enough, in my opinion, that we organize our laborers, in order to avoid the disputes he fears. I was formerly employed by the emperor in the organization of the regiments composed of foreigners who served France against their will; and yet I succeeded. I do not think it will be more difficult to organize workmen who engage with pleasure. Therefore, if you think well of it, I will undertake to organize our labors, and this is the method I will adopt:

"Suppose that we take up our factory of woollen cloth. I will make a call upon all well-inclined persons, men, women, and children, of whom I will form a fine regiment, which I will divide into as many battalions as we manufacture kinds of cloth. The first battalion will manufacture, I suppose, cloths; the second, cassimeres; the third, mouselines.

"Each battalion will be composed of companies; there will be a company of spinners, one of weavers, one of shearers, &c. Several companies will be out of file, that is, will belong to two battalions, or even to the whole regiment. Such as the scourers, dyers, &c. It is thus we see our artillerymen, our companies of engineers, of the baggage train, not forming part of the regiments with which they work on the day of battle, but still belonging to the same division, or the same army.

"Each company will, in its turn, be divided into squads, performing one same work, but by different processes. Thus in the company of scourers, for example, some squads will operate with carbonate of soda, some with soap, &c. Each squad of the company of dyers will apply itself exclusively to one color; in the company of shearers one squad will employ the transversal, others the longitudinal, or shears of different systems, and thus in all the companies.

"This organization will excite rivalry among the squads, and will tend to perfect all the operations; each squad, each company will become passionately fond of its labor and peculiar processes, the esprit du corps will soon display itself and will produce wonders.

"Every workman will have charge of a detail of the work executed by his squad. In a squad of nappers, I will suppose, some will fix the tassels without attending to other details; others will secure the frames to the machines; these will take charge of the cloth during the operation of napping; those will remove the frames or clear the tassels, and so in all the parts. The smaller is the portion to be executed by each person, the more speedily will the work advance, as our machinist has very truly told us; besides, this is so clear that you have only to look at what is going on in every factory to be satisfied that such is the case.

"It is well understood that each squad must have its corporal, each company its captain, each battalion its commandant, and every regiment its colonel, to direct the labors and superintend the operations. All these officers will be appointed for a fixed time, by the laborers engaged in the work; the corporal by his squad, the captain by the corporals of his company, and so with the others.

"I promise you that the chiefs will be well selected, for all the workmen will have their interest and their honor involved in their rivalries, and consequently all will wish to have for commanders those most skilful in leading the work, in exciting the ardor of the laborers—in a word, in sustaining the honor of their flag.

"And not only will all wish to make good selections, but all will be able to choose the most capable, since every day each will see every body at work and will know exactly the worth of the men of his squad, and that of the chiefs who are immediately over them."

"This organization," remarked a farmer, "appears easy to establish in a woollen factory as large as ours will be; but how can it be applied to field labor?"

"I would proceed exactly in the same manner to organize the regiment of agriculturists," replied the general; "I would compose it of sev-

eral battalions, one of which should cultivate grains, another the meadows, a third the vineyards, a fourth the gardens, &c.

"The battalion of grain growers would be formed of companies attached, some to the culture of wheat, some to that of rye, to that of barley, &c.

"The company cultivating wheat should be subdivided into squads, each cultivating a particular species, or making use of a different system of cultivation.

"The other battalions and companies of agriculturalists should be subdivided in the same manner; and as we have seen in the regiment of manufacturers, there would be companies out of file; such would be the company of ploughmen, whose labor would be required by all the battalions which might need ploughing done.

"I would organize, in the same manner, in battalions or only in companies, in proportion to the importance of the work, or, to speak more exactly, in proportion to the number of workmen necessary to execute it, those persons who take charge of the house-keeping, of the joinery, &c.; and in all the squads, I repeat, I would take care to divide the work to be executed into as many portions as possible.

"The women and children will enrol themselves in all the companies, or in almost all; they will there form distinct squads which will apply themselves to such details as are conformable to their tastes and strength."

Doing before Believing: A Discourse delivered at the Anniversary of the Derby Academy, in Hingham, May 19, 1847. By W. H. FURNESS, Pastor of the First Congregational Unitarian Church in Philadelphia. New York: 1847. pp. 20.

This is a bold and eloquent plea in behalf of the application of justice and mercy to all the relations of society. The subject is worthy of the glowing heart of the author, and he has treated it with force and earnestness, if not with a comprehensive view of its complete extent and bearings. The same reasonings which he urges against slavery and war, will apply, with equal power, to the degradation of the laboring classes by our present unjust system of distribution, and in fact will go to demonstrate the duty and necessity of an entire revision of the existing social organization. The sentiment of justice demands for every human being the most ample means and facilities for the fulfilment of his destiny. If man is created for a luxuriant and glorious development of spiritual affections, moral beauty, intellectual greatness, and material harmony, every element of society which interferes with the attainment of this end is an outrage on his nature. There is no higher function for the most elevated minds than to search out these elements, and endeavor to discover the methods by which they can be eradicated. In a social system founded on the principles of justice and love, the antagonisms, frauds, impurities, meannesses, and violence, which now make the aspect of society so painful to the enlightened ob-

server, could find no place. There would be no nutriment for their support and they would die out from mere inanition. The leading doctrines of this Discourse, accordingly, if faithfully applied, would conduct by strict logical sequence, to a social order as far superior to "the present evil world" as the garden of Eden was more fragrant and beautiful than the desert of Sahara. We rejoice, then, in every utterance of such sentiments, wherever we hear them. They help to form that state of public opinion which shall make intolerable the burdens which now weigh down humanity.

Mr. Furness, with his generous tendencies and fearless intuitions, has caught a glimpse of the passional philosophy, so admirably developed by Fourier. He expressly repudiates the almost universal error, that the intelligence is the centre of human existence, around which the affections revolve in a subordinate sphere. He would readily accept, we doubt not, the cardinal formula of the Associative philosophy, that the Soul of Man is Love, for which the intellectual faculties and material organs are merely the instruments. There is more profound truth in the following statement than the superficial reader would suppose. We trust we do not attach a broader significance to it, than would be claimed by the author himself.

"But not only according to the method of nature and of Christ, must the culture of the heart, which is the spring of action, precede the culture of the understanding, which is the faculty of knowing and believing; not only must we do before we know, but we must do in order to know. There can be no sound education, even according to the common idea of education, unless we begin with the heart. The only access to the understanding is through the heart. And the first demand which every one who wishes to enlighten the mind should make upon his pupil is, 'My son, give me thine heart.' The thinking power is as distinguishable from the active power as the organ of sight is from the sense of sight. The eye is only an optical instrument, and the faculty of vision is distinct from that and behind that; and it is in vain that spectacles and glasses of all sorts are placed before the eye; not even Lord Ross's telescope itself is of any avail, if the gift of sight be wanting. In like manner the understanding is but a dead instrument, unless it is stimulated and enlivened through the heart.

"These very simple truths, how completely have they been overlooked! We let the heart play truant, and keep the head aching over its tasks. Education, thus conducted, has all the vanity of child's play, without, alas! its amusement. We cultivate children just as children cultivate their little gardens, paying no heed to the heart, which is the vital soil, in which and out of which the intellect must grow, multiplying gaudy accompaniments, sticking down flowers, artificial, perhaps, at best, or if natural, having no root, very showy, but soon withering away and producing no fruit of their own, not so much as a single leaf. Our motto is, 'Intelligence and Virtue.' The cry is: Educate, educate the people. Give them intelligence, and so

make them virtuous of necessity. But no virtue comes. We have only made the people knowing. Still, enlightened minds, or what are called enlightened minds, and savage and depraved hearts go together; and knowledge is used as the potent instrument of mischief and ruin. And all because we insist upon beginning at the wrong end, and seeking access to the understanding, not through the door of the heart, which, by the way, only the heart can enter, but by climbing up some other way."

THE HARBINGER.

SATURDAY, AUGUST 21, 1847.

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.

THE MOVEMENT IN FRANCE.

PLAN FOR PRACTICAL REALIZATION.

It is proposed to commence a practical operation with 400 children of from 3 to 15 years of age, with 110 grown persons. This arrangement will admit of about 284 Series, divided into nearly 2,000 groups. Every thing relating to the organization of a sufficiently large number of these Series should be studied out and planned in detail, and in advance; the architectural combinations, the arrangement of the furniture and utensils, the system of administration, the difficult problem of the construction and connection of the Series, that is to say, the adjusting and regulation of 1800 or 2000 different industrial establishments,—which will all be brought into operation in the course of a year,—all these details must be anticipated, calculated, and decided, according to an accurate method, before there can be any rational grounds of success.

Now, nearly all this has been done. The work of preparing plans, arrangements, and practical details, which is now going on, was commenced in 1833, immediately after the suspension of the operations at Condé. From that time, in fact, it was clearly perceived by the School, that the two principal conditions of Realization were, first, the determination of all the questions just noticed, and secondly, the organization and development of a strong, active, and perfectly consolidated system of propagation. The operations relative to these two different conditions, should proceed in parallel lines.

Accordingly, while the School has been laboring in the work of Propagation with all the resources in its possession, the duty was entrusted to M. Morozé, at the expense of Madame Vigoureux, of preparing the details and plans of a Phal-

anctuary on a large scale, which might be taken as the general model for the practical solutions and approximation which should be ultimately decided on.

At a later period, the special programme of a practical experiment, based on a population of 400 children, after having been maturely studied, was executed by M. M. Daly and Morize. Daly undertook the architectural details, and Morize the study of the domestic and industrial arrangements, and the distributions of labor and of time. These labors commenced in 1837, were completed about 4 years since, in 1843, at the expense of the Society of 1840.

All these general studies, for a practical experiment, have then been made and are now secure. Nothing remains but the study of the organic and technical details of each Series. These details will be determined, without difficulty, in the opinion of the School, in the interval between the public appeal and the establishment of the Society for Realization, which will not take place until the necessary funds shall be subscribed and guaranteed. With the state of completeness to which the general studies, plans, and details have been brought, the School can now bring forward proposals, whenever the time shall arrive, defining all the modes of operation, all the outlines of execution, in a clear and systematic manner.

These studies, in fact, to say nothing of what has been done in regard to a Phalanstery on a large scale, consist of plans, sections, and elevations of a miniature Phalanstery, and of all the rural edifices belonging to it; of a system of industry and study in their various branches both optional and required; of a general outline of employments (administration, professorships, practical tradings, and so forth); of plans for industrial and domestic arrangements; and of the employment of time, calculated hour by hour, for each individual of the population, for one week of action in the summer, and for one week in winter.

To these preparations relating to details of practice, have been added special studies of another character. Thus, questions relating to asylums for children, infant schools, and the like, have been investigated, and one of the leading members of the School, M. Laverdant, has recently gone through the necessary examinations to obtain a legal diploma as instructor of children, which would be required in the work of Realization.

UNFOUNDED ACCUSATIONS.

The School have been obliged to bear a certain degree of obliquity, for not engaging at once in practical operations. In spite of the extensive preparations that

have been elaborated and accumulated with indefatigable perseverance for more than thirteen years, a few individuals who have not the faintest idea of the most simple conditions necessary to a practical experiment, who do not begin to suspect the extent of the labors required for a judicious system of realization, do not hesitate to put forth the most foolish calumnies,—that the leaders of the School have no intention of a practical attempt,—that they are only talkers and scribblers; with no other wish than to be able to support life, in talking and scribbling forever.

This charge is almost unworthy of notice. Every one who is at all aware of the conscientious devotedness of Considerant, Laverdant, and other prominent members of the School, must regard it as beneath contempt. "But," say our friends, "since among all the trials of our mission, among all the cups of gall and vinegar which we are called upon to drink, in the accomplishment of our work of high and religious devotion,—since the humiliation of meeting with ingratitude like this, and being obliged to defend ourselves against such odious accusations, has not been spared us, we will again drink it, and condescend,—not for ourselves, but in the sacred interests of our cause, of its speedy triumph, and of the precious unity on which all success depends,—to reply to these charges which we fairly despise, and the authors of which inspire us with no other sentiment than that of a profound compassion."

"What then," say they, "do these accusations amount to? Simply that we are unworthy and infamous charlatans,—that we do not believe in the truth of Fourier's theory, of the doctrine which we have preached for twenty years, which we have taken in its cradle, to which we have devoted ourselves body and soul, which we have succeeded in spreading more or less widely among every civilized nation in both hemispheres, which we have engrafted so strongly already on the living stock of humanity, that its existence is henceforth indestructible,—for the errors and faults of the School, whatever they may be, though they may undoubtedly retard the triumph of the Associative Idea, can no longer, thank Heaven, absolutely compromise it.

"If in fact, we do not wish for realization, if we go for postponing it indefinitely, although the School is more than ripe for the accomplishment of this beneficent work, it is because we have no faith in the ideas which we promulgate. If the time has come, if we have now only to wish, if it is for the interests of the cause at once to press the work of Realization, and at the same time, we are unwilling

to act, if in our hearts we desire only to talk and scribble, we show ourselves impostors whenever we proclaim our faith."

These suspicions, it appears, are set afloat only by a few narrow, factious individuals, and hardly deserve the space we have devoted to them.

There are, however, some differences of opinion among persons connected with the School, which we shall briefly consider in our next paper.

THE SHAKERS AT NEW LEBANON.

(Concluded from our last.)

The elders received us cordially, and seemed abundantly prepared for all our questions with regard to their peculiar doctrines, which they answered intelligently, patiently and frankly. The calm and quiet dignity of these persons, their kindly humanity and air of solid, deep assurance, of conviction fortified by fruitful, long experience, won upon us greatly, though they failed to satisfy our reason. We could not help suspecting that what they deemed truth for all men, was in reality truth for *them*; for there is a sense in which it is no sin to say that Truth is generous and knows how to be "all things to all men." We shall always recall with satisfaction that cool twilight hour in which we sat conversing with those sober and yet cheerful men; it was at the close of a Sunday in July, just on the top of the year, when we are nearest the sun, whose burning rays that day had overwhelmed us with the very luxury of languor and inactivity of mind and body, while the corn grew almost visibly, and the whole exuberance of vegetable life was celebrating the high noon of its annual career,—a gentle revival of the spirits like the rising of that evening breeze just as the day grew sick of basking in such sunny sleep. We were disposed for quiet talk and not for controversy; nor would it have been easy to awaken controversy in those men, we fancy. They were ready to exchange ideas with us, in hospitable manner, as if we both had good right to sit down at the rich table of truth, a right, however, to be used with reverence.

They appealed immediately to their success, as evidence that theirs is the true system,—a success not realized by any other attempt at associated life in the world's history. The external success of the Shakers, we know, has been uniform and permanent, both in the parent society at New Lebanon, and in all their affiliated societies. Wealth and comfort, industry, good order and internal harmony have always distinguished them. The secret of all this they attributed entirely to their peculiar principle of abstinence from marriage. This is the central fea-

ture of their doctrine. Marriage, in their view, is the source of all corruption and division; it generates corruption and that only; it perpetuates the animal, the bestial, the carnal nature in man; and neither the spiritual life in the individual, nor true society, true heavenly harmony is possible so long as such unions are indulged in. The family tie, they say, is purely selfish; and all the difficulty of maintaining harmony in the various attempts to realize community of interests and efforts, has grown out of the jealousies and exactions of family feeling. Having thrown that troubler overboard, they have succeeded without difficulty in illustrating the real advantages of combined over separate interests and labor. With them only has combination had a fair trial, for they only have renounced that fatal germ of discord.

To our obvious suggestion, that if all mankind should adopt their system, the human race would become extinct, they answered: "Even so; it is just what we expect." This surprised us, as we had supposed their objection against marriage to be not intrinsic against the principle of marriage in itself, but only against the abuse of it. That the race, in its present state of corruption, should cease from reproduction of its kind until the whole social body had regained its lost purity, would seem the worthiest homage to the sacredness of the "conjugal" principle. We had inferred this to be their motive, in this their present renunciation, from the fact that "Mother Ann Lee," their founder, claimed to be, as it were, the female Messiah, and to illustrate in her own person the divine and indispensable mission of woman in the redemption of mankind, thus making as it were a marriage of the male and female spheres essential to a complete revelation, to an effective mediation between God and man. But not so have her followers, it seems, interpreted what they believe to have been the supernatural illumination of Ann Lee. They consider marriage to be abrogated finally and forever by the introduction of the spiritual law. The race is soon to be extinct upon this globe. Their theory is summed up in the words: "first that which is natural, then that which is spiritual." The natural life of man, the "natural man" was superseded by the coming of Christ who announced the commencement of the spiritual life. All men now are to leave behind them their natural and carnal part, to purify and separate themselves from the world, and become spotless, perfect souls, in instant communion with the Great Soul in a higher state. The earthly career of humanity, which was but a transitional and perishable state, they consider is now drawing to its close,

having fulfilled its mission and become ready to be taken up with Christ. (We do not always use their language, but only endeavor to give a clear statement of the thought which they impressed upon us.) This process goes on gradually. Not all undergo the change at once. A portion of the race renounce the natural man before the rest, and by a life of perfect unity and peace, obedience and useful works, renouncing marriage and all carnal ties, keeping themselves pure and perfect before God and man, they wait till all successively shall join them. Then the natural life of humanity upon this globe becomes extinct, of course, and the "millennial life" begins. Meanwhile they, the Shakers, purifying themselves as far as possible on this earth, by abstaining from marriage, conform to the conditions of this transitional state; they cultivate the soil, keep their material basis sound, spread the pure, emblematic robe of cleanliness over all their daily uses, carry out utility to the utmost thoroughness, while they suppress all charm, all beauty, and so reconcile the apparent incongruity of their well-known worldly thrift with their millennial expectation. To use the old figure, they have arrived as it were upon the shore of time, waiting for their brothers to come before they put forth upon the ocean of eternity; in faith, in discipline, they are already of the other world, while their feet are still upon these material shores; work and eat they must therefore; but not marry, and be active in proselyting till they have weaned the whole of the rest of the race from the false natural life. This (so far as we could understand the elders whom we talked with) seemed to be their own theory of their position, — a strange one, and yet not more strange, as they justly hinted, than the common doctrine of most Christian sects, who hold that the world will be destroyed at last by fire.

In confirmation of this view they quoted the New Testament fluently and aptly. Christ, our example, they say, never married, and they think the fact that he was born of a virgin, not without significance. They allude to such texts as these. "In heaven they neither marry nor are given in marriage;" and that in the Apocalypse, which speaking of "the hundred and forty-four thousand, which were redeemed from the earth," adds: "These are they which were not defiled with women; for they are virgins, &c." Yet they do not profess to look to Scripture as sole or absolute authority, but with the Quakers accept the perpetual indwelling light in the human soul.

The prompt and quiet *Yes*, which one of them returned to the question: Do you then consider yourselves absolutely perfect? moved a smile in us indeed, but not a

smile of ridicule, for there was something to be respected in the unpretending assurance with which this was said. When questioned as to the nature of their relation to the other sex, they represented it as that of the most intimate and delightful friendship, — friendship through all its grades and varieties of natural affinities; an experience unspeakably more sweet and deep and satisfactory than any furnished by the married state; the purest and inmost communion, unalloyed by the selfish dross of family feelings. Yet while acknowledging degrees and affinities, they spoke with enthusiasm of the delights experienced from obedience to their rule which leads them rather to court the society of those to whom they feel the least attraction, that so the social element may become equalized, and a certain solidarity of life and happiness be felt throughout. They alleged their own personal experience to prove that the practice of this principle uniformly results with them in not only a total extinction of the sexual desire, but in an utter hatred and disgust at the idea of marriage, or of sexual intercourse, with or without the sanction of law.

Resisting their hospitable entreaties that we would remain with them and share their roof and board a little while, we wended our way back under the cool starlight, meditating and conversing on what we had seen and heard, to "the Springs," where was a gay company seemingly little anxious whether the Shakers' or any other solution of the life-problem were the true one. And for many days afterwards, as we wandered through the hills of Berkshire, or traced the blue stream of the Connecticut upwards, from the keen relish of nature's soul-refreshing, ever-varied beauty, would our thoughts return to those plain lovers of monotony, who in their spiritual wealth would fain reject all influence of nature. The meaning and importance of this strange exceptional manifestation of the social instincts, occupied us not a little.

Whatever else we may think of them, the Shakers do illustrate in their way, and most triumphantly, the superiority of combined over isolated labor. Outwardly they are entirely successful. We do not say that theirs is a *successful life*, since their success is purchased by the extinction of so many human wants, of so much that in a full and fair solution of the problem should go to make up life. By contriving to renounce so much of life (and all-healing nature helps them to do this cheerfully and find, as they declare sincerely, a certain sweetness in it; — her cunning hand, ever busy to repair fresh wounds, disguises ruins with a graceful vegetation; and so, where any limb is torn off from this human whole, she can

create as it were a new skin over the part that is left, and round it into a lesser whole that soon acquires its own contented habits;—renouncing, we say, so much, they greatly simplify the problem of life. Yet their material success stands there, an invincible argument for Association. The legitimate result of combination is success. But this of course supposes conditions; it supposes all discordant elements disposed of in some way; the Shakers adopt the simpler, negative way of just getting rid of them altogether, of renouncing, simplifying the demands of human life; and they succeed. How much more glorious will be that success, which builds upon the *positive* conditions of Harmony, when the experiment shall be tried not upon this unnaturally reduced pattern of humanity, but upon the complete man, admitting all the elements of man, material, social, intellectual, and harmonizing them by a true law of harmony, not by unnatural suppression!

The Shakers are one of the most remarkable among a thousand expressions of the great tendency of this age, which is to the realization of the divine sentiment of Unity, the very ground-work of our moral nature. Nature takes care to represent every idea which she is determined to assert, under every variety of form, from its most perfect organization down to its mere ghost or larva. Here we have the ghost as it were, the pale and bloodless sketch or outline of the unitary life, the bare type of social Humanity hinted as it were in a fossil remain, or a white plant growing under a stone. Rejecting the grand main spring of life, which is Attraction, rejecting many of the passions in which man's full destiny is pre-supposed, rejecting that most important unity of the material with the spiritual; the Shakers still are working out the aspiration after universal unity in their way, and shedding light upon the whole problem for others. They have in many things the form of harmony. They have unity of interests, perfect loyalty and order, thoroughness and co-operation in labor; but it is produced by the false law of restraint, it is held together by a rigid hierarchy. They have perfect neatness and purity, instead of beauty. They have songs and dances, rhythmical exercises, which in a homely ceremonial way, seem to presage the glorious choirs and festivals of harmony. They seek to make religion practical, to illustrate Christian love in daily life; but they look to a separation from the body and from this earth, and seek their kingdom of heaven in another world. They accept a feminine revelation of Christ; but they would equalize woman with man by ignoring the divine mystery of sex, and they cannot see that the general law

of true life, the marriage of divine Love and Wisdom, writes itself by correspondence in the outermost material sphere of the human constitution.

When they shall have fully done their work, when they shall have established the principle of industrial co-operation, and produced great wealth, what might not such an accumulation of power effect, under a more enlightened theory of human destiny, which shall take in nature as a legitimate partner in the spiritual life, accept the natural, sensuous part of man as that in which the spiritual can alone ultimate itself, and complete its aims, and not live on in vague and purposeless abstraction! This is the religious problem of to-day: how to bridge over the great gulf between the spiritual and the material; how to make nature holy; how to approve Christ in the deeds of the body; and how to make all the industry, all the pleasures, all the social relations, all the passions and inborn pursuits of man a perfect illustration of the law of Love. The instinct of the soul demands the peace and reconciliation, not of negative restraint and self-denial, but of positive and all-accepting harmony; the purity, not of extinction, but of holy use; the worship not of dull and lifeless poverty and suffering, but of generous, all-embracing joy. Sects innumerable are looking forward to a Millennium. The great day of Universal harmony, of the true kingdom of heaven, predicted by the earnest prophets, men who loved their race, of all times, gives ever clearer and more multiplied signs of its approach. The sound of its footsteps, as it draws nigh, echoes sublimely through the galleries of time. But some of these echoes too sound hollow and grotesque, yet all proceeding from the same fact. The Millerite waits in ascension robes, to be caught up amid fire to heaven. The Shaker would stop the corrupting process by which earth is peopled, and let the natural man be superseded by the spiritual. Imagine the joyful surprise of all, when they shall find the essence of their great hope realized in a far more glorious way in the transformation of earth itself, and human life on earth, into heaven, by the establishment of the divine law of Order in Society!

FRANK CONFESSION.

We do not often find it admitted that money is the God of the present age, in so plain terms as in the following transparent statement of the N. Y. Mirror.

"Men generally feel remarkably well when they are making money, and we do not wonder at it. Pecuniary independence is the greatest of all earthly blessings. We are not surprised that men toil for it both night and day. It is better

than health, or fame, or beauty. Money is the lever of Archimedes that moves the world. With the miser we have no sympathy. His love of gold is a grovelling passion; and more debasing than any other lust. But a poor man struggling for independence from the thralldom of his debts, is as much an object of sympathy, as the slave who is endeavoring, by extra exertion, to purchase his individual freedom, and gain a place among his equals as a man. We can pardon, therefore, in men who have not yet secured a competence of this world's goods, their restless zeal in the pursuit of wealth. Let them toil on—it is better to die than to live in debt—for God is merciful when man is oppressive; and while society builds prisons for the poor, and feeds the unfortunate on bread and water—He prepares for them 'houses not made with hands, eternal in the heavens.'"

True indeed, is it, that with the standard of character and happiness now generally prevalent, you might as well be out of the world as out of cash. The Mirror, to be sure, preaches a different doctrine from that propounded by our divines and moralists, but every body knows their opinions have no weight except on Sundays, and are not understood to be applicable in Broadway and Wall Street. In spite of the Churches, the golden calf carries the day, and we like the bluff honesty of the Mirror which owns to the fact far better than the hypocritical sentimentality which would gloss it over.

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VOLUME V.

SATURDAY, AUGUST 28, 1847.

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REVIEW.

The Principles of Nature, her Divine Revelations, and a Voice to Mankind. By and through ANDREW JACKSON DAVIS, the "Poughkeepsie Seer" and "Clairvoyant." In Three Parts. New York: published by S. S. Lyon and William Fishbough. 1847. pp. 782.

This work proceeds from a sphere of impressions, which, in the present state of human knowledge, is beyond the limits of recognized science. We have no standard of comparison, with which to estimate its value, as a statement of objective truth; and it will probably be received by the reader, not according to its intrinsic claims to approval or rejection, but according to his own previous habits of thought and inquiry. The grey twilight still shrouds those regions, which lie on the confines between fancy and revelation, and not until the sun has ascended to a higher point in the heavens, shall we be able to distinguish, with certainty, between the floating mists which assume the semblance of living shapes, and the substantial realities, to which nature in her progressive action, may be supposed to give birth. Every phenomenon of this kind, however, is the fit subject of a liberal curiosity, and we may hope that the law may yet be discovered to explain the vast mass of anomalous facts which now skirt the domains of psychological history, from the oracles of the Pythonesse to the visions of Swedenborg. An instinctive conviction has prevailed, to a certain degree, in almost every age, that the connection between Heaven and Earth was more intimate than would appear from the theories of a sensual philosophy; nor have there been wanting exalted spirits, who claimed to have been admitted within the veil, where, in "clear dream and solemn vision," they have been told

— "Of things that no gross ear can hear,
Till oft converse with heavenly habitants
Began to cast a beam on the outward shape,
The unspotted temple of the mind,
And turned it by degrees to the soul's essence."

Among the extraordinary productions of this character, the volume before us is certainly pre-eminent; both on account of the history and circumstances of the author, the boldness and comprehensiveness of its claims, and the spirit with which it is pervaded. We will proceed, however, without further comment, to give such a general view of the work as may awaken the interest of our readers in its contents, and prepare them, in some manner, to decide upon its title to estimation.

In a well-written Introduction, by the Editor, we find the following description of the author of the volume.

"ANDREW JACKSON DAVIS, the youthful author of this book, is, while in his normal state, distinguished by no mental or physical peculiarities that would be likely to excite the particular attention of any merely superficial observer. He is of the ordinary stature, with a well-proportioned physical frame, possessing a bilious-sanguine-nervous temperament. — His features are prominent, and his head is of the medium size, and very smoothly developed, especially in the frontal and coronal regions. The base of the brain is small, except in the region of the perceptive, which are prominent. The head is covered with a profusion of jet-black hair. The expression of his countenance is mild, placid, and indicative of a peculiar degree of frankness and benevolence; and from his eyes beams forth a peculiar radiance which we have never witnessed in any other person. This is especially the case in his moments of interior meditation and mental expansion. His inferior passions are only moderately developed, and are completely under the control of reason and the moral sentiments. During daily intercourse with him for eighteen months, we have never known him to manifest the least degree of anger or impatience, though we have known him to be severely tried. He is very fond of congenial society, though he is peculiarly sensitive to what are in his book called the 'spheres' of certain individuals, or the influence or atmosphere emanating from them. Thus he is instinctively either attracted to or repelled from a man on first coming into his presence, and from the same cause he generally forms a judgment of human character at first sight, which, as to accuracy,

we have seldom if ever known to fail. This sensitiveness to *spheres* forms a striking trait in his character. He has a most ardent and devoted attachment to his friends. He recognizes no enemies, though the presence of some persons, especially of those who are conceited, bigoted, or dogmatical, seems to give him pain; and such he accordingly avoids. To congenial spirits he is inclined to be communicative; and his address is natural and easy, though devoid of all artificiality. His disposition is characterized by an equanimity and cheerfulness which apparently no circumstance, however depressing, can disturb. His mind acts with vivacity, and he is rather strongly inclined to mirthfulness, though he informs us that this latter characteristic is often assumed in order to counteract a natural tendency of the mind to *abstraction*, which forms another *marked* trait in his character. His imaginative faculties are well developed, though not so as to form a prominent trait in his character. A supreme *love of truth* is the central point around which all his moral faculties revolve. Hence he holds himself entirely open to conviction from all sources of information, and is ever ready to abandon preconceived opinions, however ardently cherished, the moment he finds they are erroneous. It is from this cause that he manifests the utmost unconcern when his pretensions are attacked. His *benevolence* is very active and steadfast, and not confined to friends, associates, party, or sect, but extends to all classes of mankind. He thus takes the utmost pleasure in relieving distress and in bestowing favors whenever opportunity affords, though his bestowments are always graduated by an acute discrimination of the capacities of the individuals to appreciate and profitably employ them. His perceptive and reflective faculties are well and evenly developed; and the most prominent point in his intellectual character is an easy and instinctive comprehension of the great general principles and laws that govern Nature and Mankind. His intellectual harmoniously blend with his moral faculties to form a perfectly-balanced character; and as all his faculties are in a *nearly* equal state of development, he is remarkably free from exaggeration or "angular forms of thought," and is disposed to give to each subject which he comprehends, all the importance which *really* and *naturally* belongs to it, but no more. Hence his judgment is matured to a degree seldom witnessed in those of a more mature age; and what, perhaps, is still more remark-

able than all is, that all his leading mental operations and outward actions appear to be governed by a species of *interior prompting*. Upon the whole, therefore, he may be considered as a most amiable, simple-hearted, truth-loving, and unsophisticated young man, being disconnected from all sects, parties, creeds, and denominations, and governed solely by his own *intuitions*."

In the autumn of 1843, a course of lectures on Animal Magnetism was delivered in Poughkeepsie, N. Y., and during the excitement which they occasioned, it was discovered that young Davis possessed very remarkable powers of clairvoyance. After submitting to a great variety of tests which established the reality of his powers, he entered with his magnetizer, into the exclusive employment of treating the diseased, in which, according to testimony, he was singularly successful. By progressive stages, his scientific powers were unfolded; and from time to time he presented many novel and highly interesting ideas concerning the nature and powers of the human soul.

"On the 7th of March, 1844, he fell, without the assistance of the magnetic process, into a strange abnormal state, during which phenomena occurred of the most surprising character. For the greater part of the time during two days, he seemed to be entirely insensible to all external things, and to live wholly in the interior world. Possessing, however, an increased power over his physical system he travelled a long distance during this time, without any apparent fatigue. It was during this extraordinary state of his mental and physical system that he received information of a very general character, of his future and peculiar mission to the world. The process by which this information was received, with many other things of intense interest, shall be made public after questions by which the phenomena may be rationalized shall have been more thoroughly discussed on independent grounds."

The process by which this book was produced and the phenomena connected therewith, are thus described by the Editor.

"In the first place, the magnetizer and magnetizee are seated in easy positions facing each other. The ordinary manipulations are then performed, from three to five minutes being required for the completion of the process. A sudden convulsion of the muscles, such as is produced by an electric shock, indicates that the subject is duly magnetized, immediately after which his eyes are bandaged to protect them from the light. He then remains speechless for some four or five minutes, and motionless, with the exception of an occasional sudden convulsion of the muscles. One of these convulsions at length brings him to a state of external consciousness, and gives him perfect command over the muscles of the system and the organs of speech. He next assumes a position inclined either to the right or to the left, and becomes cold,

rigid, motionless, and insensible to all external things. The pulsation becomes feeble, the breathing is apparently almost suspended, and all the senses are closed entirely to the external world. This condition, according to his own explanation, corresponds almost precisely to that of *physical death*. The faint vital forces still remaining in his system, are only sustained sympathetically by the presence of the magnetizer, whose system is by an etherial medium blended and united with his own. If, while he is in this condition, the magnetizer should by any means lose connection with him, the vital movements of the body would cease, and the spirit would be incapable of re-entering it, as he himself has informed us. In this respect he is different from any person we have ever seen while under the magnetic influence. His mind is now entirely freed from the sphere of the body, and consequently, from all preconceived ideas, from all theological isms, and from all influences of education and local circumstances, and all his impressions are received from the interior or spiritual world. His perceptions, conceptions, and reasoning powers, are now immeasurably expanded. His spiritual sight, freed from its material obstructions, now extends to worlds and systems innumerable, and he feels that he has almost ceased to be a member of the human family on earth, and is a member only of that great Family of intelligent beings which inhabit universal space. He is thus elevated above all narrow, local, and sectarian prejudices that pervade the earth. His philosophy is only that which is involved in the laws and principles which control the Universe and mankind unerringly, and his theology is only that which is written on the wide-spread scroll of the heavens, in which every star is a word, and every constellation a sentence. He associates familiarly with the inhabitants of the spirit-world, and the diversified knowledge cultivated by them is rendered accessible to his mind. The associated spirits and angels of the 'Second Sphere,' are, as one grand Man, in sympathetic communication with him to transmit knowledge to mankind on earth, which they perceive the latter are for the first time prepared to receive. Thus exalted, he gives forth his impressions of truth as it actually appears to him, without reference to any of the beliefs, philosophies, theories, or sectarian prejudices, that exist in the world."

The Introduction closes with the following appeal to the reader, which evidently proceeds from an honest and profound conviction of the truth and importance of the alleged discoveries which the work announces.

"With the foregoing statements and remarks this book is submitted to the world with the utmost confidence that it is all that it professes to be, and with the most entire reliance upon its intrinsic power to accomplish its proposed work. For its pure and elevated morality, for its high and holy principles, for its unspeakably sublime and consoling truths, we are willing, if absolute necessity should require, to sacrifice all things earthly, and even life itself. In this we rejoice to know that we are *not alone*. We would then, simply ask that this volume may be

perused with a candor and seriousness which the nature of its contents demands; that decision may be pronounced for or against it, according to the preponderance of evidence, and that corresponding action may be prompt, decided, and energetic. We await the result with the most cheering anticipations."

The First Part of the volume is called "The Key, or the Principles of Nature." It discusses the condition of society in past and present times, and shows that the causes of evil are not visible on the surface of things, but are hidden in the soul of existing institutions. It gives the rationale of Animal Magnetism, Clairvoyance, and the source of the author's impressions.

As a specimen of the author's mode of thought and expression, we may take the following description of the Divine Omnipotence.

"No possible combination of figures would be adequate to present to the human mind the number of spheres contained in the broad ocean of the stellar system. If each particle of matter composing this sphere could be numbered, the whole would not even convey an idea of the number of worlds contained in infinite space! A constant formation is taking place in every part of the Universe. Each of these parts is changing and exchanging; and particles are thrown from existing spheres and added to others, or unite in forming new ones. There is a universal condensation and consolidation of matter constantly going on, caused by the dissipation or repulsion of that heat and ether which it contained in its fluid state; and consequently there is a constant reception and rejection of particles taking place between all bodies in the Universe. This constant formation, creation, or rather reproduction, is caused by the law originally instituted, and which is perpetually discharging its legitimate office. Besides this, there is no disqualification of the united *Whole* to produce essential and particular results. Also the universal motion and recreative activity of the *Whole*, is caused by the same progressive law that produces the modifications and refinements which are constantly observed in the parts; and hence the *Whole* becomes fitted for different spheres of association.

"Orbs, planets, spheres, are thus organized; and the whole plane of the solar system is presented in corresponding formation to the mind. Thus are represented the constant, unchangeable action of all things, and the ascending forms which each assumes; and thus is represented the mighty power which eternally acts through the *Whole*.

"There are therefore centres around which innumerable planets revolve; and planets revolve around these again; and thus one circle after another is developed. Like the sun and its planets, there is formed one sphere of action, around which subordinate spheres move with undeviating and mathematical precision, until from the centre outward there are concentric circles constantly developed from the one circle, until the farthest point of its powerful and controlling influence is attained.

"Conceive of the sun, its planets, and their satellites—their composition, and the offices which they perform—and you will be able, by the laws of analogy, to indefinitely comprehend the movement of infinite space, and to conceive of the innumerable suns and centres of like motion and activity. For each sphere or orb in boundless space may be conceived of and comprehended by the light of analogy. Contemplate a Power so great, so omnipotent, so eternal, as to institute a Law in matter which thus produces what is known to be existing! Meditate upon the unimaginable number of spheres that are contained below, around, and above your more transient theatre of existence; and let the thoughts which are contemplating the things and powers that are contained in the *celestial* spheres of existence, be no less active! And think of the omnipotent force and power which they manifest in all their united and harmonious motions! You thus have a perfect system of material formation, supported by an invisible Power and Law, perfect in all its forces and motions which are openly observed and known to exist!

"There can be no thought profound and expansive enough to comprehend the overwhelming idea of Infinite Power! For this power is no less perfect in the solar system than it is in all the systems and kingdoms existing upon this earthly sphere which you are associated with. It is manifest in the various divisions of formation; in the general kingdoms which have been progressively developed; and in the perfect and efficacious process by which they are constantly and unchangeably being produced. In every kingdom of the physical and organic formations of the earth, there is evinced an inexhaustible, incomprehensible, and omnipotent force, which actuates them and all their developments and reproductions! So perfect is this force, so harmonious and beautiful is its action, that nothing is destroyed or annihilated; but all things answer the end for which they were originally designed. And both in a minute and general field of observation, the same power may be seen as unchangeably active in the production and purification of particles, as also in causing their association with those of like affinity, until the very substance of Sensation is developed into Intelligence; and then Intelligence, as a refinement of all existing, can associate with all corresponding Intelligence. And thus the reason is made manifest why the mind is pleased to associate with that of an intellectual nature. It is thus able to conceive of Intelligence in Omnipotence.

"The earth and all things therein contained, and the system which is above, below, and occupying all space, unite in all their unspeakable manifestations in impressing the mind with that deep and solemn truth which is the great pillar of all truth, that the Great First Cause possesses as one attribute, the essence, the quality of unimaginable, incomprehensible, and eternal Power! The impressions received from all these manifestations are irresistibly subduing, convincing, and wonderful! The expressions which are used by Nature to convey such a conclusion, are of such a character that the internal man only can receive and associate with them. The evidences of such cannot be adequately expressed by man;

but they are demonstratively convincing and penetrating, as the inward voice of all Nature."

The Second Part consists of "The Revelation," in which the Clairvoyant gives his impressions of the origin of the world, the process of creation, the laws of planetary motion, of universal gravitation, in short, of the whole system of the universe. No analysis can do justice to the startling expositions contained in this portion of the work, of the great questions which have never ceased to court the investigation of man, although they are usually considered beyond the province of authentic science. The tone of quiet assurance with which the Clairvoyant speaks of the condition and relations of the planets, connected with the solar system, will be perceived in the following description of the inhabitants of Jupiter. It may well excite the astonishment of the critics.

"Concerning the HUMAN INHABITANTS of Jupiter, much might be said that would be of interest; for their relation to our conceptions of a perfect being is much closer than the inhabitants of Saturn. Their form is full, and well sustained by inward and physical forces. Their size, symmetry, and beauty of form, exceed those of the earth's inhabitants. Their mental organization corresponds to their physical developments. Smoothness and evenness are apparent upon their form generally.

"They do not walk erect, but assume an inclined position, frequently using their hands and arms in walking, the lower extremities being rather shorter than the arms according to our standard of proportion. And by a modest desire to be seen only in an inclined position, they have formed this habit, which has become an established custom among them.

"Their general characteristics are of a mechanical and intellectual nature, accompanied by strong affections and interior love for each other. They have great moral developments; are submissive, and yet firm and decided in all their intentions and dealings with each other. Their intelligence greatly exceeds that of the Earth's inhabitants. They are existing in a state intermediate between the first and second Spheres, in knowledge and refinement.

"Their form of countenance displays the qualities and workings of their inward principle. There is a peculiar prominence of the upper lip, this consists of a complex and interwoven mass of fibres, the action of which gives great expression to inward thoughts and feelings; which expression among them constitutes the peculiar mode of conversation. Therefore they cannot think one thing and speak another; for their expression would betray their inward sentiments.

"There is a great deal of gentleness and amiability manifested through their exteriors; and inasmuch as the external form corresponds to the inward principle, all their external communications with each other are outflowings of interior affection. And as they are highly susceptible to universal love, they are incessantly expressing this by the congenial radiations of their expressive countenances.

"They reason inductively. They associate with the internal of all things, as being the only real reality in the Universe. Their associations with each other are according to the inward affinity of spheres, and thus are they governed in all their conjugal and national relations. For by an influx of inward desire from one to another, which is perfectly spiritual, they become attached: and thus conjoined, they exist in perfect unity, by virtue of their perfect interior natures.

"Knowing these indestructible truths, and knowing all things which are unchanging, they submit unresistingly to be controlled exclusively thereby. Hence they observe great care in producing, and in preserving the health of their offspring. Health being thus indelibly enstamped upon their constitutions while young, strengthens in their growth, and they become enlightened in the perfect knowledge of these principles. Therefore disease is not known among them; and being free from this imperfection enables them to generate excessively fast.

"Their constitutions being composed of light and changing particles, they change their form of existence. They do not die, but rather sink into repose by an expansion of their interiors which seek more agreeable spheres. And regarding this as a mere metamorphosis, they escape with transports of delight; and they are hence pleased with the evanescent existence of the body.

"Moreover the inhabitants of this planet look upon the changes and vicissitudes of their physical being, as natural and inevitable consequences of existing causes. These vicissitudes are but few; but in proportion to the refinement of particles composing their body, is the brevity of their existence. For that which is fine and delicate exists but a little while in any form; but that which is heavy and imperfect, continues in the form longer in consequence of being less active and less susceptible to foreign action. And as the inhabitants of Jupiter are composed of finer elements than those of the inhabitants of the earth, they remain in the form but a short period, by reason of its active and changeable composition. Thirty years is the average duration of their form's existence.

"Having an expansive and sweeping intellect, they comprehend the laws and relations of their being with one concentrated thought. And meditation in them is thrown out upon their countenances with a sweet expression, which would, if it could be seen by an inhabitant of Earth, bring forth an ejection of tears and a gush of feeling that could not be expressed. Their mode of conversation is thus distinctly and unequivocally expressive; for it is a mode of expressing the impressions existing upon their interiors. And these beam forth with such perfect brightness and affection, that they are responded to by the interior affections of every other being. It being absolutely impossible for them to think one thing and speak another; to have a greater amount of self-love than universal affection; to think impurely, or conceive unrighteous thoughts; and being thus free from all the imperfections of this and other earths, their exteriors are open to the reception of light and truth, which correspond to the fire of spiritual purification.

"They inhabit well constructed edifices,

whose form corresponds to that of a *tent*, rather than a *house*, on Earth. These are lined with bluish bark, taken from a tree of the second class; and they are thus rendered impervious to cold, water, and light. They receive one twenty-fifth of the light of the Sun that the earth enjoys. But this, striking vertically at the equator, at which place are located their extensive habitations, gives them the enjoyment of as much light as could be possibly obtained from the Centre of our Solar System.

"They are divided into families, associations, and nations. Their families are composed of such individuals as have a desire for the company of each other from a congeniality of interior affection. Families grow into associations, and these into nations; and the whole forms one perfect, harmonious, *spiritual brotherhood*!

"The cause of this state of things is the *intelligence* which exists among them; and this, transcending the erudition of the inhabitants of Earth to an infinite extent, enables them to comprehend the uses of all things, and their original adaptations. Therefore they make proper application of these uses; the result of which is their glorious purification. And as they are surrounded by various vegetables, birds and animals, they are also capable of making a proper application of these, to promote their greatest happiness and peace.

"They reason so perfectly by induction and from correspondences, that whatsoever may be the specific quality of their affections and delights, these are all ultimately centred in the proper comprehension of all that is connected with their state of mental association. And all affections that are breathed forth from their interiors, are so charmingly typified upon their exteriors, and even the representation itself is such an emblem of love and purity, that an unspeakable appreciation of their mutual interior affections is reciprocally established in their minds!

"Thus is the physical and mental, or natural and spiritual man, made perfect. And by conceiving of the indestructible relation which exists between purity and truth, the minds of the inhabitants of the *Earth* will be led to recognize their institutions, and to spurn with the utmost abhorrence all things that are opposed to righteousness. Thus efforts will be made to bring about a better state of things; and this will be the unfolding of interior truths and principles that are at this moment considered as imaginary and chimerical. And by properly conceiving of the celestial peace and purity that flow spontaneously from interior truths, the minds of the Earth will become relieved from their external bonds of corruption, into the inexpressible light and liberty of celestial love and peace!

"Concerning Jupiter's *spiritual* inhabitants, I will hereafter speak, when the knowledge is given me by spiritual influx from the *sixth Sphere*. But for the present, I leave this planet, which is abounding with all that attaches to the affections and feelings of man, as the objects of his deepest yearnings, while aspiring to higher states of purity and peace. And man's desires for celestial magnificence, are the spontaneous breathings of his interior principle. And his aspirations and anticipations can not be too exalted: for he may rest assured from the evidences now presented, that his anticipations are

scarcely as a *single thought* in comparison to the destined future expansion of his interiors, and to the celestial light, peace, and magnificence, that await not only the spiritual composition of mankind, but every particle existing in infinite space!"

This however falls far short of the description given of the progress of the soul after death, through the successive spheres of spiritual existence. We copy the following picture of the state into which he supposes the soul to enter after leaving the body.

"I now proceed to relate the *external* beauties that appertain to this Second Sphere of human existence. For it is necessary that the whole aspect of the spirit-house should be vividly represented to the inhabitants of the earth, so that it may be an inducement for them to advance in their social and spiritual condition.

"I behold the *spiritual Sphere* as containing all the beauties of the *natural Sphere* combined and perfected. And in every natural Sphere these beauties are represented, though in the first and rudimentary degree; so that every earth is of itself an index and an introduction to the beauty and grandeur that are existing in the Second Sphere. For from the natural the spiritual is unfolded, or made manifest.

"The extended surface of this Sphere, I perceive, presents regular and gentle undulations, which render the whole diversified and exceedingly inviting. And very extensive plains are presented, which are clothed with great fertility, and with innumerable varieties of forms such as deck the bosom of the earth when all things are favorable to a thrifty production. In those vast plains is represented the most perfect order. They are gardens, typical of purity, unity, and celestial love. Their diversified paths continually lead to new and instructive portions, all of which are useful as displaying Divine Love and Wisdom, which generate unity and affinity in all created things. All flowers, and even their *leaves*, are observed as so many voices, proclaiming the beauty of interior perfection, and the infinite Source from which they sprang. Every plant, flower, bird, and tree, is perceived and appreciated as the express creation of Divine love and Divine action.

"And there is a beauty in the external of each created thing, which is of itself an open expression of celestial love and wisdom. The flowers and foliage are of the most variegated appearance; and their variety renders them instructive and impressive, inasmuch that they act as enchantments upon the minds of those who behold them, and induce thoughts beautiful, elevating and edifying. A fragrance perpetually ascends from those vast plains of creation, giving life and brilliancy to the atmosphere, which is thereby rendered suitable to be inhaled as the breath of love and exhaled as the thoughts of wisdom. Every created thing possesses within itself a living love and affection; and this is communicated from one thing to another, all things thus becoming as it were electrified and illuminated. The beauty of one flower is imparted to another, which in its turn communicates an equal bestowment upon others. And

thus those plains are a living representation of Divine Love and Wisdom.

"There exists among the many inviting things of this Sphere a peculiar blending of inherent affections that different forms possess. This remark applies to all things in the spiritual Spheres. The beginning and ending of things appear not; but their *actual existence* is made manifest with all their living beauties.

"Wisdom here existing consists not in words, nor in the depths of the memory; but in the actual manifestation that every thing vividly displays. In other words, instruction and admonition are not derived from speech, but from action and representation. And every thing here is profitable and practical—nothing is useless or imaginative.

"Those of the *first society* dwell much in the delights of these plains and their variegated foliage, from a sense and susceptibility of love, but not with an appreciation of wisdom: and they are thereby instructed, developed, and rendered pure. Herein is displayed a perfect adaptation: for while they are irresistibly drawn to the beauties thus presented, those beauties in return breathe into them the breath of living love, enkindling the flame of perfect wisdom, which then burns to purity. All things are adapted to the necessities of man; and this they feel, both from an inherent consciousness, and also from a living desire to become instructed in the ways of goodness, which are those paths that lead throughout the many portions of this Sphere.

"Those of the *second society* enjoy very much the unity displayed among those of the first group, and also the delights courted by the first. Besides this, they are continually investigating, analyzing, exploring, and cultivating, those many things which are within their sphere of comprehension, and thus producing living evidences of their wisdom and united ingenuity.

"Those of the *third society* are to the rest ministering angels, directing spirits, and perfect examples of exalted wisdom. By their knowledge the lower societies, and even the spiritual possessions of the whole Sphere, are illuminated and made bright, beautiful, and enchanting.

"There are also flowing through these gardens rivers of clear and placid waters; and even in these are exemplified the ceaseless flowings of Love and Wisdom, that are breathed, not only into heaven, but into the Universe, and become the light and life of all created things. The Love of each society, like the still water agitated by a falling pebble, expands and waves throughout all the lower and higher spheres until the wave has almost reached the bounds of space, which is then filled with love. There is no limiting the extension of the wave of water, nor can the unfoldings of love be circumscribed. And as the waters will roll gently against the shore, so Love flows forth and unfolds itself until it becomes merged into Wisdom, which then is rendered surpassingly beautiful, because Love is its creative soul and living principle.

"Those rivers are representations of Divine creation. They also represent Life: for as the river flows from the rill, so Life flows from the germ that is deposited deep in the interior of the Universe; and as the rill flows into and becomes an immense ocean, so Life flows into and

becomes the animating soul of all things. These rivers are so very clear and translucent, that the brilliancy of the azure heavens is in them vividly reflected. And as night makes the stars appear, so do these waters represent the whole celestial scenery above them.

"These rivers flow through valleys abounding in the most beautiful and varied creations, and in every species of variegated foliage that also adorns those vast plains; and the whole presents the most exalted representation of life and Wisdom.

"I behold, also, *groves* that are of the most charming and enchanting character. It is impossible to behold them without being impressed with new and beautiful thoughts, such as they naturally suggest. In these groves are reposing those who investigate and who love wisdom and the Divine Mind supremely. And those that are in the first society, or in Love only, court the refreshing shades of those groves, and learn with docility and yet with dignity, of the beauties that are around and above them, and are instructed by these beauties' expounders.

"I perceive that all spirits are engaged in loving their neighbors and advancing their welfare; and here is good will without distinction. I perceive that spirits are engaged in exploring the fields of Thought, and searching deeply into the *causes* of things; and thus they learn of love and accumulate wisdom. And there is no inertia, no stagnation, but activity and industry are visible in every department of this heavenly Sphere. And it is well to relate that every one is engaged in that for which he has an affection, and there is, therefore, no confusion. Nor are there any disqualifying conditions, but every one is qualified to labor in that for which he has an affection. Affections are varied according to the degrees to which each spirit from the first to the highest society, has advanced in the stages of development. Hence industry is equal, useful, harmonious, and reciprocal; for every one gravitates to the situation which accords with his predisposing desire.

"Moreover, I behold here some of the most magnificent creations of Will and Wisdom. It is well to remark, that every thing created in this sphere is suggested by Love and perfected by Wisdom — and is, therefore, a living projection from their minds. Things are created by Will; and these I discover are distributed in a uniform manner throughout the plains, valleys, rivers and groves of the spirit-home. I discover constructions of the most grand and magnificent character, each having a brilliancy and illumination according to the advanced state of the society in which it is found. The first society have creations which are representations of their Love, and Will, and uncultivated Wisdom; and these they behold as representations of their interior thoughts. The creations of the second society display more uniformity, order and usefulness; and thus they subserve the purposes of the first society and themselves. The third society have splendid constructions, too vast and elegant to describe, and the most ambitious imagination could not transcend them in its conceptions. For they are in reality too perfect and too magnificent to be conceived of by any mind in its rudimentary state of being.

"And there exists among them a pervading happiness; a soothing and tranquilizing element of forgiveness and universal love; a cordiality in the bestowment of inherent love upon each other, and a mingling, and yet perfect harmony, of thoughts, all of which it is delightful to contemplate. These manifestations all proclaim the divinity of the life and love that flow into and animate all the heavens.

"The waftings of thought from one mind to another, are such as can be felt, and yet no spirit receives thought uncongenial with its quality and being. These waftings are breaths that are inhaled by unfolded spirits willing to receive them. It appears as if thoughts were continually descending into the recesses of less advanced spiritual existence, and also ascending through all the higher Spheres even to the highest, which is the seat and throne of the Divine Mind.

"There are truths here known of the most novel and mysterious character; but these I am not permitted to relate at this time; for they are unimportant to the human race. Yet there is a class of truths which it is profitable to mention — and these are concerning the experiences, opinions and beliefs, that exist among the inhabitants of this spiritual Sphere.

"I perceive that when infants are introduced from the human races into the first society, they are believed to be born among them: for appearances to them are the same as to families in the human race. After the infant is ushered into their midst, they behold and admire it; for it teaches tenderness, kindness, and immaculate purity. Infants, therefore, are caressed, nourished, guided, and admonished by them, according to the high degree of love and wisdom that exists among the various societies. The infant is beheld as constituted only of love, and as possessing inherent qualities that will unfold and lead to perfection. Their whole object is to produce a proper development of the germinal qualities contained in love; and this they do by processes of the most simple and gentle character.

"And so it is also with spirits from the human race that are imperfectly developed while in the human body, and with such as have had their faculties and spiritual principles misdirected, obstructed, or disconcerted. Thus, I perceive that imbecile persons, especially if they have become so by accident or disease, are received into this Sphere as *infant* spirits, and are then unfolded and rendered beautiful.

"I moreover perceive that those who are interiorly deformed from birth, have no identity, or even birth in the higher Sphere. And so it is with all unorganized bodies; for such are not capable of developing the qualities and faculties of the spirit, and hence do not preserve their identity.

"Spirits from the human race who have been from birth dejected and disconsolated, and who have suffered trials and afflictions of the most severe character, are received to the bosom of the first, or second, or third society, with exceeding great joy — so great is the fondness of love for them, and the desire to make them happy. They are received to the bosom of their affection, and to the life of their love, as the mother receives and embraces her child. They are cherished and loved with all the combined affection

that dwells in the depths of each spirit. How joyful it is to see those welcomes, and those soothing and tranquilizing affections breathed into that spirit who has suffered trials and afflictions in the human race!

"The quality of a spirit is at once perceived, and what is better than all, is, the dwellers in this Sphere judge not by external or superficial manifestations, such as passions or impulses of the soul, but by the quality and advanced state of the spirit itself; and it is according to this that they love the spirit introduced into their midst. Yet the strength of their love is in proportion to the capability of the introduced spirit to appreciate and enjoy it. Love is not bestowed too abundantly, nor is any privilege granted which is not useful; but every thing of this nature is graduated according to capabilities. Thus it is that 'to whom much is given, of him is much required.' This is a truth which angels know; and these are the words of superior wisdom.

"And what may appear strange is, that often when a spirit leaves the human form, and is introduced into this Sphere, it for a moment cannot realize the change, for it is imperceptible. Spirits retain the same bodily form in the spiritual Sphere; and at first they feel as if they were only transferred to a country they knew not. It is, however, not long after the transition before their interior senses are opened; and then they behold and appreciate the change, and the beauties with which they are surrounded. And some spirits appear to wonder that they did not see it before, and that they did not believe it while in the body; for now it appears so tangible and perfectly agreeable with the universal teachings of natural law.

"Men who have been impressed on earth with certain doctrines concerning the other life, seem to smile at themselves, and marvel because they were so misled, and so easy to be misdirected. Some who have believed in the literal resurrection of the material body, are so ashamed of this conviction that they strive to hide their memory of it from the perception of others. And some strive to modify their previous beliefs so as to make them harmonize with what they now experience and know to be true. And such is the case with those who have imbibed gross doctrines while on earth, and which are still impressed upon their memory; for immediately after the transition, they recognize the falsity of their previous convictions, and for a little while strive to conceal and modify them. This desire, I discover, continues only for a little season; for being penetrated by the perceptions of others with ease, they are led to discard with pleasure the impressions of the memory, and their hereditary affection for doctrines; and they then become enlightened by the light and love of heaven, and begin their ascending progress toward the higher societies of their new home.

"The first society is in Love, the second is in Will, and the third is in Wisdom. These societies are composed of families, groups, and associations. And these live in an harmonious manner one with another, displaying perfect order, form, and series of development and position. And all are thus as ONE BROTHERHOOD.

"Even one of these societies is composed of more individuals than are exist-

ing upon all the planets in the solar system, and even upon all the earths belonging to the fifth Circle of Suns. Their numbers transcend computation. And I discover that the first Sphere of spiritual existence is unfolded from the last Sphere of material creation, which is the Circle of Suns above referred to. It appears now a little strange to me that men have not conceived this truth before. But when man is in the human body, with his material senses opened, he perceives *material things*, because he is animated from the *inner* to the *outer* world; but when he escapes the body, at death, though the form is not changed, nor any of its qualities or properties, yet instead of seeing with his *material* he perceives with his *spiritual* senses; and the spirit-world is unfolded to his view. The transition is imperceptible.

"I discover that most of the inhabitants of Mercury, Venus, the Earth, and Mars, are dwelling in the first society of the Second Sphere; and that those of the other planets occupy higher positions in the plane of thought and wisdom.

"And a holy quietness pervades the whole spirit-world. There is happiness of the most inexpressible character — and ecstasies, and exultations, and glorifications, are continually ascending. There is so much purity and holiness that my mind is scarcely capable of withstanding its moving influence, such as would instantly annihilate all speech. Yet I have now a strength which I have not before known. I can receive the inflowing of these truths, and behold these holy and celestial beauties, without becoming disconcerted or incapable of declaration.

"They have a sense of music: but it proceeds not from *hearing*, for they *perceive* harmony, and the *soul* of harmony, which is music. Such floats along the strata of the atmosphere, and is wafted into the soul as the fragrance of a flower into the senses. I do not *hear* but *see* music. I see it in the united voices of flowers, that speak, yet make no sound — in the shrubbery and foliage that proclaim truths, yet speak not — and in the harmony of each heavenly society: for that harmony is heavenly music. Music is perceived by the unfolded senses, and appreciated by the Wisdom. It is the soul of order, the creator of all celestial harmony and melody. The music thus perceived sinks into the depths of the soul, and unfolds sentiments of which the spirit-home alone is worthy. There is not a labyrinth or avenue of the spirit-land that is not penetrated by the vibrations and silent echoes of this heavenly harmony. There is not a thought concealed in the soul which is not quickened into life and awakened into the act of glorification thereby. There is not a recess in the material or spiritual Universe that is not quickened with life and illuminated with light, even Divine Love; and wherever this exists, music flows and is congenial. Hence every thing loves and appreciates music; and this is perfected only in the Second Sphere."

We have copied so much at length from this very angular volume, that we have no room to speak of the Clairvoyant's impressions concerning the Bible and the theologies that have prevailed in the world. His views of the Scriptures are anything but orthodox, although we sup-

pose they would find little sympathy or approval from the professed infidels. They bear a striking resemblance to the results arrived at by many eminent divines of the German Lutheran Church of the Rationalistic School, and to those maintained with great boldness and unction in this country, by the Rev. Theodore Parker. The following summary of the character of Jesus, no doubt expresses the views of many enlightened men, who receive their ideas of religion from their own reflection rather than from the creeds of the Church.

"Thus Jesus lived, doing good to those who came and required assistance, exhorting those who were uneducated, and preaching to the multitudes — *not* in the temple or the synagogue, because those places were *too pure* for his deeds and his philosophy — but on the mountain and by the wayside; thus lifting up his voice in what has been before termed 'the sanctuary of the expanded earth and the unfolded heavens.' He taught thus because he felt it an imperative duty devolving upon him to instruct the ignorant, and to deposit if possible, that pure spirit of reform in the social world that might result in establishing the beauties of the spiritual Zion, and perfecting the qualities of the Tree of Righteousness. He felt prompted to preach what had been before conceived, that men should do unto others as they would have others do unto them; and he desired that the simple, good, and tranquilizing influence of this principle might be deposited and developed in the bosom of every human form. He desired that the day of righteousness should be ushered in, when there would be no more pain, sorrow, or crying, for the old things would all have passed away, and all things would have become new. And in the accomplishment of his desires, sin would be destroyed, together with that which hath the power of sin, that is darkness, ignorance, folly, imagination, imbecility, and every species of sectarianism and unholy philosophy.

"Jesus continued to obey those beneficent monitions of his mind (which were to cure the diseased, to visit the fatherless and widows in their afflictions, and to preach peace on earth and good-will to men) until prejudice became so strong against him, that he was unable to proceed any further in his career of purity and benevolence. He was censured by various learned, and, as they were thought to be, very *great* theologians, and was persecuted to a great extent by the multitudes, who were exasperated from the workings of religious prejudice against him. So he was captured, brought before a council of judicature, who were all disposed to condemn him without a hearing, for disturbance of the peace, for interference with their long cherished religious faiths, their social organization, their modes of worship, their rites and ceremonies, their long and loud prayers to Him whom they supposed to be the Lord of Abraham, Isaac, and Jacob, for blasphemy, and for doing deeds that were good on the Sabbath-day. All these and many similar accusations were brought against him; and they exhibited a spirit of persecution that will be ere long fully exemplified in this nineteenth century. On

these accusations they condemned him to die the death of a martyr! And as was the custom in cases of similar accusations in those days, they crucified him, two others sharing the same fate with him. During the infliction of this most unjust penalty, the Jews manifested the same spirit of sectarian vengeance, and the same desire for the destruction of all invasive philanthropy and purity of principle, that ere long will be exhibited again. Thus will be demonstrated the existence of precisely the same spirit as that which characterized the Jews of old, and the influence of this will clothe the rising and unborn generation in the armor of prejudice, hostility, and fanaticism!

"Thus Jesus was a good man, a noble and unparalleled Moral Reformer, considering him as disconnected from all those unjust things that are in the New Testament recorded of him. He did not profess to be the Son of God in any other sense than that of a branch, as all are, of the great Tree of universal and eternal Causation. He did not profess to be directed and impelled by any other spirit than that of Divine love, the germ of which dwells in every other being undeveloped. And to this principle, as existing in others, he appealed so feelingly, in order that its qualities might be unfolded, and that they might advance to the degree of refinement in love and wisdom occupied by himself. He was then, a TYPE OF A PERFECT MAN, both in physical and spiritual qualifications. But those representations which make him more than this, I discover are all *untrue*, and express that only which was professed for, but never by him.

"Thus, then, he died a martyr to the principles of truth, reason and virtue. So likewise did Matthew, Paul, and others. And it is lamentable to reflect that the world has been guilty of such flagrant injustice that even many in subsequent generations have been subjected to the torturing rack, to the stake, and to the dissolving flames! Men have even rushed to the field of battle, and there, impelled by envy and sectarian prejudice, they have poured out each other's life's blood, thereby causing Nature to blush for shame for the degradation of her children! Brethren have joined in open hostility, actuated by no other cause than the terrible and fiery elements of sectarian envy, prejudice and local affection! How fearful, indeed, is the gloom of the dark thought, that man has died a martyr to the natural promptings of the spirit within, and to the principles of virtue, morality, and love!

"I behold Jesus, then, as a great and good Reformer; as connected with no marvellous or mysterious aristocracy, but as being born of lowly parents, and fostered in the bosom of their domestic habitation; as possessing intelligence to a surpassing degree; as manifesting unbounded love, benevolence, and sympathy; as healing the sick, restoring the blind, curing the lame, and visiting the disconsolate in their afflictions; as preaching love, morality, peace on earth and good will to men; as instructing the multitude in the paths of pleasantness and peace; and as loving all and disliking none. I behold him as being condemned, nailed to the cross, and dying a martyr to the cause of love, wisdom, and virtue! Such is one of the parts in the great monument which an ignorant and misdirected world

have erected to their own shame and folly."

The impressions received by the Clairvoyant, while in the abnormal state, concerning Swedenborg and Fourier, are not unworthy of notice.

"There is one, however, whose teachings I cannot fail to recognize as the most useful, most truthful, and most exceedingly sublime, even as seeking a level with, and being confirmed by, the teachings of Jesus. This is the great and noble Reformer, CHARLES FOURIER—whose capacity of soul and extent of revelation have not as yet been perceived to any great extent by mankind. His mind was superiorly constituted and developed; for a proof of which see his unparalleled disclosures concerning the unspeakable harmony that pervades the Universe, and concerning the reciprocal action of all bodies, which, to express it in his own language, 'breathe a melody of harmonious sounds, like an instrument well tuned, and every note touched in unity by wisdom.' And, says he, the harmony of the Universe is developed and displayed in the planetary system; for each planet occupies a position, and plays a part in the great system of united action, as the notes of a well-tuned instrument. And as a tune cannot be played unless each note is properly adjusted, and occupies a position in reference to the rest suitable to produce harmony and melody, when a tune is thus played, the Universe is at the same time represented.

"Then he proceeds to reveal the all-important truth, that as *harmony* exists among all the bodies of the Universe, so can it prevail among, and join inseparably, the inhabitants of the earth. And he proceeds to assure the world, by mathematical demonstration, that every note exists in this sphere; and that each note needs only to be properly placed, in order that the whole race may, like a perfectly-tuned instrument, move in harmony, melody, happiness, and unity of action.

"Behold, mankind, these sublime and eternal truths crushed and almost entombed in the dark mass of prevailing ignorance, prejudices and fanaticism! Hear ye not, when a noble and expansive mind, like that of CHARLES FOURIER, demonstrates the interior truth, even to your senses, that the world of mankind is composed of the requisite notes to play a perfect tune of peace and harmony! And observe how gently, seriously and cautiously he informs the world that these notes can only be properly placed by following the light of wisdom and knowledge!

"He also mathematically analyzes the developments of each planet in our solar system, and proves that the mental advancement of the inhabitants of each must necessarily constitute such a Brotherhood and such an association of congenial parts as to render the whole an harmonious existence, such as he expended his powers to have accomplished on earth. And I have the means of knowing that his general conceptions were strictly true as regards the inhabitants of the planets belonging to our solar system. And it becomes me in justice to sanction and confirm that which he proved true by the dissimilar process of mathematical in-

duction. I therefore affirm that his statements concerning the harmony and unity existing among the inhabitants of the planets, as to their social condition and mental culture, are decidedly and unequivocally true—being in no essential particular discrepant with those things which I have revealed concerning the world, Nature and the Universe.

"I am drawn to that person whose whole physical and spiritual powers were devoted to the great work of moral reform. Such was CHARLES FOURIER; and those things which he revealed are capable of being applied in improving the social condition of man, and their truth will be demonstrated in the moral consequences of the perfect restoration to peace, harmony, and pure principles, for which he labored.

"Concerning this very noble personage, and his philosophy, more will hereafter be related, especially when the principles of his micro-cosmogony make their appearance prominently in the third part, or application, of this work.

"I am also impressed to recognize the important revelations made by and through EMANUEL SWEDENBORG, the Swedish philosopher and psychologist.

"His mind possessed many superior endowments, and he presented to the world many pure and healthy principles. Some of his revelations, however, will be capable of an application only when the race advances to a high degree of social and mental refinement. His mind was interiorly expanded, which fact enabled him to receive and express many interior truths connected both with the material and spiritual world.

"I discover more practical utility in his scientific and philosophical revelations than in any other of his productions. No work should be more esteemed and generally read than a book written by him entitled '*The Economy of the Animal Kingdom*,' in two volumes. The first volume presents a close and severe analytical investigation of the three functions performed by all animated bodies; in which he develops that order of 'end, cause, and effect,' which are alike observable in all portions of the creations of the Divine Mind. He plainly reveals that the *end*, or ultimate design, is the primary cause of all movement. A knowledge of the *end* prompts and procures the *means*, which are the *secondary* causes: and the action of these produce the *effects*, which are the ends predetermined to be accomplished. The *end* or object to be accomplished is in every instance the creator of the causes and effects that are instituted—or of the means and effects combined as one in accomplishing that which was the *original cause* of the institution of both. This much is clearly revealed in the first part of his work; and is true, useful, and will be acknowledged and applied to the necessities of human existence.

"The second part is devoted to a consideration of the three functions of the animal kingdom—their interior, mediatorial, and exterior qualities, as performing their respective offices and manifesting their peculiar spiritual forces, with a mutual dependence upon each other. Indeed, his revelations concerning the *beginnings* of power in the human system are beyond all general comprehension at the present day. He discourses deeply upon the cortical composition of the brain,

describing the glands or 'little hearts' (as he calls them), as constituting the cause of all motion or spiritual exercise in the material form, and describes how they expand and contract like the movements of the chest and heart. And he demonstrates the reciprocity of the systolic and diastolic motions of the cortical glands of the brain, and that they are the beginnings and causes of all corresponding movements belonging to the animal economy.

"The last portion of this valuable work is devoted to some very rational and truthful intimations of a psychological character, and concerning the powers of the human soul. It contains a very clear and lucid explanation of the distinction between the nature and powers of the soul and spirit as connected with the human form; and it likewise exhibits a very gentle emergence from the material into the spiritual sphere of thought and investigation.

"I am led also to notice a still higher spiritual development of the same kind which is presented in the latter portion of his '*Animal Kingdom*;' and that is found in his production entitled '*True Worship and Love of God*.' Nothing can evince more substantial purity of meditations and superior conceptions of the mind than this very impressive and well-constructed work. It flowed, as it were, spontaneously from his high reverence for those unspeaking truths contained in the animal creations. And this work is indeed a revelation much to be read, appreciated and practised.

"After the period which was occupied in writing these works, his mind became exceedingly exalted, and all its powers of conception were absorbed completely in the phenomena and truths of the spirit world. The truths that he thus reveals concerning these things are in very many particulars susceptible of benefiting the human race—though this can not be said of every general feature of his psychological system. He revealed those spiritual truths that will be verified in subsequent lectures: but only in a general and correspondential manner. For I now discover that many of his interior disclosures are not in the least particular comprehended even by those who at the present time are most actively engaged in their advocacy. And I am impressed to say that if, instead of conveying the idea that he unfolded the spiritual and interior teachings of the *Bible*, he had said that he unfolded the spiritual and interior teachings of *Nature*, the world would sooner have approached his sphere of reason and knowledge: because then the connection would have been more distinctly observed between the material and the spiritual world. But I am not able to discover any such interior meaning in any portion of the contents of the Word as he represents. And if objection is made to any of these sayings, as based upon the want of interior perception which may here seem to be acknowledged, I would request the reader to reconsider the explanation I have given of the interior of the *Bible*. If, however, the objection be persisted in, I refer for future demonstration to the *ENCYCLOPEDIA* that will succeed this book.

"I am much drawn to the pure, gigantic, and powerfully-intellectual spirit of SWEDENBORG. His philosophical revelations are of vast importance, because

of their truth; and his spiritual and psychological revelations are also *qualifiedly* true, and are susceptible of being verified in the spiritual spheres, and will be in the disclosures soon to follow.

"I recognize, however, too much profuseness of expression—too much repetition of correspondences and established principles—in various portions of his works. There is too much intensity of ardor, and too much obscurity, ambiguity, and spiritually-inflated conception, in his psychological works, for them to be of any particular utility to the social world at the present time. But a proper and abundant supply of the social requirements of mankind will so elevate their moral and spiritual perceptions, that they will readily discover the signification of his spiritual teachings, which at present, to the mass of mankind, seem like the wildest hallucinations of a misdirected and inflated mind. Then in view of these considerations, it is impossible to conceive of the practical utility of his spiritual revelations to the disordered world at this present time. The fact that they are not capable of being comprehended is at least presumptive evidence that they are not such truths as are at present required to benefit the social world.

"Therefore I observe this gigantic mind as in its conceptions transcending completely the ordinary powers, even of all *interiorly* enlightened men, and consequently as being removed from the natural into spiritual spheres. Hence some of his mighty revelations will only be known to be true when man ascends to a higher degree of wisdom and knowledge. And as these things are so, I notice those things only in his revelations that are adapted to the wants of the social world, in order that mankind may be, as Fourier has expressed it, organized according to the melodious, harmonious reciprocations of a Brotherhood."

The fact that the Clairvoyant regards the system of Association as the Divine Order of Society, will, of course, produce its appropriate impression on the minds of those who receive his statements as revelations of truth. For ourselves, they effect no change in our convictions. They do not add to the evidence which has long since shown us the foundation of the Combined Order in the nature of man. The truth of the ideas announced by Fourier, is established by scientific demonstration, and however curious and interesting the coincidence between them and the impressions of the Clairvoyant, they must stand on their own merits, in the view of the philosophic inquirer.

In conclusion, it needs no gift of prophecy to predict that this extraordinary work will make a profound impression on a large portion of the community. It will find an extensive circulation, and will gain converts to the truth of its principles. The excellent spirit which pervades its pages, the modesty and simplicity of its tone, its freedom from enthusiasm, the purity, sweetness, and piety of its sentiments, and its constant recognition of the supremacy of reason and the

freedom of the mind, will create a prepossession in its favor, even among those whose sturdy attachment to ordinary experience would lead them to question the claims of an angel from Heaven, and to distrust the testimony of one risen from the dead. Judged by the usual principles of criticism, as the work of an uneducated shoemaker, not two and twenty years of age, we may safely pronounce it the most surpassing prodigy of literary history. If the young man is to be viewed only as a philosophical poet, who has given his epic of the universe, among other bards of ancient and modern times, Dante and Milton may well hide their diminished heads.

MUSICAL REVIEW.

MENDELSSOHN'S SONGS WITHOUT WORDS.

Six Songs without Words, (Lieder ohne Worte). For the Piano Forte. Composed by FELIX MENDELSSOHN BARTHOLDY. Op. 19. Book First. pp. 17. Boston: Published by Oliver Ditson, 115 Washington St.

About a year ago we called the attention of our musical readers to these exquisite compositions of the great living master; and we ventured one or two imperfect attempts to intimate by words the singularly pure and delicate and deep emotions which several of these "Songs" are sure to awaken when we surrender ourselves to a reverent and peaceful hearing of them. One of the six sets or books is now republished in this country by Mr. Ditson, in a clear and beautiful form, the forerunner, as we hope, of all the series; and we gladly seize, in recommending it, the opportunity of returning to such a pleasing theme, though one so difficult to talk about. It will perhaps be well that the successive issues of this republication should not come along too closely on each other's heels; that like moderate showers, renewed at timely intervals, they may fairly soak down into our dry musical soil, quickening the germs of a true taste, and creating a demand among the young pianists, for music which it is really a spiritual experience to know and be enabled to express in a well-conceived performance. The counters of our music-stores do show some symptoms of a better taste for music. The sterile soil, which thus far could support upon its surface only a starveling crop of worthless weeds, the innumerable petty marches, waltzes, variations, songs, composed by nobody, is already beginning to rejoice in the appearance of some more shapely, fragrant, and fruit-bearing plants, creations, like those we are now reviewing, of the truly inspired masters of the Art. And the beauty of

it is, that each such plant which we can contrive to support, enriches the soil still more, enabling it to bear others. When Mr. Ditson's customers, (those of them, we mean, who have skill and ambition enough at the piano to require supplies of music of this degree of difficulty,) shall have once fairly taken home to themselves these six little "Songs without Words" of Mendelssohn; when they shall have studied, understood, and mastered them, so as to bring out their true meaning and lose nothing of their fine aromas in their performance of them, they will certainly desire more of the same sort; and so will all the little circles of auditors whom they may have attracted round them.

To describe the music of Mendelssohn seems a work of despair. As well try to describe the fragrance of mignonette, or the flavor of a peach, or tell what thoughts compose the charm of the most evanescent and delicious reverie, which knows no reason for itself, and seems to have no aim, although one moment of it weighs more in the memory than weeks of ordinary consciousness. It is exquisitely refined, delicate, dreamy, mystical; yet simple, strong and clear. It takes you within the borders of the marvellous, only to make you feel more at home; it reveals a certain peculiar and very pure sphere of existence, to which the soul seems perfectly native, and which we wonder we have not cultivated more. It is to the every day life of the mind, what plunging into the watery element is to the body; the same slight shudder and the same fine delight and sense of wholesome, purifying change.

No. 1, a gentle, streamy movement, in 4-4 time, marked *Andante con moto*, and in the warm key of E major, seems like a hymn of gratitude; the heart so full, so innocent, so constant, in its own tranquil musings unconsciously overflowing with an ecstatic feeling of the unspeakable love that pervades all things. It seems the cool of a soft summer evening. The air and the bass, uniform and stately in their movement, form such counterpoint with each other, as the crystal sky with the dark earth below it, while the steady flow of the intervening accompaniment is like the flow of the night air.

No. 2. *Andante espressivo*, in 3-8 measure, in the key of A minor, is a quaint, pensive, melancholy strain,—that sort of sweet melancholy which is a luxury to itself, and beautiful to beholders. The melody is very simple; but the harmony, which has a melody of its own, is curiously managed, and defies the careless player to anticipate a bar of it. The whole is so subdued and sober, that many an one will play it through several times before its beauty begins to grow upon him, as it infallibly must in the end.

No. 3. *Molto Allegro e vivace*, 6-8 measure, and in A major, seems to have caught and continued the strain of the first movement in the Beethoven's sublime Seventh Symphony. The key and rhythm are the same, that peculiar Orphic rhythm, as a correspondent justly called it, which seems to pervade the universe and carry all things on with it. There is an undying fire of aspiration in it, free from all insane restlessness and impetuousness, wisely reconciled without any loss of force to the severe rhythm of the universe, to unslumbering obedience brighter and more vigorous than youth's transient enterprise.

The next is brief, and like a broad and ample chorus; a solemn cheerful utterance of a wholesome common sentiment; the grand confession of faith of a true-hearted company, who trust the Universe and trust each other, and do not have to try to be religious. It is also in A major, and in common time. Our readers by this time will suspect, without inquiring whether he be Jew, Catholic, Lutheran or Rationalist, that this good Felix Mendelssohn is a religious man, and that his art is holy occupation which the world could not spare.

No. 5, is in the relative minor of the last key, 6-4 measure, and marked *Piano Agitato*. It is full of passion, intense but not noisy. It is the most difficult piece in this collection, woven together with all the cunning science of a Bach, and requires that each part in the harmony should be carefully individualized.

The set closes with one of those dreamy "Gondola songs," which we have described on one of the previous occasions above alluded to.

The proof-reading of this edition has not been so thorough as it might have been. We trust that the plates will be thoroughly revised before more impressions are taken. In music of this kind, so full of subtleties that the inexperienced student is apt to construe every unexpected modulation into a misprint, it is especially important that the text should be absolutely reliable. In ordinary music the player may correct the mistakes for himself instinctively, without halting in his reading; but not in this, which is not made up of commonplace.

G. P. REED, 17 Tremont Row, Boston, sends us the following new publications:—

1. *Jenny Lind's Songs*. No. 1. "The Dream." No. 2. "My Home, my happy home." No. 3. "I've left the snow-clad hills."
2. *Hark those bells so wildly swelling*. New Year's Song. By GRATTAN COOKE.

3. *La Colasa, Cancion Madilena*. Music by GRADIER.

4. *La Torreador, The Bull-fighter*. Romance French and English. Music by COUNT AB. D'ADHEMAR.

5. *Battle of the Baltic*. Words by CAMPBELL. Music by JENNERSON.

6. *La Sicilienne*. Grand Waltz for the Piano. By G. MARCAILLHOU.

We have here a list of lighter and more ephemeral productions, which also are useful in their way, and for which there must be a demand. There is considerable room for selection and tasteful discrimination even in this sphere of music. Here are songs which the severest taste and experience of deeper things could enjoy to hear well sung once or twice, in fitting circumstances; bagatelles to suit a certain humor; waltzes with which one may trifle gracefully.

No. 1 contains three of a promised series of six songs, which bear, by what right we can hardly tell, the name of Jenny Lind's songs. They are simple, pretty, ballad-like affairs, which doubtless Jenny Lind could render effective; but farther than that, they are tame and ordinary in respect to musical invention, and their range of sentiment is commonplace and shallow, the subjects of them all being stale personalities, about the singer's snow-clad northern home, and so forth. They are by no means the order of music which we should associate with Jenny Lind. Hers is the genius to which we look to interpret to us the mystical and higher passions, as expressed in music; and though simple ballad-singing cannot be beneath the sublimest genius, yet her ballads should have all the deep and wild originality of German songs, say such as Schubert's, and not be of the namby pamby and newspaper character of ordinary English song-writers, who take advantage of her name to dignify their own productions. By this we do not mean to deny that there is merit in the little pieces now before us. But we would suggest that the idea of publishing a specimen series, as it were, of Jenny Lind's songs, properly involves the selection of such songs as are most characteristic and most worthy of her divine power—not to be sure such as would show all her execution, but such as might be supposed to be favorites with one who has the soul that she has.

No. 2 is almost an exception to what we have said of bagatelles and commonplaces. Without pretention to originality, it is a very beautiful song and full of passion.

No. 3 is the somewhat coarse, but witty *La Colasa*, the Spanish song, with which Tedesco carried away the less musical majority of her opera audiences.

4. "The Bull-fight" is really one of

the best of these songs; but we abhor the subject, as well as that of the next, the "Battle of the Baltic." The soul that has tasted of deep music, always the exponent of deep and true sentiment, can find little that is inspiring in all this vulgar blood and thunder business of war, the glory whereof is a very boyish notion in an age which knows too much ever to fight sincerely and with any manly consciousness of true motive, as the knights of darker ages could. Music, if it is good, has inspiration enough in itself, and need not celebrate a victory to gain a borrowed life from that unworthy association. All grand music tells of victory, but of the true, the only victory, that of the soul over what would degrade it, of Good over Evil, of Love and Harmony and Order, over Selfishness and Discord, of Humanity over the obstacles to its sublime destiny.

No. 6 is a graceful little Waltz, in which several pleasing themes alternate with each other.

MISCELLANY.

FROM THE FRENCH OF H. GOSSEX.

Translated for the Harbinger.

ELEMENTS OF SOCIAL SCIENCE.*

CHAPTER I.

God.

"Our father who art in Heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in Heaven, Give us each day our daily bread." — *Gospel*.

It was not enough for a mind so profoundly religious as that of Fourier, to unite with the universal conscience in proclaiming the existence of God, from whom emanates the principle of the harmonies, which shine on all aides in creation. Like all great lights which have by turns shone upon the world, his mission was to revive and strengthen our faith, to bring humanity nearer to God.

Indeed, in unveiling before us the sublime unity of the laws of life, in crushing that fatal antagonism which existed every where, between the interests and the sentiments of men, between individuals and societies, between Nature and God, finally, in driving forever from the face of the world the hideous phantom of Evil, has not Fourier rendered Atheism an impossibility? What mouth could still blaspheme? What soul could remain frozen or shelter itself under the ice of doubt, if the reign of brotherly love, of attractive labor and of peace, was installed upon earth? Who would deny God, if all his creatures were happy?

* Entered according to Act of Congress, in the year 1847, by JEAN M. PALISSE, in the Clerk's Office of the District Court of Massachusetts. Original from

The theory of Fourier is, then, for all those who accept it, a beautiful argument in favor of the existence of God; it shows us his attributes and the wisdom of his designs. But it also borrows all its power from these sublime articles of belief. If there is not a Providence supremely good, to watch over the destinies of humanity, it is useless to speak of progress, of improvement, of happiness; and if it is not given to man to understand the will of heaven, and to aspire continually towards his creator, by knowledge and order, it is useless to know and to hope; misfortune, war and degradation are our unchangeable lot.

It was faith, then, that sustained Fourier in his labors, and was for him the Star in the East, leading to the holy city. There are some of the attributes of God which serve as a theological basis to the whole doctrine of Association, and in return receive from it an irresistible force. They are, 1st, the Universality of Providence; 2d, Economy of Means, or unity of system in the government of the world; 3d, Distributive Justice.

Is not the Universality of Providence the truest expression of the Being omnipotent and infinitely good? Could there exist an atom not subject to his action, deprived of his love, or useless in the accomplishment of his eternal designs? "O ye of little faith," says Christ to his disciples, "why are ye anxious? Not one sparrow falls to the ground without the will of your father; all the hairs of your head are numbered. Fear not, then, for you are of more value than many sparrows."

If, then, the Supreme Being takes such tender care of the smallest of his creatures, if he has foreordained the general and individual destinies, how could he have overlooked the harmonic development of humanity, the first in the scale of terrestrial creatures? "There must then be a divine social code, which it is the express work of human intelligence to discover. If God had not composed it, his providence would be partial, insufficient, limited. He would thereby have acknowledged the superiority of human reason over his own on this subject, which is the most elevated branch of the general movement, and he would thus have placed himself below us of his own accord." — *Fourier*.

But it would be useless to have created this social code, if it was not possible for man, gifted with reason and intelligence and liberty, to understand it and apply it.

And how could this code be accessible to our intelligence, if it was in contradiction with the harmonic laws of the universe? Would it be worthy of the goodness and wisdom of God to expose our reason to so cruel a snare? And then

would such duplicity of action bear the mark of infinite power? If we judge of the perfection of a mechanism by the simplicity of motion, and the economy of means therein displayed, what shall we say of the works of the Omnipotent Architect? Will they not exhibit the most wonderful economy of means, and grandeur of results? Finally, will not unity of system shine conspicuously in all the parts of the Divine Organism?

Then, to discover the springs which move and harmonize the universe, is to have discovered those which move and harmonize human societies; to find the law which produces order in the aggregate of things, is to have understood the means of establishing it in our conceptions and in our labors. Otherwise, where would be the justice of God? What! has He marked out the path to every one of his creatures, and shall man alone be exposed to wander forever? A single moving principle suffices to guide the star, the animal, the plant, even the inert mineral; and shall man be left outside of the laws of unity? And God would make us purchase by an existence full of errors, sufferings and crimes in this world, the goods of another life! These things can not be; every eye is made to see, every mind to understand, every soul to love God, he has written his law every where; and the last sentence of that holy law is, Universal Harmony.

We adhere then with our whole soul, to that permanent Revelation, alone worthy of God, which shines in the world around us and within us, rather than to an exclusive revelation, confined to a small space of the earth and of time, whenever it clashes with the logical sense of our thought and with progress.

We believe in the revelation of reason, this celestial beacon, kindled within us by the hand of God, to guide us to the Good and the True; but individual reason, be it ever so great, needs the support of the general assent, which under the names of tradition and of science, becomes a surer and more permanent centre of light.

We have said that we believe in the revelation of the universe, not only to read in it the power of the Creator, and render him a more acceptable homage; but also to inform ourselves: the study of the great laws which govern creation, unveils to us our own nature, teaches us our mission and duties on earth, and marks out scientifically our path.

Finally, we bow with gratitude before the revelation of the Word, before the inspired declarations of those apostles, who in the course of ages, have been sent by God to reveal to mankind its providential destiny.

In declaring that the love of God and

of our neighbor is the fulfilment of the whole law and of all the prophets; in proclaiming the unity and brotherhood of the race; in elevating and giving a position to woman, — Christ seems to us to have revealed the social and religious ideal, the most perfect that can be attained; for there will never be for men any other religious principle more elevated than this, individual and collective union of men among themselves, and their individual and collective union with God.

Thus Christianity will remain, with the legitimate developments of its principle, the last and universal religion of mankind. However, we must speak our mind unreservedly: are we to believe with some exponents, that labor is never to be raised from the degradation in which the dogmas of past societies have plunged it? Must we believe that labor will be forever a punishment? — Labor! the true source of all liberty, of all moral and intellectual greatness! Labor, which is life itself! By no means. Proscribe without pity that egotistical labor, which aims only at personal satisfaction, and seeks its attainment at the expense of others; denounce the speculations of the stock-jobber, the grasping and deceitful cupid-ity of the merchant, the subjection of the poor to the capitalist, and so forth. But labor purified, ennobled by charity, brotherly labor, that is useful to all, Associated labor, is truly the reign of God on earth, and the correct interpretation of these beautiful words of Christ, "Seek first the kingdom of God and its justice, and the rest will be added unto you."

Finally we are far from considering as a legitimate consequence of the doctrine of Christ, this net of observances, of disciplinary bonds, of minute practices, this Fetichism, in which the church has kept the Christian soul closely wrapped up, (usefully, perhaps, during the infancy of barbarian and feudal societies.)

We do not accept these forced interpretations of the letter, made to justify every thing; we do not believe in this mixture of the most spiritual religion with the Pharisaism, which imposes on reason a brutifying yoke, sanctifies the indolent egotism of the monk or the bigot, and kindles the fires of religious fanaticism.

No, the God of the Christian, the God we adore, is he who embraces in his exhaustless love, all his children, and desires not the death of the sinner, but his conversion and his life, — the God of harmony, of light, — the God of free men, whose thoughts, like a pillar of fire, lead mankind in the road of progress; he who said, "Come to me, all ye who labor and are heavy laden, and I will give you rest," and speaking of the sinning

woman, "Let him who is without sin cast the first stone;" and again, "Many sins will be forgiven unto her because she has loved much;" he who said, "Wo unto you, Pharisees and hypocrites, who impose on men burthens which they cannot bear, and who are yourselves only whitened sepulchres!" he who drove from the temple, the money-changers and traders; he who wishes to be worshipped not by genuflexions and sacrifices, but in spirit and in truth; not by vain prayers, but by works: he who has inspired these beautiful lines of Jean Journet.

WHAT IS PRAYER?

To pray, O listen! for I speak the word of God!
Is to enrich and cultivate the sterile earth;
It is to dry the marsh, and from its sickly sod

To call the garden's blooming verdure into birth;

With spreading trees the mountains' rugged heights to dress,

Arrest with solid dykes the waves' destructive might,

With stately aqueducts the thirsting towns to bless,

And for the Laborer win noble Labor's right!

To pray is to unveil God's mysteries sublime,
It is to measure space, and weigh the flaming sun;

To pray is to avoid the errors of our time,
And, loving Justice, strive until her cause he won!

To pray's to look imposture sternly in the face,
Unmask hypocrisy, and banish crime and shame;

To pray's to hear the voice of Nature and to trace

Her wondrous hidden laws, her blessings to proclaim.

Why is it, answer why, an all-wise Providence
Our race with cunning hands laborious hath supplied?

Wherefore from Him have we received Intelligence,

Indomitable mind, and brow of lofty pride?

It is that labor should with plenty fill the earth;
It is that pleasure should the laborer repay;

It is that Reason unto Wisdom should give birth,

That Liberty to Happiness should guide the way!

Such is our creed!

To be Continued.

FROM THE FRENCH OF VICTOR CONSIDERANT.

Translated for the Harbinger.

INDUSTRIAL ORGANIZATION.

(Concluded from p. 168.)

ORGANIC CONDITIONS OF THE SERIAL LAW.

TRANSITIONAL CHAPTER.

Yes or No?

Here is man, and before him lies the earth. He is endowed with physical, affectional, and intellectual forces.

How should these forces be employed? In destroying or in producing, in desolating the globe, in robbing, consuming, making war,—war externally and inter-

nally,—or in cultivating and adorning his domain and creating the infinite means of his material and intellectual well-being? If he is destined to productive labor, to creative labor, to labor which gives the means of his material and spiritual welfare, and which develops his faculties, must this labor be a punishment for him, and must the punishment be imposed on slaves, on parias, on proletarians, to create luxuries for a minority of idlers?

It is evident and palpable, that LABOR, PRODUCTIVE AND ATTRACTIVE, *utilizing and developing all the faculties of man, is the destiny of man on earth.* What is there better to be done, since once for all, he must either not employ the faculties with which he is endowed; or employ them in killing, stealing, desolating, destroying; or employ them in production.

The pivotal social question, comprising all the rest, is then the useful employment of human forces, productive and attractive labor.

That labor should be productive, as productive as possible, it must be ORGANIZED. For labor to be attractive, it must be organized according to the inclinations of the laborers.

Labor cannot be organized in the nations upon the globe, if it is not first organized in the townships. Labor cannot be organized in the townships, that is, it cannot be regulated, directed with foresight, as a whole, collectively, if the townships remain parcelled off for individual, exploitation, blind, capricious, incoherent, and given over without reservation to the tooth of the family. Families ought then to be associated in the township. The township ought to change itself into the Phalanx. And now what what will be the law of organization for labor in the Phalanx? Look, How is any service whatever organized? See in the ministry, in the tribunal, in the theatre, in the grand manufactory, in all administrations. We make divisions and subdivisions in services, we class them, we establish categories, series. And the army? It is a body of 400,000 men organized, that is, classed by brigades, by regiments, by battalions, by companies, sections, detachments, infantry, cavalry, troops of the line of all destinations, special arms, artillery, engineers, furniture, commissariat, hospitals. This is somewhat a serial process, I imagine. If you would then organize laborers in the Phalanx, you will distribute them in series, of class, order, genus, species, till in the varieties you come to the elementary groups. This is exactly the sense of the word to organize.

What is there then so strange in this operation that we must distribute labors in groups and series? If you do not wish

this, you then repel the idea of organizing industry. If you repel the idea of organizing industry which is the source of prosperity for the individuals and for nations, whilst you find it good and proper to organize administration, police, war, then you prove your stupidity, you give your measure. To one who speaks thus there is no more to be said. Why waste words upon him?

And now if services, industry, labors are ranked, ordered, classed, divided and subdivided in the Phalanx; if the casts of the series and the groups are formed, shall we deem it wise to force the enrolling, to invert the order of vocations, to compel Nodier to keep cows, Madame de Staël to skim the pot, Vaucanson to compose operas, Mozart to work in mechanics, Raphael to make candles, Michael Angelo to sell them, and certain pedants whom I could name to paint virgins or to construct temples? It seems to me much better to let each go according to the tastes which the good God has given him, only attempting to strengthen attraction in those departments of industry where it would flag.

And then consider that if God has destined us for labor, if he has distributed to us different vocations, consider that he has well known how to distribute them in proper doses and quantities proportional to our needs. Could God have caused poetical vocations and not have caused vocations for the plough? This is granting him but a small portion of intelligence, for in order to ring we must certainly first eat.

The enrolling in the groups and series will then be free. And thenceforth why should we, free laborers, cultivating our soils, manufacturing our fabrics, educating our children, adorning our home, why should we, free laborers, attach ourselves for life to one trade, to one function, when we have the privilege of changing at will, of passing from one work to another, of enrolling ourselves in twenty, thirty, or fifty series, and more, if our desires demand and our faculties permit it. The groups will then execute in short and varied sessions. As to cabalistic rivalries, let them alone, we have not yet put our hand to the work as you will find.

Thus generally, and with voluntary exceptions, work will be executed in the Phalanx by SERIES OF GROUPS, RIVALIZED, CONTRASTED, INTERLOCKED; the resemblances giving discords, the contrasts giving accords, the changes interlocking or giving connections.

This then is the sum of the organic theory of Fourier.

Ye great Saints who make constitutions, ye ideologists who do not dream! what do you find here utopian, fantastic, over-systematic? Oh! you prefer English, American laws, is it not so? or even the constitu-

tions of 91, of 93, of the Directory, of the Consulate, of the Empire, of the Restoration, any sheet of paper in fine, on which are inscribed glorious things, granted or not; efficacious, permanent, very permanent, and assuring to every citizen in his town or village, health, prosperity, education, pleasure, and all manner of good things in abundance, in a word, making the country's happiness as not one has failed to do in the past, as not one will fail to do in the future.

Virtuous political regenerators, you are very sensible men! Your English or American laws; your governments of one, two, three or four departments, as many indeed as you please; the electoral reform also, and other privileges too numerous to mention; — all this indeed is in question, and the people who work, sweat and do not always eat when they are hungry, are doubtless very happy in the cares that you take of them. They have not been able to understand that labor being a necessity for man, the nations can neither be free nor happy while they are forced to give themselves up to repulsive labor, until they shall work from the delight they find in it. Here I would have each express himself. Must we or must we not organize labor in the township, and consequently class industry in Series? Must it be,—yes or no? Must we leave each free to engage in functions which accord with his tastes, to work at what he loves, with those he loves and to vary his occupations assuit him? or must we force man into a disciplinary regulation, impose upon him laws contrary to his nature and his will? And who amongst men shall impose law on other men? (I would fain know what the generations of the future will think in seeing that it has been necessary to argue with the present generation on such questions!! this which laughs at past ages.)

Accept then as the natural law of the organization of labor, the serial law, such as we have developed it, such as Fourier proposes it.

If we do not accept it, what is proposed in its place? Do you prefer separation — industrial piracy, the intestine war of Civilization? or even if you offer another process of organization than that which consists in forming bodies, in classing, dividing and sub-dividing services, in forming series, is there any other formula for introducing order in business, liberty in actions, pleasure in labor? Yet once more, do we accept the necessity of organizing industry, yes or no, and do we wish to try the natural method of organization, yes or no?

These are questions appealing to plain, common sense, and he who despising what is clearest, exalting blind nature, cannot accept this law for the general regulation of labor, and the basis of industrial or-

ganization; he who should refuse to grant at least, the fitness, the necessity of making a trial on half a square league of soil; who should refuse the appeal to experiment,—this man would not be worth the trouble of going farther with him. We have only now before us to develop the idea, and to show its consequences.

And you who have understood and who admit it, let us march onwards, for we hold the thread of Ariadne for the labyrinth; for the great sea, we have the sextant, the compass, and the polar star over head. We can now launch into the future and from the Phalanx once attained, spread over the world.

TRADE IN GODS. Strage and even profane as this title may sound, it is literally a fact. *La Democratie Pacifique* states that there is a warehouse in Paris with the title, "Depot for African Gods!" The firm of Regis & Co. carries on an extensive business with Senegal, where there are about as many kings as mediæval Italy had princes. These African kings make war by way of a little pleasant excitement. When one of them has lost a battle he dismisses his gods, and orders new French ones from Regis & Co. who employ artists to make them of deal, with serpents' heads, lions' manes, and tigers' claws. When a Senegal potentate obtains a consignment of new gods, he goes to war in order to test their efficacy. Hitherto Regis & Co. have been lucky in their gods.

A NOVEL IDEA. A proposition has been started in Philadelphia to have a large iron tube, three feet in diameter, to extend from Port Carbon to Philadelphia, a distance of ninety miles, to convey coal from the mines at Port Carbon to Philadelphia. The expense is estimated at about \$14,000,000. It is said there is sufficient descent to make it practicable.

THE WIDOWER.

BY SIDNEY YENDIS.

In the most early morn
I rise from a damp pillow, tempest-tost,
To seek the sun with silent gaze forlorn,
And mourn for thee, my lost
Isabel.

That early hour I meet,
The daily vigil of my life to keep,
Because there are no other lights so sweet,
Or shades so long and deep,
Isabel.

And best I think of thee
Beside the duskest shade and brightest sun'
Whose mystic lot in life it was to be
Outsmiled, outwept by none —
Isabel.

Men said that thou wert fair:
There is no balm upon the summer air,
There is no brightness in the heaven above —
Like thy warm love.
Isabel.

Men saw that thou wert bright:
There is no wildness in the winds that blow —

There is no darkness in the winter's night,
Like thy dark wo,

Isabel.

And yet thy path did miss
Men's footsteps; in their haunts thou hadst no
joy:

The thoughts of other worlds were thine in
this:

In thy sweet piety, and in thy bliss

And grief, for life too coy,
Isabel.

And so my heart's despair
Looks for thee ere the firstling smoke hath
curl'd;

While the wrapt earth is at her morning prayer;
Ere yet she putteth on her workday air,
And robes her for the world,
Isabel.

When the sun-burst is o'er,
My lonely way about the world I take,
Doing and saying much, and feeling more;
And all things for thy sake,
Isabel.

But never once I dare
To see thine image till the day be new,
And lip hath sullied not the unbreathed air,
And waking eyes are few,
Isabel.

Then that lost form appears,
Which was a joy to few on earth but me:
In the young light I see thy guileless glee;
In the deep dews thy tears,
Isabel.

So with Promethean moan,
In widowhood renewed I learn to grieve;
Blest with one only thought, that I alone
Can fade — that thou thro' years shalt still
shine on

In beauty — as in beauty art thou gone,
Thou morn that knew no eve,
Isabel.

In beauty art thou gone;
As some bright meteor gleams across the night,
Gazed on by all, but understood by none,
And dying by its own excess of light,
Isabel.

People's Journal.

THE HARBINGER.

SATURDAY, AUGUST 28, 1847.

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.

THE ASSOCIATIONISTS OF FRANCE.

The French Associative School was founded not merely to promulgate its ideas and principles, in the shape of abstract doctrines, but with a view to the practical embodiment of its theories, in a new social organization. This was its great, cardinal object. It aims, in fact, to substitute the system of Associated Phalanxes for that of Isolated Townships, commencing with the establishment of an experimental Phalanx, which shall ultimately serve as a model for subsequent

operations. All the efforts of the School must necessarily conspire to this end.

Notwithstanding these obvious facts, the School has been censured by certain individuals for the delay that has attended the work of Realization. A few persons, less wise than zealous, weary of civilization and its sterile, monotonous life, have supposed that it needed only to say the word, to rush at once into the Harmonies of the Combined Order, and have ascribed all postponement in the matter only to the apathy and inefficiency of the School. This has been a source of temporary discord, to a limited extent, but not sufficient, as far as we can learn, to embarrass the harmonious operations to which the School is devoted.

Others have been inclined to find fault with the internal arrangements and administration of the School. Too much power, it is thought, has been concentrated in the Direction at Paris; the School has been compared to a State, and its Centre to a Government,—holding in its hands the regulation of public and private rights,—deciding on the conditions of liberty, life, and property,—exercising sovereignty over persons and things,—and hence requiring constitutional guaranties against the abuse of power. It has been proposed, in this view, that the Associationists should be organized into electoral colleges, consisting of local groups, which should nominate deputies, to constitute the true government of the School. The good sense of the School, however, has decided that an arrangement of this kind would be fatal to its existence, or at least, that six months would not elapse without producing all the enervation, weakness and dissension inherent in every form of civilized politics.

A general assembly, it is maintained, might indeed, make laws without any essential difficulty, with incoherent majorities and minorities. But in order to carry them into execution, to direct any movement whatever, and above all, a new movement, which is to make its way through all sorts of obstacles, and in an unknown and difficult path, it is absolutely necessary that there should be the most perfect accordance, the most stringent guaranties of unity, among the leaders.

It is indispensable that they should have a perfect knowledge of the progress and the interests of the movement from the beginning, that they should cherish a profound, mutual confidence in each other, that they should all be ardently desirous of harmony among themselves, and that they should know how to maintain it. To do this, even among only eight or ten persons, on all points of a movement whose elements are extremely variable, constitutes a moral problem that is rarely

satisfactorily solved in the history of any party or doctrine.

The correct organization of the School, it is argued, is decided by its origin and history. A few individuals were penetrated with the Associative Idea. They became convinced of its truth and importance. They felt themselves called on to do every thing in their power for its promotion and realization. They unfurled the banner of the Combined Order to the world, and endeavored to rally around it, men of kindred spirit and convictions with themselves. Thus, they erected a Centre of Action, a movement, and a direction, around which they have gathered men who were led by the spirit of free co-operation, to devote themselves to the same object. Nothing, accordingly, but approval of the purposes of the School, and sympathy with its aims, would lead any persons to connect themselves with the movement. This fact is the guaranty of individual freedom, on the part of the members.

The School, at present, it is said, is every day increasing its numbers, and enlisting new recruits. These recruits, who come to it from every quarter of the horizon, from every political party, from all religious creeds, are not completely transformed by the spirit of Association, on their first access. Besides, in proportion to the diversity of characters, of educations, of passions, of social positions, and of intelligence, the partisans of the Cause compose an aggregate combined by a superior principle of Unity, but containing infinite varieties of tendencies and of secondary principles. Now what are the conditions on which these discordant tendencies are brought to convergency and agreement?

The Associative Theory is essentially harmonic. It professes to receive, to transform, and to reconcile, in its capacious bosom, not only all existing interests, but also, all the great elements of Humanity, all its grand historical doctrines, by disengaging the truth, and satisfying every essential and legitimate condition involved in their fundamental principles.

It is, therefore, assumed as a principle, that the labors, the studies, and the efforts, which have for their object the preparation for this ulterior doctrinal union, are to be encouraged.

The Phalanstery will bring together in social harmony people belonging to every belief, to all communions, to all sects. The Idea, and the School, accordingly, cannot be less comprehensive than the Institution which they seek to found. The condition, on which the representatives of the different doctrines and tendencies can be made to unite, is that they are all guaranteed the freedom of producing

their own views, of developing and defending them, and maintaining a place for all their legitimate elements in the composite Harmony of the social order.

LOOK AT THIS!

We blame no man for not adopting the remedies which we propose for the miseries of the present social order. We wish no one to accept them, before he is convinced by thorough examination of their truth and practicability. So confident are we that they are founded in the nature of things, that they are surely intended by an all-wise Providence for the cure of all social evils, that we are content to await in patience the season for their universal reception. But it is not so easy to tolerate the apathy which rests in leaden slumbers, over the frightful sufferings and outrages, which are the inevitable product of our present system of industry. Evils, like those described in the following article from a recent Tribune, pass unheeded before the eye of the comfortable conservative. The cry of human distress is drowned by the clink of gold. Men and women, reposing in the idle splendor of their gilded saloons, dozing away a monotonous life on their silken couches, or roused to a transient interest by the latest emission of fashionable scandal, or a new prospect for profitable speculation, gaze with a vacant stare on spectacles of wretchedness, within sight of their marble chimney-pieces, which are enough to melt the heart in tears of compassion, if they do not fire it with a burning sense of justice, that will never rest till the claims of outraged humanity are understood, respected and cared for. But the time draws nigh, when all this fearful indifference of man to man will pass away. Patience, brothers! and hope, and we shall live to welcome the dawn of a new era.

“HORRORS OF EMIGRATION. The political system adopted by England continues to empty jail and cellar, workhouse and hospital, into much-crowded ships, badly ventilated, poorly provisioned; the good with the bad—the emancipated fever-patient with the healthy—the filthy with the clean. To save the Rich from Poor-Rates, the Poor are driven off to the shores of America; to the grave, if they die on the road to it; or to spread the plague and destroy human life, through the introduction of pestilential maladies with which they are inoculated in the horrid pest-houses on board of which they cross the Atlantic.

“Imprisonment for life (the separate system) in a Union Bastille, famine in a miserable hovel, death or fell disease in a transport ship, these are the terrible alternatives left to many thousands of the British and Irish people, by that great embodiment of the principle of association, ‘Government.’

“Surely there is a radical viciousness in the organization of that Society whose

ruled create by avarice an artificial famine, and when wide spread fever is the natural result, drive off their victims to America, so little cared for that of the passengers of ONE ONLY of the hundreds of ships sent to Quebec this season, more Britons are understood to have died already, than there were of Americans slain at Monterey or Buena Vista, both of them bloody affrays with great Armies.

"The *Quebec Chronicle* tells us that the ship *Saguenary* is off Bic—all the crew except six down with the disease—76 of the passengers dead, and buried in the deep sea—and that enough are not left to work the vessel. The *Mercury* adds that on board that ill-starred ship OTHER TWENTY had since occurred, while they were towing her up the river! On the 4th inst. 48 persons died in the Grosse Ile Hospital, in which 2,148 fever and dysentery patients are now placed. The Episcopal and Presbyterian bodies had met at Quebec to endeavor to devise means for the safety of their own members. Of 2,000 healthy persons detained in the tents at Grosse Ile, many are daily falling sick. The ship *Free Trader*, which sailed from Liverpool with 421 passengers, chiefly the poor creatures who had the alternative at Liverpool of being shipped back to Ireland to starve, or of crowding the hold of a Quebec ship, loaded with Famine-Fever for America, has reached the quarantine ground—80 of her passengers are dying of fever and dysentery, in the pent up atmosphere of the hold—other 40 are dead, and their bodies have become food for the fishes. Between 70,000 and 80,000 emigrants have reached Quebec this year—but of these, as is evident to those who read the Canada papers, large numbers die in the upland country. Many who bring much wealth with them die."

A FOURTH OF JULY VISIT TO THE NORTH AMERICAN PHALANX.

We are indebted to a friend in Philadelphia for the following lively description of a visit to the North American Phalanx, by an intelligent Associationist of that city. We are unwilling to omit any part of it, although the personal details may appear more appropriate to a private audience than to a newspaper. Our friends are engaged in a great public enterprise, and hence they must not be surprised to find themselves now and then in print. The testimony of the writer to the manners and expression of the members of the Phalanx, confirms the impression usually made by a visit to an Association, even in the present very imperfect forms in which only Associative life can now be witnessed. The influence of the social atmosphere, in a system of united interests, is like that of the pure mountain air on the bodily frame. It produces exhilaration, a sense of freedom, and the glow of health, before one is aware of the cause that is acting on him. If such delightful effects result from the mere framework of a true order of society, it is not difficult to imagine the glorious fruits of an

organization, established fully on the principles of universal Harmony.

On the third of July we paid a visit to that devoted band of men and women of the North American Phalanx, Monmouth County, N. J. My heart was refreshed and strengthened, and I felt happier after our visit, than I had for a long time.

From Philadelphia you take the cars of the Camden and Amboy railroad to Hightstown, and from thence fifteen miles by stage to Freehold; a private conveyance brings you from the latter place to the spot, nine miles distant. The country, through this region, particularly around Freehold, is rather more fertile and variegated in scenery, than you would be led to expect from the sandy soil of New Jersey. There are not only spots as rich in vegetation as the most favored regions, but the lover of the picturesque comes suddenly across elevated points, from whence the country all around offers a most extended prospect.

Owing to the approaching fourth of July, the cars were so crowded with passengers, that we were detained, both in Camden as well as Hightstown, for an hour, and did not arrive at Freehold till three or four o'clock, where we obtained a good dinner and every attention from the kind hearted landlord, who had us afterwards conveyed to the Phalanx for a reasonable sum.

It is impossible for me to describe the deep impression which the life and genial countenances of our brethren have made upon us. Although not belonging to what are very unjustly called the higher classes, I discovered more true refinement, that which is based upon humanitarian feeling, than is generally found among those of greater pretensions. There is a serene, earnest love about them all, indicating a determination on their part to abide the issue of the great experiment in which they are engaged. We had letters of introduction from our friends K. and S. to Messrs. Sears and Kellogg, and were received in the kindest manner by them as brothers. The countenance of the first expresses great benevolence, intelligence, and perseverance, that of Kellogg earnestness, fixedness of purpose, and great endurance. The shortness of our visit precluded the formation of any judgment in any other way, except that of this external appearance which was in every respect very favorable. We all felt that we had fallen in with a set of men very different from those commonly to be met with. We were also much pleased with the well informed Dr. G., who has been here only a few months on probation. (They have a probation of three months

for new members.) He has devoted himself to the school department and such other occupation as he may find attractive.

The situation of the phalanstery is somewhat low, and does not command a wide prospect. It is two stories high and not much distinguished by architectural beauty. It is in fact, a temporary building, which will be superseded by a new structure on the opposite hill, as soon as their finances will enable them to do so. The building is divided into parlors and sleeping apartments for the different families, the first of which are all richly furnished, in some instances, as far as we could see, very tastefully. At the foot of the hill, on which the building stands, runs a small creek, setting in motion a washing machine of great labor-saving to the women. The number of Associationists is sixty, women and children included. All the disaffected members having left now, those who remain seem to be contented with their lot as far as we could judge.

We visited on the evening of our arrival the sugar-loaf mountain,—a small hill having the appearance of a sugar-loaf, commanding an extensive prospect over the surrounding country, in the form of an amphitheatre. You may see the Never-sink and steamboat landing, at Red Bank, from where the steamboats ply every day to New York.

The introduction of the use of marl into this country, has undoubtedly saved it from ruin. The land composing the domain of the Phalanx, (600 acres,) originally belonged to a Mr. Van Mater, and was worked by a great number of slaves. It was nearly unproductive. During the four years of the existence of the Phalanx, by the use of marl, it has become highly improved, and will continue to be more so every day.

They have as yet only been able to establish groups for agricultural labor, mechanics or artists not being present in sufficient numbers to furnish the necessary variety of labor for forming useful or ornamental groups. There is only one shoemaker and carpenter, I believe. In the infancy of this institution and without any capital, of course such labors are chiefly resorted to, as are most profitable.

After our fatiguing walk over the domain, I found their simple but refreshing supper very inviting. Here we saw for the first time the women assembled, of whom we only had caught occasional glimpses before. They appeared to be a genial band, with happy, smiling countenances, full of health and spirits. Such deep and earnest eyes, it seemed to me I had never seen before. Most of the younger girls had wreaths of evergreen

and flowers wound around their hair, and some also round their persons in the form of scarfs, which became them admirably. We were glad to meet at the table some Associationist friends from New York, who had likewise come over to spend the 4th of July.

After tea, we resorted to the reading room, where are to be found on files all the progressive and reformatory as well as the best agricultural papers of the Union — such as the New York Tribune, the Practical Christian, Young America, Harbinger, and so forth. There is also the commencement of a small library.

Only one thing was wanting to enliven the evening, and that was music. They possess, I believe, a guitar, flutes, and other instruments, but the time necessary for their cultivation seems to be wanting. The want of this so necessary accompaniment of universal harmony, was made up to us by some delightful hours which we spent in the parlor of Mrs. B., who showed us some of her beautiful drawings, and in whose intelligent society we spent the evening. This lady was formerly a member of the Clermont Phalanx, Ohio. I was sorry there was not time enough to receive from her an account of the causes of the disbandment of this attempt. She must certainly have been satisfied of the superiority of Associated life, to encourage her to join immediately another. In her room we also saw some fine specimens of artificial flowers, executed at the Phalanx by one or two ladies.

It was my good fortune (notwithstanding the large number of visitors, fifteen,) to obtain a nice sleeping room, from which I was sorry to see I had driven some obliging member of the Phalanx. The orderly simplicity of this room was quite pleasing. It enabled us to form some judgment of the order which pervaded the community. There were also some works characterizing the owner, such as the works of Dr. Alcott and some historical works. What you see here is full of practical Christianity, all empty forms and ceremonies being not much regarded by the society.

Next morning we took an early breakfast, and accompanied by Mr. Wheeler, a member of the society, we wandered over the whole domain to a small creek called "Yellow Brook," by which the Phalanx is bounded. We also visited the school-house, situated on the hill opposite the Phalanx. We were glad to see the spirit which animated this school, by the large inscriptions on the wall of "order," "forbearance," and so forth. The room was all hung around by a number of historical and geographical maps, containing the modern improvements.

On our way home we struck across

Brisbane hill, where they intend to erect the future phalansterian house on a more improved and extensive plan. A wide and fertile landscape lies here before you. This seems to me to be altogether the most eligible spot for such a purpose.

There is religious worship here every Sunday, at which all those who feel disposed may join. The members of the society adhere to different religious persuasions, but do not seem to care much for the outward forms of religion. Men, who like them, are thus practically engaged in fulfilling the commands of their master every day of their life, must necessarily become habituated to a more enlightened view of religious life.

Dr. G. went with us in the afternoon on a visit to the marl-pits, distant about a mile or two from the house. We collected there some fine specimens of now extinct Fossil of oyster shells and other shells. These strata of marl reach as far as the Delaware.

As far as I could learn, the health of the Phalanx has been generally very good. They have lost however several children by different diseases. During the prevalence of the small pox in the community, the superiority of the combined order over the isolated household was most clearly manifested. Quite lately they have also constructed a bathing house. The water is good but must contain more or less iron, as the whole country is full of it.

Had our engagements permitted it, we would have willingly followed the kind invitation of our friends to spend also the fifth of July with them and particularly to attend their ball that evening. But our time was up. We had to leave them, which we did with regret, not however without forming the resolution of paying them ere long another visit. May the spirits, by which they are animated never leave them, and may their noble efforts in the cause of humanity, be finally crowned with success. c. n.

Many, who have been interested in the industrial organization, and physical prosperity of Mr. Rapp's celebrated community, have apprehended that it would necessarily fall to pieces, upon the death of its founder. It appears by the following statement from a newspaper in the vicinity of Economy, that this result is not likely to take place—at least, as long as any considerable portion of the present generation shall survive. Still, much as we honor the independence, courage, practical skill and knowledge of human nature possessed by the venerable patriarch, whose decease we have lately heard of, we have no belief that the system which he established is destined to long duration or wide diffu-

sion. It proved to a demonstration the immense pecuniary and material advantages to be reaped from a judicious organization of industry; but with such an imperfect provision as it made for many of the most essential wants of human nature, it had no claim to general adoption. It resembled the social harmony, for which Fourier has discovered the law and the methods, about as much as an automaton ingeniously constructed with brass, and wood, and leather, would resemble a living man, in the full glow of intelligence and passion.

"DEATH OF A VENERABLE PATRIARCH. On Saturday last, the venerable GEORGE RAPP, the founder and head of the 'Harmony Society,' died at his residence at Economy, at the advanced age of 92 years. The loss of this extraordinary man will be severely felt by a people who, for over forty years, in youth, in manhood, and advanced age, have been bound to him by the closest attachment, and ties of affection and confidence. Mr. Rapp came from the 'Fatherland' to America about the year 1804, and soon after organized an association at Harmony, in Butler County, where the 'community' system, or union of labor and property was fairly tested. For some ten years, the society continued to reside there, in the enjoyment of tranquillity and prosperity; but to secure to his people a better earthly inheritance, the venerable patriarch led them to the rich valley of the Wabash, where they remained until 1824, increasing in numbers and this world's goods, setting a good example of industry, morality and probity, and accomplishing all that was expected in their association. For the sake of health, however, they returned to Pennsylvania at the period last mentioned; and for twenty odd years have resided at Economy, in this county, where they have continued to prosper, with little to disturb the quietude and happiness of their lives.

"It has been supposed that the affection of the people toward their venerable head, and his unbounded influence over them, was the chief bond of attraction of the society; and that upon his death a separation would take place. Those who entertain such opinions forget that each member of the society is governed by fixed principles, which at this period of their lives generally have become almost a part of their nature; and that their only ambition is to pass their days in peace and contentment, and die in the faith of their fathers. The society will not only remain together, but will continue to enjoy the confidence and good will of all by whom they are surrounded. They have met with a great loss in the death of Mr. Rapp, who was their spiritual teacher, as well as their secular head, retaining his powers of body and mind in a remarkable degree to the end of his long life; yet they should be, and no doubt are, thankful that intelligent minds and true hearts are left to them, capable of conducting and managing all their affairs.

"It may seem impertinent in us to refer to matters entirely personal to the society; but to satisfy public curiosity we may be permitted to state that the power heretofore exercised by Mr. Rapp, will be vested separately in two individuals,

whom it is certainly unnecessary to mention by name; and who in all matters of importance will confer with a Council of Seven, composed of the most intelligent members of the society; and we are pleased to learn that among these exists the most cordial harmony and confidence, giving promise of permanence and continued prosperity to the association."

Beaver, (Pa.) Argus, Aug. 11.

NEW QUARTERLY IN BOSTON.

We are glad to witness the announcement of the Massachusetts Quarterly, to be conducted by Emerson, Parker, Cabot, Howe, and other "disciples of the newness" in Boston and its vicinity. Judging by the names connected with it, it will be more distinguished for its adherence to the universal faith of Humanity than its attachment to canonical dogmas, and will be prepared to give a courteous reception to good and worthy ideas, although not dressed in the drab regimentals, in which the scholars on duty in Cambridge and Boston so greatly rejoice. Of its soundness in matters of opinion and taste, according to our prevailing infallible standards, we entertain suspicions by no means slender; but that it will be conducted with great vigor, brilliancy, and literary integrity, we have the utmost confidence. The names of those associated with the senior Editor are a guaranty that the Review will not be characterized by the profound indifference to the great humanitarian movements of the age which forms such a signal defect in the philosophy as well as the productions, of that gentleman.

¶ We find the following notice of Mr. Charles Sumner's Address in the Boston Transcript. It is no more than a just tribute to one of the finest minds in the metropolis, which has been not unaptly styled "the great laboratory of thought."

"**FAME AND GLORY**—Mr. Sumner's Address at Amherst. This eloquent literary exercise seems to have been received with universal approbation, both for its scholarship and its humanizing principles. The Springfield Republican has a flattering notice of it, remarking especially that there was one part of the discourse 'which evidently swayed the hearts and feelings of the audience'—that, in which the Orator expressed his hope and belief, that the time was rapidly coming, if it be not now, when the homage of the world was to be withdrawn from military glory and to be bestowed upon that which accompanies the doing good amongst men; when Howard, and Wilberforce, and Clarkson were to stand out in the eye of the world, and the warriors were to repose amid the darkness and the shade."

"We hail," says the same paper, 'the manifestations of better times coming.—We welcome the advances of true improvement in our race. And therefore we welcome the appearance of such an intellect as that of Charles Sumner in this

great and holy cause. We thank him, in the name of the vast multitude in the valley of the Connecticut, for the lessons of genuine wisdom, which he has left upon our hearts. Let the same chord continue to be touched by his own, and other master-hands amongst us. Let the veil be drawn entirely aside, that the saddening vision may be seen of all men—the vision of unchastened ambition and its unholy purposes—the vision of human glory, sought amid the desolations of war and bloodshed—sought in doing evil, not in doing good.'"

¶ Every lover of the spirited and spicy Chronotype will be glad to find from the subjoined notice, that the life is not likely to be knocked out of it by the hard blows which it now and then receives. Its wide-awake Editor will not be put down by the pious maledictions with which he is richly favored, but the more bitterly he is railed at, the more widely is he read. The Chronotype, in truth, is now a "fixed fact," and they who have wished to frighten it into silence or stupidity, may as well give up the game. It is making friends every day, by its boldness, honesty, and noble devotion to humanity, although all will not go so far as the Old Colony skipper, who told us a few days since, that he found time when ashore to read only the Chronotype, and that it did him more good than anything ever printed, except the Bible.

"**THE CHRONOTYPE.** Assailed, as our paper has been from the first, by the bigoted, and shrunk from by the timid, no paper has ever had warmer friends, or increased with a steadier or more satisfactory growth. We feel like a tree that has grown up exposed to all the winds, grateful to the soil beneath, and the heaven above, and confident for the future. But we do not mean to abuse the good nature of our readers. We know they would like a paper giving more and more original news. Without curtailing any from our other fare, we mean to gratify them on this point. We have made arrangements by which we expect to stand A No. 1 in regard to matters of city interest; also to have a wider, richer, pithier, fresher, and more readable correspondence than any other paper in Boston. If our readers and advertisers continue their favors, they will not have to live long to see all this. As the perplexities, vexations, and embarrassments which necessarily attend an attempt to work editorially without the *wherewith* to work, pass away, we are sure that we can and shall work harder, and bring more to pass. Of all that this world or any other has to bestow, we ask nothing better than a *fair chance to work.*"

LECTURES IN CENTRAL AND WESTERN NEW YORK. Messrs. Allen and Orvis, agents of the American Union of Associationists, will start upon a tour through the State of New York, and will lecture at the times and places indicated by the following schedule. The friends of As-

sociation in the several places where they may visit, are earnestly requested to make all necessary arrangements to secure large audiences, and to give the fullest efficiency to the labors of the lecturers. They will be at—

Rochester, - - - - Aug. 31.
Batavia, - - - - Sept. 7.
Buffalo, - - - - " 13.

¶ The Treasurer of the American Union of Associationists acknowledges the receipt of \$100 from the Cincinnati Union; also of \$50 from the Boston Union, being the instalment of their weekly Rent for the quarter ending July 31st.

August 28, 1847.

ERROR DIFFERS FROM IGNORANCE. It is almost as difficult to make a man unlearn his errors as his knowledge. Mal-information is more hopeless than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet on which we may write; but error is a scribbled one on which we must first erase. Ignorance is contented to stand still with her back to the truth; but error is more presumptuous, and proceeds in the same direction. Ignorance has no light, but error follows a false one. The consequence is, that error, when she retraces her footsteps, has farther to go before she arrives at the truth, than ignorance.—*Colton.*

ASSOCIATIVE WORKS OF THE FRENCH SCHOOL.

THE following publications, from the French School, may be had at W. H. Graham's bookstore, Tribune Buildings, New York, and at Crosby and Nichols', No. 111 Washington St., Boston.

The Works of Charles Fourier, 6 vols.
Muiron's *Aperçus sur les Procédés Industriels*.
Considerant's Theory of Natural and Attractive Education.
Considerant's Exposition of the Phalansterian Theory.
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Considerant's Theory of Property.
Paget's Introduction to Social Science.
Cantagrel's Fool of the Palais Royal.
Pellerin's Life and Theory of Fourier.
Reynaud's Solidarity.
Tamisier's Theory of Functions.
Dain's Abolition of Slavery.
Hennequin's Love in the Phalanstery.

Besides these, a large number of Phalansterian pamphlets and almanacs, can be had at the same place. Also, a beautiful engraved portrait of Fourier: price, \$2 50. Any of the volumes of Fourier's works may be had separately.

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VOLUME V.

SATURDAY, SEPTEMBER 4, 1847.

NUMBER 13.

MISCELLANY.

FROM THE FRENCH OF H. GORSSE.

Translated for the Harbinger.

ELEMENTS OF SOCIAL SCIENCE.*

CHAPTER II.

Attraction.

For six or seven thousand years that men have built cities and lived together in societies, how many codes have been promulgated! How many laws, decrees, contradictory prescriptions, have been successively sealed with blood! Here in the name of God; there in the name of men; by the whims of Princes, by the sovereign will of the People; for despotism, for liberty. Without attempting a description, which the historical recollections of the reader can easily supply, are there any absurdities, crimes, wrongs, conceivable by human intelligence, that have not been sanctioned by laws, morals and customs! Is it strange, then, to see so many violent reactions, political revolutions and catastrophes crimsoning with blood the annals of the world!

The true basis of a society is its laws and morals; but what stability can a social edifice present, the laws and morals of which are arbitrary, contradictory, incessantly subject to change; more or less the result of ignorance, more or less injurious to human nature, opposed to the fulfilment of its destiny?

It is high time to come to an understanding on this point. Is it right and proper before making laws, to inquire into the true nature of man, in order to harmonize the law, which is flexible and capable of modifications, with nature which is immutable and sovereign? Or must we at once make a law to which, *nolens volens*, nature is to bend and submit?

* Entered according to Act of Congress, in the year 1847, by JEAN M. PAJISSE, in the Clerk's Office of the District Court of Massachusetts.

The circle of miseries and crimes, in which humanity has revolved for so many centuries, gives a sufficiently distinct answer to that question.

Meanwhile, who shall be our guide in the study of nature, and by what sign shall we distinguish the true law, the olive branch of peace, that pledge of the world's happiness?

Now here is a solemn word:

"Do not to others what you would not have them do to you."

"Do to others as you wish them to do unto you."

Beautiful as are these formulas, I find them vague. They seem to be the expression of an instinct, rather than a precise definition of the law. Yet in studying them with attention, we perceive that the question of morals is here at least placed on its true ground. We find here, first, the presentiment of the solidarity of the race; and secondly, the dogma of natural revelation.

Why does the philosopher accept reciprocity alone as the basis of the moral law, unless it is because his heart reveals to him that a compact solidarity binds into one all the members of society; that every individual is a part of a collective being; so that to injure our neighbor is to injure ourselves; to labor for the general interest is to labor for one's own individual interest. And this is so, not only because man in thus acting satisfies the love of justice which God has placed in his heart; but also because he sees and feels he cannot live, develop his powers, and be happy, without the concurrent efforts of his fellow beings.

It is then in the name of Universal *Solidarity* that the prophets of all ages have, although often without being aware of it, summoned humanity to fulfil the moral law.

Thus *Solidarity* is the religious basis of the whole doctrine of Association: moreover it is its guarantee, its moral and scientific criterion. We do not only say: help thy neighbor, in order to deserve a celestial reward; renounce thyself here

below, in order to be happy elsewhere; but entering deeper into the true spirit of the Gospel, we say: For the sake of thy happiness in this world and in the other, love and assist thy brethren; unite thy effort with theirs. In vain wouldst thou reconcile thy own happiness with the sufferings of thy fellows: the destinies of all men are so firmly bound together, that the happiness of any one of them cannot be complete and durable, unless that of all is fully secured.

But we have also said, that the moral precept implies a belief in natural revelation.

"Act towards others as you wish others to act towards you." I feel and desire something for myself: then I have within me an instinctive notion of what is good and useful to me, and in order to fulfil towards others the laws of Justice and Charity, I have only (according to the advice of sages) to listen to that internal voice. The collective sum of my wishes is, then, the permanent revelation of my individual and social destiny.

Widening the circle of the moral law, and impressed by an unwavering faith in the wisdom of the Creator, Fourier reasoned thus: God, in creating a being for a certain purpose, could not give him any other desire, or powers, but those in harmony with that purpose, for otherwise, there would be evident contradiction between the end and the means. That being then could be happy, that is, enjoy his life fully, and attain his destiny, only by the integral development and unrestrained use of all his physical, moral, and intellectual faculties.

"But," it may be said, "since our faculties reveal to us our destiny, and happiness is the consequence of its accomplishment, why is it that mankind, with their unceasing aspirations towards happiness, have not from the beginning progressed in the path, marked out by the hand of God himself? What is the cause of all these false interpretations of the natural law, which mislead humanity, at the expense of its tranquillity? Why is it only step

by step, by daily conflict and sufferings that man arrives at the knowledge of his own nature?

The study of the Laws of the General Order of things will show us, that the period of Ignorance and Evil in the career of humanity must be reckoned only as an exception; that it is the early infancy of the race, subject to inevitable suffering.

Nevertheless, we do not deny that this initiation through suffering is a severe and mysterious law, but also a holy, and majestic law; for if on one side, it imposes a painful ordeal, on the other it is the sign of the dignity of man, the pledge of his liberty. It opens an abyss between him and all the other beings, which obey blindly, without consciousness of purpose, without calculation, the impulses of their organization. But it was necessary for man, in order to conform to the designs of Heaven, that he should become himself, by degrees, through study, the interpreter of his constitution, and the artisan of his own happiness. It is for the attainment of this end, that it has been given him to fathom the principles which govern the co-ordination of beings, in the sphere of life.

What part, I ask, would Intellect have acted, if attraction alone were sufficient to solve the Problem of human Destiny? Is it not evident that it is from the united action of these two elements, that the general harmony and the happiness of the individual must result? Let us analyze carefully the function of each: Attraction asks, loves, solicits; the Intellect is the torch-bearer, the guide; and if Attraction is the permanent revelation of destiny, it is on condition that the Intellect shall direct, sustain and strengthen its action.

But it was not enough for Fourier to present these special and abstract considerations, in order to establish his doctrine, on an axiom, which modifies so thoroughly all the philosophical theories of the day. Gifted with a comprehensive mind, and a soul profoundly religious; convinced therefore of the unity of system which binds all parts of Creation; he has sought in the laws of the general life, the confirmation of his moral theory, and every where found the same spring, attraction, leading all beings towards the accomplishment of their destiny; attraction, the principle and cause of the movement and of the Harmony of worlds!

In the astronomical sciences, all the creative minds of the later times, Galileo, Copernicus, Pascal, Roberwal, Kepler, and so forth, acknowledge attraction as the moving power of the globes that revolve in space. Finally Newton defined the law and gave the formula of

that celebrated axiom: Attraction governs all things.

At the same time, and at the other end of the chain, we see chemists ascertaining that molecular attraction is the cause of the formation and decomposition of all bodies, drawing them irresistibly towards the end of their existence.

If we cast our eyes on animated nature, the unity of Principle shines there with no less beauty. In Botany, all the phenomena of the Physiological life of plants, and particularly those of fecundation, which in some cases takes place at great distance, and under such wonderful circumstances, compel us to acknowledge the power of attraction.

In another sphere, the careful study of animals has led the zoölogists to ascertain, that a love of nature and spontaneous attractions which they have called Instincts, irresistibly impel all organized beings to the performance of the functions which compose their individual and collective life. The habits of the bee, of the beaver, of the ant, of the cat, of the horse, and so forth, offer remarkable examples. But in these, the impulse partakes already less of fatality, than in the inorganic being; the power of attraction is more deeply individualized; moreover, as the destiny of the being becomes more complex, the power which counterpoises and directs the attraction, the Intellect, increases proportionally with its hierarchical elevation.

Attractions then assume a nobler character. In those of the animals which occupy the first rank we perceive instincts almost spiritual, such as affection, enthusiasm, pride.

However, in all animals, the attractive impulse is mostly confined within the limits of physiological life; the sensual and material instincts, for example, that are so powerfully active in the reproduction and preservation of their species, have still a material character more nearly related to the blindness of the lower attractions, than to intelligent passion.

At last we come to man: he is the king of the world; the hand of God has placed him on the highest point of that harmonic chain which unites all terrestrial beings; but yet he is no less under the law. Attraction is his guide through life, only it partakes more of intelligence and liberty, and assumes the name of Passion. Now, if we consider how complex is the destiny of man, and consequently what must be the multiplicity of his motives and also how much deeper is the individualization of the various elements which compose the human Ego than that of all other creatures; we shall readily understand why it has been more difficult to recognize in him the unity of the law; and it was necessary that attrac-

tion, the principle of movement, should first be ascertained in the inferior spheres of life, where its action is simpler, more rudimental, before the mind could understand clearly the Idea of Passional Attraction and of all the other attractions of the Universe. But once discovered, the identity became so manifest, that it is hardly possible to raise against it one serious objection.

We call then by the general term of Passional Attraction, the aggregate of the motives, desires, native impulses, which are found acting in man, as normal and constant stimulants; and we call each one of these motives an attraction or a passion.

The word passion has then with Fourier and his school, a meaning absolutely scientific, well defined, elevated, in no way resembling the vague and contradictory sense of that word as used in the common language. In order to render apparent this distinction, let us pass in review some of the popular interpretations of that word.

"Sometimes Passion means a sentiment, strong or weak, mild or violent, a movement or even a mere state of the soul. It is thus that fear, hope, joy, melancholy, sadness, curiosity, anger, hatred, etc., are called passions, in all dictionaries, in philosophical works, and in common language.

"Sometimes the word Passion is used to express bad actions, or the bad results of things or actions, as in the following phrases: Instead of appeasing hatred, and reconciling minds, the press seeks only to stimulate the passions. He is a man abandoned to all passions, to all vices. Again the word passion is made to mean warmth: Example: This poem, this picture, this character is cold, without life, without passion. Passion in another phrase will be synonymous with the word Love, taken in a general sense. Example: the passion for the Arts, the passion for glory, the passion for virtue, for the beautiful, for the just, the true.

"The multiplicity of these meanings, the vagueness and even the contradiction implied in several of them, are proof of the profound darkness, which until now has enveloped the nature of the passions, and consequently that of man.

"Fourier however, being the first to devote himself to the study of the passional development of Human Nature, has extricated the word Passion from the vagueness of the ordinary language, and given it a definite and fixed meaning."

Thus human passions are considered by us the natural and primitive forces, whence spring the free and spontaneous actions of the human being.

According to us then, the Passions are no more the excesses and vices generally designated under that name; than the running off the track, or the explosion of a locomotive badly managed, is the moving principle by which it is propelled.

The human Will appears to us to be the result of two elements: *Attraction and Intelligence*; both equally necessary and divine, which ought to harmonize, instead of combating each other, as some even at this day maintain that they must.

Before investigating the laws of this Harmony, let us strengthen with the authority of tradition, our fundamental dogma: "*All the Attractions are good, since they are the signs, and the instruments of our destiny.*"

The progressive advance of Humanity through ages is summed up in two facts: the triumph of man over evil or ignorance, and the gradual recognition of the human individuality. Do we not know, that there existed formerly on the earth a multitude of ferocious and noxious animals, which seemed to be living arguments in favor of the necessity and permanence of evil? Well, man has, in a great degree at least, destroyed these dangerous races which disputed with him the possession of his domain.—The seas, the rivers, the lakes, all these vast sheets of water, presented obstacles apparently insuperable. But man has overcome them all; he has built bridges over rivers, and ships to cross the lakes, seas and oceans, which have thus become the most commodious means of communication between all parts of the Globe. The winds and waterfalls at first seemed assuredly useless things; yet man has converted them into valuable propelling powers. With the compass, man finds his way across trackless oceans, and in the darkest nights and storms; with a rod he has conquered lightning, and what will be not effect by means of Electricity!—Steam and the Magnetic Telegraph, have annihilated time and space. The Telescope and the Microscope have revealed the mysteries of the infinitely great and the infinitely small. Chemistry has decomposed and recomposed bodies. Every thing around us, the apartments we live in, the food that supports us, the garments which protect us against the inclemency of seasons, all attest loudly the triumph of man over evil. (*Democrat Pacific* of Nov. 20, 1843.)

Let us now attempt to show by what process the individual has been recognised and elevated.

In the societies of antiquity, several fatal dogmas were crushing under their weight the moral world. First, the belief in an *evil principle*, sharing with the *spiritual or good* the government of the

universe; then, *blind fate*, controlling the Gods themselves, and torturing humanity in its iron grasp; finally the sanction given to *slavery*, so completely in accordance with all the prevailing notions respecting human destinies, that the deepest minds of the time, such as Plato and Aristotle, did not hesitate to declare it of eternal necessity.

Christianity broke asunder this fatal circle of deceptions and misery. The Genius of Evil was at last driven from Heaven, and hurled into the depths of the abyss. The independence of human will was acknowledged; whence sprung the spiritual equality of men, the sentiment of the brotherhood of the race, and restoration of the sinner by repentance, a belief which implied already a full recognition of the dogma of the original goodness of the elements of the soul.

Christianity in its conquests over barbarians, could act on its rude children only by a display of miracles and symbols, postponing the development of its philosophical element, until humanity had attained the age of reason and acquired the power of reflection.

As early as the sixteenth century, and immediately after the appearance of works of learning which connected Christian Europe with the traditions of antiquity, a profound movement manifested itself. Luther in the religious sphere, and soon after Bacon and Descartes in that of philosophical studies, proclaimed the sovereignty of reason, which Christianity had until then wisely kept in chains, to protect it against its own weakness during the barbarous period of the dark ages.

From that time, mankind appeared to take a fresh start. The circle of Ideas was enlarged in every direction. Scientific discoveries furnished precious elements to Philosophy, already boldly engaged in the study of first principles; and when these materials had formed a new synthesis of general Ideas, the eighteenth century attempted to apply them to society, the ultimate purpose of all the labors of human thought. The Religious and Political Theocracy of Catholicism was assailed by Reason, grown powerful under its influence—absolute monarchy and feudalism were summoned to surrender in the name of the dignity and of the rights of citizens, which Philosophy had just brought to light, as people then believed, but which were in fact revealed in the Christian Code more eloquently than any where else.*

Finally, the French Revolution installed that solemn phasis, which after all

* The greatest fault with the Social doctrines of Christianity is that they have been expressed in a vague manner, which has led to the most contradictory interpretations of them.

was merely a new recognition of human dignity. "*All the misfortunes of the world,*" said the Constituent Assembly, "*are the result of ignorance and of the violation of the rights of man.*"

The first word of the new political contract based on these innovations was: All Frenchmen are equal before the law. This was the final and full acknowledgment and confirmation of the civil rights of the poor.

However, there was yet wanting to complete the structure, a stone of more importance than all those which the labor of ages had brought and prepared for the edifice. Of what use was it indeed to declare the poor man free and equal to all other men in civil liberty, so long as the cause of degradation, misery with its retinue of ignorance, vulgarity, vice and contempt, was permitted to weigh him down to the dust? You proclaim me free and sound, and you expose me to an incurable leprosy! You call me your equal, and you leave me to devour at your door the remains of your feasts!

What must be done? The work of political rehabilitation was just accomplished; to decree absolute equality was to overshoot the mark, and sink deeper in the impossible and the arbitrary, than any society ever did before; for what is the use of proclaiming Equality, when Inequality is the evident, unavoidable law of life?

"It would suffice," say the radicals of our times, "to extend political rights to all." Undoubtedly these rights belong to all, and our wishes tend to that reform, but so long as all men do not enjoy their rights as intelligent beings by receiving education, and as free men by the certainty of obtaining an honorable existence by labor, would it not be falling into the worst of empiricism?

There was but one way to proceed safely: to discover the sources of life as well as those of human society, in order to accomplish a final rehabilitation, which alone could sanction and render effective all the others,—the *Rehabilitation of labor*. Who does not perceive that from it will spring naturally the political and social prerogatives that belong to all? For it must be kept in mind that labor, as we understand it, includes not only elegant functions, the arts which supply luxury, but also the labors which are the calling of the poor, the humblest, the most despised, for they are the most indispensable. Let us then be logical. If society can not exist without degrading labors, slaves are necessary to perform them. But by what right can we impose on our equal before God and man, a function that places him below his peers and tends to blot out from his brow the sacred character of his nature?

There are but two agents of compulsion — violence and hunger.

We must not lower man to the function, but elevate the function to the dignity of man. In this alone consists the solution of the social problem.

But it must be observed, that to elevate labor, is to exalt the whole man; and especially to rehabilitate all his incentives to activity, otherwise called his passions.

What can attract man to labor, unless it is the desire to satisfy a passion? One man seeks the enjoyments that money procures; another obeys the love of glory; the noblest souls are swayed by patriotism, self-sacrifice, religious enthusiasm. Are not these the everlasting motives of man? And besides, how could we conceive the development of general activity without lively rivalries, without the emotions of the struggle and of the triumph, without the exaltation of the individual, without the fullest blooming (*épanouissement*) of all the passions?

The Passions, then, are good in themselves, since they are impulses to labor, the only logical basis on which human societies can be established.

This comprehensive rehabilitation of the motives of life pervaded so thoroughly all the philosophical labors of the past, that the Eighteenth Century had instinctively announced it. "What would man be without his passions?" said Fontenelle; "a machine." Diderot was no less clear on the subject: "It is the height of folly to propose the destruction of the passions! What a fine project is that of a fool who tortures himself to wish nothing, to love nothing, and who if he succeeded, would be a monster!" Voltaire and D'Alembert spoke repeatedly in the same sense. Finally, Rousseau wrote at the head of his treatise on education: "All is good coming from the hand of God;" and elsewhere in a more explicit manner: "If God was to tell man to stifle the passions which he has given him, God would both will and not will, he would be in contradiction with himself. . . What God wishes a man to do, he does not send another man to tell him, he writes it in his heart."

This was the exact point where Fourier found social philosophy. His mission consisted in making a science of what was only a bold sentiment; in harmonizing so perfectly the laws of labor with the developments of the passions, that duty should become pleasure; in uniting men so indissolubly, that the barrier which until then had separated the individual from the general interest should be swept away forever. Finally his special mission was to trace the outlines of that ideal of a perfect society, which all great souls have foretold and prayed for.

And let us note with admiration also how experimental science, keeping pace with philosophy, confirms our faith in the promises of the future. At the very moment when we proclaim the nobleness of all social functions, that nothing degrading can form an integral part of human destinies, science is placing in our hands all the forces of nature, as willing servants, ready to execute what material labor yet retained that could be considered incompatible with the dignity of the new man, regenerated by Christian Philosophy.

It is evident that traditions, philosophy and science unite to confirm our principles. It will be understood now why it is only step by step, and in proportion to the general development of human intelligence that the harmonic expansion of attractions could take place.

Man being above all intelligent and free, and organizing society only on principles elaborated by his mind, it was necessary that the attractions should be gradually recognized by him, that his mind should discover the normal law of their action, in order to make them the basis of the whole social movement, as attraction is the basis of universal movement.

Therefore we can not repeat too often:

The organic problem of humanity embraces two metaphysical terms: the Passions and the Intellect, or in other words Liberty and Order. The normal tendency of passions is to stimulate instinctively the being to its destiny, regardless of obstacles; to convert into delight the fatigue inherent in the acquisition of desired objects; to render duty and labor agreeable. That of the Intellect is to consider coolly, to compare, define, analyze the parts, discover the law of their union, and consequently that of the expansion and harmonization of attractions.

These are the true principles of all moral science, as well as of all political theory. The ages of conflict have passed away, the watchword of the day is development and equilibrium; all the passions are useful to life, all must concur in realizing order: Usefulness considered socially, is the standard of the natural value of things; the well being and moral perfection of all are the sanction of the general order. It appears to us difficult to construct a Philosophical Ideal, more satisfactory to Reason, more profoundly religious, and more generous and prolific in its aspirations.

Thus is made apparent the identity of morality and order, of happiness and duty.

Thus we explain why the social organizations of the past, constituted in opposition to the natural attractions, have met

with so much resistance and been overthrown.

Thus it will easily be understood how every society, which does not allow the legitimate expansion of the passions and faculties of every one of its members, sets itself in opposition to the providential destiny of man, and consequently has no natural basis; because devotion, self-sacrifice, suffering, however religious they may be, produce sooner or later resistance and revolution.

Thus we see that the motives we must substitute for constraint, for hunger, for chance in the social mechanism, are natural adaptation, charm and attraction.

Thus is obtained the Ideal of a society, in which each member contributing to the well being of all according to his strength, enjoys happiness in proportion as the General Order is more fully realized.

To be Continued.

MISTAKES CORRECTED.

FOURIERISM DYING OUT. The *Reporter* says: A letter from a friend who knows, informs us that the "Community" at Hopedale, Milford, have abandoned the community principle, given up associated effort, and concluded to live together as other bodies of men. "I presume" says our correspondent, "the object they have sought, has been found, after a thorough experiment, not to be a practicable one, and the evils of human nature to be too deep seated to be removed by the re-organization of society."

It is probably known to most of our readers, that the Brook Farm Association, in Roxbury, wound up their affairs some time since without having given the world, as they intended, a specimen of perfected human nature.

Comments by the N. Y. Observer.

This "Brook Farm Association" was near Boston, and the "Harbinger" was published there. When we exposed the infinite licentiousness of Fourierism, the Harbinger came to the aid of The Tribune, and fiercely fought for the Community system. But we are glad to see that one after another the societies are going to their own place, dying for want of power to live, and their death demonstrating the folly of their founders and their defenders. The principles of Fourierism are however daily and constantly circulated, and are doing more to corrupt the morals of the young and overturn the institutions of society, than all the other devices of Satan now at work. We are amazed at the apathy among good men on this subject. If a single case of seduction occurs, they are roused, but they have no fear of the circulation of artful tracts every day teaching Fourierism, the very object of which is to confound the distinctions of virtue and vice and make the world a brothel! — They will even contribute to circulate these tracts, while they wonder at the spread of the evil.

Addenda by The Tribune.

Having repeatedly convicted "The Observer" of gross and wilful violations of the Ninth Commandment, we shall disregard

the palpable malice of the foregoing and expose some of its more glaring misrepresentations. To begin at the beginning, then—

1. The Hopedale Community *never* was "Fourierist." It was organized simply as a society or church of Christian Non-Resistants, who desired to live clean from the iniquities of War, Slavery, Monopoly, &c. Probably not one in ten of its members had ever heard of Fourier, and certainly their Constitution contains no allusion to him or his system.

2. They have *not* "given up associated effort and concluded to live together as other bodies of men." They have recently altered their Constitution so as to give greater scope to exertion and aspiration for individual benefit; yet, while their Constitution is not and has not been based on Fourier's system, it is quite as near it now as formerly.

3. The "Brook Farm Association" *not* only was but is near Boston, and the Harbinger is still published from its press. But, having been started without capital, experience or industrial capacity, without reference to or knowledge of Fourier's or any other systematic plan of Association, on a most unfavorable locality, bought at a high price, and constantly under mortgage, this Association is about to dissolve, when the paper will be removed to this City, with the master-spirits of Brook Farm as Editors. The Observer will have ample opportunity to judge how far experience has modified their convictions or impaired their energies.

4. While the Observer thus rejoices over the alleged downfall of two Social experiments, undertaken in complete indifference to and ignorance of Fourier and his system, as "demonstrating the folly of their founders and defenders," it studiously conceals from its readers the fact that large, wealthy and flourishing Communities of Orthodox Christians, of exemplary piety and zeal, are being established in different parts of the country. To say nothing of the societies at Economy, Pa. and Zoar, Ohio, now fifty and twenty-five years old, there are the Ebenezer Society of Germans, near Buffalo, N. Y., and the Society of Swedes, who have recently purchased a large portion of Henry Co. Ill., and settled upon it. These are not Fourierists, certainly, but thorough Communists and Orthodox Christians. The secular press is speaking of them with interest and commendation: why does the Observer shroud itself in darkness with regard to them? Has it a moral right to withhold information of important Religious movements, including the building up of large Societies of approved faith and exemplary life, from its readers?

5. As to "the Principles of Fourierism," we renew our offer to set forth those principles distinctly and fully, in half the body of a tract of sixteen pages, to which the Editor of The Observer shall write the concluding eight pages, and we will pay the cost of stereotyping the whole, provided the American Tract Society will publish the same among its regular issues. Our opponent will thus have the immense advantage of speaking last and charging upon us whatever of evil his fruitful imagination can suggest. We will consent that our side shall be submitted beforehand to three Doctors of Divinity to be appointed by the Tract Society, who shall have liberty to strike from it any sentence

which a majority of them shall declare on their consciences contrary to Christian Faith or perilous to Good Morals; they having a like censorship over the reply of the Editor of The Observer.—What says he to this? Is it not fair? If "the principles of Fourierism" be such as he asserts, ought he not to grasp at such an opportunity for exposing and confuting them?

ETERNAL JUSTICE.

BY CHARLES MACKAY.

The man is thought a knave or fool,
Or bigot, plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.

For him the hemlock shall distill;
For him the axe be bared;
For him the gibbet shall be built;
For him the stake prepared:

Him shall the scorn and wrath of men
Pursue with deadly aim;
And malice, envy, spite, and lies,
Shall desecrate his name.

But truth shall conquer at the last,
For round and round we run,
And ever the right comes uppermost,
And ever is justice done.

Pace, through thy cell, old Socrates,
Cheerily to and fro;
Trust to the impulse of thy soul
And let the poison flow.

They may shatter to earth the lamp of clay
That holds a light divine,
But they cannot quench the fire of thought
By any such deadly wine:

They cannot blot thy spoken words
From the memory of man,
By all the poison ever was brewed
Since time its course began.

To-day abhorred, to-morrow adored,
So round and round we run,
And ever the truth comes uppermost,
And ever is justice done.

Plod in thy cave, grey Anchorite;
Be wiser than thy peers:
Augment the range of human power
And trust to coming years.

They may call thee wizard, and monk accursed,
And load thee with dispraise:
Thou wert born five hundred years too soon
For the comfort of thy days;

But not too soon for human kind:
Time hath reward in store;
And the demons of our sires become
The saints that we adore.

The blind can see, the slave is lord;
So round and round we run;
And ever the wrong is proved to be wrong,
And ever is justice done.

Keep, Galileo, to thy thought,
And nerve thy soul to bear;
They may gloat o'er the senseless words they
wring

From the pangs of thy despair:
They may veil their eyes, but they cannot hide
The sun's meridian glow;

The heel of a priest may tread thee down,
And a tyrant work thee we;
But never a truth has been destroyed:
They may curse it and call it crime;
Pervert and betray, or slander and slay
Its teachers for a time.

But the sunshine eye shall light the sky,
As round and round we run;

And the truth shall ever come uppermost,
And justice shall be done.

And live there now such men as these—

With thoughts like the great of old?
Many have died in their misery.

And left their thought untold;
And many live, and are ranked as mad,
And placed in the cold world's ban,
For sending their bright far-seeing souls
Three centuries in the van.

They toil in penury and grief,
Unknown, if not maligned;
Forlorn, forlorn, bearing the scorn
Of the meanest of mankind.
But yet the world goes round and round,
And the genial seasons run,
And ever the truth comes uppermost,
And ever is justice done.

[From the People's Journal.]

CO-OPERATION.

ADDRESSED TO THE MIDDLE AND LABOR-
ING CLASSES.

Though the subject of co-operation has been so often discussed in the *People's Journal*, yet it can never have been sufficiently so, while any large portion of the public remain ignorant of its power to promote their good, or without having taken steps to see that power at work.

Ever since, when a boy, I read More's *Utopia*, I have been confirmed in the belief—ridiculous as, I know not why, it seems to many—that the time will come when man shall live in mutual help, instead of in mutual opposition, as now, distorting and perverting his whole nature. Look at the rest of creation. All things grow up in their beauty and power, but not so man. This alone is almost proof enough that our treatment of man is wrong and unnatural.

The great evil arising from present society, though the evil is partly, too, in the individual, is, that our occupations are not ennobling, improving. It is not the most just, honest, generous, however industrious conduct, that best ensures a liberal reward for our labor. A continual looking out for, and snatching at advantages little or great for self; greediness of lucre; disregard of others, but as mere tools; the practice of only just so much morality as restrains from breaking through the respectabilities of society; a total sacrifice of all that is best in man to mere love of gain: this best ensures success in life, and much of it is necessary even to maintain our footing in society.

There is a subject I must allude to which, though not directly connected with the matter in hand, yet stands in the way with many minds of all hopes of human improbability, because it is so misunderstood—I mean the population question. It is the belief of great numbers, both ignorant and educated, and particularly of our political economists, that the human race is doomed to be kept from outgrowing the means of subsistence, by disease, war, and starvation. This belief has given rise to principles and propositions the most gloomy and revolting that man ever heard; it is acknowledged and acted on by our legislators, and, more than anything else, causes men to regard as visionary all faith in the happy destiny of our race.

Now I contend that the very increased moral and intellectual culture which is the

means and the end of man's advance, is sufficient safeguard and assurance that his numbers will never be too many for the subsistence which can be provided and distributed by a wiser economy. This security would be gained not merely by increased self-restraint. It is a fact that *those men who have carried mental cultivation to its hitherto greatest extent have left no descendants*, while the farmer and laborer will go on increasing and multiplying from generation to generation.— This is not the occasion to enlarge on and fully explain the cause of this fact. In this instance the animal nature is sacrificed to the moral and intellectual; as, in a reverse instance, the prize-fighter and others, whose physical system is trained to the highest strength and activity, sacrifice their minds. That our literary men and similar men of mind have left no descendants, is the result of *excessive* mental labor. They are like some of the flowers which adorn our gardens, which are so luxuriant and beautiful that they lose all resemblance to the humble, wild and hardy species they belong to; but which pay for their beauty by their barrenness.

Thus man's exertions, aims, enjoyments, and character are not beautiful, attractive and commanding, as we feel they should be. We admire not, we love not man. We care not about him, scarcely about ourselves, but to gratify our lowest fancied wants. Hence weighs on us a sad, mute feeling that human life is a failure. And why is life thus a failure and a disappointment? From various causes, but most of all from the system of society requiring and inculcating a constant excessive selfishness, so that we only partly live. Our selfish qualities are active to disease, our better ones almost dormant. Then how shall man make his life more real, noble, satisfactory? By many means. By education, by self-culture and control, by wiser government, by purer, better-taught religion. But the great means, and the means by which all these may be brought together for his improvement, is by co-operation. By this principle, man, wherever he has sufficient freedom to combine, may obtain in abundance whatever is necessary or conducive to the satisfaction of his wants, to the gratification of his taste and imagination, or in any way to the improvement of his nature.

Let us then require society to be fit for us, or else leave it and make our own. Look around us. There is a beautiful world, beautified still more by the skill and art of man. I wish to have such a part in this world as will fully satisfy the cravings of my nature. Fields, gardens, farms, prospects, noble buildings, music, paintings, sculpture, books, the works of art and science—these I long to enjoy, to converse with; and, further, to have freedom of thought, word, and action, and also the sympathy, the assistance, the real society of my fellows. Well, work for them, say some. I am willing to work. I do not repine at the necessity of pain and endurance, but at their mean ends, their miserable reward. I look at those who have worked for and gained these things—look at that noble mansion shining amidst those old trees on the smooth lawn, an abode fit for a nobleman. The mind dwells with pleasure on what must be the owner of that mansion—on the manliness, the freedom, the enlightenment, and generosity of the man who fit-

ly inhabits such a noble dwelling. He appears: he is like some vile insect that has seized on a beautiful shell. He has gained for himself—all for self—that noble abode, the nobler trees and hills, but his higher nature has wasted away while he has accumulated this wealth, and it is now no blessing to him. And thus it must be. Man's better, holier nature is not like a jewel, to be shut up safe while the youth and man engage in narrow selfish pursuits, and to be brought forth at a convenient future season; but must be valued and exercised, or it dies away, leaving but the shell, the dregs of a man.

This is the unavoidable end of a life spent in grasping and struggling for self; while, by united action on just, wise, and benevolent principles, all may enjoy every good of art and nature, and lead a noble, manly, satisfactory life. And this united action or co-operation, setting aside all extraneous matters that have been connected with it, is a very simple thing. Define it, analyze it, you find no new element: it is merely a development—it is association to obtain whatever is desirable in life. This principle is capable of infinite modifications, to suit all classes and circumstances.

That we may have a clearer, and more complete notion of the principle, let us view it as carried out to its fullest extent in a co-operative community.

First, the members, say three or four hundred, and their families, are chosen by men who, by experience and study, have a superior knowledge of human nature. They must agree as to what kind of education they shall give their children; whether it shall include any or what particular religious tuition; and to any other disputed points in education, if any there be, which may be likely to cause injurious disagreement. They must agree as to the extent to which the open expression of opinion on religious and other subjects is to be allowed. Lastly, they must agree as to the degree of obedience and command to be exercised by the different members of the community, and as to the manner of appointing its officers and regulating its affairs.

Supposing, then, this community has to support itself by its labor, its members, or such of them as agreed upon, appoint the ablest man among them, or whose assistance they can obtain—a man of skill in management, of tried integrity, and of powerful mind—to be their leader, governor, or captain.

They have to build, to cultivate the land, to work at such trades as they find most profitable to them, to educate their children, to improve themselves; and lastly, to find such diversions and entertainments as may help to give health and strength to body, and cheerfulness to mind, and to increase the feelings of good will and fellowship.

Here is ample scope for the highest class of minds. Their general or governor has to see that all this is done well as possible. For this purpose he knows, either by his own observation, or by officers under him, the kind of occupation and the capacity of each member, and the employment which each at any time is engaged in. Each goes to his duty, according to this leader's direction. Thus, if there is a field of corn to be gathered in, he knows who is capable of assisting and to be spared, and they go

and assist. And so in all things, each is appointed to do his fittest duty, whether to teach, to write, to farm, or to follow the mechanical arts; all having every encouragement to follow the natural bent of their genius, with the certainty that their fellows, even for their own sakes, will help to give that natural bent full play.

The produce of this labor, will be properly distributed to all as they require it, or as the wealth of the community permits, each family taking its allowed share, if allowance be necessary, otherwise taking enough, if, as there can be no doubt will be the case, the community produce in such abundance as to yield to every member a sufficiency of whatever is conducive to healthy and happy life; and if of some things it may be difficult to know what each may fairly take, that is easy matter of special regulation.

Now consider the vast advantages of such a society and remember that many such are and have now long been established, and are highly prosperous. There is no envy and hatred between rich and poor, or between master and man; no striking from work for wages; none of the waste of labor caused by rivalry and competition; the absurdity of men wanting to work but not allowed will never be seen; there is none of the cheating, petty trickery, puffing pretension, adulteration and falsehood, which in many trades are the most important part to learn, which lower so greatly the moral worth of the tradesman, and go so far to justify the aristocrat's contempt of the shopkeeper and trader; but here every man's labor would be useful and honorable, and not all selfish, but a generous giving and receiving of advantages. Each would remember the past with pleasure, enjoy the present without anxiety, and look to the future with hope and confidence, and working at that for which nature had fitted him, would labor cheerfully and happily almost instinctively, like the birds which build their nests and feed their young, or like all living things which busily perform the task for which nature has intended them without ever wearying.

The vastly superior power of such a co-operation to produce every kind of wealth, is so clear on the slightest consideration, so universally admitted, so triumphantly proved by fact, that I need not here prove it. And what can be more simple and natural than such a state of society? What a refreshing contrast to the intricacies, the absurdities, the almost incredible, unnatural horrors amidst which we live!

See how highly we develop this principle of co-operation, and what vast power we gain by it for evil purposes. Look at an army, especially in time of war; the work it has to do, the danger and difficulty it has to meet.

There are food and shelter to be provided for and distributed to say 30,000 men; the baggage, clothing, artillery, and all the military stores to be taken care of and kept in repair; mines, ditches, roads, bridges to be made; the sick and wounded to be attended by medical men; enemies to be watched and communications to be kept up, the sciences of engineering and topography continually in requisition, and besides all this, I dare say much more, there are so many more spirits to be kept in order by a settled code of law, and each man is ever to be ready to

meet death at his post. Doubtless the superior arrangement by which such unity and exactness of action, and such vast power are gained tends greatly to make an army so admirable and magnificent even to those who despise its tinsel and abominate its ends. Men go to war so much more effectually than they carry on the arts of peace, because the fact that if they go to fight foolishly or negligently, they will be immediately killed or conquered, comes home to their minds and arouses them to meet the danger; but though a foe well appointed and organized, cannot be opposed by a competitive army, in which each as to feeding, clothing, fighting or retreating should do the best he could, and so the immediateness of the penalty has made men wise, yet man can make shift to live in civil society with their present miserable arrangements, and so they have continued to live on miserably.

Can we unite only to kill and destroy? Is it only our brutality that can act in harmony? No. We will have armies of industry to conquer by labor all evil: and such as Oberlin, Washington, Maconochie, shall be our generals.

Suppose a number of men with their families have left this country to find a living in some untrodden wilds: why should they not adopt an organization best suited to obtain their ends as much as if they went to fight? They have to use their knowledge and power not to destroy but to create, to dig, to mine, build, plough and sow and practice the necessary arts of life. Which would do all this most effectually, if both bodies were placed in the midst of untamed nature as we have supposed, and equally skilled, an army of industry, of say ten thousand, under fit officers and wise regulations; or the same number of men acting each for himself, taking whatever advantage he could of his fellows agreeably to the laws of competitive society, according to his skill or strength? Necessarily the organized settlers. Each of them would be set to the work he was fittest for, and taught to do it in the best known manner, while in all emergencies and necessities he and his family would be provided for in sickness and health, receiving his settled remuneration, equal or otherwise, as agreed, but at least sufficient for health and comfort, without anxiety and having the incalculable advantage of cheerfulness, regularity and confidence.

The remuneration of each I say may be equal or otherwise, because equality of any kind is not essential to the existence of a co-operative community. Each body may settle its own terms. A greater power of producing wealth, a wiser social economy, for the education, employment, gratification and remuneration of each individual of the community is all that is here contended for as essential. Give more to those who have already most, if necessary, but give more also to those who want it; there is power enough to do both. Our object should be to improve, if we can, not carry into practice abstract ideas of right and perfection.

I do not recommend that all who are tired of the present state of society should club their means together and commence communities. There needs some stronger principle of unity than mere dissatisfaction. This rashness has caused the failure of so many attempts, while the Shakers, the Moravians, the Hutterites

have succeeded, because they have been united by common powerful principles. We must avoid the frequent error of acting on what we imagine should be or may hereafter be, and be content with the best that at present can be. Mr. J. M. Morgan has therefore done wisely in making a Church of England place of worship part of each community; leaving all other religionists at full liberty to act on a similar principle. It may seem illiberal; but it is necessary that those brought together should hold such principles in common as will enable them conscientiously to act harmoniously.

The great objection against these developments of the principles of co-operation, and which chiefly causes men to utter and listen to the silly arguments brought against a system which all superior, or rather all but the most inferior, minds at heart desire, is, the want of confidence in our fellows. We know there are men with whom it would be our greatest good and delight to associate thus; but there are others vain, selfish, unteachable; and how are we to be sure that these discordant elements are not introduced into the proposed community?

This difficulty is most important, and has never been fairly examined; however, in any of these methods of co-operation there is less temptation to bad, more inducement to good conduct, and an inquiry by intelligent experienced persons as to the habits, character, knowledge and acquirements of each candidate for admission to the association, and an agreement by him to certain principles on which the education and general management of the community would be based, would give much stronger ground for confidence than men generally have for conducting their business successfully in the present state of society.

I know all these plans are called "Utopian," "Visionary." Mean men sneer at them; experienced men (who think they get such a clear insight, such expanded views by years of selfish struggling!) will smile good-naturedly at them. For me, I cannot see—I wish never to see—anything absurd or incredible of belief in the fact—for fact it is—that man shall at last stand erect in the beauty, majesty, and fulness of his nature; that his life shall be sincere and graceful. Why should not his nature be thus developed as well as that of the beasts, trees, and flowers? These leave us nothing to desire; they are not failures; tell me, oh! man of experience, why you should be. Tell me, sneerer, why I should love the hills, the ocean, the clouds, why they look so grand and delightful, while of you, their lord, I see nothing to admire and reverence, save your coat, your house, or your dinners?

Then let all who feel that they are capable of a higher life than they are able to lead in now existing society, at once form their own, and try the broader, better principle of mutual help.

Above all, working men, it is time for you to act on this principle. Machinery will be improved, capital will be still more consolidated, and the mere laborer become less important; men of talent, experience, credit, and capital, all unite, by various methods, as in partnerships and companies, while the poor working man goes singly, offering his only power, his daily labor, to this mighty combina-

tion; and if he will not sell his labor at the price offered, it can generally be done without him by children and machinery.

But by co-operation you can become your own employers and capitalists. Then unite and subscribe among yourselves. Obtain the offered assistance of superior minds; for, next to self-help, the greatest good is the help of those wiser and better than ourselves. "We must have kings, and we must have nobles," not of the common sort, but the real ones, men who are inspired by difficulties, and who can manage many and perplexing affairs; find these; there are enough such; they are among you, working men; among our writers, among all classes; they are even to be found in our houses of parliament.

By thus exerting yourselves, instead of being rendered more helpless by every new power gained by science for those who will use it, you will be able to make the stream of improvement work for you. But if you will not think and act for yourselves, you must be the mere laborers and tools for working out the purposes of those who will; as the savage, for want of power, becomes the slave of the active and powerful white man, or disappears from before him, so it will be with you if you will not use your power; like slaves and cattle you will depend on the care and benevolence of the most thinking, active, and advancing men; for to such is given dominion over the world. m.

[From Young America.]

WORKINGMEN.

Look upon the picture of a poor widow as drawn in the "New York Commercial Advertiser." In 1842 she commenced business in Franklin Market with a capital of \$150, and in 1847 her profits amount to \$1,200, with which sum she has purchased a farm. The Editor kindly informs the public that all may go and do likewise.

Now for your own picture, as drawn by one of yourselves.

The average wages of the majority of the mechanics in New York amounts, in one year, to.....	\$300
After serving an apprenticeship from four to seven years they commence business with a capital in tools, &c., worth.....	\$50
Rent of basement, back-room, or garret, as the case may be.....	50
Board for man, wife, and three children, \$1 per week.....	208
Clothing, wood and coal, and wear and tear of furniture, &c.....	42
Rent of Church-pew.....	60
Doctor's bill.....	60
Sundries.....	00
Sinking Fund for purchase of Farm.....	\$300

Now, Tyro, skilled in numbers, say how many years must elapse before the workingman will be enabled to pay \$1,200 for his farm. Now, Mr. Editor, if you do what is right in this case, you will give the above insertion in your journal, so that both pictures may be seen by your numerous readers.

Yours, &c.,
VOTE YOURSELF A FARM.

The Express, in the course of a characteristic article on R. D. Owen's defeat, states that Mr. Owen's book on 'Moral Physiology' is advertised by handbills and sold every Winter at Wash-

ington—as if it did not know that this, if done at all, was done on purpose to annoy him. *That* may be fair enough; but is the use made of it by the Express fair? The Express, speaking of their former career in this city and vicinity, says—

“Mr. Owen and Faany Wright, in their doctrines, set at defiance all the obligations of Matrimony, and advocated the doctrines now called *Fourierism*. . . . Their doctrines were identical with those of the Socialists.”

Now the Express cannot be so ignorant as not to know that the doctrines of the Socialists or Communists differ from those of the ‘Fourierists’ so called by their adversaries, quite as widely as do those of Mahometans from those of Christians. As these latter agree in condemning Idolatry and affirming the One God, so do Associationists and Communists agree in affirming that the world ought to and might afford Work for All, Bread for All, Homes for All, Education for All. But here their agreement ends. They differ radically as to modes and means of Reform. The Associationist would preserve and extend the Right of Individual Property; the Communist denounces Individual Property entirely. So with regard to Religion, Government, and Institutions generally, the difference of opinion between Associationists and Communists and Socialists has been very pointed and palpable throughout. We do not know that Mr. Owen ever avowed himself a Socialist, but he certainly never “advocated the doctrines now called Fourierism,” as the Express very well knows. That paper plainly intends, by the most reckless and dishonest calumnies, to excite and perpetuate popular prejudice against all attempts to investigate and improve the social relations of Mankind.—*Tribune*.

THE TULIP MANIA. The last number of the Westminster Review, in an article on Currency Principles, quotes in a note, the following incidents as having happened during the time of the Tulip Delusion.

A wealthy merchant, who prided himself not a little on his rare tulips, received upon one occasion a very valuable consignment of merchandise from the Levant. Intelligence of its arrival was brought him by a sailor, who presented himself for that purpose at the counting house, among bales of goods of every description. The merchant, to reward him for his news, munificently made him a present of a fine red herring for his breakfast. The sailor had, it appears, a great partiality for onions, and seeing a bulb very like an onion lying upon the counter of this liberal trader, and thinking, no doubt, very much out its place among silks and velvets, he slyly seized an opportunity, and slipped it into his pocket as a relish for his herring. He got clear off with his prize, and proceeded to the quay to eat his breakfast. Hardly was his back turned when the merchant missed his valuable *Semper Augustus*, worth three thousand florins, or £280 sterling. The whole establishment was instantly in an uproar; search was every where made for the precious root, but it was not to be found. Great was the merchant's distress of mind. The search was renewed, but again without success. At last some one thought of the sailor.

The unhappy merchant sprang into the

street at the bare suggestion. His alarmed household followed him. The sailor, simple soul, had not thought of concealment. He was found quietly sitting on a coil of ropes, masticating the last morsel of his “onion.” Little did he dream that he had been eating a breakfast whose cost might have regaled a whole ship's crew for a twelvemonth.

Another story is told of an English traveller, an amateur botanist, happened to see a tulip root lying in the conservatory of a wealthy Dutchman. Being ignorant of its quality, he took out his pen-knife, and peeled off its coats, with a view of making experiments upon it. When it was by this means reduced to half its original size, he cut it into two equal sections, making all the time many learned remarks on the singular appearance of the unknown bulb. Suddenly the owner pounced upon him, and, with fury in his eyes, asked him if he knew what he had been doing? “Peeling a most extraordinary onion,” replied the philosopher. “Hundert tausend duvel,” said the Dutchman, “it's an Admiral Van der Eyck.”

“Thank you,” replied the traveller, taking out his note book to make a memorandum of the same; “are these admirals common in your country?” “Death and the devil,” said the Dutchman, seizing the astonished man of science by the collar; “come before the syndic and you shall see.” In spite of his remonstrance, the traveller was led through the streets, followed by a mob of persons. When brought into the presence of the magistrate, he learned, to his consternation, that the root upon which he had been experimentalizing was worth four thousand florins; and, notwithstanding all he could urge in extenuation, he was lodged in prison until he found securities for the payment of this sum.—*Mackay's “History of Popular Delusions.”*

[From the N. Y. Tribune.]

FERGUS O'CONNOR IN PARLIAMENT!

We have already briefly chronicled the election of Feargus O'Connor, a leading champion of the People's Charter and Land Reform, to the British House of Commons, as a Member for the old and respectable Borough of Nottingham.—This event is so significant and so cheering, however, that we cannot forbear giving details. It must be borne in mind that *Property* gives the Right of Suffrage in England, so that the shiftless, idle, loafing multitude, who, to the exclusion even of industrious poor men, are popularly represented as the only advocates of Land Reform, had no voice in this election. And yet Mr. O'Connor stands away at the head of the poll, beating Sir John Cam Hobhouse, a member of Lord John Russell's Cabinet, almost two to one, and his sham-Liberal, Free-Trade colleague on the Ministerial ticket, still more emphatically. Mr. O'Connor, if we mistake not, is the first Member of Parliament ever chosen distinctly as a Land Reformer.

The following account of the canvass is copied from the (London) Northern Star:

TO THE CHARTISTS OF THE EMPIRE.

NOTTINGHAM, July 28.

My Dear Friends: In the hurry of business, increased by the increasing spir-

it of the people to become members of our glorious Land Plan, I steal a moment to put you in possession of our position and prospects here.

Last night (Tuesday) we had one of our old '39 meetings in the market place, of countless thousands, to receive our champion, the People's Friend; and a glorious meeting it was, for numbers, enthusiasm, and matter. This day (Wednesday) we met the foe in open battle. Hobhouse, Gisborne, O'Connor, and John Walter, Jr. were proposed as candidates to a hall full of the nation's pride, and such a treat the good men of Nottingham never before enjoyed. O'Connor's speech was such an oration as was never heard here, and never excelled anywhere. It beats his last admirable one to nothing, and though it lasted over two hours, the attention was not abated.

It was a slasher; and, although a poor man, I would not have got the castigation that Hobhouse and Gisborne received for all they are worth. All parties were compelled to listen in breathless silence, while I literally thought the workies would have gone mad with delight. We have engaged a reporter to give a *verbatim* report of what will be considered a portion of the country's literature; and it not being possible to give it whole and entire in this week's *Star*, and anxious that it should not be mutilated, we propose deferring its publication till next week, when it shall go to the world as the Nottingham Manifesto of popular opinion. I assert that no pen can give a description of the speech or its effects, which at the close was followed by several rounds of hearty applause from all parties. He maintained every point of the People's Charter with manly pride, and upon a show of hands being demanded for each candidate, of the vast multitude representing Labor not a single fist was held up for Hobhouse or Gisborne, while for O'Connor a forest of hands were proudly raised, and nearly as many for Walter. The proposer of Walter offered to withdraw him if Gisborne would withdraw, and allow Hobhouse and O'Connor to be elected. The town is in a state of ferment. We will poll to the last, and if all are true as they promise, **OUR MAN IS OUR MEMBER.** Prejudice is falling, and he has the respect of all. I must go to my work; so adieu for the present.

JAMES SWEET.

NOTTINGHAM ELECTION—*Close of the Poll.*
O'Connor, (elected), 1,830 | Hobhouse... 1,080
Walter, (do).... 1,310 | Gisborne.... 974

REVIEW.

An Historical and Critical View of the Speculative Philosophy of Europe of the Nineteenth Century. By J. D. MORRELL, A. M. In Two Volumes. Second Edition, Revised and Enlarged. London: John Johnston, 26 Paternoster Row. 1847.

The period included by the investigations of these elaborate volumes, is crowded with fruitful and significant phenomena in the history of philosophy. This is the first scientific attempt to concentrate the results of the powerful fermentation of thought, which characterizes

the last hundred years, to form an accurate and impartial estimate of their comparative value, and to embody them in a sort of picture-gallery of philosophical theories, which may enable the studious observer to seize their peculiar features and lineaments, and arrange them in his memory with some approach to precision and harmony. Commencing with Bacon and Descartes, — the fathers of the two leading antagonistic tendencies of modern philosophy, — our author traces the gradual development of thought, through the four grand phases of Sensationalism, Idealism, Scepticism, and Mysticism, to its brilliant point of culmination in the modern Eclectic School of France. The movement, which he submits to a profound and luminous analysis, comprehends the most distinguished thinkers who have ever devoted gigantic powers to the elucidation of human destiny, and of the great problems, involved in that theme, which lies at the foundation of all genuine philosophical research. His modest and flowing narrative presents us successively the Sensational systems of Hobbes, Locke, and Condillac, with their ultimate expression in the Materialism of Helvetius, Cabanis, and Priestley, the Necessarianism of Collins, Hartley and Bonnet, and the Selfish Morality of St. Lambert, Volney, and Bentham, — the Idealism of Descartes, giving birth to Malebranche, Spinoza, and Leibnitz, then represented by Kant and Reinhold in Germany, by Hutcheson and Reid in Scotland, and more recently branching out into the great Ideal systems of Fichte, Schelling, Hegel, and their disciples and successors, — the Scepticism of Gassendi and Hume, and its modern theological development in France, — and finally, the reaction of Mysticism, in the systems of Jacobini, Schlegel, Novalis, Schleiermacher, Schubert, Coleridge, St. Simon, and Charles Fourier.

It is obvious that a work which brings into view these momentous phases of human speculation, if executed with only tolerable pretensions to ability and fairness, must possess an exceeding interest to the mind of the philosophical student, and indeed to every intellectual man who cherishes an enlightened curiosity in regard to the progress and achievements of philosophical inquiry, since it received a new impulse with the increased freedom of thought in modern times. The work before us, is entitled not only to the praise of competent ability, extensive and profound learning, and remarkable clearness of expression, but to the still higher commendation of singular fairness and candor in the statement and criticism of opinions, even when they are evidently at the widest distance from the convictions of the author himself. His mind is im-

bued with the liberal and comprehensive spirit of the French Eclectics, with which philosophical School he appears to sympathize more fully than with any other; the influence of the cautious philosophy of Reid and Stewart is indicated by the calmness and sobriety of his discussions; while the bold Idealism of modern German speculation has imparted to them something of its breadth and elevation; although, it would be impossible for the most captious critic to detect anything like a partizan spirit, or a violation of the most cold-blooded impartiality, through attachment to a favorite theory, or reverence for a cherished teacher. We can, therefore, sincerely recommend these volumes to all inquirers who desire to thread the labyrinth of modern speculation, under safe and agreeable guidance; and would venture to suggest that they are admirably adapted for a text-book in the higher departments of philosophical study in our Universities.

The general effect of a work like this on the mind of an intelligent reader is far from being satisfactory. He may have been attracted to the history of philosophy, by a deep, inward desire to solve the mysteries of his own being, to find an answer to the questions concerning the Soul, the Universe, and the Original Essence of All, which reason never fails to suggest, and which, in every age, have commanded the attention of the noblest minds. But he will soon perceive that every attempt to shed light on these vast problems is imperfect and fragmentary, that the understanding has revolved in a circle which brings us no nearer to the temple of truth, that the riddle of the Sphinx is not yet read, and that Nature, the Universe, and God, are still shrouded in massy folds which no philosophical system hitherto has been able to remove. He is hence tempted to despair of philosophy, of truth, of human destiny. Involved in mental darkness, he may be seduced to throw himself into the arms of material enjoyment, in the fruitless hope of appeasing the indestructible yearnings of his nature, or to court tranquillity in the bosom of an infallible Church, which, in its communion of the faithful, and in its mystic aspirations, combined with the enchantment of the senses, promises a peaceful refuge from the distractions of philosophy and the torments of doubt.

But this is only to "skin and film over the ulcerous sore." The remedy is utterly inadequate to the wound. The wants of the intellect can be met only by convincing revelations of truth. The passionate aspirations of the heart can be gratified only in a social atmosphere adapted to their nature and tendencies. Our present dissatisfaction is the fruit of social disorder. This can be cured by

nothing short of the application of the Divine Social Code, which God has ordained for the government of human relations. The key to this system of divine legislation is presented in the vast discoveries of CHARLES FOURIER. Until this is reverently studied, and faithfully carried into effect, we can hope nothing from the speculations of philosophy, but transient and ineffectual glimpses of truth, which it will be the province of a superior science to concentrate and organize in a complete circle of light. Without claiming for Fourier the attribute of infallibility, which of course can be predicated of no finite intelligence, we make hold to say that his analyses of human nature, and of the laws of universal movement, open a more satisfactory sphere of thought, present more substantial instruction relative to the nature and destiny of man, and elucidate more intricate problems of metaphysical investigation, than is done by all the systems combined, of which the author of these volumes has given us such an accurate exposition.

His remarks on Fourier are so candid and intelligent, with the exception of one or two erroneous statements, that we copy a part of them, for the benefit of our readers.

"The social system which now holds by far the most prominent place in France, is that of CHARLES FOURIER, (born 1772, died 1837.) It is a very common, but a very erroneous opinion, that Fourier's system sprang from the St. Simonian doctrines. It is well known, on the contrary, that the main points of it were clearly developed in the mind of the author so early as the year 1779; and in the year 1808 he published his 'Theorie de quatre Mouvements,' which was many years before St. Simon had produced the least impression upon the world. The fact is, that many of the St. Simonian school, after the death of the founder, adopted portions of Fourier's phraseology, and that, at the dissolution of it, some of the ablest writers came over to the other system. This may, probably, have given rise to the notion, that the Phalansterian doctrines were affiliated upon the St. Simonian.

"For many years after the publication of his first work, Fourier excited no attention; his only friend and follower was M. Just Muiron, who, impressed with the grandeur of his views of society, entered warmly with him into the task of propagating them. In 1822, Fourier published his 'Theorie de l'Unité Universelle,' which was succeeded by the 'Nouveau Monde Industriel et Sociétaire,' and 'La fausse Industrie.' These works, though giving a very full, and even learned exposition of his doctrines, yet are written in a style so strange, and a technology so unusual, that it is not to be wondered at that they produced but little effect upon the public at large. Fortunately for the credit of the system, it succeeded in engaging the eloquent pen of M. Victor Considerant; to him were added from the ranks of the St. Simonians, M. Abel Transon and M. Jules Le Chevalier. After the death of Fourier accordingly, in 1837, the school began to organize it-

self; and the doctrines it maintained began to spread amongst many thinking minds in France. A journal entitled 'La Phalange,' which had been instituted in 1836, advocated, and still advocates the views of the society with great spirit; and within the last year or two a daily paper, 'La Democratie Pacifique,' has been entirely devoted to its principles and interests. The school is at this moment, we believe, greatly on the increase: the 'bulletins' for the last three years show, at any rate, a vast accession both of money and men.

"Our readers may now be interested to understand something of a system, which confessedly constitutes a 'great fact' in the literary history of the present day; for although it appears prominently as a *social theory*, yet being grounded in metaphysical principles, it can be viewed, strictly speaking, as a complete system of philosophy.

"First of all, then, according to Fourier, it must be admitted that reason is to man an *organ of truth*. Without this admission, all philosophy, nay, all human knowledge, is worthless. But reason grasps not truth at once. Starting from a few fundamental principles it makes many tentative efforts, falls into many errors, and yet in the main advances. So it was, for example, in *astronomy*, until the true law of gravitation was established, when all became plain. So it is with regard to *society*; theories of socialism can be only tentative until the real law of human nature is eliminated; but then society will become harmonious.

"As the foundation of all science, we must raise our minds to the contemplation of God. Every thing within and around us proclaims the existence of a supreme being of infinite intelligence, wisdom, and goodness. From him all creation has flowed forth; and all must, therefore, bear upon it the impress of his own divine and harmonious mind. Experience proves that this is the case, for nature is full of harmony. Music is a manifestation of divine harmony; the colors of the spectrum afford us another manifestation of it; wherever we look, the same great feature of the divine nature is exhibited.

"Man was made in the image of God; he is the mirror of the universe. As such, there must be in human nature at once the purest harmony, and the highest unity. To suppose otherwise, would be absolutely derogatory to the wisdom, the power, or the beneficence of the Creator. Evil, it is true, *exists*, but this may be easily explained. Suppose a mechanic to construct a beautiful machine, and some bungling workmen were to throw it into confusion, should we say that the fault were in the machine, or in the ignorance of the workmen? Of course the latter. So it is with humanity. As made by God, it is a perfect and harmonious construction; and the source of all evil is to be sought for in that wide-spread ignorance, which, without comprehending human nature aright, throws it into false positions, and puts all its fine-strung harmonies into discord.

"The great thing, then, is to study *man*:—to study him by the purest light of our reason; to bring to bear on the investigation all we know of God, the Creator, and all the analysis of creation at large. The study of man comprehends two fields of research,—that of his *history*, and that of his *constitution*. History shows us humanity passing through a succession of phases, answering to the *infancy*, *youth*, *adulthood*, *virility*, and *old age* of the individual, and termed by Fourier, *Edenisme*, *Sauvagerie*, *Patriarcat*, *Barbarie*, *Civilization*. In these seven

eras, we see the principle of union gradually developing in connection with the rise of the arts and sciences.

"The next step in human progress, must be that in which the present system of individualism prevalent through society shall be broken up; in which the true law of society shall be discovered; in which men shall find their highest interest and happiness in the public weal; in which the happiness of the individual and the community shall be absolutely identified. This state is termed that of *harmony*.

"To understand this state, and the means of attaining it, we must become acquainted with man in his nature and constitution. Upon the knowledge of these, Fourier's whole social system depends. Man is in himself a trinity, a compound of three principles.

"1. The Passions—Active or motive principle.

"2. The Body—Passive principle.

"3. Intelligence—Regulative or mathematical principle.

"The body is the mere organ or tool of the man. *Intelligence* gives the rules or laws of all movement; and the *passions* are the sole causes which impel the will to action. The real man, then, is to be studied in the *will*, and in all the passions (i. e. motives) which determine it; to understand man, therefore, aright, we must endeavor to grasp the whole of the principles of his activity, and comprehend the mechanism of his passions.

"These have been discussed by Fourier with great acuteness and precision. As there are three parts of the human constitution, so, he considers, there are three classes of passions, representing three ruling tendencies or attractions. 1. There is the tendency to physical enjoyment, (tendance au luxe), and this is satisfied through the sensitive passions; namely, taste, smell, sight, hearing, touch. 2. There is the tendency in man to form into groups with his fellow man: this tendency is supplied by the affective passions, which are friendship, ambition, love, and domesticity. 3. There is the tendency to series or rank. Men not only form into groups, but different groups seek to attain a different rank or standing in society, thus creating a regular system of *series* or degrees from the lowest to the highest. This tendency is served by three passions—emulation, agreement, and diversity; for men of different ranks will stand affected to others by rivalries, by sympathy in their views, or by the love of change. These are termed by Fourier, 'la Cabaliste, la Composite, and la Papillonne'—forming the distributive, as the others formed the affective passions. The whole of these springs of action thus tend to create perfect harmony in society; for just as nature has taken care to balance the numbers of the sexes, so also does she distribute men of different tendencies in such a way, that the whole of the passions shall be in equilibrium, and perfect unity be the result, forming, as it is termed, the pivot around which the whole revolve.

"Of the twelve radical passions, the four affective are the cardinal, like the four notes in the octave, which form the main chords; the three distributive answer to the other three notes, which form the subordinate chords; while the five sensitive, answer to the five semi-tones, which complete the twelve parts of the chromatic scale.

"Such, then, are the elements of human nature, such the materials with which society has to be constructed; we can now proceed, there-

fore, to consider the *organization of social life*. Humanity is at present like a splendid organ, entirely out of tune. Harmony exists not, for each man is individualized in his interests, and stands in a kind of antagonism to all the rest. Moral purity exists not; for the passions not having their natural sphere of action, become contorted or extravagant, and lead into every species of crime. Happiness and liberty exist not; for of what use is it to have freedom inscribed upon the parchments of the empire, when the man is a slave to a labor, which is totally at variance with his tastes and attractions? For the passions to exist in a state of harmony and equilibrium, society must be constructed on rational and philosophical principles; each attraction must have its satisfaction, and the tendency to vice must be repelled, and overcome, not by punishment and restraint, but by the happiness each man will find in following out his proper destination.

"A community of four hundred families, comprehending about eighteen hundred souls, is considered by Fourier sufficient to carry out his plan of society. Such a community he terms a *Phalange*, and the palace in which they reside a *Phalanstere*. The *Phalange* is to be built in a peculiar form, containing dwelling-houses of different sizes, gardens, workshops, and every thing necessary for the conduct of social life. It is to stand in the centre of an area of about a league square, which is to be cultivated for the benefit of the community. The cattle, fruit, flowers, &c., which are reared on the estate, will supply the five senses with objects of satisfaction, and administer to the physical necessities of the inhabitants. Next, the affective passions are to be consulted.—Friendships will be formed between those who have a natural attraction for each other, uninfluenced by the sordid motives which society now presents. Ambition will find an ample field for exertion, and men will unite into groups to carry out their plans. Love will unite the sexes in perfect harmony, when all selfish interests in the shape of property, &c., cease to be consulted. And, lastly, the family circle will have all its charms without its anxieties and its cares. Such will be the primary grouping of mankind, when these affections are left to their natural play.

"But now the distributive passions will come into play. Men have different tastes. Some will follow agriculture, some gardening, some commerce, some domestic duties; while others will choose education, literature, science, or religion, as their favorite employment. Every man will be at liberty to enter whatever group he pleases, or to change his occupation as often as he may desire; but assuredly, as every man finds his happiness alone in activity, he will do *something*, where every thing lies open to his choice. Some will be incited by *rivalry*, others by *sympathy*, while all may enjoy *variety*. The property of the community will consist of capital, labor, talent. These will all be rewarded proportionally to their value; the whole community will partake of the benefit of what each member affords, and a state of harmony will ensue, which, while it gives employment and support to all, will excite all to emulation, and give a stimulus to commerce, science, and literature, such as, under the present state of things, it is utterly impossible to realize. Diversity of rank there must ever be; for while there is harmony in nature, there is no such thing as *equality*. Every man, however, will have the opportunity of realizing wealth, honor, esteem, and

even power, exactly in proportion to his talent and his industry."

MUSICAL REVIEW.

TEACHERS' CONVENTIONS IN BOSTON.

The popular musical movement in this country seems to be tending to something like a great organic unity;— or rather to several unities,— for there are rival organizations, all of which, in the nature of things, must finally be swallowed up in one. Observe we speak of the *popular* movement, of the music which begins in singing schools and village choirs, and is for the people; proceeding from the first stirrings of the popular want, uneducated, unrefined, rather than from any high artistic centre. This development doubtless is not watched with pleasure by the professionally musical, and by those who have made fond acquaintance all their lives with the artistic productions of the old musical countries. Its rude, homely, puritanic taste; its perpetual drilling in bare elements, and perpetual discussion of them; its cart-loads of psalmody of home manufacture; and the Yankee trading shrewdness and seeming charlatanism of those who conduct it, through the whole hierarchy, from the simple country singing master, and the more metropolitan teachers, up to the "great Panjandrum," or Psalm-King, himself:— all this distinguishes the popular movement, as a kind of illegitimate upstart, in the eyes of genuine musicians and amateurs, from what they conceive to be the true derivation and descent of taste in the old way from the highest and oldest reservoirs of musical attainment down through the multitudes. This giving of importance to the vulgar, homely taste for music, by organizing it, even though that taste accumulates the power in this way of improving itself, is naturally regarded by musicians, with whom music is an art, as something as profane musically, as it is orthodox and moral in its social origin. For ourselves, we believe that Music is destined to take possession of this American people in both ways; partly by the natural charm of the beautiful and grand already created in music, drawing congenial natures to itself; and partly by the organized combination of such plain psalm singing propensities as we have, gradually rising to meet the influence which flows down from the true holy land of Art, now visited by the few alone who can appreciate its glories. In other words we think that the Italian opera, the orchestras of trained musicians, who play overtures and symphonies to such as begin to appreciate, the oratorio-performances in our cities, the accomplished virtuoso pianists, and violinists, and *cantatrici* who

make the tour of our States, give one great impulse to music in this country; and that the "teachers' classes and conventions," the common-school instructions, the multifarious manuals, psalm-books, glee-books, juvenile singing-books, &c., of Lowell Mason, and his hosts of co-operators and rivals in this field, do also give another impulse, not to be despised, but showing fruits from year to year, and actually converging towards and promising in due time to meet the first-named influence. That furnishes models, this creates audiences. That is like the books, the literature of the old world, the results of the advanced minds, offered to an infant and a savage race; this like the common schooling which teaches us to read them, by first teaching us plain sentences in dull primers, (and even such exercises become attractive through social combination.) That is the influence of sun and showers; this the artificial loosening of the surface of the soil, to make it more receptive.

There is then, both good and evil in these great organizations of singing masters and choristers now growing up; but we are sure the good preponderates.

The Boston Academy of Music originated this plan of holding ten day's conventions of teachers, every August, for the purpose of receiving instructions from competent professors in the elements and practice of sacred music, and in the best modes of teaching the same, fourteen years ago. The first class numbered only twelve persons. It soon increased to hundreds. Teachers, choir-leaders, and others flocked from all parts of the country, to Boston, to learn the art of teaching from the most successful masters. Combining, as they did, a considerable power of ready sight-singing in these meetings, they were naturally led to spend much of the session in practising new music, trying the new books which the professors had got ready for them to circulate when they went home, and by timid degrees even venturing upon some of the works of the great masters, to the manifest growth of enthusiasm and good taste. Considered as a speculation, or as a *fête*, this was too good a thing not to be imitated, and rival Teachers' Institutes sprang up, particularly that of Messrs. Baker and Woodbury, who find ample field without encroaching on the other. Moreover the chiefs of these hierarchies, after holding their grand conventions at home, leave their emporium in the Autumn, and like enterprising bishops visit their respective dioceses among the cities of the West, holding teacher's conventions in Buffalo, Cleveland, Cincinnati and so forth, and establishing affiliated centres there.

The session lately closed of the Acade-

my's class, embraced about 700 teachers, from all parts of the Union. The scene of action was the great hall of the Tremont Temple. The days were spent in lessons from Messrs. Mason, Webb, Root, Johnson and others, in the art of teaching the rudiments of singing, thorough-bass, the formation of the voice, and critical practice in singing hymns and glees, as well as in the recommendation and trial of the various new elementary books and collections of sacred and secular music just prepared by the professors. This year, by the way, has been rich in new glee-books. Messrs. Baker and Woodbury, of the rival institution, have each contributed a new volume; while the classes at the Academy found the materials of their exercises in the sheets of an unfinished volume, now in press, by Messrs. William Mason and Bancroft, young men who have initiated themselves into the deeper spheres of modern music, and whose book therefore embraces a liberal selection from the four-voiced compositions of Mendelssohn and other Germans. We could not but feel, that this great promiscuous choir of four or five hundred voices were lifted up and refined by the mere fact of exercising themselves together upon such music.

The evenings were given to public concerts, alternately of secular and sacred music. We were present only during parts of two of these occasions. The great choir of about six hundred filled both of the broad side galleries of the temple; a smaller sub-choir, more select, (in which we noticed large delegations from the Handel and Haydn society and other city choirs) occupied the seats in front of the organ, at which Mr. Webb presided. In front of all were also two pianos, at which Mr. Bancroft and the younger Mason accompanied. The audience filled every foot of space remaining. Mr. Lowell Mason, with a benign parental air, wielded the conductor's baton in the centre. The organ and pianos commenced the spirited symphony to Rossini's chorus, "God of Israel," in which they told with good effect; the flood of voices broke forth promptly and with proper accent, subduing itself in the soft passages, and certainly the effect was very near sublime. There was a sufficient number of clear, true voices to absorb the harsh, uncertain sounds of the majority, and although there was perhaps too great weight of treble, the ensemble of tone produced was solid, pure, and satisfactory. A chorus from Handel's "Sampson" and "How beautiful are the feet" from his "Messiah," were given with still sublimer effect. This was certainly a rare and edifying experience both for hearers and performers. But what a sudden plunge from the top of

the holy mountain, down into the mud-diast flats of bathos, to have each chorus followed by a namby-pamby sentimental song, or patriotic ode! Scarcely have the great choral waves rolled away, when a small piano is turned round, a song is announced by Mr. Somebody, the hero of country choirs, and amid great rustling of expectation, our good friend Mr. Webb (who knows what good music is, but whom we must call amiable to a fault on this occasion), sits down to accompany, while our strapping hero unrolls what may be an original production of his own, and proceeds to sing to us with an agony of expression a song about "his Mother, God bless her!" and how he used to "sit upon her knee;" neglecting all the while to inform us whether that respectable lady "knows that he is out." Another atrocity was perpetrated in the shape of a patriotic song, given forth in a loud, ringing, declamatory manner, by a tenor voice, about the "Death of Lawrence" and "Don't give up the Ship." This was applauded before it commenced, and to distraction afterwards. These were vulgar contrasts, and entirely vitiated the otherwise remarkable success of those evenings; and as we wished to indicate what seemed to us good and what bad in these great musical gatherings, we will dispatch the bad first, while we think of it, and then gravitate back with the better conscience to the accepting mood which is our wont.

Doubtless there is sufficient demand for this sort of thing in all large audiences, and it must be hard for the managers on such occasions to maintain the supremacy of their own better taste; perhaps they feel, too, that they sin against their interest if they do not compromise somewhat to produce effect. Yet if there be any good in these meetings, it must be in the fact that raw recruits come up together here to receive the benefit of the truer knowledge and better taste of accomplished professors. It is the duty of the professor then, to discourage and withhold assent from any introduction of what is superficial, false and vulgar into the same programme with performances designed to elevate and to refine. These concerts would have been a proud achievement to look back upon, but for this; the fact, that plain, uneducated people, from all parts of the country, who have most of them but little time to spend upon accomplishments, have actually so mastered the elements of music that they can come together by hundreds and sing at least correctly the choruses of Handel, Mendelssohn, Rossini, is one of no slight moral significance; it is hopeful for the cause of Music and of general improvement. They educate heart, mind, imagination in themselves by the act, and their

lives acquire a deeper, finer tone. Let it be wholly so, then; and do not minister to the tasteless vanity of one and another, by making room for the display of his poor Yankee wares in the midst of so much better company. A song by Schubert, Mozart, or some master, tolerably sung by some one from the assembly who had the power to feel it and interpret it to the others, would have alternated much more worthily with the grand choruses, and helped to cure a low, false popular taste, which flattering itself and flattered every where else, ought here at the centre of influence and instruction to meet with wholesome rebukes *ex cathedra*. Messrs. Mason and Webb occupied here an authoritative position, from which they could have done this.

Two or three quartettes, which were interspersed, we take pleasure in excepting from the above remarks. They were original compositions as we were told, and were both chaste and beautiful in themselves, and sung in admirable taste. This might be mentioned as one of the good results which will grow out of these annual assemblies; they will give a spur to native talent; efforts at composition, beginning at the simplest forms, will here be brought up to be sanctioned or condemned by a competent tribunal. Every year will witness greater things.

The Convention closed with an afternoon performance, in which much of the musical force of Boston, vocal and instrumental, was combined. The chorus was all thrown into the opposite side galleries, while around the organ gathered the orchestra of the Academy; and it was a goodly sight to see the instruments do homage to that central, unitary instrument, or temple of harmony, and take their pitch from it; it was a symbol of true order. Rossini's chorus and some others were this time given with the additional effect of a good orchestra; which with the popular overtures to Massaniello and Zanetta, and a very unexceptionable variety of songs and instrumental solos, completed the first part. The second consisted of Beethoven's Fifth Symphony, and the "Hallelujah Chorus" from Handel's "Messiah,"—a selection every way worthy of the occasion and setting a good tone in anticipation for the next year.

Handbills were distributed among the audience as they entered the hall, which seemed to be programmes of the concert, but which proved to be catalogues of a large auction sale of music and musical works, to take place in the evening. So that this great annual gathering becomes a fair or market, not only for the conductors who thus circulate their "methods" and their "collections," but also for the music dealers and publishers of the city,

who seize upon this rare chance to dispose of what lies dead upon their hands. And this suggests the objection, commonly urged against these conventions, of their trading spirit and the monopoly of the music market likely to be acquired by those who take the lead in them. It becomes no objection if the fact be generally understood. On the contrary it is a great mutual convenience; let the professors and book-makers find their interest in it, if they can. However low the tone which they might set in their writings (we only suppose a case) it is evident that the demand for better music will rise every year, by these opportunities of coming together in a musical centre; and that to satisfy the market it becomes more and more necessary for them to make good books. If the calculating persons, who may be suspected to have started this thing with an eye to their own interest, are not competent to guide it to the highest point, it will move on of itself, by its own momentum, by the mere force of accumulation, and pass them and their standard by.

The good we anticipate from this organization is three-fold.

First, the influence upon those engaged in it. We could not but feel, as we heard the choruses of Handel and the four-part songs of Mendelssohn sung by this vast assembly of persons, mostly of but ordinary culture and but little leisure, that this was for them the beginning of the highest culture. They had actually made acquaintance with some of the most exalted, most refined productions of the most refining of all arts. They had together shared the emotion of great music; and experienced an enthusiasm of a deeper, finer quality, than their lives before perhaps had furnished. The person who can comprehend, appreciate, feel Mendelssohn, has already won admission to the finer spheres of life. The Unitary sentiment may also be mentioned here; the beneficial consciousness of combined action, of days spent rhythmically, and with orderly enthusiasm.

Secondly, the influence upon musical taste and practice throughout the country. From their rural, isolated homes, where advantages for hearing higher kinds of music do not exist, these enterprising leaders of choirs and classes come up once a year to Jerusalem, to receive truer notions of their art, and listen to great models, and go back to give the same tone to their respective circles and communities. The standard is thus rising throughout all the land. A musical emulation is excited in the most dull utilitarian places; and each year the leader carries with him more and more of his neighbors, who avail themselves of the increased facilities for travelling, to go up

also and rekindle their musical imaginations at the great feast.

Finally, we see in all this, as we intimated in the beginning of this article, a tendency to some organic unity in the multifarious musical aspirations of this people. It is the natural tendency of music, where nothing interferes; it seeks combination, means of broader harmony, grander effects, and the composite enthusiasm of great numbers co-operating to one end. Wherever a considerable unity of this sort becomes once established, it attracts more and more force to it; all related elements gravitate towards it; to the teachers' class of Messrs. Webb and Mason, the choirs of Boston soon came and added themselves, for the sake of the numerous chorus thus afforded them; then came finally the orchestra; and accomplished virtuosos also will find a sphere opened for them upon these occasions which they have not at other times. What then is to prevent these meetings from growing by degrees into great musical festivals, like those of London, Birmingham, and parts of Germany? And all by a spontaneous accumulation and expansion, from rude beginnings made with simply what we had, taking up the popular taste as it was, and so organizing its first motions that they lend both weight and stimulus to each other, and rise collectively to an ever higher platform? The capital obstacle to great music in this country, (we mean great performances, the production of the great master compositions on a worthy scale,) has always been the want of unity among musicians. The utmost diplomacy can scarcely get together for one day sufficient talent, to give one great concert. Not until the interests of musical people can be reconciled in one, shall we hear great music; and whether this can ever be in the present state of society is a question worth considering, and which we propose on some occasion to discuss.

THE HARBINGER.

SATURDAY, SEPTEMBER 4, 1847.

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.

THE FRENCH ASSOCIATIVE MOVEMENT.

If we look back to the condition of the Associative School in France soon after its primary organization, we shall find the most encouraging proofs of the wisdom and efficiency with which it has been conducted, and of the progress which it has made. The Journal called the

"Phalange" was started in June, 1836. This was the only publication of the School, and so little support did it then receive, that it appeared only once in ten days. The executive force connected with the movement was a worthy old man servant, with a salary of 300 francs a year, and a clerk with 800 francs, who though full of zeal and good intentions, had little practical acquaintance with affairs. The small number of tracts, which were then issued for popular circulation, were only spread by gratuitous distribution, as they found no purchasers; and it was even necessary to urge people to read the works, with which they were thus freely supplied. There were no public expositions, in the form of conferences or lectures, as time, money and men were equally wanting.

Now what has been accomplished within ten years? This is a short space of time, for the establishment of a radical reform,—for the promulgation of a social system, the author of which abruptly broke with all received ideas, with the prejudices that had been cherished for thousands of years, which would make all things new from the foundation, which presents the most gigantic ideas in regard to Man, to God, to Destiny, and to the transformation of Society and the World. And what was the age, to which this system was announced? An age of corruption, of egotism, of cowardice, of moral exhaustion, so great, that the slightest conception of improvement and progress was stigmatized as a dream, an impossibility, an Utopia. And who were the men, to whom it was presented? Men absorbed by the spirit of gain, the dregs of a materialized and mercantile society, trading shopkeepers, as we may well call the degenerate offspring of the noble and elevated bourgeoisie of '89 and '92.

Consider what has been accomplished by the other Schools that have been started at the same time with the Associative movement, or previously to it? What has become of St. Simonism, for instance, to take the most striking of them?

It may, perhaps, be said, that the principles of these Schools never possessed the solidity and hold on the future, which are claimed by the Associative School. This is incontestible. But it is no less true that these doctrines were far better adapted to the spirit of the age, for the very reason of the vague generality of their principles, and of the indecisiveness of their tendencies, and perhaps, are better suited to gain a large body of partizans, at the present day. If they continued for so short a time, in the state of regular Schools, it was not through any defect in their principles, which were of a na-

ture to produce strong and ardent convictions, and which in fact always gained more or less men of reflection and talent,—but because they were not conducted with the wisdom, the good sense, and the concentrated and persevering efforts, which have distinguished the leaders of the Associative movement.

If, Saint Simonism, in particular, had been able to avoid the illusions, the errors, the unseasonable zeal of an irreflective enthusiasm; if it had maintained its position in the social, philosophical and religious transitional movement, in which it stood during the first years of its development, it would have possessed, in spite of the errors which time would have corrected, far more force of principle, than would have been required to found a substantial School, a powerful party. With its greater affinity for prevailing facts, ideas, and tendencies, than the Associative School, with prudence, and good sense, and persistency, it would have sustained itself and gained converts with far more facility.

But, notwithstanding the disadvantages it has labored under, the Associative School, as a whole, it must be admitted, has deserved well of the cause of humanity.

The question arises, Whether by pursuing the course which it has thus far followed, it will reach the end which it is attempting to arrive at?

The object of the School, it has been repeatedly stated,—and on this point there is no difference of opinion, is the complete and triumphant Realization of the Theory of Associative Industry and Labor, as presented to us by the genius of Charles Fourier.

No intermediate operations, no transitional improvements, no partial reforms, it is argued by the Associationists of France, as well as of America, can be, in practice, the main object of our endeavors. These movements, which approach the prevailing order of facts and ideas, more closely than our superior organic Theory, afford an excellent opportunity for introducing the mind within the sphere of our doctrines. We are not indifferent to any thing which concerns the most intimate life of society and humanity. Nor should we appear to be so. If we would act on the world, we must take part in its affairs. Nothing which interests the age should be foreign to us. But the School, as such, should never lose sight of its great object. It should reserve for that all resources that it can accumulate. Let it show a lively sympathy with all plans for social melioration, that are presented; let it second and support them by every means in its power; let it bring forward various proposals of its own, which at least may serve as

types of a higher progress; these are scattered notes in the grand harmony, which it wishes to establish; and so far as it does not dissipate its strength in such labors, but on the contrary, gains new force, it is in the path of duty, and is accomplishing its mission.

Let us briefly recall the conditions of this accomplishment.

In the actual state of things, in the position which the School has taken before the world, as the depository of a grand Social doctrine, an imperious duty is imposed upon it, namely, that of complete success in the work of Realization.—Whenever it puts its hand to the enterprise, it is bound to carry it through triumphantly.

To expose itself to the hazard of a reverse, in this attempt, would be worse than a blunder, it would be a crime.

Accordingly, as soon as the illusions of infancy were dissipated, and the conditions of a thorough and successful Realization were maturely determined, the School advanced, in its steady course, without a moment of hesitation or uncertainty.

It has set aside, as it was bound to do, every transitional attempt, as the ultimate object of its endeavors; it has distinctly laid down, as the ultimate point of concentration for the accumulated forces of the School, "the Realization of the system of *contrasted, rivalized, and interlocked Series*," in a form at once the most manageable, the most conspicuous, and the most adapted to produce a sudden illumination; that is to say, in the organization of a miniature Phalanstery,—the latest and brilliant conception of the genius of Fourier. Finally, it has taken an account of the elements of execution, of action, and of force, required by the School as the guaranty of success, and hence of ability to engage in a decisive battle, without laying itself open to the charge of stupidity or folly.

These elements are of two kinds,—those, which demanded long preparatory studies, and which had for their object to determine all the technical conditions of the operation in the different branches of its material system, its administrative system, and its organic system.

These labors may be summed up in the following general statement of plans:

GENERAL PLAN FOR A PHALANX ON A LARGE SCALE.

This programme has the following general elements:—

1. Lodgings and apartments for 1800 resident members of different degrees of fortune; and also for 600 accidental, supplementary inhabitants, (travellers and others.)

2. Rooms, halls, shops of every kind,

appropriate to the wants of domestic services, of mechanical and manufacturing industry, of the governmental and religious arrangements, as well as to the uses of education, the sciences, and arts, &c.

3. Store-houses, granaries, stables, poultry-yards, and all rural edifices, required for 800 head of horned cattle, 300 draught horses, 150 pleasure horses, 120 mules, 600 swine, 3000 sheep, and 12,000 domestic fowls of every description.

The plan, based on these conditions, (comprising the phalanstery, church, theatre, and rural edifices,) extends over a surface of about 125 acres. The length of the Phalanstery, on its principal front, is 1800 feet, extending the dimensions of the grand *facade* of the palace of Versailles. The sides of the building, moreover, are double, and separated by gardens, and court-yards planted with trees.

The following is a list of the plans and designs which have been drawn for this project:

1. General plan of the domain of the Phalanx, indicating the accessory buildings, pavilions, &c., and the surface of the ground in wood, orchards, fields, meadows, gardens, &c.

2. General plan of the Phalanstery and the adjacent buildings.

3. Plan of the cellars and foundation of the Phalanstery, the Church and the Theatre.

4. Plan of the basement stories of the same.

5, 6, 7, 8. Plan of the upper stories of the same building.

9, 10. Plan of the rural edifices devoted to agriculture.

11, 12, 13, 14, 15. Elevations and sections of the exterior and interior *facade* of the Phalanstery, the Church and the Theatre.

16, 17, 18, 19. Elevations and sections of the rural buildings.

20, 21, 22, 23. Plans, elevations, and sections of four pavilions, with their agricultural buildings.

24. General view of the Phalanstery and of the rural buildings taken from the great road, on one of the lateral *facades* of the edifices.

25. General view of the Phalanstery and of the rural buildings taken from the gardens on the principal *facade* of the edifices.

PLAN OF APPLICATION — MINIATURE PHALANX.

This plan is composed of—

1. A general plan of the basement story of the establishment.

2. A plan of the cellars.

3. A plan of the first story.

4. A plan of the second story of the

building, and of the roofs of other buildings.

5. A principal elevation of the main building.

6. An elevation of the garden-side.

7. An exterior lateral elevation of the whole establishment.

8. A section through the longitudinal axis of the whole establishment.

9. An elevation of the rural buildings on the interior side of the establishment.

10. An elevation of the rural buildings on the exterior side of the establishment.

11. Estimate of the cost of executing these plans.

Add to these, the following articles.

1. On the distribution of labor and of laborers, calculated hour by hour for each class, for each shop, and for each person, children, teachers, and hired assistants during a week of winter.

2. The same calculation for a week of summer.

3. General estimate of the machinery, utensils, and apparatus required for domestic, agricultural, and manufacturing industry,—estimate of floating capital, expenses of consumption, of administration, income from labor, and so forth.

In order to undertake its great work, the School needs, however, something more than well-concerted plans. It must be provided with all the means for execution and experiment. These means form the second order of elements, the possession of which is demanded for the realization of a practical experiment.

With these views, the School is now devoting itself to the propagation of the Associative doctrine in France, with a concentrated energy and devotedness, which we cannot doubt will be followed by the happiest results.

The character of the men, who are now entrusted with the direction of the School,—the wisdom, perseverance, economy, and vigor of their administration,—the admirable spirit of zeal and harmony, the clear, scientific convictions, and the enlightened enthusiasm, which is displayed in the great body of adherents to the movement,—present a strong guaranty that the work of social regeneration will be greatly advanced by their united efforts.

We are proud to labor in concert with such men as compose the School, which we have been describing. We trust that the more systematic organization, which is about to be assumed by the Associationists in this country, will be the means of bringing us into more intimate alliance with our fellow-workers in France, and that the profound scientific insight, the wise and determined zeal, and the indomitable energy which mark their efforts,

may be reproduced in the movement among ourselves.

DOES PASSIONAL ATTRACTION EXCLUDE CONSCIENCE.

To Fourier's philosophy of human life, or as he expresses it, to his analysis of the passions or attractions which conduct man to his destiny, the objection is continually brought up, that he leaves out the moral sentiment, that he does not even mention the word Duty in his scheme; that moral obligation, conscience, nay, the whole distinction between right and wrong, seems utterly ignored by him; in a word, that he discards Morality and substitutes Attraction.

Let us see if this be so; and in the first place let us ascertain what Conscience is, and what is meant by Duty, Moral Obligation, Right and Wrong. That there are various and confused notions about it, that contradictory definitions have been given, shall not tempt us to deny that all these terms do cover a great fact in human life.

Many speak of Conscience as the touchstone which informs us what is right and what is wrong, what to be courted, and what to be shunned. But as a very little reflection shows us that it is one thing to recognize the claims of the Right to our obedience, and quite another thing to ascertain what is right in all circumstances; that the one is purely a moral, while the other is purely an intellectual operation; we may safely pass that definition by.

Others speak of Conscience as the sense of moral obligation, as the inward monitor which always warns us not to neglect the consideration of absolute justice, not to prefer the agreeable to the right, interest or pleasure to duty, impulse to law, and so forth; a voice which always says: Thou *ought*, thou *must*, instead of only: Thou *mayest*, and It may be well for thee. This definition may be sound as far as it goes; but it does not go to the bottom of the matter. We feel a moral obligation, we receive an inward intimation that we are in the wrong way, a startling consciousness well personified as a "still small voice;" a warning, a painful, unsurmountable suspicion that all is not as it should be, and that it behoves us instantly to ascertain how things should be. This is an experience of ours, whatever the scientific explanation of it. We name it conscience; this is perfectly legitimate. But then comes up the question, what is the meaning of *I ought*? What binds us absolutely, in spite of manifold attractions and impulses plainly working in us? What constitutes this moral obligation? And why do we feel *obliged* if we do not like it? This mysterious

and unnameable something is what we would get at; and conscience is merely the name we give to its announcements of itself, to the alarm and pain it causes in our silent breasts.—Conscience is but the magnetic throb by which the soul telegraphs to the understanding its first intimations of duty violated, or in danger to be violated. For the thought of Duty always is a thought of danger, and it forgets itself, the very consciousness of duty passes, with the danger of its violation; so that were men perfect, doers of the law from never failing love thereof, they would cease to use the very name of Duty; the word belongs to the peculiar dialect of an imperfect state. What blasphemy it were to say God does his duty!

What then constitutes moral obligation, or what is it, that mysterious something which will not be violated? Many things it is our interest to do; many things it is agreeable to do; many things we are almost irrecoverably prone to do; and many things we are compelled by absolute necessity to do. But all this may be without the slightest sense of moral obligation; it does not raise the feeling of *I ought*. What does? The answer and the only answer we conceive, is found precisely in this so-called materialistic and unprincipled philosophy of Fourier; in his doctrine of Universal Unity, of the harmony of the passions, or attractions, or the motive springs and stimulants in man's nature, whose harmonious play results in the great central spring, the sentiment of Unity, which is equivalent to the religious sentiment, to the sentiment of Duty, to the highest motive ever prescribed by moralist or pietist for human conduct. Let us explain.

But first we will remark that this solution is not wholly new or limited to Fourier. No, it, or something in another form equivalent to it, only less completely and less grandly stated, has already enjoyed wide acceptance in high quarters. Several of the moral philosophers, and especially Jouffroy, whose system has been made the text-book in our oldest University, resolve the sense of obligation into the sense of harmony. The sentiment of Unity, the demand for unity, agreement, perfect order, correspondence, concord in all things, they suppose to lie at the very root of human consciousness; and the instant the soul discovers that the harmony of all things, that the perfect Order of the universe will be marred and violated by its own act, that instant does it shrink back as if it touched a thorn; that instant does it feel this sense of obligation, this force of duty, this painful monitor of Conscience. Right is harmony, and wrong is discord. It is the only solution ever given which could stand the

test of criticism. The soul of man does recognize the title of Universal Harmony, Fitness, Order, to its entire obedience; and it recognizes no other title whatsoever. Does this destroy the sense of moral obligation, conscience, duty? No, it only explains and verifies them.

Now it only remains to us to translate this into the language of the philosophy of Fourier, to find a better statement of it.

Fourier describes the Soul, in its integral and undivided essence, to be Love, as God is Love. And in its complete and perfect action it is governed by one motive, in which are summed up all the motives that are known, which is the sentiment and the desire for Unity with all things, and accordingly with God. This he calls the passion of *UNITYISM*; and it never slumbers, for it is our very life; it lies at the bottom of all our more partial, and imperfect impulses and actions. It cries out as if the whole harmony of the universe were violated, as if the very universal heart were wounded, whenever the special attractions of the soul make discord. It spreads pain, alarm, disquietude, and joyless loneliness through all the chambers of the mind; it jars the whole inner harmony and allows no peace. This passion of Unityism is the primal integral attraction of the soul, the collective gravitation, as it were, of all its faculties and springs towards the central Sun, or God who is the Seal of Unity. Blended in its composition, like the prismatic colors in the white beam of light, which is its material correspondence, are the special attractions or passions of man's nature, which relate him to the various objects of his life, and like so many magnets draw him to his destiny. Each of these passions, is a special determination of that love which is our essence; each an attraction to some special unity. Thus through the sense of Taste the soul seeks unity with nature in the sphere of flavors; through the sense of hearing it seeks unity with nature in the sphere of sounds, and finds the purest spiritual culture also in that harmony; through the passion of Friendship we seek unity with our fellows in those promiscuous groups, in which equality and cordial feeling reign; through Love, the unity of male and female spheres, without which life is incomplete, and every other love uncentred, vexed and fruitless: through Ambition, or the Corporate Sentiment, unity with men in hierarchical degrees of order; and through the three Distributive Passions, as he calls them, unity with the very laws of Order, through which alone is any unity possible in any of those other spheres.

Now if we lived in a perfect order of things, if all the objects of our attractions were presented to us in harmony and

in timely alternation, if none of them were denied us, and none forced upon us beyond what we can bear, it is evident that each of these passion springs of our being would act in harmony with all the rest, and there would be unity and peace and virtue in the man. Attraction would be law enough. The obligation which all souls owe to Harmony would fulfil itself unconsciously. Unity-ism would have no need to cry out or protest; it would feel its own strength with pure joy in the hearty energy of each one of its members. All things would work together for the accomplishment of the highest destiny of man. Then, indeed, while the principle of Duty would be in full force, it would be unconscious of itself as Duty. The religion of constraint would become the religion of joy, and nothing could be holier than Attraction. All our knowledge of Duty, as such, comes from painful experience, where there has been some violation, some discord; we only understand another when he uses the word, by reference to some painful history in our own lives. Perfect harmony lives its life out joyfully, and does not have to lash itself with *I ought*. Consciousness and Conscience (both designated by the same word in the French tongue) are philosophically identical.—When attraction becomes thwarted, false, one-sided, dangerous to Unity-ism, and therefore conscious of itself, then we speak of conscience, and not before.—Thus the grounds of moral obligation lie only in the principle of Attraction, in the fact that the human soul (through its own attractions pivoting upon Unity) presupposes the unity of all things and its own obligation to preserve the same inviolate, as it would its life.

But we are *not* living in a perfect order. Attractions clash, mislead, and increase the chaos, however much they may seek harmony. Justly then it is declared dangerous for man to "follow his attractions." But what then? Does our philosophy fail us? By no means; and this brings us to the point for which we have been preparing.

The doctrine of *Passional Attraction* does not leave man unprovided with any moral guide or compass, in his present state of imperfection, and placed as he is in the midst of false, corrupting circumstances. By the passion of Unity-ism, Fourier means every thing that moralists have always meant by Conscience, Duty, Moral principle, the law of Absolute Right, and so forth. This is sufficient monitor and check, (without departing from the law of Attraction or introducing any other agency,) upon any special attraction which, missing the wholesome counterpoises of true Order, blindly rushes to excess and proves an element of dis-

cord. This higher and more universal attraction, seeking unity before all things, is given man to be the balance-wheel among all his impelling forces. In Harmony it is simply the collective unity of them all, and dictates fullest freedom. In subversive periods, of antagonism and restraint, it speaks another language; it commands restraint, self-sacrifice, the suppression of whatever impulse would be fatal to the general harmony. It is a passion strong enough in itself to overcome and hold the other passions all in check. It is universally granted that all our actions proceed from motives; and that what is called self-denial, duty, virtue, is only the superseding of a lower motive by a higher, as the love of pleasure by the love of God. Now then what matters it whether we say motive or attraction? The moralist says: "Be not the slave of inclination, but the free servant of principle." Fourier would say: "Cherish the unitary passion, the love of universal harmony, which is the same thing as the love of God, and this will keep the other passions or attractions all in check, until it shall be safe for them to act with perfect freedom, until their blindest impulses shall converge with the highest love of harmony."

Talk not therefore of the licentious tendency of this doctrine of the passions. There can be no stronger guarantee against unbridled license, than to be imbued with the essential spirit of this philosophy. Has not he who believes in the unity of all things, who feels it to be the paramount demand of his whole nature, who represents the only true life to himself under the formula of *passional harmony*, — has not he the strongest, purest motive which a man can have, to govern himself wisely, and to walk upright and undefiled? His is the motive which alone has any right to be called virtue. Not from blind deference to precepts or example, not from fear, not from selfish calculation, but from disinterested love of harmony, of order, of God's holy law, from the love that "casteth out fear," is he moved to restrain his rampant and chaotic tendencies, and to establish order in himself, that he may the more effectually promote the coming of the great day of universal peace and harmony for all men.

One more word seems necessary, to do full justice to what we have undertaken here to discuss, and we have room for but a word. Thus far we have aimed to show that really there is no difference between Associationists and the universal convictions of mankind upon the subject of moral responsibility; that Unity-ism, the key-note of *passional harmony*, holds every one accountable to God and to himself, until there is harmony. But now

we go farther and point out a *real* difference between the associative faith and that which most prevails in those who look not beyond civilization. Perfect unity is what no man can establish in himself *alone*. Associationists are convinced that no man can be saved alone, that the human race must be redeemed together. Moral obligation begins, as we have said, in the idea of harmony, of unity. Virtue, goodness, true life, salvation, are synonymous with the being at one with all things. Now the truest note makes discord, where the rest are out of tune; and just so in the *passional* or social world. The isolated, individual theory of morals is full of contradictions. The most well-meaning, earnest person is continually liable to a conflict of duties, a strife which he can in no intelligent way settle for himself. Even the law of duty is by no means a clear guide, while society is false and incoherent. Thus it is one duty of every man to earn means to support his family; it is another duty of the same man to live for principle, for God and for humanity. If he obey the former call, he must, to ensure success, sacrifice his high aims and principles at every step; if he obey the latter, he must be content to fail materially. These two duties do not converge, and it is in vain for him to strive alone to be a whole, true man. The doctrine of universal unity teaches us the Solidarity of the race; that society must be re-organized upon the basis of mutual co-operation and unity of interests.—Then, and then only will this conflict of duties be resolved; then will all our duties converge and help each other; then in discharging our duty to our material nature, we shall not degrade and cloud the lustre of the spiritual; then will each noblest, and most disinterested act redound to our own interest; then we shall not have to be selfish worldlings in order to secure a material foot-hold in life, nor helpless theoretic dreamers, tolerated as exceptional cases by the world, in order to be thorough-going and whole-hearted Christians. And thus does Fourier's doctrine accord entirely with the idea which has been held up, but poorly realized, in all ages, by the Church — the idea of Humanity as one body, of which Christ is the head.

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MISCELLANY.

FROM THE FRENCH OF VICTOR CONSIDÉRANT.

Translated for the Harbinger.

HARMONY.

INTRODUCTION.

EMBODIMENT OF ALL THE FUNCTIONS IN
THE PHALANX — UNITARY TONE.

"Fashion with the Harmonians will draw towards productive industry. To this end it will direct all classes and all passions." — Fourier.

Here are fifteen persons harmonizing in some point of their nature, connected by a common taste, and who from choice and passion have freely formed a Group. This is the primitive fact, one of entire liberty and spontaneity. The Group is the expression of the vocation of individuals and of their reciprocal affections. The Group takes with the Series and before the whole Phalanx the responsibility of the work in which it has engaged. Its honor is pledged. Here the corporate spirit develops itself — the Group is affiliated to the Series; this is the second fact.

You have the two first terms of the progression, you may continue them to infinitude. From this second step, in fact, the individual member of the Group is bound to the Phalanx, to the nation, to entire society.

The individuals of the Group have divided among themselves the details of the common function, and the sub-groups count upon each other, as the entire Series counts upon the Group, as the Phalanx counts upon the Series, as the Province counts upon the Phalanx, the Nation on the Province, and so on to the whole Globe: for the Group operates upon individuals as the Series of the first power operates on the Groups, as the Series of the second power operates on those of the first, &c. Here is the law. Thus when the movement of the Series is understood for the Phalanx, it is understood for the universe.

Already we may conceive how, taking logically and modestly the township for the first field of our speculations, we afterwards rise to greater heights than those windy balloons sent up by our political ideologists. We rise with ease, too, since the natural formation of the elementary Group discovers to us the law of the universal social hierarchy. The companies enrol themselves in the battalion as the battalions in the regiment, as the regiments in the brigade, the brigades in the division, the divisions in the body of the army.

The satellites conjugate themselves on their planet in their system as the planets upon their sun, or the suns upon a sun of a higher order in the progressive series of planetary combinations.

Just so the Groups freely affiliate themselves in the Series of the first power; the Series of the first power in a Series of superior order, in the Phalanx, and thus successively in the province, in the nation, in the continent, in the globe. The hierarchy ascends on this scale.

Such is the law of Association, and thus Association extends from individuality to universality.

Let us then study the law of harmony in the Phalanx; for a Phalanx is a miniature of the universe, a microcosm, a little world made on the pattern of the great world. The Phalanx once known, we know by extension the laws of the great society and the laws which rule the world, the great cosmogonical laws; for there is one truth, one law, one system in Universal Harmony, one rule in creation. Let us then study the Phalanx.

We have seen in the spontaneous formation of the Group, the first and immediate manifestation of individual tastes and affections, the first aggregation, the first element of Association, analogous to the primitive tissues of the human organism, where globules freely moving under their specific impulses combine in a homogeneous structure.

The Phalanx in movement is an army on the day of battle. Shame to the regi-

ment which pauses, shame to the battalion which wavers, to the platoon which flies. Thus you see in the Groups strong *esprits de corps*, which connect the individual with his Group and with his Series, as the soldier to his company and to his regiment, and yet more strongly, for we are not brought into the series by the conscription, and the royal or national recruiting officers. There each chooses his sphere, his work, his chiefs; the enrolment has been voluntary; and the Group continues only so long as its members find a charm in it. The corporate spirit, the ties formed amid the Groups, industrial vocations, numerous chances of advancement, the intrigues of the Series where each espouses the interests of his favorite Groups, all assure the execution of services and the constancy of individuals in the functions they have chosen.

There are many who hearing us speak of varying labors and occupations, of employing successively different classes of faculties, raise the objection that thenceforth men will skim over every thing and finish nothing well. One would say, to listen to them, that the whole human race was going to dance and whirl about like a great bevy of epileptics and of fools. Ah, no! When a man has bitten at something that suits him, when he has incorporated himself somewhere, when he has acquired talents, influences, titles to advancement in a party, when he has turned affection and interest towards himself, this man is then of no mind to throw all this to the wind, to abandon a career commenced because he has commenced it, to undertake to day, and leave off to-morrow. I have always seen men very much inclined to be absorbed in what they do, to exaggerate the importance and value of their own pursuit; and this natural predisposition, often ridiculous in civilization, whilst still insufficient to compensate for the other repugnant conditions of its labor, becomes good and highly useful in the Serial order.

We have then no reason to fear contin-

ual desertions when the Series shall be filled, but may trust to the affections developed in the Groups, to the established ties, to the corporate spirit, to the influences of accords and of discords, to the love of advancement, and to that natural absorption of each in the different parts which he will have freely and passionately chosen. Young and old, those who are there heartily espouse the interests of their Group, they will bear no aspersions on its products nor its labor. Each one will devote himself to bring them to perfection and to sustain the honor of the body. And as in the exercises of an army we see how readily the soldier falls into the established routine and is drawn by the force of habit, combined with the magnetism of the mass, into the precision and punctuality of disciplined movements — so in the organized industry of the Phalansterian army, chiefs and soldiers will be not less punctual at their sessions, alert in their manœuvres or jealous of their posts in the hour of action, because amid the new order production is substituted for destruction and attraction for the lash and the guard-house.

The unskilful in work is stimulated on the one hand by the ridicule provoked by his awkwardness; on the other by ambition, by the distinctions awarded to superior merit and the corresponding addition to his dividends; whilst he finds in each Group, mentors who especially devote themselves to the function of instruction.

Presumption, vanity and the boastfulness of unsupported pretension soon meet their due chastisement of ridicule, for in large assemblies and organized movements character is sure to discover itself and find its level. Our college experience is not unconstructive here.

If any one is indolent and lukewarm at his work, and has the monkish air of working "for the love of God," he will get hissed at by his Groups, and, if he persists, will be expelled. A Group, in full and bright activity, can not put up with any person's laziness and ennui. If you are not here, heart and soul, retire at once from active service in this Group, and enrol yourself in its corps of supernumeraries; a thousand other Groups are open to you. New recruits will make up for the losses, and the Series are immortal, like the sacred legion of the three hundred Thebans. — For the rest, this perfect individual liberty in the Serial arrangement is guaranty enough that a Group will seldom or never have to resort to expulsion.

After the Groups are formed, and their *esprit de corps* developed, the persons who compose them are not long upon the ground together, without knowing each other and classing themselves both as to Labor and

to Talent. We are correctly judged only by our peers. When persons are at work together, a general opinion is soon formed, sketched out and pronounced; the respective merit of individuals is estimated, appreciated, rated; and it is easy then to indicate it by distinctions and degrees of rank.

But the ambition of the different members of a Group is not imprisoned there as in a circle. The hierarchy extends beyond the Groups and rises to the Series; from the Series of genus to the Series of order, and so on. — And again, if we must have captains for the Groups, so we must have commanders of battalions for the wings and centre of the Series, colonels for the Series, generals for the brigades, and officers of still higher rank for the divisions. And still the hierarchy stretches out beyond the Phalanx, rises, soars away, extending to the province, to the nation, to the globe. When the Associative order shall have compassed the whole Globe, then will its affairs proceed as natively as those of a Phalanx, of a province, of a nation; and the globe will thus be managed like the domain of a single man!

When a person enrolls himself in any Group of a Phalanx, he enters an army where the prospect of advancement is indefinite. He has before him a broad road and free scope; a career in industry, in sciences, in arts, in administration. Courage then to young ambitions! Ambition is good, for God has made it. There is plenty of air here, and one may breathe at his ease. There is fortune here, and there is glory, and there are noble rewards, and intoxicating successes. Young men, the women of Harmony will weave crowns for you. You know not what awaits you in the service of humanity! It is no longer the atmosphere of Civilization, with its dull fumes, its reeking smells of misery, that leaden atmosphere which discourages and weighs you down and kills. People do not commit suicide when they are twenty years old, under this sky!

Now men run after places, they crowd into the service of government. It is because these services civil and military, bad as they are compared with the designs of nature, are organized; it is because here every one has at least the hope of a future, of a career; because the sub-lieutenant and the lowest deputy expect to rise and become somebody; because in short, in functions which compose one great organic whole, which are connected with the general interests of the country, there is something in itself more large and honorable, than there is in the labor of a man only speculating for himself, bound by no interest except that of his family, measuring cloth in his

shop, or selling caudles at his counter. Moreover, in the government service, the products of labor, the emoluments are fixed, regular, and not subject to those fluctuations, of which the chances often ruin the agriculturist, the manufacturer, the merchant in his isolated operations, under the system of separate interests.

In Harmony, the solidarity of all the productive branches in a Phalanx, of all the Phalanxes in a district, and so forth, established by a universal system of graduated mutual insurances, promises certain appointments to every functionary in every function. A minimum is guaranteed to him as a starting point; he has nothing to do but to gain and to march onwards, over the thousand roads of fortune and of honor, which the regular incorporation of all branches of industry lays wide open to energy and talent.

And then the functionary in a Phalanx is no longer a laborer upon wages, as he would be in Civilization. In Civilization, the king himself is but a hireling; it is a shame to see, at each commencement of a reign, how the wages of royalty are discussed and bartered. — In the Phalanx, the functionary is an associate who comes up, without begging, to take what belongs to him in the general product. It is a division of profits among partners. A person is not paid by this one and that one, by a master, by the people, by the king; he takes his part, the part which properly is his. In reaping the fruits of labor, there remains no trace, no sign of servitude; any more than in the performance of the work itself, where individual liberty is perfect, where each one chooses the function he is fond of, the companions whom he loves, and listens only to his own inclinations, his own sympathies. Oppression is no longer possible; it is human liberty, in its beauty and strength, free from all enemies, and seated on a firm foundation.

Thus all branches of industry, all functions are honored and honorable; they are all interlaced, and form one body and converge together towards the public prosperity. You have not interested yourself and cast your lot merely in the Groups of labor, in the ranks of a profession. All these functions are the branches of a tree, whose fruits nourish and whose foliage protects you; all these labors are the springs which mingle their waters in the river whence you drink. It is your Phalanx; its riches are your riches; its prosperity, its glory are most dear to you, and all the Series form a mutual support in the Phalanx, like the battalions and regiments of an army in battle. And the Phalanx is leagued with its province, the province with its nation, the nation with its continent, and the conti-

ment with all humanity upon the globe, just as the individual is leagued with his Phalanx.

II

Then, when humanity shall have thus comprehended and accepted its Destiny, the result will be, all over the earth, a true tone of sentiment and manners.

This tone is not the *bon ton* of Civilization, which consists in doing nothing, in passing one's life like all these lazy nullities, both male and female, who stretch themselves on couches in the saloons of Paris and the Provinces — It is not *that* tone.

In war, you know, good tone is to be brave, to march up in front of fire, head erect and without flinching. With the gambler, it is good tone to lose with a good grace and without a frown. In the ball-room, honor is with the intrepid dancer, who can keep it up for six hours, with sweat on his brow, without complaining or attempting to get rest. In a political assembly, honor belongs to the impassioned word which carries all away, to the strong and powerful voice, which, from the tribune, seizes upon men's wills and moulds them, commands the waves of opinion, conducts the billow at its pleasure — And in the Phalanx!

In the Phalanx, it is honor to the most powerful in action, to the most cheerful in labor, to the most skilful in manœuvres! Honor to the battalions which in their operations have displayed address and force, intelligence and courage! Honor to the honorable faculties of industrial service! Honor to activity, to labor, to talent, to the learned man who makes a discovery, to the genius who creates! Honor above all to the intrepid companies, who take charge of the hard, repugnant labors! Honor and glory to them, those sacred legions of Unity, for they count large characters among them of deep and brilliant hue, devoted soldiers, spirits of high stamp!

Forth to the work, then, ye young men and old, ye children, women and young girls, the van and rear guard of humanity! What soldier could be feeble in the Series and the Groups, when the Series are in rivalry, when the Groups are watchful, hold their breath, and criticise, encourage, excite, urge and charm each other on! Who, in the midst of these movements, in the bosom of this whirlpool of actions and reactions, all impassioned and converging, could remain cold, a useless loiterer, a nullity! To the work then, ye old men; the unitary service claims your talents, your experience and your light; it is for you to counsel, for the young to execute! To the stronger sex belong the great manœuvres, to the weaker sex the occupations which

require less force, but more address and taste; to each according to his faculties and his desires; and liberty to all!

What passion in these masses! what eager enthusiasm in these great accords between industrial comrades! And then again, there are praises to be merited in the Series, and crowns for the deserving heads; and in the ranks of the Phalanxes, *many blue eyes and many black eyes*, and lips to be made to smile and hearts to be made to love! movement and passions, the chances of war, and intrigues without end!

Oh! these are not your affected civilizations, so varnished and sleek, petrified and cold to the touch as marble in winter! This is not your pale, tarnished, frigid society; the fair sun of the warm spring has risen and sheds light over the earth; he has scattered the frosts, and made warm the nations! Upon the earth now human beings know each other, see each other, love each other, give themselves to one another in holy ties! Life circulates freely, passion leaps and sparkles, it animates the individuals, it moves the masses; humanity, which had been sleeping with bad dreams, has now awakened. Friendship, Love, Ambition, Family, all beautiful and brilliant accords, all seducing charms of soul or sense now act; all forms of poetry break forth, all human energies are in full play! This is indeed life! life full of motion and variety and intrigue and joy; life strong and full and rapid, life impassioned, life *alive*! Now you really believe in God, and the young man is no longer robbed of fond illusions, frozen at the contact of this life, when he approaches it with all the heart which God has given him. The reality surpasses your desires; the pleasures and the joys exceed your faculties. Happiness in full streams floods the land of Harmony; all is luxury and riches, all is movement, love and poetry. . . . FOR TOIL HAS BECOME PLEASURE.

Now, upon this globe of Harmony, the prevailing *tone*, or fashion, draws men to productive and attractive labor; hand to hand humanity has met its globe; it has launched forth upon its active career, like a frigate under flying colors, spreading all her canvass to the winds: everything is borne along in the grand torrent of activity, in the great current of humanitarian electricity. Now man is at his post in the universe, and does his work! And can you conceive of any who would stand aloof! O! ye idle ones, ye "people called respectable and *comme il faut*, who pass your lives in doing nothing;" if, by any impossible chance, there should a company of such gentry drop down in the midst of the great scene of human industry, what a strange race they would appear! People would go to look at them;

the young girls would laugh at them; the children would hoot at them. These noble do-nothings would be more branded by opinion than the vagabonds are now, whom your society abandons without shelter, without occupation, without bread, and whom your wealthy do-nothings upbraid for having nothing to do and being vagabonds. But these hypotheses are idle, because such phenomena can never be produced upon a globe in Harmony.

But look at this! The corporate sentiment, the *esprit de corps*, the sense of honor, and good tone, or fashion, have proved sufficient, in this subversive medium of civilization, to ennoble the most repugnant thing in the world, namely, war. Think you it is a natural thing to man, and against which nothing within him revolts, to go and plunge a sabre into the bowels of a fellow being! Think you that individuals isolated, calm, could, without causes, without passion, in cold blood, practice this ignoble, bloody industry! No. But form battalions, develop the *esprit de corps*, create rivalries, present standards, appeal to honor to bear them and defend them; to the brave, distinctions and promotions! to the dead, funerals! to the victors, triumphs! to all, a great voice, the voice of their country; in short, arouse the human passions, and you shall see these same men rush with loud songs to the combat; you shall see them, *for the sake of butchering their fellow men*, front pain and death, that is to say, front every thing which is most repugnant to human nature!!

And you have never thought of ennobling labor, science, industry; of doing for creative labor what you have done for murder; of lending it the succor, the attraction, the charm, the grand energy of the passions! The stimulus you give to industry is, in the Antilles and in your model republics of America, the whip of the task-master; and in your constitutional and regenerated monarchies of Europe, the fear of starving: — add to which the love of money, *auri sacra fames*, the greediness for bare gain, for the raw and naked thing itself, a cupidity entirely subversive, egotistical, voracious, sullen and base, like every individual appetite which is not allied with some sentiment of the soul, which is not borne along in the brilliant cortege of the noble, the poetic, the sublime, humanitarian passions.

O moralists, O moralists! eternal preachers that you are, will you give it up at length! or do you still wish to keep repeating your worn out litanies, three thousand years old, your ridiculous paternosters about virtue, duty and love of repugnant labor! Will you still rail against these passions, these pretended vices of organization, which God has created to be the magnificent instruments

of the grand concert which the earth is to sing to the heavens! Indeed, you are on the wrong road, and it is high time to turn the bridle;—if not, go on and let pride have full mastery over you! The world will do without you.

Once more. The whole question is reduced to this: whether you will organize industry. When you have before your eyes masses of men organized in war; when you see that under this discipline, so false, so incomplete, so forced, great uses are already made of human passion, and that this shadow of the true Social order as applied to war, already suffices to make war attractive; if you do not, with us and like us, conclude that the Social order applied to industry would make industry attractive to mankind, then you must conclude that God has dedicated man to murder and destruction, and that he has given him for this the faculties which he denies him for productive labor. God, then, has made man expressly for the service of Satan! Could Satan himself have done better?

IN HARMONY, FASHION WILL ATTRACT THE MASSES TO PRODUCTIVE AND ATTRACTIVE LABOR,—think upon it.

All that is wanted is an experiment upon half a square league of ground.

To be Continued.

[From the People's Journal.]

LETTER FROM AMERICA.

NEW YORK, July 17, 1847.

Few events that have recently taken place in England have given more pleasure to good minds and hearts in this country than the establishment of the *People's Journal*. Its appearance under such excellent auspices, the manly tone it has maintained throughout, and the deep interest it manifests for the elevation of the masses, have refreshed our hopes, and made us exceedingly glad. It came, too, in the nick of time, when we were most of us looking about for just such an organ to express the aspiration and upward tendencies of the age.

No question is absorbing more attention, on the part of our leading men and women, than this question of social amelioration and progress. It has become even a subject of warm and earnest discussion in our daily newspapers, and in our pulpits, both of which have been hitherto too much engaged in the mere polemics of partizan or sectarian warfare. As a proof of this, I may state that the two most influential daily papers in this city, attached to the Whig party, have been for several weeks earnestly debating the merits and demerits of the Social Science of Fourier. On the one side the *Courier and Enquirer*, which aspires to be *The Times* of America, contends that his system is impracticable, and fundamentally opposed to Christianity; while, on the other hand, the *Tribune*, edited by the famous Horace Greeley, one of our noblest men, defends the schemes and doctrines of Fourier, with great sincerity and power. Sometimes three or four long newspaper columns are devoted to

this controversy; and at a rough estimate, it may be said that the whole comes under the eyes of nearly seventy thousand readers. But this is only one of the modes in which the subject is presented. Our churches are filled with it; and private conversation also very frequently takes up the topic. In another letter I will attempt to give you some account of the practical movements which are making in the co-operative cause. At present I have a word to say on the general subject.

If mere political measures could achieve the complete intellectual and moral emancipation of the body of the people, it would have been long since done in this country. There is no nation in the world in which greater political reforms have been accomplished than in this. The objects for which the liberal minds of other nations are so painfully struggling, have been long since conquered by the American people, and now form part of their fundamental constitution of government. Besides the invaluable common-law rights, which they inherit, as an indestructible treasure, from their British ancestry, such as the trial by jury, &c., they have acquired also, by their own legislation, a thousand super-added privileges and guarantees. The right of property is secured, in many of our states, even to women; the elective franchise is in the possession of all; and no law can be passed without the formal and direct assent of the citizen. One would think, therefore, that as the people enjoy all power, they could do just what they pleased to benefit and improve their own condition. They have but to will it, you think, and the whole thing is done!

But it is not so: for great and many as have been our political advances, with all the political and civil freedom that the masses enjoy, it is doubtful whether their social condition is much better than that of the European nations. It is true, that it is much easier for poor men "to make a living" here, than in most of the older nations; but our superiority in that respect is owing more to the scarcity of population, in connection with the extent and fertility of our soil, than to any advantages we may have reaped from our political progress. As the tide of emigration from the old world, and the natural increase of our own people, fill up the waste places of the land, our society will exhibit nearly all the worst contrasts and vices of the worst European societies.

This is not said to prejudice Republicanism in the minds of Europeans, nor to palsify the efforts of those generous spirits who are laboring to cast off the weight of political despotisms. I am myself a decided republican—perhaps some would call me an ultra democrat. But at the same time I am deeply convinced that no mere political changes can greatly assist the people unless they are accompanied by corresponding social changes. The whole history of this nation is a most pregnant proof. We have, as before observed, all that we desire in the way of politics; yet the great depressing tendencies which bear down the multitudes in Europe are every day becoming more and more active among us. Every day poverty is increasing, and that too at a very rapid rate; every day, as our statistics show, popular ignorance is spreading, in spite of all the provision of Government and the efforts of benevolence; and every

day the contrasts between splendid wealth and squalid and miserable destitution are growing more gaunt and fearful. In other words, precisely the causes which in Europe are leading to the enslavement of the laborers on one side, and the erection of a vast money feudalism on the other, are vigorously at work at the core of our social structure.

Nor will this seem strange to any one who reflects that society here is constructed on the principle of antagonism and self-interest which has always prevailed. And it is a truth as solid as the granite bills of New-Hampshire, that until all our social relations are organized on a basis of mutual interest and co-operation, no degree of political advancement, no diffusive benevolence, no internal advantage, will be able to raise the millions from their dependence, degradation, and wretchedness. We, who have watched the popular movement in this country, know this fact, and commend it to the attention of all politicians and philanthropists.

The benefits which the people have reaped from their political constitution are, I conceive, as follows:—

1st. An emancipation from a great many oppressive and useless laws, which have fettered the energies of trade, and depressed the free development of the popular mind.

2nd. A solid satisfaction in the exercise of their just rights, which make them not only the friends of public order and peace, but the enthusiastic defenders of just government, of which they feel themselves to be a part. And,

3rd. The distribution of power through a regularly subordinated organization of townships so that it is quite impossible for any great central despotism to grow up and invade their prerogatives. But the most valuable of these benefits is the last; and is the peculiar distinguishing characteristic of this nation—the great truth which it has contributed to the political philosophy of the world. Yet foreigners find it difficult to understand our arrangements in this respect—all, except De Tocqueville and that noble lady, Miss Martineau.

Of course these influences have some effect upon the social condition of the people; but they are very much neutralized by the want of an industrial organization. If the Americans would but carry the principles of organization adopted in their government down into the relations of trade, they would make a prodigious step towards social perfection and justice. But as it is, with the competitive system in full operation—they lose the immense advantages they might otherwise enjoy. It is a happy sign, however, that they are beginning to perceive this, and turn their attention to the great projects of social reform which are every where the order of the day. What have they done, or what can they contemplate will form the subject of another epistle.

In looking back, I find I have already written you an essay, instead of a letter. But I cannot conclude without saying how much amused we have been here with the speculations of the English press, as to the real existence of Mr. Herman Melville, the author of those exquisite works, *Typee* and *Moo*. One journal that I have seen, demonstrates conclusively, and in the most scientific manner, that no such person exists. For the information of the writer and others,

let me say that I saw him in Albany the other day as large as life, where he and his family are well known, and his narratives, bearing a little artistic ornament, are held to be the authentic production of the writer, under no assumed name, but under his own veritable Christian and patronymic designation. It is no unusual thing, by the way, for our young men of fortune to go as sailors to the South Seas, in quest of adventure.

Yours truly,
PARKE GODWIN.

THE EXPRESS DOING THE CRITICAL.

In a recent notice of Briancourt's Organization of Labor,* the *Express* took occasion to say that

"All of them (Social Reformers) directly or indirectly, and most of them avowedly, attempt to destroy belief in the Christian religion. The large mass of the Communists, (we believe we have the right word,) from Robert Owen and Fanny Wright down, are open denounciators of Christianity."

In reply to this, we stated the facts that the first Christian Church was thoroughly Communist (see Acts, ii. 44,) and that every Communist society now existing in this country or anywhere else, so far as we have knowledge, is emphatically Christian—including the Shakers, Economy, Zoar, Ebenezer, &c. There are Infidels who are members of Clubs that talk in favor of Communism, but every successful effort at practical Communism has been uniformly Christian, and generally of the faith termed Evangelical or Orthodox. How much better they are on this account is not now in question; the simple fact stands in striking contrast to the random gabble of the *Express*. Yet that paper returns to the charge on Saturday in the following terms:

"The discovery that the first disciples in Acts, or that the Shakers are *Fourierites*, will be new to the world, and would make St. Peter himself laugh outright. But if it be true that the first converts and the Shakers are *Fourierites*, what becomes of the claims of Fourier to the discovery? The *Tribune* contends, or recommends a work which contends, that Fourier discovered 'at the commencement of this century a new social science!' Now, it seems, it is only Shakerism! And the world has been called upon by these European quacks, and by the *Tribune* in particular, to advocate Shakerism under the names of Social Science and Association, and a hundred other humbug names. . . . This slander on Shakerism, by trying to identify it with Fourierism, is too false, however, not to be rebuked."

Thus the *Express*, chased out at one hole, runs in at another, and chatters away about the Shakers, &c. not being *Fourierites*, as though we had ever said they were! *Communist* was its own chosen term, in order to lug in Robert Owen and Fanny Wright, of whom both have been and the former certainly is a Communist, while neither ever was or pretended to be a 'Fourierite,'—quite the contrary. It is by this dodging from one thing to another that the *Express* contrives to keep itself in countenance and gabble on.

Once more, then, let us say—and need we repeat it!—*Associationists* are NOT *Communists*—far from it. Fourier and

all his followers are utterly hostile to Communism, proclaiming that "Community of Property is the grave of Individual Liberty." True, they admit and war against many of the same evils exposed and denounced by Communists, but their plans for redressing them are radically different. They hold that every individual should be owner of material wealth created by his own labor, or bequeathed to him by those who have fairly acquired it. They hold that he who can by strength, or skill, or genius, accomplish or earn in one day as much as ten common men, has a clear right to a proportionate excess of product, and that individual ambition or acquisition need not, and, under proper conditions, does not conflict with general comfort and well-being. They agree with Communists in affirming that Society, or the State, should bring within the reach of each individual thorough Education with ample Sustenance up to the time that he is able to earn for himself, and afterward Opportunity to Labor; but, while Communists affirm absolutely the right of all men to a share of the good things of this life, Associationists maintain that a man who will not work has no clear right to eat. What Associationists demand is for every one a fair chance, and an Organization of Labor which shall secure the greatest practicable product of Industry generally, with perfect justice in distribution and economy in consumption.—We do not expect the *Express* to publish this exposition, but is it too much to ask it to keep it in memory!

What is claimed as the discovery of Fourier is his plan of Industrial and Domestic Association, harmonizing Liberty with Order, rendering Industry Attractive, and blending Community of Interest with Individuality of Possession—in short, securing the advantages of Communism and Isolation and avoiding the disadvantages of each. Such is the Social Science of the "Fourierists" so called, which is utterly unknown to Shakers or any other Communists. Can this be misunderstood!—*Tribune*.

FROM THE FRENCH OF H. OORSE,

Translated for the Harbinger.

ELEMENTS OF SOCIAL SCIENCE.*

CHAPTER III.

Analysis of the Passions.

If, then, Passional Attraction is both the index and the instrument of our destiny, it becomes necessary to spread open this sheaf of Passions, in order to analyze their various elements. As the seven colors which compose the luminous prism reflect an infinite variety of shades; as the seven notes of the musical scale divide themselves under the hands of the composer to form endless and melodious combinations,—so nothing is more varied in its aspects and effects, richer in hues, fancies, accords and contrasts, than the living harmonicon of our Passions.

However, under this multiplicity of

effects is plainly seen the Unity of cause; the fundamental passions are always and every where the same. This is why philosophers, poets, and novelists have been able to sketch general types, in which each one discovers some traits of his own nature; this is why we understand history.

In all ages, men's hearts have palpitated with love or ambition, sought luxury and pleasure, desired friendship, admired self-sacrifice. How does it happen, then, that in spite of the evident identity of the passions, their scientific classification, the laws of their harmony, their real tendencies have been so imperfectly ascertained! The moralists of ancient and modern times confine themselves to the description of isolated passional facts without ever offering any complete or intelligible generalization. The variety of effects confuses them; existing prejudices hold them back and frighten them; they blame in one place what they approve in another; and as a general rule, the success and the vast proportions of a Passional act, are in their eyes, the proof and exponent of its moral value.

We have seen, occasionally, writers gifted with a penetrating genius, such as La Bruyere, Molière, La Fontaine, Walter Scott, single out with their delicate instrument, a particular fibre of the soul, and unfold with wonderful acuteness, to our view, its multifarious development; but they always observe it isolatedly, and without regard to the influence of the medium in which it was compelled to act.

The works of these men shine only by their details and their witticisms. They are, if I may presume to say it, mere fanciful caricatures, psychological sketches, rather than living and synthetic pictures of the soul.

We can offer several reasons for it: first, the difficulty inherent in the study of the internal motions and movements; second, the imitative and plodding spirit, which held literature a prisoner within the circle of classical traditions, and kept the moderns in the wake of the ancients in all they taught that was not in direct opposition to the doctrines of the Gospel; finally, both ancients and moderns were equally ignorant of the power and grandeur of the Passions. As asceticism had already cursed them, the moralists undertook to crush or expel them. They gave them names only to proscribe them; and confounding always effects with causes, saw bad principles where there was only an accidental deviation.

For to study the passions to some purpose, the first step was, as we have already said, to discover their uses, and acknowledge their value; to feel that industrial life is only the continuous develop-

* Entered according to Act of Congress, in the year 1847, by JEAN M. PALISSE, in the Clerk's Office of the District Court of Massachusetts.

ment of the passions; that human society is moved only by the passions. It was also particularly necessary to have faith enough in God to refrain from uttering blasphemies and anathemas against his works, when they are not readily understood. With these conditions, *Passional Man* was a book open for all to read.

In the first place, we possess five senses, which are our medium of intercourse with the world:—

To supply the wants of physical life, and initiate the soul into the enjoyment of the beautiful:—such are the instinctive functions of the senses. Here is, then, a first group of attractions, well defined, and very distinct, although leading to a *double purpose*, or as Fourier says, setting in motion a double spring, the *material* and the *spiritual*. The senses impel man to satisfy his corporeal instincts, converging to a common centre, health and luxury, (Material spring.) Moreover, they minister to his enjoyment of the arts, painting, music, exhibitions, dances, etc. etc., (Spiritual spring.)

This group forms a centre of attraction, which may be designated under the general name *Sensitive*, and which though it can not be satisfied without the assistance of society around, has nevertheless for its special sphere, the satisfaction of personal wants. It is then only indirectly social. The epicure, the fops by profession, and the artists, have a rich sensual organization. Francis I. could be singled out as a character type of the genus.

Next above, and in a superior stratum, are the passions of the *affective* order, all having sympathy for their prime motive. There exist between men relations of affection of four kinds, viz:

Relations between men and women.
—(Love.)

Relations between parents and children,
—(Familism.)

Relations between persons of the same sex,—(Friendship.)

Relations between superiors and inferiors,—(Ambition, or sentiment of order and hierarchy.)

The two springs, the material and the spiritual, are equally evident in all these relations.

Friendship, or universal relation:

Material spring,—League for industrial purposes.

Spiritual spring,—Affinity of characters, of ideas and tastes.

Ambition, or relation of the individual to a corporation:

Material spring,—League for interest.

Spiritual spring,—League for glory.

Love:

Material spring,—Physical or sensual love.

Spiritual spring,—Platonic love.

Familism:

Material spring,—Ties of consanguinity.

Spiritual Spring,—Ties of adoption.

When the material spring acts singly, the passion lacks nobleness; if the spiritual spring, only, is the motive, the passion loses in point of usefulness.

The affections obtain successively the ascendancy in the various periods of life.

In Infancy,—Friendship.

In Youth,—Love.

In Adult age,—Love and Ambition.

In Mature age,—Ambition.

In Old age,—Familism.

Again these four Passions are divided into two moods, the major and the minor. Ambition and Friendship form the major mood, in which man occupies the first rank; Love and Familism belong to the minor mood, in which woman is superior to man.

The different tendencies of the four groups deserve to be noticed.

In Friendship. The tone is, Equality, and confusion of ranks.

In Ambition. The tone is, deference of inferiors to superiors.

In Love. The tone is, deference of the stronger to the weaker.

In Familism. The tone is, deference of superiors to inferiors.

This second centre of attractions has received from Fourier the name of *Affective*. It is essentially social, and consequently more elevated and religious than the first (the sensitive), since it draws man from individualism, and induces him to unite with his fellow beings. It tends to the formation of Groups.

We come now to the Passions whose power as social motives is the greatest. Fourier designates them under the name of *distributives* or directors, because their office is to distribute, equalize, and give a direction to the general activity. They are three in number, namely:

The Passion of Accord or Composite,—(Enthusiasm.)

The Passion of Discord or Cabaliste,—(Rivalry.)

The Passion of Alternation or Papillonne,—(Variety.)

1. The *Composite*, passion of Accord, evolves enthusiasm from the masses, what is called Corporate spirit (*esprit de corps*), generates honor, the irresistible impulse which overcomes all obstacles. Its characteristic action on man is to produce blind or unreflecting zeal.

2. The *Cabaliste*, passion of Discord, of emulation, of intrigue, stimulates to labor by the hope of success; it transforms the life of man. The artist, the scholar, the laborer, forgetting fatigue and obstacles, surpasses himself, and performs works that will immortalize his name; it

produces in man calculating or reflective zeal.

3. The *Alternating*, passion for Change, disposes man to seek variety in his labors and in his pleasures.

Under its influence, all our faculties, mental and corporeal, are successively brought into play; points of contact with society become more numerous, and we thereby avoid monotony, exclusiveness, and isolation. By it, labor becomes more attractive, and consequently more productive.

Fourier has given to this passion the name of its most graceful symbol, *Papillonne*.

"These three passions," says M. de Pompery, "love of variety, of accord, and of discord, modulate on the five sensitive and the four affective, as upon so many simple keys; they alternate, combine, and contrast them."

We have now glanced at the principal attractions of man; we have ascertained and defined: Five *Sensitive*, four *Affective*, and three *Distributive*. The first focus radiates on individual life. The second tends to the formation of Groups; and the third requires for its free development, industrial combinations, and larger aggregations of persons, to which we shall in anticipation give the name of *Series*. But as the luminous rays, with their infinite variety of shades, converge towards the Sun, to form a homogeneous unity; so too the Passions converge towards a common centre, which is the complete summary of human attractions, the highest aspiration of our nature. Of all living creatures man alone possesses a sense of justice and order, by which his actions are controlled; even when his interest, standing in opposition to social institutions, strongly impels him to disorder, he experiences a heart-breaking, which is as the last homage offered up to his true destiny.

This sentiment is generally called conscience, or knowledge of good and evil; but it is clear that it is not knowledge, for according to the interpretation of times and places, its commands are most contradictory. It is then an instinctive impulse, a passion, but the most elevated of all, since it gives a moral character to our actions; but it does more still. From the love of good itself, to Religious Sentiment, is but a single step, or rather they are one and the same. Thus it makes man religious and moral. Does not this indicate plainly that it is the passion of great souls; of those who, before and above all, aspire to good; of those Messiahs of truth, who guide humanity in its progress! It is the source of deep inspirations and sublime sacrifices. It explains fully the profound saying of a moralist: *Great thoughts come from the*

heart. Fourier in giving it the name of Unityism marked it with his seal of mathematician and artist. Does it not indeed represent the most comprehensive and humanitarian aspiration of our nature, and therefore bear the signs of the most religious unity? Does it not sum up in one sentiment, all social wants and developments?

Finally, Unityism is the culminating passion of humanity, which has no other guide: it absorbs hostile and narrow nationalities in universal brotherhood. The formation of the pacific unity of the Globe is at this day the general and highest aim of Religion and Philosophy.

Let us now take a bird's eye view of the passions.

UNITYISM, OR RATIONISM.	Sensitives	{ Taste Hearing Smell Sight Touch }	Leading to Health, to Lux- ury, to the en- joyment of the Arts.
	Affectives	{ Ambition Friendship Love Familiar }	major mood minor mood } Leadi'g to Groups
	Distributives	{ Cabalism Composite Papillonie }	Leading to the formation of Se- ries.

Every man has these passions, but not in the same degree: the Dominant or Key note gives the general tone, the character, and defines its degree. Some persons have no dominant or ruling passion; they are characters of low degree and without individuality; others have several tonics, two, three, four; the power of a character is in proportion to the number and kind of its Dominants. The Dominant influences the whole passion scale, stamps on it its character, its color, gives rise to innumerable combinations, and desires, and rouses them all to converge towards itself. With woman for example, in whom the minor affections are dominant, every thing is tinged with sympathy. Religion, the arts, luxury etc., have for their basis and incentives Love and Familiarism. The Sensitives are the passions which developed themselves first in a man as in a nation. But aspiration to Unity denotes its most elevated phase.

We might say by way of example, that Italy has for dominants the Sensitives; England the Distributives. Cabalist, Composite, (patriotism) and Ambition; France the Affectives, with also a germ of Unityism. In Francis I. the Sensitives had full sway; in Henry IV. the Affectives; In Louis XIV. the passions of rivalry and movement; in Charlemagne, Unityism.

All passions, when badly directed, can produce the most disastrous effects. It is what Fourier calls their *subversive mood*, which is a result not of the nature of passions, but of the false conditions in which the power of ignorant and stupid

laws place them. Evil may spring from three principal causes. A passion, compressed, impeded in its development, resists and gathers strength from the very opposition it meets, as a river that we should attempt to stop in its course, accumulates its waters, overflows its banks, sweeps away all impediments, and carries ruin and devastation all around. Or when a passion is aroused, and left to act without guide or counterpoise, as happens when fanatical declaimers inflame the religious passions, and lead them to persecution and murder. Or finally Intellect, mistaking the true cause and purpose of a passion, succeeds in throwing it out of its natural sphere of action. Then take place what Fourier calls *Passional Recurrences or Inversions*; they are manifestations of unnatural tendencies opposed to order, which misleading and enslaving man, make of him a permanent enemy of the general order; that is, abnormal inclinations, subversive of order, manifest themselves, distract, mislead, and render man a permanent enemy of general order. From these various causes spring war, theft, murder, prostitution, idleness, gambling, debauchery, &c. It can be affirmed, that the power of passions, acting in the subversive mood, corresponds to their power in the Harmonic mood. Religious passion, for example, the most important of human attractions, has it not when badly directed, produced in the world the most frightful disorders?

The sum of attractions composes the *human soul*, using that word as synonymous with the *animus* of the ancients. Man, as we have already said, acts only through *passional impulsions*, which all tend to the attainment of happiness. To complete this psychological study, it would be necessary to add an analysis of the intellect (*mens*), which should include the faculties of comparison, judgment, memory, analogy, generalization, &c.; also the special faculties, corresponding to the innumerable functions of public or private life. The limits of this work do not allow us to discuss this branch of the subject. Our purpose was to reinstall the *passional element* in its true position, and point out its principal features. We will now proceed to seek the law of co-ordination of attractions, and apply it to Social Science.

To be Continued.

RAPP'S SOCIETY. We noticed the other day the death of George Rapp, the celebrated founder of Economy, situated in Western Pennsylvania. Since then new articles of association have been drawn up for the Society, by Daniel Agnew, Esq. of Beaver, and Hon. Walter Forward, of Pittsburgh. They were subscribed by the remaining members of the old organization, on the 12th inst., when in general meeting a Council of Nine

persons were chosen to manage all internal and external affairs, at the head of whom stand Messrs. R. Baker and Jacob Henrich, who are vested jointly and severally with a general Trusteeship of the Association, and who are highly qualified for their important duties. Thus the Society with entire unanimity has resolved to remain united, and entered into arrangements which will secure to it a long continuance of contentment and prosperity.

[From the New York Tribune.]

THE ORGANIZATION OF LABOR.

To many persons perhaps, the title at the head of our remarks may seem devoid of meaning. "What," they will ask, "is the Organization of Labor?" We will endeavor to explain.

All men who are not ignorant must admit that since the commencement of historical records there has been a vast progress in the Human Family: this, in our belief, has not taken place without the cognizance and action of the Divine Providence. It has been four-fold: Material or Industrial, Social or Political, Intellectual and Religious: in these four the whole growth of Humanity is summed up. These four branches are most intimately connected together; so much so, indeed, that a step forward in any one influences and impels the others. Man-kind cannot make a decided advance in one of these spheres without necessitating advances in the others. The four taken together form a sort of cone, of which the Material is the base and the Religious the apex.

Well, then, with this distinction in mind, look into History. You will see that it is generally the narrative of two modes of action, namely: Individual action and organized action. Of these the individual always precedes the other, but the organized always indicates that there has been progress. It is always more powerful, more complete and more permanent. This is not surprising. Organization is the Law of Nature, of Man, of God. All things seek it. Whatever possesses any vitality, seeks to assimilate to itself what is kindred or adaptive, and to organize the same into a consistent whole. Ideas, truths, aspirations, embody themselves and become efficient in this way.

In History, then, Organization indicates Progress, and progress requires organization. The terms are correlative. To go a little farther, we may say that History, in so far as it is the record of Progress, contains two great facts. These are Organization and preparation therefor.

Let us look at this more closely. In the savage horde there is no government, or at least as near an approach to that as possible. Each brave makes war for himself, and avenges his own wrongs, is his own policeman, judge and executioner. Here is no Organization, but only the merest germ of it. It is, too, the lowest state of Human society. It is, however a state of preparation.

After the Savage we find the Barbaric state. Here is an improvement, and what does it consist in? In the organization of War and in the beginning of Industry. Barbarism is essentially military, and War is essentially barbarous and nothing else. The government in barbarism is despotic, and this is the only

government possible in an army, even if it be the army of a Republic. But as War is a necessity in the career of Humanity, its thorough, scientific organization is something gained. Thereby it becomes coherent and effective, and will the sooner have accomplished its work and be done away with.

Take another example: Men given to thought, the studious explorers of former wisdom, the seekers after the laws of Nature, instinctively communicate the knowledge they have gained. Young persons gather around them as disciples. In due course of time these isolated laborers in the field of learning and science come together and the University is organized, — not a transient organization like war, but, though from time to time modified, a permanent one, because it subserves a permanent want in society.

Again: The Savage has one or two rudest musical instruments. They are gradually improved and others are invented. At last music is, so to say, organized by the association of all these perfected instruments in a complete orchestra, and the sublime Symphonies of Beethoven are given to the world, which without such an organization would be impossible.

We might multiply these examples. In each of the four spheres of Man's development, progress has been in proportion to the completeness of the organization. For instance: One great glory of civilization in enlightened countries, and especially in this country, is the perfection and liberality of our public charitable institutions. They are truly noble. Go back to the savage state and you find no such thing. There the weak and aged are left miserably to perish. By degrees the benevolent sentiments are roused. Good men and women go about relieving the distressed, and pouring balm into the wounds of the afflicted. This is the preparation. The organization comes in season. What makes the excellence of the institutions which among us are shown to strangers more proudly than Crown jewels, is the perfection in which they are organized, the intimate association of all their parts. Without that we could not boast of them. They are, however, still susceptible of improvement both in principle and practice.

Now what we mean by the Organization of Labor is the application to industry of the principle of Combination, of orderly Co-operation. Go into one of our townships and see each man tilling his little farm in isolation or with one or two hired laborers. Here is no organization; it is like the savage fighting on his own hook, compared to a well ordered, disciplined army; it is like a lonely teacher of a single branch of science, compared to a University; it is like one instrument compared to an orchestra, a good thing, but comparatively inefficient and imperfect. In union there is strength.

Enter these farm houses and observe the domestic labors. Each family cooks, bakes, washes for itself. Each has its own fire, its own simple utensils. What waste, what imperfection, in comparison with an establishment for the accommodation of the same number of persons where all these labors are organized! Who does not see that it would be ridicu-

lous, because every way wasteful to attempt to conduct an asylum for the blind, for instance, with the inmates scattered about in twenty or thirty separate domestic establishments?

A cotton factory occurs to us as an illustration. There labor is to a good extent organized, and who does not know the vast improvements in the manufacture of Cotton which have followed on that organization? Similar improvements are sure to take place in every branch of industry into which the principle of combination or association is introduced, and the more thoroughly and entirely it is introduced the greater the consequent gain.

To go farther, we hold the conviction that agricultural, domestic, and indeed every branch of labor, is susceptible of being organized; and, more than that, that all branches of labor carried on in a community may be organized or associated together, with even greater benefits than must accrue from the organization of any one.

Moreover, as organization is the great means of progress, and as all departments of human improvement are connected together, it follows that the organization of Labor will favor the cause of religion, of science, of social purity and refinement. It thus appeals not only to the Economist, but to the Christian, the Scholar, and the Lover of his Fellow Man. It will not only provide work for all who desire to work, and assure to each the just share which his capital, his talent and his toil have had in the common product, but its influence will extend into the higher departments of life. It will tend to a vast increase in production, and will establish Justice in the distribution of wealth. It will call out to the utmost, and reward, the peculiar endowments of every individual, while it will employ them for the advantage of all. It will not only elevate the peace, order and morality of society toward the Christian ideal, but it will give a free action to the individuality of every man, and neither exercise nor permit mental or physical despotism over any.

For the Harbinger.

TRUMBULL PHALANX.

Enclosed we send \$2 for the Harbinger for one year, to be sent to the following address: 'TRUMBULL PHALANX LIBRARY, Braceville, Trumbull Co., Ohio.' The above sum is a donation made by J. J. Cook, of Providence, R. I., who is one of a Committee of thirteen, of the American Union, for taking into consideration the establishment of a Model Phalanx, also of a Committee to examine the condition of the existing Associations. Accordingly, Mr. C. is this summer on a tour of examination, and has just left us for Wisconsin, and having remained with us about a week has afforded us, by his politeness and freedom of communication, a cheerful entertainment. He has made such an inquiry into our standing as will enable him to report to the Union at considerable length.

In connection with the above we might add that our progress and prosperity are

still continued. By this we only mean that whatever we secure is by overcoming many difficulties. Our triumphs, humble though they be, are achieved in the same manner that the poet, or the sculptor, or the chemist, achieves his, by labor, by application; and we believe that to produce the most useful and beautiful things, the most labor and pains are necessary. We believe that it is God's appointment that the fruits of the laboring man only are to be blessed. Count the steps, the many movements of the muscles, and sweat drops, absolutely necessary to produce a loaf of bread! The Magnetic Telegraph was necessarily preceded by a thousand observations and experiments. All truth is heralded into the world by Harbingers. And without them no truth has yet appeared. Further, the Law of Progress demands growth. How absurd should one look for a man to be born full grown, and possessed of reasoning powers in perfect operation? It is contrary to Nature. Then, according to her analogies, how can we expect to succeed in any other way than in obeying her laws? We cannot be matured till we grow. Let us then, be content to learn and unlearn; and though we stumble and fall, though discouragement rise before us on each side of us, and though friends prove false, still we will thank God that we are born, and that the obstacles before us are like those before the infant child, which day by day vanish. Even so is it with us — they vanish.

Our present difficulties are, first, want of a sufficient number to enable us to establish independent groups, as Fourier has laid down. The present arrangement is as though we were all in one group; what is earned by the body is divided among individuals according to the amount of labor expended by each. Were our branches of business fewer, (for we carry on almost every branch of industry necessary to support us) we could organize with less danger of interruption, which at present would be incessant; yet, at the same time, there would be less choice of employment. Our number is about two hundred and fifty, and that of laboring men not far from fifty. This want of a greater number is by no means a serious difficulty, still, one we wish were corrected by an addition of scientific and industrious men, with some capital.

Again, when the season is wet, we have the fever and ague among us to some extent, though previous to our locating here the place was healthy. Whether it will be healthy in the future, we, of course cannot determine, but see no reason why it may not. The ague is by no means dangerous, but it is quite disagreeable, and during its continuance,

is quite discouraging. Upon the approach of cold weather it disappears, and we recover, feeling as strong, as hopeful as ever. Other diseases do not visit us, and the mortality of the place is low, averaging thus far almost four years, less than two annually, and these were children. We are convinced, however, that all cause of the ague may be removed by a little outlay, which, of course, we shall make.

These are our chief incumbrances at present; others have existed equally discouraging and have been surmounted. The time was when our very existence for a period longer than a few months, was exceedingly doubtful. Two or three heavy payments remained due and our creditor was pressing. Now we shall not owe him a cent till next April. By the assistance of our Pittsburg friends and Mr. Van Amringe we have been put in this situation. About half of our debt, of about \$7,000, is paid. All honor to Englishmen, (Wm. Bayle in particular,) who have thus set an example to the "sons of '76."

Sons we will not weary you further; — Suffice it to say, however, that we are living comfortably, we have bread and to spare, which our industry has produced, and this same industry is now about turning its attention to the achievement of that which has a tendency to elevate and refine. Truth and Labor renovate the world. Yours, Truly.

N. C. MEERER, Cor. Sec'y.
BRACEVILLE, O., August 11, 1847.

[From the New York Tribune.]

¶ *The Express* has an article on "Fourierism and its Developments," in which it is difficult to determine whether falsehood or folly predominates. For example of the falsehood:

"All of them [Social Reformers] directly or indirectly, and most of them avowedly, attempt to destroy belief in the Christian religion. The large mass of the Communists, (we believe we have the right word,) from Robert Owen and Fanny Wright down, are open denounciators of Christianity."

Now, to say nothing of the undeniable communism of the first Christian Church (see Acts) who does not know that every Community is the land of any sort of maturity is not only emphatically Christian, but is Christian in life and daily walk to an extent which cannot be paralleled! First among them are the Shakers, six or eight societies of them, all most rigid Communists these thirty to fifty years; all Christians in faith and life, and patterns of industry, temperance and virtue. They cannot be accused of preaching Communism at the instigation of their poverty, for they abound in wealth and physical comfort. Then there are Economy and Zoar, one fifty and the other over twenty years old — each a Christian Church as well as community: last of all, the more recent communities at Ebenezer, near Buffalo, and

Henry Co., Illinois — each a Christian Church of the Orthodox faith as well as a thorough example of Communism. Christianity is not merely the religion of Ebenezer; it is the sun of the entire system, with hours for prayer and regular days (two in each week) for public worship beside the Sabbath. No infidel experiment in Communism has succeeded, while there has hardly been a failure where the foundations were laid in Christianity.

— Briancourt's "Organization of Labor" is the pretext for the *Express*'s last unseemly exhibition, and the fact that it is "published in the Tribune Buildings" is harped upon, though the *Express* knows perfectly well that we have no more control over Mr. Graham's business than it has. This book of Briancourt's — a very sensible and good one, in the main — we knew nothing of till one of the printed copies was laid on our table. The author frankly states that he was formerly a skeptic, but that Association has made him in faith a Christian. This the *Express* paraphrases as follows:

"The author of the book confesses that when he first took the disease of Socialism, he shared with most of his Fourier contemporaries, 'prejudices against Christianity,' or in other words, plainly interpreted, he started his Fourierism under the standard of infidelity, but finding, as his collaborators do here, that it would not take under that flag, he held out the colors of the Christian religion with a view of better success."

Of course, he who would misrepresent an author so grossly as this, could hardly hesitate to falsify quotations if tempted to do so.

"This Fourier author also undertakes to show us what The Tribune prates about, and what the infidels in Chatham St. who never did any work anywhere, if we were to judge by their seedy appearance at their meetings, preach about, namely: 'attractive labor.'"

This is the first time we ever heard that people who wear "seedy" garments "never did any work anywhere" — it being all done up by sleek, respectable citizens, who wear faultless broadcloth and silk. We must try to bear this in mind.

Here follows "the conclusion of the matter," according to the *Express*:

"Readers, who join with us in heartily despising such nonsense and crimes as the enemies of our race are daily teaching in The Tribune, and in all its book publications, must not, in the exaltation of their contempt, forget that in a free country like ours, no error is so contemptible that it will not have fools and rogues to worship it — and that one of the most dangerous omissions of duty, therefore, is to hold their nonsense either plausible or absurd, in such contempt, as not to rebuke it. *The sound thinkers of Europe let Voltaire, Condorcet and Rousseau have full play so long that they at last carried all France with them — and with difficulty was even Old England at last saved from their poisons.*"

Ah no, Sir! do not persist in reading backward the great lesson of the French Revolution. All the infidel writers of the last century could never have begun to unchristianize France if the Church had not forgotten the manger in which her divine Founder was cradled, the shep-

herds who hailed His Advent, the peasant fishers and laborers who were His associates and disciples. It was the prevalence of injustice, oppression, tyranny, and wrong in the Social and Political relations of the governed and governing classes — the Church looking on and consenting, like Paul at the stoning of Stephen — that gave infidelity access to the minds of the French People. Voltaire and Volney were read and believed in their attacks on the Christian Faith, because they had already gained access to and influence over the whole public mind by the pungent truth they had uttered in exposition and reprehension of the tyranny and profligacy of the ruling classes which the Church regarded with complacency, with blindness, or with positive approval. The Toiling Millions learned to admire and love the Apostles of Infidelity, from finding in their writings the only hearty and practical sympathy with their own wretchedness and wrongs. They came at length to hate a Church which smiled on the rich and powerful, in spite of their oppressions and debaucheries, and frowned upon all attempts to improve radically the condition of the toil-worn and famishing as a blasphemous defiance of the decrees of Providence. It was a burning shame to Christianity that the work of exposing and overthrowing the intolerable oppressions and evils of out-worn Feudalism was left to Infidelity; it was the shame of the Church at first, and became her temporary ruin in the end. Shall the lesson be unread and unheeded?

MUSICAL REVIEW.

MADAM ANNA BISHOP.

A single hearing of this lady, on her benefit night in Boston, has left a vivid and delightful impression on our mind of passion, intellectual power, and very pure and perfect culture. Her voice has not great volume, and it lacks the freshness, the brightness, and the ringing quality without which vocal expression cannot be omnipotent. It has nothing, for instance, of the reedy quality of Tedesco's voice. Yet it is by no means weak; its power seems uniformly developed throughout its whole compass, and it possesses a certain smooth, soft, velvety character, which is anything but husky, and grows upon you by its exquisite finish till it becomes perfectly delightful. However it is not so much the character of the voice itself, which constitutes the charm, as it is its admirable culture, and the exquisite skill and finish with which it is always managed. There is never an ambiguous, or half-formed sound, no slovenly and careless passages, no desperate attempts at ornament without the means to produce it, no deviation from most perfect *retenue*. What charmed us most in the mere management of her voice, was the remarkable continuity and smooth, unbroken flow of its tones. In her motions she is a very vigorous and lifesome person, graceful, and even ma-

jestic at times. She never drops her character for a moment, but makes it an artistic whole from first to last. And she seems capable of great variety in her roles.

It would be indeed a satisfaction to hear Madam Bishop in full opera, with adequate accompaniments. On this occasion she executed only passages from several operas, with scenery and dresses, to be sure, and some apology for subordinate vocal parts. The first selection was from the opening scene of *Norma*. We have never heard the "*Casta Diva*" executed with so much feeling, true conception, and entire mechanical success by any one, since Caradori. And yet Madam Bishop sang it in English, which was a considerable drawback. This first performance convinced us of her culture, her pure method and good taste. But the life and passion of her singing told more powerfully in the pieces which came after. In the Cavatina from the *Elisir d'Amor*, with the Rondo Finale written for her by Donizetti, her piquant peasant's dress became her better, and the free and merry play of her voice was quite bewitching.

In *Anna Bolena*, great dignity and force of passion were added to her never-failing sweetness. Here were some of her finest touches of execution, especially in the little Andante strain, which is one of the purest gems of Donizetti's melody, and his adaptation of "Sweet Home" which follows it. We have never heard the trill made so unexceptionable an ornament as in her use of it, especially in her succession of trills *diminuendo*. Very beautiful also are her chromatic scales, and her smooth velvety voice surprises you with most bright and pointed tones at the smart terminations of her ascending arpeggios.

O *Patria* and *Di tanti palpiti* from Rossini's "Tancredi," sung in a magnificent knight's costume, electrified the house. Upon the whole, in spite of our dislike of musical medleys and especially of English opera singing, we have rarely experienced a purer satisfaction, and we feel that the admirers of Madam Bishop have hardly claimed too much for her, when they have placed her as an *artiste* above any who have yet visited America (excepting perhaps Caradori, whom it would be difficult to compare at such an interval of time);—certainly above any of the *prime donne* of the two Italian Operas now in this country.

SIGNORA BISCACCANTI.

We are soon to have the pleasure to hear as *prima donna* in Italian Opera, a lady, gifted with great vocal and mental powers, who went from us a few years since to complete her musical education

in Italy, the native country of her father. Many good wishes went with her and many anxious ones; for her social charms, as well as the astonishing beauty, strength and compass of her voice, had made her an object of enthusiastic interest in Boston, her native city; while her youth and lack of the severe habits of study made those who recognized true genius tremble lest it should not be developed truly. But she has come to vindicate the reality and successful force of her resolution; she has come back an artist, with the fruits of zealous study;—too zealous, there is room to fear, for ill health has hastened her return. We have not yet had an opportunity to witness her improvement as a vocalist, but from former acquaintance cherish delightful expectations. The following is from the *Evening Gazette* of Boston.

"SIGNORA BISCACCANTI. Our readers may have noticed among the list of passengers by the Cambria, the names of Signor and Signora Biscaccanti. Although this lady comes among us with a foreign name, her countenance and musical talent will be familiar to a large circle of friends, who a few years ago were delighted with the first strains of her untutored voice, when we introduce her to them by the well-known name of Miss Eliza Ostinelli.

"It will be recollected that Miss Ostinelli left America at the age of eighteen in company with her father in the latter part of the year 1843, for the direct purpose of cultivating her voice under the instruction of Italian masters. Fortunately an introduction from our Consul at Leghorn, Mr. Bienda (Count Lucchesini of Lucca,) brought her to the notice of Giuditta Pasta, then in Como, the native city of Mr. Ostinelli. She continued to receive instruction from Madame Pasta for ten months, and subsequently became a pupil of Vaccai, Nani, and Lamberti, three of the most celebrated masters in Italy. During the month of May of the present year, Miss Ostinelli who by this time had changed her name for that of Biscaccanti, a distinguished family of Milan, presented herself for the first time before the people, in the difficult character of Elvira, in the opera of 'Ernani' of Verdi, at the Carcano, the same Theatre at which Giuditta Pasta, who up to this time had not failed to evince the greatest interest for her success, had made many years ago, her first debut.

"The musical journals of Milan, *Il Pirata*, *La Fama*, and *Il Figaro* of June last, bestow extravagant praise upon the debut of this young *prima donna*. From the applauses, wreaths and poems in her praise lavished upon her the night of her benefit, and from the regret publicly expressed on her departure for America, her native country, we cannot but infer that her success was complete.

"From the *Critica Musicale* we copy the following, one of the strongest eulogiums we have ever read in a foreign journal:—

"On Thursday evening the benefit of *La Signora Biscaccanti* took place at the Theatre Carcano. This incomparable young artist on that occasion rendered herself superior to the entire expectation

of her audience; and so high did she raise herself that the soul of the public was carried away with wonder and delight. She performed with such mastery the Rondo of the *Regina de Cipro* of the composer Pacini, and accompanied it with so many harmonious passages, embellished and varied it with so many difficult notes and arduous flights, that no one unless intelligent and expert in the art can form an idea of the immense difficulty overcome by her—passages which heard from her seemed no more difficult or studied. I cannot by words express the admiration and enthusiasm awakened by this delightful singer in the mind of the public, which never ceased to applaud until she, lady-like as celebrated, repeated the piece. On that evening *La Biscaccanti* enriched her crown with a newly merited and splendid gem."

Viola. Melodie pour le Piano Forte.
Par S. THALBERG. pp. 5. Boston: published by Oliver Ditson, 115 Washington Street.

In point of difficulty of execution this is one of the most inconsiderable of Thalberg's fanciful creations; but by no means so in point of real beauty of expression. The melody was certainly inspired in a happy moment,—happy we mean for poetic invention, though its spirit is sweetly sad. Thalberg's genius lies not merely in those proud architectural expansions which he gives of themes already existing. He has a very delicate and spiritual vein of his own, and originates musical ideas, which are well worthy the illustration of such art as his. Here is his superiority to such men as De Meyer, who have to go to him for inspiration of the deeper sort, although they may equal him in brilliancy of execution and the power of so dressing out a thought as to greatly multiply its effect. Both have effect; but Thalberg also has creative art; we catch the aroma of a really pure and serious character from his music. Few things have been produced by the modern School of piano music so religious, so profoundly beautiful as his "Andante Tremolo."

Meanwhile to those who are not up to anything so difficult as that, we recommend this "*Viola*" as a profitable and pleasing exercise.

GREAT FESTIVAL.

In noticing the musical Teachers' Conventions in Boston, in our last, we intimated that these great annual gatherings would soon grow to festivals, like those of York and Birmingham, and on the Rhine. It appears that the more enterprising among the musical leaders in New York are not disposed to wait until the thing grows up among us in its own way, from the bare native elements, but have already summoned the musical forces together from far and near, and are

to give a three day's festival this coming week. Whether so great an undertaking be not premature the result alone can prove. We hope the best. We should have given an earlier insertion to the following announcement:

NEW YORK MUSICAL FESTIVAL
BY THE
AMERICAN MUSICAL INSTITUTE,
AIDED BY THE

RESIDENT Vocal and Instrumental principal talent of New York, Brooklyn, Albany, Boston, Philadelphia, Baltimore, &c. &c., and by all the available Foreign talent then in the country. A Musical Festival upon the same scale of grandeur as those given at York, Norwich, Birmingham, and other European cities, will be held in *New York City*, commencing September 14th, and lasting **THREE DAYS, MORNING AND EVENING, Tuesday 14th, Wednesday 15th, and Thursday 16th.**

The three Morning Concerts will be miscellaneous, and will consist of Popular and Classical Music, Songs, Duets, Trios, Quartettes, Glee, Madrigals, &c.

The three Evening Concerts will consist of the choicest master pieces of Handel, Haydn, and Mendelssohn.

The principal Vocal Performers consist of the best Resident and Foreign talent, then in the country, together forming a platoon of talent such as has never been presented at any one time in any part of the United States.

The Grand Orchestra will be enormous.

65 Violins	12 Contrabassi	6 Bassoons
15 Violas	6 Flutes	6 Trumpets
15 Violoncellos	6 Clarionetti,	8 Horns
6 Trombones	2 Ophelides	1 Serpent
1 Bass Drum	1 Side Drum	2 Kettle Drums
1 Cymbals	1 Triangle	1 Gong
1 Tamborine	1 Piano	1 Organ

Making a grand total of 158 Instruments.

The Grand Chorus will comprise

100 Sopranos,	75 Altos,
100 Tenors,	125 Bases.

Making in the aggregate, 558 Performers.

The projector feels confident in announcing this immense Vocal and Instrumental force, that he promises no more than he will be able to fulfil. It need hardly be said this Festival will be on a grander scale than any that has been attempted in the United States; and even in Europe, where the facilities are tenfold, such monster gatherings are very rare. The expense attending the getting up of this New York Festival will necessarily be immense, as all the details will be carried out with uniform liberality, but the projector has no fear as to the result, for the musical public of New York will be sure to support any undertaking of sterling merit, and the neighboring cities will send their hundreds to witness the **ONLY GREAT FESTIVAL** ever given in America.

The names of the principal Solo Performers will be announced as they arrive.

TERMS OF ADMISSION—Single Tickets to each Concert, \$2; for three persons, \$5; single admission to the Six Concerts, \$6; for a Lady and Gentleman, \$10; Family Ticket, to admit five, \$20.

TICKETS TRANSFERABLE.

N. B. PROFESSORS and good **AMATEURS** are respectfully invited to unite with the Institute, preparatory to the Festival.

REHEARSALS for the Festival, every *Monday, Wednesday, and Friday Evenings*, at the rooms of the Institute, Broadway, near Prince.

H. MEIGGS, Principal.

THE HARBINGER.

SATURDAY, SEPTEMBER 11, 1847.

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.

TIDE MARKS.

All great social changes are preceded by the simultaneous rise in many minds, even the most conservative, and separated by position, circumstances and pursuits, of all sorts of aspirations and suggestions, incidental, fragmentary, momentary, which all however wear some shade of the common hue of the Idea which is at the bottom of said change. So it is with regard to the next great phasis in the progress of society, the greatest change humanity has ever undergone, from the ages of incoherence to the normal state of Harmony in the Associative Order. It is the idea of the age; and like a tide it rises in all minds, before they are aware, and finds unconscious expression in them, even while they ignore and oppose the same idea as formally presented. The literature, the newspapers, the chauce talk of men and women, are full of observations of which only an Associationist detects the full significance. The busy mind of all Christendom, and even Heathendom, which we call half civilized, is constantly confessing experiences, dropping remarks, recording observations, and raising questions, which fall under none of the categories of received ideas, already embodied in society, but which lean by a certain uniform polarity towards this new Idea and can only be classed there.

Under the head of "Tide Marks," therefore, we might keep up an interminable report of signs, suggestions, facts, opinions, cut from newspapers, noted down in steamboats, rail-cars and saloons, which all betray the manifold tendencies of this age to Association. Greatest of miracles, this great thought seems descending out of heaven upon all minds, not wholly shut against the heavenly by self-love; and the swelling tide, in all the channels of earnest thought and intercourse, makes higher and higher marks. It is not the less the Idea of this age, because our institutions, slowly yielding monuments of past ideas, refuse to recognize it. And yet there is no mistaking the confirmations that are constantly afforded in the very slight, yet uniform modifications of the social structure under its own conservative system of repairs. A collection of all these little signs under the head suggested would be

a startling accumulation of evidence that this age is beginning to believe already much more than it knows, and is upon a thousand converging roads towards the radical reorganization of which Associationists are striving to understand and teach the law. Such a collection would constitute, as it were, a body of observations in Social Meteorology, which would be highly instructive.

The *Christian Inquirer* contains a letter from a highly intelligent Unitarian clergyman of the city of New York, written on a missionary tour in the interior of the State, which offers something to our purpose; and this unconsciously prolonged introduction has been simply for the purpose of presenting to our readers a couple of passages which we have clipped from it. First the following:

"Dear Inquirer,—We left New York on Thursday evening, the 15th instant, on a tour of mingled pleasure and profit, seeking relaxation and opportunities of missionary labor, with the more particular purpose, however, of visiting the Unitarian parishes through the State. All the world seemed suddenly to have taken the same determination with ourselves to move up the North River. At least we missed nobody. Four steamboats, each a considerable town and over-populous, started from the piers at seven o'clock for Albany! What a vagabond nation we are, civilized nomads—peripatetics—the first and last article of whose philosophy of life is "keep moving!" The constant and varied intercourse of our people with each other, the bringing into such close contact all sections of the country and all classes of the population, cannot fail to remove local prejudices and social animosities. *I cannot help regarding the splendor of our steamboats as highly civilizing to the taste and manners of the common people.* Every one may notice the influence of elegant furniture, handsome table equipage, beautiful carpets and painted panel work, upon the conduct of the rudest passengers. Out of a company of four or five hundred on board the Hendrick Hudson, made up of all classes of society, from the highest to the lowest, there was not one who did not behave with the strictest propriety. The quietness, courtesy, and mutual deference of the crowds on our best appointed steamboats, speak volumes in favor of the moral influence of their elegance and taste. *I regard them as missionaries of manners and of the fine arts.* The love of consistency is so strong a feeling in our nature, that people cannot help dropping their boorishness in the midst of elegance. How seldom, in other countries, do the uneducated and rude classes of society come in contact with the refined and cultivated! We cannot doubt that our steamboat cabins and tables are doing a great deal to disseminate refined habits and usages, notwithstanding the shock which those who value themselves on their good breeding always profess to receive from the contact of the rude on these occasions."

The thought expressed in the above is just and human, and shows that the separation of classes, the inequality of condi-

tions, and the broad distinction in the tone of manners thence resulting between the poor and the rich, the hard-handed laborer and the refined and elegant child of luxury, is looked upon as a great social evil, not designed by Providence to last forever. It shows some sympathy with the unitary aspiration of the age, the deep prayer of the human heart that all men may be united, that the intercourse between all the members of all branches of the human family may be made complete; that refinement and good manners may become the common attribute of man. It shows also that the writer shares with the Associationists their faith in the reinstatement of the essentially pure and spiritual influences of matter; in the importance of material comfort, luxury and beauty as indispensable co-operators with man's intellectual and moral discipline on earth. He feels the humanizing influence of material harmonies, and sees it to be a wrong that any man or class of men should be defrauded of this. True it is that the sumptuous elegance of our steamboats and railroad cars does equalize all classes who travel in them, does inspire the rudest and the meanest with some sense of decency and self-respect, and make all gentle and polite. What does this prove? It proves the essential capability of refined manners in all classes of society, and that it is not a quixotic, over-sanguine philanthropy which seeks to place all men in a condition to realize this natural capability, and to carry out in spirit and in deed the first words of our Constitution: All men are born free and equal. But it does not prove that mere chance opportunities of steam-boat travelling can do much for the elevation and refinement of the laboring masses, without other conditions which shall put it more in their power to avail themselves of such influences. Who can make for himself the observation which this Unitarian clergyman made on board the steamboat; can witness the cheerfulness and the politeness of the most uneducated, while brought thus for a few hours into an elegant material environment; without thinking at once of the melancholy contrast which all the rest of their lives exhibits, from the fact that they are doomed to toil in dreary and unhealthy places, overworked and poorly paid, robbed of all permanent refinements, by the crushing competition which is the mainspring of all civilized industry? How could one reflect so wisely and not go deeper? All that is realized in our elegant steamboats and hotels, may be realized in all the arrangements of life, for all, by the introduction of true Christian combination into all the interests of life, and first of all by the organization of industry according to

the Serial Order. One of the most prominent and beneficial results which Fourier contemplated as about to follow from a true organization of industry, by which justice should be done to all the sources of production, to capital, to labor and to talent; by which the right to labor and a sufficient reward should be secured to every man; by which labor should be made attractive to men, women and children, by making all its circumstances pleasant, arranging it with reference to our social affinities, our tastes and aptitudes, our susceptibility to the springs of wholesome rivalry and *esprit de corps*, and our love of variety and alternation, so that no one shall be the dull drudge of a monotonous pursuit; — was the speedy and universal prevalence of a UNITARY TONE OF MANNERS among all classes and throughout the world. To one who reflects upon it, the desirableness of such a result is not more clear, than is the fact that such a result can never be brought about by any causes this side of that entire reorganization of the social fabric which has been predicted and its law discussed and laid down by Fourier. These fitting partial glimpses of harmony, such as we catch now and then in splendid steamboats, where the poorest man commands an hour or two of outward luxury, are good as proofs of what may be, but only tantalizing aggravations to the poor man. We need not say more, for this very topic of a "unitary tone" of manners is admirably treated in the article which we translate from Victor Considerant, on our first page.

The second extract, which we proposed to make shows how a sincere attempt to carry out the spirit of Christianity, by a faithful pastor among his people, inevitably results in a perception of the necessity of changing social circumstances, as well as of preaching morality and change of heart. The true minister of Christ finds that co-operation in material interests must be the basis of any living Christianity among those to whose spiritual interest he undertakes to minister.

Should the noble-hearted pastor, below referred to, meet with serious difficulties in his undertaking, let him not lose faith in his true instinct, nor be daunted by the failure of an isolated undertaking; but let him seek the true conditions of a successful completion of his work, not only for his own little flock, but for all the warring, fratricidal races of humanity, in the study of the SOCIAL SCIENCE.

"But Trenton Falls are not the most interesting things in Trenton to all visitors, and certainly not to us. Two and a half miles from the Falls, are the village and the people. We had come mainly to see these; and while one day had contented us at the Falls, three did not satisfy at the village.

"A traveller riding through this little village, would pronounce it one of the least attractive on his journey. It has an appearance of decay. The houses are, almost without exception, small and low. There is hardly any sign of business, enterprise or thrift. The scenery is tame, and gives no indication of the wonderful Fall which is hid in its bosom: yet there is in this village a peculiar intelligence and refinement, an uncommon sum of social and religious excellence, and as many and as marked characters as are to be found in any similar number of people anywhere within our knowledge. Trenton was originally settled by agents of land holders in Holland. These were men of learning, taste, intelligence, religious feelings; moreover, they were Unitarians, and they gave a tone and stamp to this community, of a peculiar and most delightful character. We know not where we should go to find a more interesting union of refinement and simplicity; of cultivation, and primitive freedom and frankness of character; of in-born superiority and voluntary condescension. The village seems to live together as one family, each interested in everything that concerns the other. How far this may be owing to congenial elements, and how far to the influence of the excellent and devoted pastor of the principal religious society there, I cannot judge. The Rev. Mr. Buckingham, who has now given his superior talents to the small but interesting flock gathered in Trenton for nearly eight years, (long enough to have seen every other religious society in the neighborhood change its minister once or twice over,) is singularly adapted to his position. I confess it had been a matter of some little secret surprise to me that he should so long have been contented in the obscure and humble field in which he was laboring; but that surprise has entirely vanished upon an actual acquaintance with the place and the people, and Mr. Buckingham's relations to them. Mr. Buckingham is evidently every body's son, or brother, or cousin, in all Trenton. He lives in affectionate cordiality with all the people; known intimately to all, and a friend, companion, teacher, consoler, and example to all. I have never seen a more attached people, or one more obviously under the influence of their pastor. Mr. Buckingham has a peculiar sense of the obligation of carrying out Christianity in all its practical force. He insists that his parishioners shall be helpers and friends of each other, as well as being fellow-worshippers. *He desires to make his Society a kind of mutual insurance company against every form of evil, want, sorrow, ignorance, error, and sin.* It is delightful to see how far he has succeeded in impressing his own eminently Christian spirit, his humility, simplicity, frankness, and love upon the people."

¶ The New York Correspondent of the *National Era*, in speaking of the influence of boarding-houses in large cities, takes occasion to make a fling at "Fourierism," which betrays such a profound ignorance of the arrangements in Association, as to render it unworthy of a serious reply. We regret, however, that a man for whom we have such a

sincere esteem as the Editor of that paper, should consent to sully his columns with a slur on other laborers in the work of reform, which is adapted to excite prejudices, which however groundless, it is almost beyond the reach of argument to remove.

THE TWO WAYS TO THE PHALANSTERY.

We had just finished our leading article, when the steamer arrived, bringing us late numbers of the *Democrat Pacific*. In one of them we find the same thought, of the unconscious tendency of society itself towards Association, expressed as follows.

All great social progress is at once the labor of one man and of men, the work of genius and of circumstances, the task of a reformer and of society itself. The man of genius is only ahead of his contemporaries in intelligence; he proves his superiority to them only when society itself, by its own tendencies and its own acts, confirms the exactness of his foresight. The analogy there is between the tendencies of a society and the ideal of its reformers is thus the true practical measure of the truth of their prediction. That the new social organization proposed by Fourier may not appear a dream, a vain utopia, it is necessary that society itself should be compelled to plead guilty of positive tendencies towards that very social form; it must surprise itself in the act of constructing the phalanstery without knowing it.

Now at this present time, we believe that society is preparing the phalanstery in the facts, quite as actively as our teaching and preaching are preparing it in the minds of men. We believe that it is arriving at our theory by the way of empiricism, just as we are proceeding towards the practice by the way of science. We believe that society is now constructing the phalanstery by fragments, by blind gropings, by partial and scattered foundations, and by the very excess of struggle and of anarchy, while we are laboring to the same end by the exposition of an organic plan, by the synthesis of ideas, by the close league of convictions, interests, devotions, hopes. We believe, in fine, that the parent ideas, the fundamental propositions of Fourier, are all deep-rooted in the realities of to-day; that the germs, if not the fruits of them, are every where, and that the phalansterian creation is resulting necessarily from general efforts, quite as much as it is to result from the perseverance of our own proper efforts.

Only society follows a long and arduous rout, beset with perils, windings and uncertainties; while we march on with

full assurance, our eyes fixed upon one star. In fact, we might from this time leave society to itself, to await without us the splendors of its destiny, if every step we take in advance of it did not have the effect to abridge its anxiety, to save it many pages of doubt, exhaustion and impatience. It would go on, without us, till it reached the phalanstery, but it would be across new deceptions, through the midst of tears and blood.

Behold this crowd of eager speculators, moving earth and heaven, elbowing and crushing one another, in the pursuit of material goods. We have declared ourselves their mortal adversaries. Every day we reproach their blind egotism with clogging the wheels of progress, with paralyzing our efforts, with forging new evils, with piling up new victims. And yet all unconsciously to themselves, these men co-operate with the work which we ourselves are prosecuting. They go by the way of the evil to the good; they march, through anarchy and conflict, to the same point where we wish to arrive by science and by concord. We combat them from sense of duty, and meanwhile, supported by their shoulders, the first beam of the phalanstery lifts itself to us. They deny Association as an integral truth, as the foundation stone of an entire society, but at the same time they make it serve the building up of their own fortune, the realization of their own feudal ambition.

Association! that social principle *par excellence*, as old as the world, is indebted to them every day for a new extension. Since Christ first planted it as a sovereign necessity in human souls, this principle has done nothing but grow, by all the conflicts, as by all the acts of elevation in modern history. The fusion of races, the destruction of castes, the revolutionary levellings, the wars of the continent, the discoveries of the compass, of the printing press, of steam, the creation of machines, are glorious victories thereof; and what is more, in our days, all this stock-jobbing, monopoly, forestalling, financial feudalism, and oppressive coalition, are its battles and its means. Association forms several hostile camps, before forming one united army. It plants seeds in chaos before producing harmony. In its blind conflicts, it has much to deplore,—ruin, bankruptcy, usury, frauds, depreciations of wages, want of occupation and riots among famishing multitudes; but it conquers at the same time many trophies,—as new instruments of labor, means of popular luxury and comfort, the first institutions of human solidarity, the splendors of industry, the material outfit of a new world. Every partial association is a dangerous coalition; but every coalition is a manifest

step towards a more vast and more beneficent association.

Thus, this coalition of shameless capitalists extorts from producers and consumers, establishes vast commercial houses upon the ruins of small ones, founds immense manufactories to kill the little trades, despoils families of the fruit of their savings to build up adventurous speculations:—but the conquests of the new feudalism serve at the same time as gropings towards unity; this concentration of commerce prepares the way for township counting houses (*comptoirs communaux*) and commercial concentration in the hands of the State; these great manufacturing establishments are the prelude to industrial synthesis, facilitate a more serial distribution of labor, a larger application of machinery, and must soon permit the principle of Association itself to descend from the capitalists down to the agents, overseers, and laborers.

The partial Association of the operatives, having for its end to keep up the rate of wages or to increase it and resist the coalition of the masters and the capitalists, naturally translates itself into violent and arbitrary reactions, riots, disorders and abuses;—but at the same time it constitutes a right of legitimate self-defence; it is the first form of the emancipation and social initiation of the proletaires; it prepares them by solidarity, as much as by conflict, to enter upon integral Association, upon Association which, to be a blessing, must be an entire and Truth.

The partial Association of producers and consumers, under the banners of Protection or of Free Exchange, is also a blind coalition, which is subject to the dangers of aggravating the evils of competition, stifling industrial genius in its infancy, generalizing in commerce and in industry the law of the richest and the strongest;—but by that very means it has also the benefit of demonstrating the vices of incoherence and of liberty without guarantees; it logically pushes towards the foundation of vast common workshops, agricultural and mechanical, which resting upon association of capitalists, directors and operatives, regulating with unity their consumption and exchanges, can only thus find shelter from the ruinous excesses of competition, and harmonize the industrial genius of each country with the resources of its soil.

Finally, partial Association of men of talent and ideas, of men engaged in sciences, in education, manifests itself in the same way by leagues, sects, coalitions and systems, at the head of parties, journals, academies, in the walks of literature, of science and instruction. It keeps up a feverish and often sterile agitation in the country; it sows doubt,

restlessness and moral disorder in men's minds and consciences. Nevertheless, by this very trouble and agitation, it serves the ardent investigation of truths for the future; it stimulates the commerce of ideas in the world; its effervescence feeds the sacred flame of illusion and of hope in men's hearts; by romance, by political economy, by science, every day it gives a better formula to this new religion of fraternity and harmony, of which the synthesis of the sciences is to be the dogma, attractive industry the worship, and the embellished earth the magnificent altar.

That these partial Associations, these leagues, these coalitions may merge themselves into one general Association, into the harmonious unity described by Fourier, what is needed? The exhaustion of struggle and the light of science; some more steps to be taken by society in the road of empiricism, some more steps by our school in the road of teaching.

Behold these governments crushed under the weight of power, clogged in their inertia, hardly daring to govern through fear of the glory and the grandeur of the task, resisting in the room of conducting, corrupting instead of convincing, repressing instead of curing, dividing instead of bringing into alliance. They treat us as factious utopians, and it is they who attempt the impossible, for they try to govern without acting, to resolve a hundred problems without study, to remain at the head of a free people without sharing its sentiments, its hopes, without comprehending its destinies, its rights, its wants. They treat us as dreamers, and yet in spite of themselves, by fear and by egotism, they serve the cause which we serve by enthusiasm and devotion. They smile at our *universal peace*, and yet they proclaim *peace every where and forever*. They do not believe in the approaching confederation of Europe, nor in a central congress of nations, and yet they are anxious to efface France, in order to facilitate the neutrality of the central points of the globe and to reconstitute a European equilibrium. They feign to believe that it is not permissible to them to interfere in the bread crises, in the conflicts of interests, of industry and commerce, and yet, in a secretive way, they interfere there by intimidation, by arbitrary measures, anger and partiality. They mock the project of transforming warlike into industrial armies, and without daring to avow it, they employ the army in the foundation of cities and are thinking of carrying out nothing less than an entire work of colonization by the army alone. They refuse to believe in a law which, distributing order and harmony in the universe, can also distribute them in social relations, and yet they every day

apply the serial law in all the branches of their administration. After having regulated and organized war, the levying of imports, the exercise of justice, public instruction, the transportation of letters, and so forth, they think to condemn industry, agriculture and commerce to everlasting anarchy and chaos. After having established a certain order in the national representation, and a certain equilibrium between the three political powers, they refuse to introduce the same order in the creation of riches, the same equilibrium between Production, Distribution and Consumption, those three great social powers. — But let them alone! Pausing on the brink of this precipice, alarmed each day by the cry of social difficulties or by the vertigo of the abyss, they will either have to fall, or else resign themselves to found a phalanstery before they know it.

Finally, speak of the phalanstery to artists, to engineers, to architects, who get up sumptuous monuments, luxurious habitations, and magnificent bazaars for comfortable citizens; they, too, will answer with a smile. And yet these same men every day do keep pace in their art with all the progress of the spirit of Association. To all the new wants of human sociability, they respond by a genteel or magnificent edifice. To all the institutions of pleasure or of interest which render common and within the reach of all, what could not be procured by each one separately, they furnish a new architecture. The temples, public palaces, offices, treasuries, halls, docks, crowded public works, sumptuous magazines, museums and theatres, concert halls, circles and ball-rooms, are so many acts of homage rendered by them to the association of souls, of interests, or of pleasures. They comprehend that the more Association extends and the more varied elements it embraces, the more imposing, vast and grand must be the edifice which corresponds to it. They know that the modern discoveries of science allow a democratic character to the beautiful and grand, to luxury and gold, to splendid ceilings and fine living, and that to all the desires of the people there spring up palaces ten times more sumptuous, more fairy-like than those of the old monarchies. Tell them, on the spot, to build an edifice suited to facilitate all the relations of interests, of pleasures, and of labors in an associated township of proprietors, laborers, and consumers, and they will set about the work without surprise. They will make a phalanstery without knowing it; for, by fragments and by instinct, they have already constructed a hundred phalansteries.

Verily, verily, let our calumniators talk as much as they will. If the influence of our teaching is not yet sufficient

to transform the world, society itself is seeing to it by the irresistible impulsion of its tendencies. It is coming to us as fast by its empiricism, as we are going to it by theory. Our meeting will be the instant of the happy realization, the point of agreement between the genius of one man and the designs of Providence. Let us then resign ourselves, O sons of Fourier, to the moderate attempt for to-day of building with our own resources, only a phalanstery of children; for soon will come society itself, bringing in its hands all the materials for the phalanstery on the grand scale!

PROFESSOR BUSH AND DAVIS THE CLAIRVOYANT.

We have already noticed the extraordinary volume purporting to record the visions of young Davis, and given such extracts from it as we thought suited to gratify the curiosity of our readers. Whatever ultimate opinions may be formed with regard to the origin of this book, no intelligent man can set it aside with a summary condemnation, on account of its pretended mysticism on the one hand, or its infidelity on the other. If it had appeared in the ordinary course of the book trade, as the production of a veteran author, its bold and masterly discussions of many of the deepest problems of science, would have entitled it to attention. If it professed to be the work of a young man, who had arrived at the results which it presents in the usual routine of study, it would have been hailed as a prodigy of intellect, whatever its errors and imperfections. The fact that it claims to proceed from a superior illumination, while the mind is in a condition transcending the established limits of human experience, certainly does not detract from its merits, although it may well awaken the utmost vigilance and accuracy in sifting its pretensions. A work of this kind must, of course, expect to receive no small share of vulgar abuse; a great deal of small-beer wit will be evaporated in ridicule of its character; but this will do but little in enabling the public to form a sound judgment in regard to it, or to profit by the valuable truths which no candid reader can deny are to be found in its pages.

As devoted to the cause of reform, we cannot fail to take an interest in this work, on account of its earnest advocacy of many principles which are dear to our hearts, and which we should be ashamed not to recognize in whatever company we found them. We wish to judge of truth by its own evidence, rather than by the quarter from which it is presented, and if this sleeping Clairvoyant has announced sentiments which are important to the

interests of Humanity, we shall welcome them with satisfaction, and give them what currency is in our power. Even if they come from the Devil himself, as Professor Bush more than intimates the paternity of some statements in this book is to be traced to that source, we should infer, not that they are to be repudiated for that reason, but that the Devil is not so bad as he has been painted.

We have been somewhat amused at the rustling of leaves which the appearance of this volume has produced among all sorts of Conservatives. It is like the sweeping of a North-west wind through a chestnut forest in October. The excitement has found a spokesman in New York, in the person of a certain T. L., whose initials in the Tribune designate a man who seems to dread the opening of a "new view" as he would the "gates of hell." He has pounced on the long suffering Professor Bush, with the vehemence of an infuriated mother of a large brood, and seems determined to peck the unhappy man out of existence. The Professor, however, is fully able to take care of himself, judging from an article in a late Tribune, in reply to T. L., from which we select a few passages that deserve consideration.

He gives the following testimony as to the origin of the work.

"From a careful study of the whole matter, from its inception to its completion, I am perfectly satisfied that the work is the production of an ignorant young man, utterly and absolutely incompetent, in his natural state, to the utterances it embodies. I have not a shadow of doubt that it was given forth by him in a peculiar abnormal state, for some portions of it I heard with my own ears and can testify that what I now read printed accurately corresponds to what I heard spoken. That all the rest was delivered in the same manner scores of eye and ear witnesses are ready to attest. How the subject-matter came into his mind is another question which I do not now consider; but that the present volume, in its entire contents, was actually dictated from the lips of A. J. Davis, is a point of which I have no more doubt than that it is now for sale in Mr. Redfield's bookstore. Nor can T. L. say that this is a blind belief, unsupported by adequate evidence. The evidence I maintain to be irrefragably set forth in the scribe's introduction, and unless this evidence is met and shown to be false, all the tirades and philippics that may be heaped up from this time to the end of the century, will avail nothing with candid and considerate men. This introduction not only details the origin and progress of Davis's mesmeric career; not only contains the most conclusive testimony to his previous literary and scientific incompetency to the task accomplished, but the whole process is described of the delivery of the lectures as witnessed by more than two hundred persons who were, first and last, present. The original drafts, subscribed by the witnesses in attendance at each sitting are at all times accessible, and

every one who wishes may satisfy himself of the fidelity of the printed volume to the manuscript copy. All this is so much testimony produced in court, and no jury has a right to set it aside in making up its verdict. Will T. L. have the hardihood to pronounce this testimony a tissue of lies? He may say he does not believe it. But what then? Does he *know* it to be false? Can he disprove it? And is there so very great a difference, in the eye of a just casuistry between *affirming* what a man does *not* know to be true and *asserting* what a man *does* know to be false? Leaving this point to be determined by his conscience, I will venture to assure him, that however such an array of evidence may go for nothing with him, because the *material* of the book will not stand the test of orthodoxy, it will not be so with the public. The truth of this testimony is the point paramount which will weigh with them, and they cannot be mystified into a belief of humbug so long as this mass of living testimony stands unconvicted of falsehood; and more especially when the thousand kindred developments of Mesmerism, incontestably established, may be adduced in its support. They will not fail to see that the *principles* on which this rejection of testimony rests would, if they had been acted on in the time of the Apostles, have utterly precluded the admission of the Christian miracles, and thus of Christianity itself; for what amount of evidence could have warranted the belief of an occurrence so contrary to experience as, for instance, that of men's speaking in languages which had 'never come through the senses or the memory!'"

With regard to the alleged infidelity and the general character and ability of the work, Professor Bush expresses himself in strong terms.

"But has not T. L. fairly characterized the work? Does it not teach the most outrageously infidel doctrines, and is not every word uttered in its favor so much countenance given to downright diabolism? The epithet 'infidel' is very easily applied as a cant term of invective, designed to excite odium, and often in connections where I can see nothing odious but the spirit which prompts it. At the same time, that the work contains many sentiments revolting to a Christian mind, and which I deem exceedingly erroneous, is certain. These I reject as promptly and as cordially as T. L. himself. But I must say, at the same time, that the whole tenor of his critique does the grossest injustice to the book. No one from his report would form the least idea of its general character and scope. He would naturally suppose that its whole object was a crusade against Christianity—that it was continually doing battle with the Bible—that it teemed throughout with ribald impiety and blasphemy. Now, let the truth be told. The sentiments objected to form but a minor portion of the entire volume. Taken as a whole, the work is a profound and elaborate discussion of the *philosophy of the universe*, and for grandeur of conception, soundness of principle, clearness of illustration, order of arrangement, and encyclopedical range of subjects, I know of no work of any single mind that will bear away from it the palm. To every theme

the inditing mind approaches with a certain latent consciousness of mastery of all its principles, details and technicalities, and yet without the least ostentatious display of superior mental prowess. In every one the speaker appears to be equally at home, and utters himself with the easy confidence of one who had made each subject the exclusive study of a whole life. The manner in the scientific department is always calm, dignified and conciliatory, as if far more disposed to excuse than to censure the errors which it aims to correct, while the style, so far from 'unmeaning bombast,' is easy, flowing, chaste, appropriate, with a certain indescribable simplicity that operates like a charm upon the reader.

The grand doctrine insisted on throughout, is that of *spiritual causation*, or in other words, that all natural forms and organisms are effects, mirrors, and expressions of internal spiritual principles that are their causes, just as the human soul is the proximate cause of the human body. These spiritual essences are from God, the infinite Spirit, and they work by inherent forces which are laws. As a necessary result, there are no immediate creations by a Divine fiat, but a constant evolving chain of developments, in an ascending series, from the lowest types of organization to the highest—This theory is reasoned out with consummate ability and its application to the geological history of our globe and its varied productions forms one of the most finished specimens of philosophical argument which is to be met with in the English language. Yet the scope of the work is as far as possible from being purely speculative. It constantly aims at a practical result—the reunion of the race in a grand fraternity of interest and affection; and the sole reason of introducing the biblical and theological discussion is to show the operation of the religious element in producing the disunity and antagonism that now exist in the world, and which must in some way be abolished before universal harmony can be compassed. In this, though the end is good and the treatment of the subject masterly, yet I am as well satisfied as any one that the reasoning is fallacious and that the *truth* would have been more accordant with his general scheme."

The facts contained in the following statement are sufficiently curious, it must be confessed.

"Now inasmuch as all this is the production of an illiterate stripling, whose mind left to itself could never even have grasped the first conception of such a work, I feel at liberty to conclude that preternatural agencies have been concerned in its origination. What other inference can be drawn from the following passage?

"The existence of *eight* planets has been determined upon as nearly beyond all doubt. Still the *eighth* and *ninth* are not yet *recognized* as bodies belonging to the Solar System. But the orbit that the last one occupies was the extreme circumference of the atmospheric emanation from the sun."

"Now I am willing to testify under oath that I was made acquainted with this announcement several months before the slightest intimation was given in this country of Leverrier's discovery, and I

can appeal to respectable gentlemen to whom I mentioned the fact at the time, and who immediately reminded me of the circumstance when intelligence of the discovery reached our shores. — Whence did he obtain this information? Even if it is resolved, as it would be by some, into a mysterious sympathy with Leverrier's mind, still it is obtained through a preternatural medium. The fact of the above announcement I am persuaded will weigh nothing with T. L. He will explain it as a hit—a guess—or regard the whole account as a shameless lie on the part of the confederacy of infidels who have clubbed their wicked wits to get up the book; but the matter will have weight with the public, who will require to be satisfied as to the motives of credible men in attempting to palm off a detestable falsehood upon the community."

Professor Bush thus meets the charge of imposture.

"And here I must advert to his reiterated charges of *imposture*. He says the work 'carries on its very face evidence of gross imposition,' and intimates very clearly that of the three only possible hypotheses the last is the true one, namely: that the book is 'from beginning to end a shameless and wicked imposture, practised by evil spirits in this world, and for most wicked ends,' closing with the very gentle and Christian suggestion, that its authors should be forthwith introduced to the Grand Jury, though from the temper of his article one would suppose that he grieved at the lack of a Grand Inquisition to deal with such 'pestilent fellows.' If this should be attempted, I hope he will not forget the first step—viz: to catch the culprits. But to the charge. In what sense does T. L. affirm the work to be an imposture? There is no imposture in the fact of the book's existence, for here it is before us, and it has been produced by *somebody*. There is no imposture either in the fact that the book was dictated by the lips of A. J. Davis, for the manuscripts show the signatures of 267 witnesses, who heard one or more of them delivered, to which the very respectable name of Professor Lewis of this City may be added, a gentleman whose veracity T. L. will not question. He has expressly asserted it in the *New York Observer*. We have thus pushed the alleged imposture into very close quarters. We have clearly traced the book to Davis as the ostensible source. But what was his real agency in the matter? Was he the prime mover or merely the obsequious tool? Was his asserted Mesmeric state a veritable reality or a concerted sham? One or the other of these assertions must be assumed. If the state was real, the book is undoubtedly genuine, whatever may be the particular theory in regard to the manner in which the ideas came into his mind. If it was not real, but mere pretence, then he must have been previously *crammed* with the matter, and recited it off as a school-boy does his piece. But see what difficulties crowd upon this supposition! In the first place, the Lectures were, on an average, from one to three hours long, and continued from day to day, with slight interruptions, for a year and two months. Here is, in the outset, a prodigy of memory which taxes credulity to the utmost. But where and when

were the lessons learnt? His time during the day was incessantly occupied with medical examinations, receiving visits, taking exercise, &c. The night alone remained for it. How much could he have elept? And in what way was the *cramming* process carried on? Were the Lectures read to him from books or manuscripts, or were they dictated *viva voce*? They were not read from books, for they are not to be found in books. And as to their being read from manuscripts, is it credible that the man capable of this work would resort to such a paltry expedient, and be found wearing out the long hours of the night in these protracted readings, instead of giving it directly to the world in his own name or anonymously? But even if this stretch of literary knavery be supposed possible, as perhaps it may, yet the hypothesis is knocked in the head at once by the fact, that the witnesses will all attest, that in hundreds of instances, in the delivery of the Lectures he launched out, in reply to questions proposed on the spot, into extended digressions, incidental to the main scope, showing a complete mastery of the subject in its various ramifications and relations, and which could not possibly have been included in his prescribed *role*, supposing him to have been furnished with one. This was remarkably the case when I was myself present, and propounded a question, through his magnetizer, relative to the import of the Hebrew word for 'firmament,' which he answered with the utmost correctness. These digressions, which were oftentimes singularly interesting and instructive, do not appear in the volume."

He explains the errors which he finds in the work, in the following manner. This explanation will not be so satisfactory to those who do not receive Swedenborg's views of the spiritual world, as it is to the Professor, who, it is well known, is an earnest and devoted disciple of the New Church.

"It is unquestionable, in my view, that the work is intrinsically blemished by something for which mere *error* is too soft a term. Its mode of treating the Bible and several of its cardinal doctrines, I regard as an absolute enormity, and it is proper that my exceptions on this score should be very emphatically expressed in any notice that may bear a commendatory aspect. But in doing this I have not Davis himself in my eye, for I am certain that whatever might be his private opinion he would never, from his own impulse, have expressed himself in this manner. I father the mischief directly upon its true source in that world from which I am persuaded it comes. As to human instigators, I acquit them one and all of any participation in the affair. The idea of such agency is to my mind, knowing as I do the whole history of the affair from the very egg, simply ridiculous. I recognize solely the hand of him who is wont to sow tares while men are asleep. And if any one is disposed to echo T. L.'s queries, and ask how any right-minded person, whether Professor of Hebrew or of anything else, can aid or abet in the circulation of a work containing infernal falsities, I answer that the psychological phenomenon is still stupendous and claiming all consideration, while

at the same time, just in proportion to the evidence of its true origin it becomes powerless for harm. 'In vain is the net spread in sight of any bird.' If T. L. or any other man were absolutely assured that any portion of this book reflected a direct influx from lying spirits, would that portion be likely to do him injury? Would he not be guarded against it in exact proportion to the strength of his assurance? Now the whole drift of my explanation is to evince the possibility of this very thing, and thus to contravert its evil tendency. Viewed in this light, my agency in the matter is fairly to be regarded as conservative rather than the reverse. I administer an antidote in detecting the bane. I attribute the falsities *directly* to prompters behind the curtain of flesh. T. L. refers them to the same source, but *indirectly*. They have first acted upon the lackeys of Satan, and through them upon Davis. This can never be shown, which, however, it could be and would be, if it were true. As it is, the body of proof of the preternatural origin of the book is overwhelming, and unless T. L. is smitten with a passionate love of beating the air, he will henceforth direct his assaults against the only point where they will tell; and even here I venture to predict they will tell only of his defeat."

THE BOSTON EVENING TRANSCRIPT.—

This popular Journal has recently announced a change of hands, or perhaps, we should say, an interchange of hands. Miss WALTER, who has conducted it for five years with distinguished approbation, retires from the editorial charge, and is succeeded by EPES SARGENT, Esq. We are glad to unite our good wishes with those of the daily press, on taking leave of a fellow-laborer, from whom we have now and then received a sharp shot; and trust that all her future experience will lead her to a greater faith in "Domestic and Integral Association," than she has been accustomed to express in that form of which we are the humble advocates.

If you would strike at the root of War and Slavery, organize Industry.

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VOLUME V.

SATURDAY, SEPTEMBER 18, 1847.

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MISCELLANY.

FROM THE FRENCH OF H. GORSSE.

Translated for the Harbinger.

ELEMENTS OF SOCIAL SCIENCE.*

CHAPTER IV.

THE SERIES.

"Omnis per scalam quandam ad unitatem ascendunt.—*Parmenides and Plato.*"

"Deux ordres successifs repaissent l'existence
De l'homme, des humains, de la terre et du ciel.
Tout naît, tout vit, tout meurt, mais tout est éternel."

L'ombre fait le tableau, l'erreur fait la science,
La nuit, de la nature indique le reveil :
La comète est l'enfance errante, échouée.
La Planète est la vierge à l'hymen conviée
Compagne heureuse du soleil."

J. Journal.

I.

Study of the Series.

We have shown that attraction is the universal motive power of beings, and that its influence controls the destinies of the moral as well as of the physical universe. We have also ascertained in the human soul, besides attraction, the existence of a principle of distribution and calculation, intended not to oppose, but to regulate the development of passions, to determine and adjust their conditions of equilibrium with each other, and with the exterior objects which call them into action. The sum of these conditions should be presented under a form so absolutely scientific, that we need not hesitate to call it the *Law of order of the passionate powers*; for in proportion as this law shall be more or less correctly understood and applied, will order or disorder result from the passions, which have always a sovereign influence, for good or for evil, on the individual, as well as on social life.

To discover the nature of passionate motive, we were obliged to ascend to the general principle of movement. In like manner, it is only in the laws of universal order, that we shall be able to discover

* Entered according to Act of Congress, in the year 1847, by JEAN M. PALISSE, in the Clerk's Office of the District Court of Massachusetts.

the precious formula of Order for the Attractions.

The unity of impulsive force in all spheres of movement implies unity of will and action in the directing power; and unity of will in the first cause or God, who on account of his Omnipotence, cannot be hindered by any obstacle in time or space, necessarily presumes unity of design.

The sum of these metaphysical unities, firmly bound together, constitutes the general unity of system in the government of the world.

We may state then, *a priori*, that the universe emanates from one all powerful principle;

Is moved by only one spring;

Performs all its labor, of combination and of order, by a single process;

Realizes in its increasing action a single aim.

The two extreme terms of this Trilogy are known to us.

The spring we have named Attraction.

The sim, with regard to the individual, can be no other than his natural and complete development; and with regard to the whole, the harmonic union of beings.

We have yet to discover the process by which the general order can be realized, for the purpose of applying it to the labors which compose the function of Humanity upon the globe.

The life of every being, whatever its rank, rests on two bases; 1. Union and assimilation of parts to form a distinct individual; 2. Temporary existence of the being through consecutive and insensible transformations. The series is then at the foundation of this two-fold movement, which resolves itself into a series of aggregation of parts, and a series of continuity or succession. The former performs its evolution in space, the latter in time. Let us explain.

Every being is evidently formed of a certain number of parts, united one to the other, and assuming particular shapes, according to a law of proportion, without which nothing distinct can exist. Hu-

man intelligence has until now ascertained this law only by its results, without having been able to penetrate deeper into its principle and mode of action. The aggregation of parts is the first phenomenon of individual life; but the Series in space goes beyond this.

No being lives isolated, independent and self-sufficing; it is on the contrary by a permanent communion with other beings, parts like himself of a larger unit, that he develops his personality and retains it. From some of these beings he has received life, others assist him to sustain it; this interchange of services constitutes for the individual, a second mode of existence and connects him to universal life by an unbroken chain of progressive solidarity.

This phenomenon is so evident that we need not stop to prove it.

Therefore, the aggregation of parts forms individual beings or simple unities, and the aggregation of beings forms centres or compound unities; in other words, the Series in space is one of the fundamental laws of life. Let us now explain the Series in time.

The life of every being presents a character of continuity or duration, proportional not only to the number and cohesion of its parts, but also to the importance of the function it is destined to perform in the life of the unit of which it forms a part.

Each link of that chain of continuity, harmoniously united to the preceding and to the following by insensible transitions, constitutes the duration, or vital career of a being. But is its identity absolute, that is, does it remain always invariably the same? Far from it; we have shown, on the contrary, that a movement of successive transformations, too rapid, minute and evanescent to be appreciated separately, but yet no less real, stands in constant opposition to the inertness of material particles. Finally two integral transformations, called beginning and end, or birth and death, limit the evolution of individual life, and a phenomenon similar

to that which unites the series of aggregation, connects them with a continuous series of a higher order. Thus, for example, the life of man constitutes a unit of time, of which birth and death are the points of contact with a temporal series, of which each generation is but a link of the continuous chain extending from the original stock or genitor, down to the extinction of the family, which merges itself in the life of the nation, and through the latter in that of the whole of Humanity.

The series of continuity or time is then evidently only the counterpart of that of aggregation.

Therefore the serial process is both the most general and the most exact formula of the evolution of life in all degrees.

But if the reader has followed attentively our reasoning, he must understand that the series is not only *numerical* but also *functional*. Thus, taking a tree for example, I not only ascertain, that it is an aggregation of a certain number of elements: roots, trunk, branches, leaves, and so forth, differing from each other in number and form; but also that these elements contribute, each in its particular way, to the normal life of that tree. I discover not only that man is a collective unity resulting from the *seriation* or aggregation of several organs and faculties, but also that each of these organs acts a part, fulfils a determinate function, in the vital evolution of the being; and finally that not only the successive ascending degrees of human collectivity or aggregation, such as family, nation, race, form serial unities, but also that in the development of activity which constitutes the life of these unities, each individual fulfils a different function, though converging towards the unitary support of general life.

Let us again observe that if the Series were purely numerical, the spontaneous movement, the innate instinct which gives character to each of its component parts, would be entirely without purpose; there would then be no individual vocation or aptitude, no definite attraction, no motive, no special adaptation of each being, nor of each of the organs of the being.

We see, on the contrary, that life, even in its most elementary state, in the mineral, for example, presents an organization capable of attracting molecules, and of a spontaneous movement of parts. The higher we look, the wider becomes the field of action of organs, the more distinctness, individuality and freedom they possess. The Series is then especially an *Ordinator of Functions*; and this is its truly useful side, its hierarchal value.

It is only by means of the Series that it becomes possible to connect with the world God himself, as the infinite Organ-

ism, the Culminating Functionary of the Universality of Series, and to descend from that eminence, from one sphere to another, without leaving for an instant the conducting thread, down to the function of the last organ found in the least of all things.

The neutral and purely numerical atom does not exist: it is an abstraction; but it is the organ, the active functionary, that lives every where. This is, we repeat it, the powerful, profound, life-like and quickening aspect of the Series. With it, we unfold the mystery of the harmonic inequality of beings, of their hierarchal relations, and then we can understand the religious meaning, the purpose and the sign of *legitimate power*.

The Series, then, has a simultaneous and a successive development; and under these two forms, which are always connected with life, it is not only *numerical*, but also *functional*. Whence it results, that the vital evolution, whether in an individual or in a collection of individuals, is not composed of uniform or monotonous portions, differing only by their number and duration, and exercising on the life of the being an influence always equal, vague and indiscriminate; but, on the contrary, that the function of each is special; that the parts are called organs; that these organs are co-ordinated and hierarchised, in such a way as to offer a progressive increase and decrease, around a superior organ which is, according to kind, *Apogee, Centre, Superior Phasis, Pivot, Capital Element of the Series*.

So that the Organic Series, regularly studied or constructed, presents always a *beginning, a period of increase, an apogee, a period of decrease, an end*.

Here are a few examples.

SERIES IN TIME.

For an evolution.	For human life.
Transition, or beginning, }	Birth.
Ascending Wing, }	Infancy, Youth.
Apogee,.....	Virility.
Descending Wing, }	Maturity, Old Age, 2nd Infancy.
End, or transformation, }	Death.

SERIES IN SPACE.

For an inert body.	For a vegetable.	For an aggregation of beings.
External parts...Radicles.	..Inferior ambiguous.	
Internal parts...Roots,....	..Inferior families and varieties.	
Centres of attraction and of gravity, }	Trunk, or capital organ, }	Inferior genera, or capital group.
Internal parts...Branches..	..Superior genera and families.	
External parts, { Flowers, }	..Superior ambiguous.	
	{ Fruits, & }	
	{ leaves, }	

The designation, inferior and superior, used in the preceding table, is explained by the connection of a series of any kind

with the lower and superior series, with which it is interlocked. Thus, for example, the inferior ambiguous of the series of birds is the flying fish, which links birds to fishes, and the superior ambiguous of the same series is the bat, which unites birds with the mammiferous quadrupeds.

Such is the power and universality of the serial process, that it not only presides over the integral construction of living beings, or inanimate elements, and over their combinations with each other, but it manifests itself also in all the aspects they are capable of assuming: number, lines, sounds, forms and colors.

Number is the expression of the law of aggregation and of continuity. We say: This whole is composed of so many parts; it has lasted so many hours, days, years, and so forth. It is true that number does not express the hierarchal degree; for number is only an abstraction. It is not a being, has nothing vital; it is only one of the metaphysical aspects of life, as are *time* and *space*; as soon as a being is realized amid these intangible elements, its hierarchal life begins.

The line is a series of points, the *curve* a series of straight lines, *planes* and *forms* are series of lines; and the aggregate of these primary elements suffices to realize all imaginable configurations. Let us observe also, that the more fully the form of a body, of a statue, of a building, reflects the characteristics of equilibrium and of hierarchy, of the functional series, the better it realizes, in the midst of a progression of partial Series, an harmonic unity; and the more the dignity and power of lines increase, the more perfect is the edifice. The laws of *Æsthetics* have no higher and more universal expression.

In the same way, the convergence of the various colors to a focus, to form the unitary color White, or their grouping in successive shades in all the physical and atmospheric phenomena, exhibits the power of the serial process. Does not a day present a perfectly graduated series, beginning with the twilight, which forms the transition or ambiguous moment between darkness and light, to mid day, apogee of the luminous series, when the light decreasing gradually with the disappearance of the sun, merges itself with the evening twilight, which again connects day to night?

Sound is so evidently subject to the same law, that the two rudimental aspects of the series, simultaneousness and continuity, form the two distinct elements of the musical series, under the name *Melody* (continuous series) and *Harmony* (simultaneous series.) Again, does not the Tonic present in every tune, a central point, round which the melodic series

unfolds itself, circulates freely, and to which it invariably returns? and does not the fundamental Chord of a key constitute the Pivot of the Harmonic series connected to a succession of accords, forming several serial systems, graduated and hierarchized around the Dominant?

Finally, all labor of human thought is governed by the series, from the most vague idea, to the highest scientific classifications. An Idea is a simple series composed of as many elements as the object of which it is the exponent. It has for pivot or principal organ, the most characteristic point of the *subject*; around it are collected into graduated groups qualities, less and less special or important, and which being common to the idea expressed, and to others also, serve as a transition, or connection with higher Groups, presenting analogous phenomena.

Every operation of Reason has for basis the faculty of associating Ideas, that is of arranging them into series; and the art of reasoning, consists in nothing else but in constructing with more or less accuracy, ideal series.

What is the difference between a logical man and a weak thinker? It is this, that in the former the seriation of ideas is truer, their relative importance better appreciated, whilst the dialectic of the latter presents gaps, interruptions; in common parlance, he lacks connection in his ideas; he attributes an exaggerated importance to a weak idea, does not seriate or ordinate ideas regularly, does not construct the series hierarchally.

It happens occasionally, that the unfavorable circumstances which surround social life break down the most powerful constitutions. All at once the brain of the thinker is disorganized, he loses his equilibrium, he denies his friends, speaks and acts at random, he is insane! How to analyze and account for this disaster? it can be done in a few words. That man no longer possesses the *serial* faculty, he has lost the power of constructing series. He has ideas enough, but the thread that connects them is broken; one of these, often the least important, occupies him particularly, he constantly recurs to it, without transitions, *apropos* to every thing or nothing: connection, progression, hierarchy, all is gone.

The ideas of several thinkers, acting on each other, call into existence opinions which in process of time, forming groups, classifications, syntheses, receive the name of science. Later, several scientific series, constructed by various fractions of human intellect, approach each other, and finally uniting form a potential series of a superior order.

Thus all sciences, physical, natural, mechanical, astronomical, compose a vast serial unity, having for pivotal organ, the

mathematical element. From this point the sphere continues to expand, until it embraces all the labors of the human mind and reflects them towards one common centre, in which Truth, Justice, and Beauty are only various aspects of the same metaphysical unity.

This constitutes the culminating series, last term or limit of tradition, and of philosophical liberty, that series in which mathematics are linked with morals, in which science becomes poetry and religion, and which it is the mission of the future to construct. The transcendent character of that universal synthesis, by which it will be distinguished from those preceding it is, that every one of its fundamental laws will shed light on all human science. Attraction, and the serial law itself seem to form part of it also.

It is by rising to this height, that Fourier has been able to cast on human destinies a glance so firm and comprehensive, and in giving to life and society a new basis, escape the deceitful illusions of politicians, metaphysicians, and economists. We shall limit to this our general analysis of the series, and attempt to sum up in a few words the ideas presented to the reader in the preceding pages.

The life of every being is a phenomenon of *movement*. The permanent principle of movement is *attraction*. The exterior formula of movement or composition, and of the harmonic aggregation of beings, is the *series*.

The series has two modes of evolution, *Time* and *Space*; it has also two aspects: *Number*, and *Function* or *HIERARCHY*. Considered in its organic workings it presents a movement of increasing and decreasing progression around a *Pivot*.

The series, after having co-ordinated the parts so as to form beings capable of acting in a distinct circle of activity, proportional to the degree of each, connects them with a unit of larger dimensions; then harmonizing in the same way this unit, it finally interlocks the universality of beings in an infinite circle, of which God is the centre, the soul and the principle. *Omnia per scalam quandam ad unitatem ascendunt*.*

The series appears then as the constructive process of general order, from the atom to God, as the mould of the successive development of life, and also as the mirror which reflects simultaneously its various aspects. It adopts all beings, as soon as they appear, and distributes them on the scale of Time and Space as notes of universal harmony.

A law of contrast, of accord and hierarchy, pointing out the place and mission

* All things attain to Unity, through degrees. — *Parmenides and Plato*.

of the smallest of beings, and reducing to atoms the largest bodies when their hour has come! Eternal rhythm of creations, which can not be better expressed than in the words of the man who was the first to reveal to the world its magnificence: "Double vibration, ascending and descending, from the infinitely small to the infinitely great, and from the infinitely great to the infinitely small." — (Fourier.)

To be Continued.

FROM THE FRENCH OF VICTOR CONSIDERANT.
Translated for the Harbinger.

HARMONY.

BOOK FIRST.

EQUILIBRIUM OF INTERNAL AND EXTERNAL LUXURY, OR INTEGRAL DEVELOPMENT OF THE INDIVIDUAL AND OF INDUSTRY.

CHAPTER I.

Integral Development of the Physical powers; Health, Vigor and Material Riches.

"A precious thing is health, the only thing, in truth, which merits that we spend not only time, sweat, labor, money, but even life in its pursuit; inasmuch as without it life is an injury to us. Pleasure, wisdom, science, virtue, without it grow dull and vanish altogether." — *Montaigne*.

I.

"My Theory may be reduced to this; the substitution of short instead of long sessions, in the practice of industry." — *Fourier*.

If the reader has fairly understood the formula which regulates the organization of labors, and whose elasticity enables it to accommodate itself to every branch of industry, he will have remarked in it undoubtedly this prominent feature from the first, that Fourier does for industry precisely what Napoleon did for war. The ancient tactics *divided* the forces and weakened itself on all points. Napoleon came and learned to compose, of all the isolated, scattered hands, one powerful and compact army, whose mass, multiplied by the energy of its impulse, crushes and grinds to atoms every thing in its way.

This comparison, however, is defective in one sense; for Industry to-day is not even organized into partial and detached bands. The army of laborers to-day is like an army of defense or invasion, which should be composed of a mass of men without uniform, without ties, without chiefs, without discipline, without communication, acting separately, contradicting one another, and the great majority of soldiers destitute of arms or ammunition. It would be a fine sight to see this army, without colors, come upon the field! Imagine a tactician who should say at such a sight: "Here are fine arrangements for attack and defence; it is

very well, this! beware of forming companies and hands; let the combatants remain isolated, *laissez faire*, let them alone! Competition will spring up between them; each will know how to act for the best; in war, hurrah for anarchy and free competition!

We have people who have given themselves the name of *economists*, and who for forty years have talked in this way, in the face of the immense undisciplined army of laborers—and in a country where they call asses asses, these men are called savans!

The prominent feature then in Fourier's conception is his recognizing that the mass ought to be substituted for the individual in execution, in industrial manœuvres. On a field of ten acres, civilized industry puts a plough and a couple of weary, boorish peasants; there they drudge for ten days in succession, and twelve hours a day.—The Associative Industry will put upon this field three Groups, of twelve, fifteen or twenty laborers; thirty or forty mounted, harnessed and well tackled ploughs; the three platoons rush simultaneously to the charge, and two hours afterward, when the ploughs return to the yard, defiling in columns, with music at their head, the ten acres are neatly and duly turned up. And this was none of your apology for labor, none of your labor of love; the furrows are both straight and deep. You may go and see.

Here you have the principle and the example; the labors are organized in short and varied sessions.

Short sessions,—in this word lies the whole theory of Fourier in the germ. Let us pause a moment to recognize the worth of it.

It is easy to conceive that the principle of short sessions involves the employment of Groups and Series, for it is necessary to make up by the number of laborers what is lost in the duration of the labor; it is necessary to form aggregations, Groups; these Groups become affiliated and incorporated according to their affinities, and you have the Series. Whatever be our point of departure then, we fall back upon this law of distribution, which is the design of nature, and we are led at once into Association, for it is more than evident that the separation of properties, the narrow system of the family, does not by any means permit the formation of Groups and Series, since each one stays at home in this exclusive system.

This laid down, we will now study the influence of the substitution of short sessions for the Civilized regime which keeps a man at the same occupation all the hours of the day and all the days of his life. We have to examine the question

in relation to the laborer, and in relation to the labor. There are millions of facts upon which the comparison might be established. Let us cite a few of them.

II.

"In places where the people of Civilization do not die of pressing hunger, they die of slow starvation through privations; of speculative starvation which obliges them to eat unwholesome food; of imminent starvation, through excess of labor, forced to devote themselves to pernicious functions, to extreme fatigues, whence spring fevers and infirmities."—Fourier.

It appears from a memoir of M. Lombard, of Geneva, read at the Academy of Sciences, Feb. 3, 1834,—a memoir written after a conscientious and laborious examination of two hundred and twenty states,—that certain professions have a strong tendency to develop pulmonary consumption: "such as those of the sculptor, the printer, the hatter, the soldier, the jeweller, the miller, the mattress-maker, the lace maker, the retailer of liquors, the wig-maker, the scrivener, the cook, the turner, the shoe-maker, and so forth: among women, those whose lungs are the most endangered, are seamstresses, shoe-hinders, glove-makers, embroiderers and polishers."

Other trades of industry, on the contrary, are signalized by M. Lombard, as having a tendency to preserve from this disease.—This fact too is very remarkable.

M. Lombard mentions as causes of consumption, "the prolonged and continuous exercise of a great many trades, and the impure air of the workshops." He says—these are his own words—"the absence of muscular exercise being a frequent cause of consumption, *sedentary workers ought to take every day a little exercise in the open air, being careful to use those muscles which, during their labor, are in constrained repose.*" M. Lombard calls attention to the utility which certain workmen might derive from a change of state, as soon as they begin to experience any symptoms of pain.

Here was an examination made by one man, with regard to a limited number of professions, and to a single disease, consumption. Let any one make the same study, only more complete, and upon all the maladies or deformities of the human body, and he will be prepared to comprehend the hygienic value of civilized industry.—The following passage, extracted from a foreign Review, gives us details and figures, respecting the trade of the polisher of steel.

"The articles which they polish at Sheffield, are forks, razors, scissors, pen-knives, table knives, and so forth. Some workmen use only dry grind stones, others only moist ones; some use both. They count at Sheffield about twenty-five

hundred polishers of steel; they commonly begin this kind of labor at the age of fourteen, and at this age they are for the most part of strong constitution, vigorous, and externally at least, evince no particular predisposition to pulmonary consumption. At the end of seven months, when their apprenticeship is finished, they begin to labor on their own account. But some are obliged to abandon this state during their apprenticeship, not being able to endure the pernicious effects of the dust upon their lungs. During the war, a considerable number among them enrolled at an early age; but now that this way of escape is shut against them, (a strange way of escape, war!) they commonly continue at this labor all their life, though they are well aware of its fatal results.

"Before the end of the last century it had not been remarked that the polishers were less robust than the other workmen, because most of them worked in the country, and often in large rooms, having several openings. They were occupied at the same time with other parts of the cutlery operations, and consequently spent less time in polishing. Besides, it often happened to them, during entire months, that they labored only three or four hours per day, through want of water, which was the only power employed at that time to keep the stones in motion. Meanwhile the wants of commerce had increased, (perfection of Civilization!) and they were obliged to subdivide the labor; that is to say, each laborer occupied himself exclusively with one part of the work (perfection of Civilization!). Finally, in 1786, steam having been substituted for water as a motive power (new perfection of Civilization!) the grinders suddenly found themselves couped up in little chambers, containing eight or ten stones, and often as many as sixteen workmen, (perfection of perfections and continued progress!).

"The results of this change of system on their health have been most deplorable.—The grinders at dry stones die between twenty-eight and thirty years; those who use alternately the dry and the moist stones, die between forty and forty-five; finally, those who use only the moist stones, do not live beyond fifty years, if they give themselves up constantly to this labor. In 1822, it was found that out of 2,500 polishers of all classes, there were but thirty-five who had reached the age of fifty years, and about double that number who had reached forty-five years; while out of eighty adults employed in polishing forks, and who used only dry stones, not a single individual had reached the age of thirty-six years. The singular fact seems thus established that the most laborious men

were those who lived the shortest time; while those who reached an age a little more advanced, had led, in general, a dissipated life: so that intemperance itself seems to have been favorable to duration of existence, only, without doubt, because it separated the workman for a time from those fatal occupations. Dr. Knight, of Sheffield, who has published in an essay all the information thus far gathered on this subject, reports several statistical facts which he has observed in the infirmary of Sheffield, of which he is physician, all tending to the same conclusion."

Messieurs Economists, you love statistics; collect a few then relating to the assassinations of your Industry. Go and consult the figures showing the mortality in the manufactories where they work upon antimony, arsenic, copper and mercury, where they manufacture and grind colors; there too the oldest are but thirty years! Thirty years, it is the outside limit of life! Interrogate the workmen; they know the certain dangers of their state, and they will always make you the same answer: "Gentlemen, it is a trade which kills the body; but what then? we must earn bread." And the father introduces his son after him into this odious ambushade; he must earn bread! In these times of industrial and economical perfectibility, the masters who only employ their hired laborers as so many animals or machines, are for the rest so indifferent about making the necessary expenditures for sanitary precautions in their factories, that the learned professor Péclet, on his return from a tour in which he had visited a great number of French manufactories cried out lately, in his course at the Central School, — that it was a shameful and an infamous thing, that the workmen should be poisoned in a thousand workshops; that the police and king's attorney ought to interfere.

Civilized Industry, then, raises evil to the composite degree; it kills at once by the unwholesomeness of the workshops, and by the indefinite continuation of the same labor. And when it does not kill, it cripples. "The vintagers, who cultivate steep declivities, are fatigued behind by the declivity of the ground, and their leg remains slender, in spite of the general vigor of the body; the same inconvenience affects the thigh of cavaliers." I have remarked that the press-men, in printing offices, are very much hump-backed on the right shoulder, when they have practised their trade for a long time.

"I have seen," says Transon, "at a lecture of M. Geoffroy St. Hilaire, an old public erio who had I know not what muscle ossified by dint of crying. With

a little attention you might find analogous monstrosities in the organs of every man given for a long time to one monotonous labor. The cruel deformity of the pavers and stone-cutters, is a fact well known to all the world, and which justifies this assertion." Many more examples might be added, and especially that of the blowers of bottles in the glass-houses, the muscles of whose cheeks finally lose all faculty of motion and of voluntary play.

III.

"Cities are the gulfs of the human race. At the end of a few generations, the races perish and degenerate. They have to be renewed; and it is always the country which furnishes the supply." — J. J. Rousseau.

We have stated certain facts. They are proofs unhappily too positive of the diseasing and deleterious influence of the system of *continuity* or *monotony* in the exercise of industry, — the only system possible in this state of separation, in which each is necessarily confined to his own function.

Facts of this kind, grave and numerous as they are, still constitute only one of the sides of our question. We have just seen the results of *excess of exercise*, of fatigue produced by the frequent and excessive repetition of an action, of a motion, which wears away or paleies a muscle, a limb, an organ. We must now call society to account for all the lost health, for all the pain, for all the acute or chronic diseases, for all the premature deaths, due to the *want of exercise*, to the confined and sedentary life which it imposes on so great a number of its functionaries. See the health of men of office, of men in shops and counting-houses, and of that operative population, with eyes sunken and yellow, cheeks hollow and livid, sallow faces and thin limbs, who enter by hundreds in the morning the great manufactories, and are vomited forth in the evening, with the hot vapors and the vitiated air in which they have been living.

And see the women, especially the women of cities; with them you must not count the depravation of health in individuals, for the general health, the health of the whole sex is lost; disease has become their normal state. Physicians know fearful things on this subject. . . . What a shameful contrast for our Civilization, that between the miserable health of our women, and the fresh, vigorous and flourishing health of those half-barbarous peasant populations, placed in certain favorable positions, and in whom pure air and varied exercise have preserved the first impress of the natural stamina of beautiful human races!

Thus Civilization deteriorates, cripples,

poisons and kills man by a compound system.

1. By exhausting a single organ through excessive exercise;

2. By depriving all the other organs of an exercise absolutely necessary to keep up health and life.

We feel that this theme is only sketched. We need a society of physicians and physiologists, and an immense labor to treat it in all its developments, to institute completely, after hearing all the witnesses, the criminal process against Civilized Industry.

We have considered the physical action of industrial *continuity*, or *monotony*; let us now pass to its moral action.

To be Continued.

[From the New York Tribune.]

AFFAIRS IN FRANCE, SWITZERLAND, AND ITALY.

We are once more indebted to the editor of the *Schnellpost* for the letter of his Paris Correspondent, from which we translate the following extracts. The part in relation to the position taken by England in the affairs of Switzerland and Italy is of the highest interest. The description of the effects of the Grain monopoly in France is also well worth the reading of those who are weak enough to regard *laissez faire* as the sum of political wisdom. In such a monopoly are to be found the legitimate results of that system of commercial anarchy, for which they contend under the name of Freedom — an anarchy which like all others can only end in despotism the strongest and most unscrupulous.

PARIS, August 19, 1847.

We are suffering from a scarcity of news and of bread stuffs, and accordingly to-day (on account of yesterday's Holy Thursday) the journals of Paris do not appear, and in spite of the abundant harvest, the prices of Flour and Grain have risen again; a considerable rise in almost all the markets of middle France is also announced. The cause of the rise in Paris is the deficiency in Flour; the stocks of the dealers are almost exhausted, and but few new additions come in, as people are busy with the harvest, threshing, &c.; the water is also low in the streams, and all the overshot mills are taking a holiday. But the cause of all causes is that the speculators will not make any great purchases, as they are waiting for a heavy decline and a fixed regulation of prices. In this scarcity, the bakers of Paris have petitioned the Government for the use of the stock of bread-stuffs, which according to legal provision they have stored in the reserve magazines, and which are sufficient to provide Paris with bread for fifty days. They were ready to bind themselves in return, to restore these supplies within three months. In this way they could furnish bread at cheaper rates and still not suffer too great a loss on this Flour in store which they had purchased in a time of scarcity. Their request was only a just one, but they reckoned without the great Corn speculators. Rothschild, Darblay, and other great capitalists, who make a

business of speculating on hunger, had ordered immense quantities of Corn and Flour; meanwhile, the harvest came in favorably, prices were sinking so rapidly that a Sester (12 bushels) of Rye fell from fifty francs to eighteen, (it now costs twenty-five again,) and the great speculators had a million and a half of bushels of Corn and Flour, which could not be sold in the ports of Marseilles, Bordeaux, and Havre. Every endeavor was made, not only to prevent a farther decline, but to carry prices up once more. In every market, monopoly put forth all its tricks: small stocks were bought up, and the Government, which is entirely controlled by these money princes, was induced to refuse the bakers their reserved supplies. The stratagem was perfectly successful; prices rose every where; an artificial famine appeared in almost all the markets, and people were compelled to resort to the stock in the ports. Until an equilibrium is established between the consumption and the amount of Grain brought in from the country, until the mills furnish a sufficiency of Flour, the speculators will make a good business out of the million and a half of bushels, and yet more beside, which they have on hand.

History tells us of the well known Hunger Contract, (*Pacte de Famine*). At that time the people were less enlightened than now, and thousands fell victims to those shameful speculations without knowing the hand that destroyed them. Now the people know their enemies, and with the glasses of the free press, see clearly into this labyrinth of abominations. The result of the cultivation they have undergone cannot be seen without astonishment. One is surprised at the intelligence, the prudence, and the moderation with which the people have borne themselves in this critical period—all the more that it has been here in bloodied Paris, where a few years ago, the paving stones sprung of themselves into the air and towered in barricades. In the Paris of 1830 and '39 an *emule* can no longer be produced.

But do not believe that this comes from the apathy or indifference of the masses. No! the people feel as warmly and vividly as under the July sun of 1830, but they desire no more riots; they wait for a revolution. The Government would give anything for a violent outbreak. In that case the Conservatives, now divided and broken by the possession of power, would speedily rally; certain Constitution liberties could be curtailed, certain exceptional laws got through the terrified Chamber. But alas! the Parisians have grown cunning and make no more *emules*.

As last week the laborers of the great Cabinet Factory of Krieger, in the Faubourg St. Antoine, got into difficulty with their employer about a regulation, and at last quitted the factory; a crowd collected about the establishment on the evening of the same day. All the windows were broken, the sign was torn down, and a number of excesses committed. Although there is a military station only three hundred paces off, it was four hours before there was any interference, but no regular riot took place. When the cavalry at last came up, the mob dispersed with laughter; sixty persons were arrested, but not a single laborer in the establishment was found among them, and M.

Krieger himself states in the papers that not one of his workmen was concerned in the tumult—that the misunderstanding is settled, and that all his men are again employed as before. On this, the wicked *National* comes out and says that this little affair was got up by the Police in order to aid the ailing Ministry once more upon its legs, but that the weather was not favorable to the attempt.

Beside this, we have nothing new except a mass of scandalous judicial proceedings of all kinds, which throw a clear light on our present social condition. You will remember the duel between Beauvallon, one of the Editors of the *Globe*, and Dujarrier, the conductor of the *Presse*, in which the latter was shot, as well as the subsequent trial before the Assizes of Rouen, in which the ideas, deeds, and adventures of these "gentlemen" were brought openly and nakedly before the public. As from the evidence then adduced, it appeared that the duel took place in a perfectly fair manner, Beauvallon was acquitted. But it has since been discovered that Beauvallon—a capital shot—used for this duel, the pistols, to him perfectly familiar, of his brother-in-law, the famous Graulier de Cassagnac, and that he practiced with them for an hour before the meeting, while the stipulations were that it should take place with weapons wholly unknown to both parties. Dujarrier was thus murdered in the strictest sense of the word, while Beauvallon's witness, the Viscomte D'Ecqueville, not only concealed these facts before the Court, but asserted exactly the opposite. One other witness of the practice before the duel, is still living, M. de Meynard, who, in some incomprehensible manner did not appear at the trial in Rouen. From him all has since been discovered.

On the complaint of Dujarrier's mother, justice came in again. Beauvallon having once been acquitted by a jury, according to French laws, could not be again tried for the murder of Dujarrier, but D'Ecqueville was arrested and tried for giving false testimony. Here Beauvallon wished to help him out, and as a witness, declared that he had not tried the pistols beforehand. But to his misfortune, this was disproved by Meynard, who had come from the Antilles expressly for this trial, by Mile. Valous, and other creditable witnesses. Beauvallon was at once arrested for perjury in the very court, and D'Ecqueville was condemned to ten years imprisonment, which fate awaits his comrade, Beauvallon, at the next sitting of the Court.

In regard to foreign politics, a piece of news which arrived yesterday excites great attention. It was that Mr. Peel, the English Ambassador in Switzerland, on the 11th inst., had an audience of President Ochsenbein, when he delivered to him a dispatch of Lord Palmerston's, in which the English Cabinet assures Switzerland of its warmest friendship, and protests beforehand against all foreign interferences which shall attack the independence and sovereignty of the Diet. This view on the part of England has been known here a week already; it has essentially modified the plans of the French Cabinet, which at first was disposed to mount the high horse, and, in common with Austria, to intervene in Switzerland. In regard to Rome, Lord Palmerston has expressed himself to a

similar purpose which has also so changed the tune in France that M. Guizot has offered the 10,000 French muskets for the speedier arming of the National Guard.

I wrote you in my last that the Austrians were only waiting for an occasion to break into the States of the Church and commence the work of reaction. We have to-day received intelligence from Rome up to the 8th, which shows that the pretext is already found, and that a breach between Austria and the Papal government is inevitable. Under the pretext that an Austrian officer had been insulted at night by the National Guard, the commander of the Austrian troops in Ferrara forbade the National Guard from patrolling in the city. But as they continued that duty, the Austrians came out of the citadel, occupied the city in true military fashion, and fired upon all the patrols of the National Guard. The Papal legate at Ferrara at once protested against this piece of violence, and sent off messengers to Rome. Probably the matter will come to yet worse conflicts. The old Metternich loses his shrewdness, and plays for all or nothing. But his false dice are known; all the world is watching him—and most likely he and his whole absolutist gaming-table will be overthrown and broken to pieces.

THE ROOT OF ALL EVIL.

BY THOMAS HOOD.

Gold! gold! gold! gold!
Bright and yellow, hard and cold,
Molten, graven, hammered, rolled;
Heavy to get and light to hold;
Hoarded, bartered, bought and sold;
Stolen, borrowed, squandered, doled;
Spurned by the young, but bugged by the old,
To the very verge of the church-yard mould;
Price of many a crime untold;
Gold! gold! gold! gold!
Good or bad a thousand fold.

WAGES OF LABOR. It is curious to look at the difference in the rewards of labor. A sempstress in our large cities, earns two or three shillings for a day's hard labor; an opera singer often gets from five hundred to a thousand dollars a night; and Jenny Lind for her last disengaged nights in England, demanded five thousand dollars—a sum which would require ten years of the labor of a mechanic to earn at ten dollars a week.—There should be differences in the emoluments of human exertion, but not such differences as these.—*Yankee*.

TRUE TRANSLATION. The passage in Cicero's second oration against Cataline, "Abiit, excessit, evasit, erupit," has been thus happily rendered—"He's gone, he's cleared out, he's cut stick, he's ab-squatulated."

"The songs of a nation are like wild flowers pressed, as it were by chance, between the blood stained pages of history."

SIGNS OF THE TIMES. One of the soundest thinkers and most eloquent writers in the Universalist denomination, has published an article in the *Universalist Quarterly Review*, on the "Elements and Results of the Social Revolution now

in Progress in the World," in which the firm conviction is avowed that this state of conflict and disharmony is not to be eternal, but that there is a "good time coming" in which peace and plenty and harmony shall be universal, and God's will be done on earth as it is in heaven.

Be of good courage, brother toilers! "The night is far spent, the day is at hand."—*Voice of Industry.*

PROGRESS OF ASTRONOMICAL DISCOVERY. In 1600, seven bodies were known to belong to our system—the Sun and Moon, Mercury, Venus, Mars, Jupiter and Saturn. In 1700, there had been added eleven, namely, four satellites of Jupiter, five of Saturn, the Earth itself, which was now fully recognized as a planet, and Halley's Comet, though the prediction had not been verified. In 1800, there had been added nine—namely Uranus, and six satellites, with two satellites of Saturn. William Herschel left the solar system half as large again in number of bodies as he found it. Since 1800, there have been added nine—namely, Vesta, the one yet unchristened, (Hencke's.) Astræa, Juno, Ceres, Pallas, Neptune, Encke's Comet, and Biele's Comet. If M. Lassell should be right in what he suspects to be a satellite of Neptune, for *nine* we must read *ten*.—*Boston Transcript.*

Total thirty-six. Omitting the three comets above mentioned, which are anomalous and not properly members of the system; and omitting also the Sun, which is the pivot of the whole, and there remain *thirty two*, which is the measure of a Series of the third degree, and precisely the number which Fourier assigned to the planets (primary, secondary and ambiguous) of our solar system, many years before several of those bodies were discovered. Should his *distribution* of them also be verified, it would be a most convincing confirmation of that "Serial Law" to the application of which in various spheres, social as well as astronomical, he attributed the discoveries which he laid claim to.

The amount of goods entered at the New York Custom House during the first three days of September, exclusive of those sent to the ware-house, shows an excess, as compared with the same period last year, of \$337,519.

BREADSTUFFS. Exported from the port of New York to foreign ports during the week ending 3d inst., according to the New York Commercial, 28,631 bbls. flour; 2,632 do. meal; 13,259 bush. corn; 330 do. wheat.

A MORAL PICTURE OF LONDON. The population of London, now, is about 2,250,000 souls. There are 30,000 common thieves, 10,000 children learning crime; 3,000 houses of stolen goods, and about 10,000 common gamblers.

Even so will it be with the cities of America if land is not made free, or some other means taken to prevent people from

congregating together in such numbers. Men are not designed to live in such herds; tilling the earth is their natural employment, and that state of society is corrupt which collects such multitudes together.—*Pleasure Boat.*

[From the Cincinnati National Press.]

THE CHRISTIAN SOCIETY OF BROTHERLY LOVE.

We find in a number of the "Christian World," edited by that distinguished Methodist orator, Thomas H. Stockton, the plan of a Society, designated as above, which we consider worthy of the attention of all Christians and Philanthropists. It is a voluntary society, formed for the purpose of *putting into practice* the precepts of the Christian religion. It contemplates an organization based upon the principles of that religion, which shall secure, to every member, full opportunity for fulfilling his destiny as a Christian man. For this purpose it makes use, to a certain extent, of the principle of association, and looks finally to a reorganization of Society.

Its main principle is, that it is the design of Christianity to ascertain and supply *all human need*, to be effected by Christian Union and co-operation.

Its object is to ascertain and supply the *natural, spiritual and social* need of its members first, and to others, as it may be able. This includes—food, clothing, shelter, fuel, furniture, medicine, &c.,—means of education and religious instruction—industrial education, and employment.

Its terms of membership are—an approved moral character—a Christian profession either actual or desired, including only an acknowledgment, that the Bible is the book of God, and that Private Judgment is the Duty and Right of Man—and submission to the By-Laws.

Its means of usefulness are afforded by the voluntary contributions of its members according to their ability.

Its organization consists of a President and other usual officers, a Board of Managers and a series of Committees intended to keep the membership actively employed in good works.

Its plans of operation are to be adopted as circumstances will allow, with a view to the great object of supplying the *several needs* of the members and others.

They will require depositories of food, clothing, furniture, &c., to be furnished as they are needed, either gratuitously, or according to the ability of the applicant.

Attention will be directed to the improvement of the poor.

For their *spiritual* need there will be afforded, schools of various sorts, weekday, week-night and Sunday schools, a periodical, Bibles, Library, Church, &c.

What is termed *Social* need, consists, in the want of being enabled to earn a support by one's own labor. This is to be supplied by the industrial education of such as know not how to work skilfully, by obtaining situations for those out of employment, and by providing a place for the sale of articles made by individuals, without regular employment.

Certain buildings and grounds would be necessary. To this we quote from

one of Mr. Stockton's addresses on the subject:—

"All that has been said, so far, on this point, relates, as you perceive, to the plan of *renting* places, for the different operations of the society. It would, of course, be a far better plan, if the society, and others associated with it, could secure a Building of their own, affording, within its own limits, all the accommodations desired. This would enable us to exhibit a compact and practical illustration of the advantages of the institution, which could not fail to win for it general commendation and encouragement. That this would be the effect, I am perfectly satisfied.

"How much, then, would a suitable lot cost? How much would a suitable building cost? And how could the society meet this cost?

"A Lot, large enough for such a purpose, would of course, in almost any part of such a city as this, cost some thousands of dollars. The more dense the population around it, the more it would be likely to cost; and the greater would be the labor of the Society, in its reformatory action upon the neighborhood: though, at the same time, if these obstacles were surmounted, the change produced might be the more evident, decisive, and praiseworthy. In a more open district, other things being equal, it would cost less and be more easy to make the whole arrangement, in respect of the central and common edifice, and the neat and orderly homes around it, beautifully, usefully and attractively obvious.

"A Building, large enough for such purposes, would also cost some thousands of dollars—though not, as a plain substantial structure, near so many thousands as many persons would suppose. It is *show*, not *utility*, that costs so much. A Hall that would accommodate an assembly of five thousand persons, might, in all probability, be erected for one-fourth as much as this chapel cost.

"But, where is the reliance of the society, either actual or prospective, in these connections? Its *first* reliance is on the Providence of Him, for whose honor it exists. Under this Providence, its reliance is on its own members, on the Christian community at large, and on all who may be disposed to aid in the promotion of the three grand objects—Christian Union, Christian Benevolence, and a Christian Literature. As it respects our members, we have made provision for two distinct funds—the *Contributors' Fund*, to be supplied by weekly payments, and kept for the relief of those who make these payments, in case of sickness and bereavement; and the *Voluntary Fund*, which has two objects, the supply of personal need, and the one now before us, i. e., the accumulation of means to assist in securing a suitable Building for the various designs of the society. This fund is to be composed of Initiation Offerings, Public Collections, Occasional Donations, and Bequests. Persons contributing to it have the right to direct the application of the gifts, either to the supply of *personal need*, or to the supply of the *society's need*, in relation to the Building. Now, what will be the amount of money contributed, in these ways, toward the Building, cannot, of course, be foretold. It is *hoped* it will prove *adequate*, in connection with the other resources. Not only the mem-

bers of the society, but Christians generally, and all who are willing to promote Christianity, are to have the privilege of taking part in this work. In addition, however, to the interest which the society may thus be enabled to secure in the Building, there is the *stock-plan*, which may be resorted to for whatever deficiency may exist. All these reliances, combined, ought certainly to be sufficient."

When thus established, the society would commence operations in its immediate neighborhood, improving the physical and spiritual condition of the poor, and spreading the circle of its benevolent influence, as far as its means would permit.

What a noble idea is this! What a glorious Christian Union; how infinitely superior to the windy declamations and Doctrinal Basis of Evangelical Alliances! And who will say such an enterprise is impracticable? When Christianity becomes universal, will it not banish poverty, ignorance and vice,—will it not secure to every one all that his nature needs, physically, spiritually, socially—will it not give to all, opportunity to labor without toil and anxiety, a complete education, and leisure for relaxation and spiritual improvement? And can it accomplish all this without means, without plans, efforts or organizations?

We do not say Mr. Stockton's plan is sufficient. We doubt whether it will reach the true seat of our social ills. But the object is right, and some of his ideas are noble ones. We like the spirit of the thing. He does not waste his time in vain prophesying of "a good time coming." He sets to work practically to see if its advent cannot be hastened.

The principle of this plan of Christian union seems to be a mutual guarantee of an adequate supply of all true necessities, physical and spiritual. We doubt whether the organization can be made efficient in its application. But of one thing we feel assured, that it is upon some such principle, adequately applied, by means of an organization based upon a broad philosophy of nature, that our social millennium—the Kingdom of Heaven upon earth—is to be ushered in.

CORRESPONDENCE.

DOMAIN OF THE WISCONSIN PHALANX, }
CERESCO, Aug. 21, 1847. }

We have now completed our grain harvest for the third time in practical Associative life. We have raised this season, as near as can be estimated in the stack, 10,000 bushels of wheat; 2,000 bushels of oats; 700 bushels of barley; and 30 acres of peas, which our hogs are harvesting for fall and winter pork. Our grist mill is now in operation, which furnishes by its toll all the bread stuffs we can use, by grinding thirty hours per week for customers. We have just finished the grinding and selling our last year's crop of wheat, with which we have paid all our debts, and also paid such hired help as we were obliged to have in our present harvest.

We are in the enjoyment of an excellent state of health, owing in part to our

healthy location, and in part to the diet and regimen of our members. There is a prevailing tendency here to abandon the use of animal food; it has been slowly but steadily increasing for some time, and has been aided some by those excellent and highly interesting articles from the pen of Dr. Lazarus, on "Cannibalism." When we have to resort to medical treatment, Hydropathy is the system, and the Water-cure Journal very good authority. Our society will soon evince symptoms of two conditions of Associative life, viz: physical Health and material Wealth. By wealth I do not mean burdensome property, but an ample supply of the necessities of life, which is real wealth.

The advantages of joint stock property are too well known in Civilization to need any comments. The advantages of co-operative labor are also full well known in civilized life; but the second part of this system, the *equitable distribution of products*, is what is entirely neglected in Civilization, or, worse than neglected, is wantonly abused. Of this we are showing the advantage and practicability. But what is our and a few other instances of illustration? Associationists ought to be and are able to have hundreds of instances already adopting and showing the practicability of this part of Association, which is one of the first steps to be taken. I think many true friends are retarding the cause by a mistaken policy of waiting until the public mind is prepared for the full condition of harmony, or the ultimate of Associative life. It is only by degrees that our system can be adopted; and we need not imagine the transition state a mere nominal one. I fully believe that nine out of ten organizations and attempts at Association would finally succeed, even with small means and few members, if they would adhere strictly to the following conditions.

First, *keep free from debts, and live within their means.*

Second, *not attempt too much in the commencement.*

Great changes require a slow movement. All pioneers should remember to be *constructive* and not *destructive*; not to tear down faster than they can substitute something better. Every failure which has come to my knowledge has been in consequence of both these difficulties: they have all been in debt, and depended on stock subscriptions to relieve them; and they have attempted too much. Having, in most cases, torn down the isolated household and family altar (or table) before they had even science enough to draft a plan of a Phalanstery or describe a unitary household, they seemed in some cases to imagine that the true social science when once discovered would furnish them, like the lamp of Aladdin, with all

things wished for. They have awakened from their dreams, and now is the time for practical attempts, to start, first, with the joint stock property, the large farm or township, the common home and joint property of all the members; second, co-operative labor with the equitable distribution of products, the large fields, large pastures, large gardens, large dairies, large fruit orchards, &c., with their mills, mechanic shops, store (only one), common wash houses, bake house, baths, library, lectures, cabinet, &c.; third, educational organization including all, both children and adults, and through that the adoption of the serial law, organization of groups and series,—at this point labor (without reference to the pay) will begin to be attractive; fourth, the phalansterian order, unitary living,—as this is the greatest step it requires the most time, most capital, and most mental preparation, especially for persons accustomed to country life. In most cases many years will be required for the adoption of the second of these conditions, and more for the third and still more for the fourth. Hence the necessity of commencing, if the present generation is to realize much from the discovery of the science.

Let no person construe these remarks to indicate an advanced state of Association for the Wisconsin Phalanx. We have taken the first step, which required but little time, and are now barely commencing the second. We have spent three years, and judging from our progress thus far, it will doubtless take us from five to ten more to get far enough in the second to commence the third. We have made many blunders for the want of a precedent and in consequence of having more zeal than knowledge. Among the most serious of these blunders was an attempt at a unitary living, without any of the surrounding circumstances being adapted to it. With this view we built, at a cost of more than \$3,000, a long double front building, which cannot be ventilated, and is very uncomfortable and extremely inconvenient for families to live in, do their cooking, &c. But in this, bad as it is, some twenty of our families are still compelled to live, and will be for some time to come. This, with some other such mistakes, will be to us a total loss, for the want of more knowledge to commence with. But these are trifling in comparison with the importance of our object and the result for a series of years. No true Associationist has been discouraged by these trials and losses; but we have a few among us who never were Associationists and who are waiting a favorable opportunity to return to civilization, and we are waiting a favorable opportunity to admit such as we want to fill their places.

W. CHASE.

PROGRESS OF ASSOCIATION IN THE ISLE OF MAURITIUS.

We translate the following letter from the *Democratique Pacifique*, of the 13th of June.

SIR:—Nine years ago, in 1838, when that great act of justice, that solemn reparation (the work of the women and the people of England), the emancipation of the slaves, was just accomplished;—if a man plunging, by thought, into the darkness of the future, and inspired by the Christian idea, by the social idea, had advised his fellow citizens, the privileged ones of yesterday, I will not say in the name of humanity, of religion, but purely and simply in the name of enlightened self-interest, to *associate* the laborers just set free, and thus avoid the grave inconveniences, the innumerable dangers of the false and anti-Christian system of wages;—if a man, I say, more enlightened, more advanced than those who surrounded him, had done this, they would undoubtedly have treated him as a madman, as a dreamer, nay a revolutionizer; and with this last epithet his voice would have been stifled and his sage warnings have proved powerless against the double obstacle of general indifference and incredulity.

Well! what the English colonists, what the planters of the isle of Mauritius (for of this colony I am speaking) had repulsed, in 1838, as a mad and impracticable idea, as the dream of a diseased brain, as an Utopia,—behold, at last they are adopting it to-day most ardently and passionately, and they all agree to condemn, to cast away the wages-system as bad, insufficient, dangerous in itself, and to demand of Association to save them, to snatch them from a complete ruin, which is inevitable, every day more threatening.

Such, Mr. Editor, are the reflections which I have felt it my duty, in the name of this fraternal communion which is to unite all the Creoles without distinction of origin or nationality, to prefix to the following letter, published originally in the *Cerneen* of the isle of Mauritius, by our good and indefatigable friend, Evénor Dupont, whose zeal and devotion in the holy cause of Association are above all praise.

Nothing, in my opinion, could come more apropos to demonstrate to the planters of the Antilles and of Bourbon, the practical good sense and the great wisdom of the views of the young and fervent author of the *Appeal to the French Colonists*, than this simple letter of a man who, better placed than any one else for seeing and judging well, has, after an experience of eight years, come to recognize with the great majority of his fellow

citizens, the eminently false and subversive character of Wages, and to demand of Association the safety and enfranchisement of all.

I have but one more word to add, one more reflection to make; and may the French colonists, to whom it is addressed, receive it in the same spirit in which I make it; may they meditate long and maturely upon it, for the present is for them difficult and the future menacing, unless they consent to look to a higher idea, to the idea of Association, for the means of conjuring the storm which is hastening to overwhelm them.

I would say to them then: More fortunate than we, you have, to guide you in the new way upon which you are soon to enter, a lesson which we wanted and which would probably have saved us; this lesson which we bring to you to-day, and to which we would fraternally invite your serious attention, ye colonists of the Antilles and of Bourbon, among whom we count so many sympathetic and benevolent hearts, beware how you neglect it! . . .

The history of the English colonies is here: take and read it! . . . and then may God save the French colonies!

Yours, A. DE R. LABISTOUR,
Creole of the Isle of France.
PARIS, June 11, 1847.

Here follows the letter to which our correspondent makes allusion, and which we find in the *Cerneen*, of the Isle of Mauritius:

"I have read with pleasure the letter of a *Man of Business*, inserted in your columns. Like myself, the *Man of Business* is an advocate of Association; he wishes to see it established on our sugar properties. On this point, I perfectly agree with him. I think that expropriation is a ruinous measure, as ruinous for the creditors as for the debtors. It may be said that all sensible men share this opinion. But this is only a restricted and limited application of the fruitful principle of Association.

"I wish to go farther than the *Man of Business*; I propose Association, not only to creditors and debtors, but to all those who possess rural properties, to those who owe little or nothing, as well as to those who are over head and ears. The undebted proprietors are more free in their actions, and consequently more in a condition to embrace Association than those who have need of the consent of their creditors.

"The *Man of Business* thinks only of the indebted planters and their creditors. I address myself to all the world, because Association is an excellent thing, not for one particular description of men, but for all men.

"The *Man of Business* reproaches me with being attached to *theory*; he calls me back to the *practical*. I will courteously reply: There is no good practice, without theory first. Practice without theory moves on blindly and never gets beyond mediocrity. To build a house, a ship, the masons and carpenters must be guided by a superior theory; without that what would they make? At the most, a cabin or a clumsy canoe: practice alone cannot get beyond these rude attempts.

"Now what is Association? The harmonious and *scientific* assemblage of men, of their interests, their tastes, their various inclinations, which it is necessary to know how to conciliate.

"If theoretic knowledge is requisite to the putting together properly of stones and wood, brute and inert matter, much more is it indispensable to the assembling of men, whose manifold interests so easily take divergent and opposite directions. Civilized societies offer sad and painful examples of this. To establish Association upon solid bases, it demands a science, the first, the most elevated of all sciences, the *Social Science*.

"Long unknown to men, it has at last been discovered by a profound genius. So the science of the laws which govern matter had remained concealed, until the day when the great Newton revealed it. Now the principles which are to govern the mutual relations of men are known, as well as those which govern the relations of material bodies.

"Your correspondent, in reading these necessary explanations, will pardon me perhaps for having occupied myself somewhat with theory, when I was seeking to have Association adopted; just as he pardons the architect, the builder, for first giving the theory of a house, a ship, before he proceeds to the realization.

"It is already several months since I counselled Agricultural Association, the throwing of our sugar properties into joint-stock. Many persons, besides the *Man of Business*, appreciate these beautiful and sound ideas. But we have not yet arrived at *practice*. There is the ground of distrust. In our unhappy civilized society every one doubts his neighbor. Jesus has told us: *Ye are all brothers. . . . Love one another*. Civilization tells us: *Ye are all robbers. . . . Look out for one another*. This is sad; but who can dare to deny it? Each one fears to entrust his capital to any hands but his own. If he does not doubt the honesty of his neighbor, he fears his incapacity. A man always thinks himself more able than another; and, on this point, he is frequently deceived.

"My object, whether in speaking of theory, or in citing the practice of other

countries, is to inspire in the most intelligent men of our colony, in those whose minds are free from prejudices and open to new truths, the desire to resort to Association. Several, I can say with certainty, are already animated by it. But before coming to the practice, they feel that they must learn the theory. Thus the works on *social science* are now sought for with avidity. The few copies which the island possesses, pass from hand to hand with rapidity. The impulse is given; the science is spreading; it is opening men's minds to the light. The realization will come in its turn. What the *Man of Business* recommends, is nothing but the association of the *capitals* of the sugar plantations in joint-stock proprietorship.

"It must be confessed that applications of this sort are very slow, by reason of that painful distrust of which I spoke just now. There are several sugar estates possessed by two, three, and even four associates. But I do not know of one which belongs to any larger number of share-holders.

"An example of intelligent Association, worthy to find imitators, has recently been given (if I am rightly informed) by two proprietors of Flacq. I mean M. M. Gondreville and Martin. Their two sugar estates are contiguous. They comprehended that a single one would suffice, and that it would be economy to close the other. They have concentrated their forces upon the one best situated, where they are about to erect a powerful *cuite a vide*. They may hope for millions and more. I wish it to them with a good heart. Let all the sugar planters of the colony unite thus, only two by two, and behold our sugar works reduced from 220 to 110, with an immense economy of hands and money. What prevents this? Routine, prejudices, apathy. But patience: we shall come to it. I have faith in the progress of which I am the friend, in the good sense of my dear compatriots. Since they are willing to hear me favorably, I will preach to them as if I were in the desert. With the assistance of the *Man of Business*, I will cause them to know, to understand, to love and to adopt Association. I am not easily discouraged, when I have the hope of doing good. With God's assistance, I will struggle as long as may be necessary; and I shall have, as the *Man of Business* says, the honest people for my coadjutors; may I not add, all enlightened and sensible men, all men of heart?

"The laborers appear less distrustful than the capitalists, towards the proprietors. In fact, there exist already several partial associations, of laborers with planters.

"I will not recur to the Association of

Caradee, of Flacq, with a good number of ex-apprentices. It has been mentioned, in detail, in your columns, by one of my friends, some months since.

"According to information lately received from another friend, M. Comarmond, in Villebague, has associated himself with a band of Indians, to plant the sugar cane, and share the profits with them, instead of paying them wages. These men, he assures me, work better than hired laborers.

"M. Marcy, at Montagne-Longue, has taken for associates a band of twenty and some Chinese. He shares equally with them the product of his canes. They display great ardor in the work, and push their enthusiasm even to working on Sundays, and on New Years' day. I learn from M. Marcy himself that he is perfectly satisfied. Having finished cleaning and dressing the canes, they have asked permission to clear a savannah and bring it under cultivation.

"M. Ernest d'Unienville, whose Association with one hundred and forty laborers, Creole and Indian, has already been related in your Journal, obtains the most happy success, on his sugar property, at Savane. I have profited by a leisure day to make him a short visit; and I can certify, having seen it with my own eyes, that his Association gives the most satisfactory results. His men make one hundred and twenty bunches of cane in a day, gaily, without being entreated, and get through their task in very good season. The Monday following, which was New Year's day, there was *not one absent or sick*. I believe the fact to be unique, at this time, in the whole colony. Since he has substituted Association for wages, sicknesses and absences have considerably diminished. The laborers are remarkable for the good will with which they work. All appear equally animated with a spirit of zeal and confidence towards their employer, although the band is composed of men of Calcutta, Madras and Bombay, who are commonly regarded as of unequal worth.

"M. d'Unienville has proposed to them to found a school. They have accepted it with eagerness, and the parents have engaged to pay one *rupee* per month for each child. The Creoles have consented to pay a *piastre*, and have requested to attend the school themselves after the hours of labor. These are excellent things to be imitated and spread abroad. But care must be taken, in instructing these children, in developing their intellects, to teach them that instruction does not exclude labor. In Scotland, all the peasants are instructed: but they labor none the less; on the contrary more.

"M. Amédée Faydherbe, a neighbor of M. d'Unienville, is associated with

twenty-two Indians, who plant under his direction rice, maize, and other nutritious plants, at the same time with alaps of the mulberry tree, the hope of a future silk-growing establishment. At every harvest, that is to say, every three or four months, the Indians will receive one-half of the product in kind. They will probably decide to eat part of it, instead of the rice of India, so inferior to our own maize and our good Creole rice. This innovation, it must be confessed, would be an excellent fruit of Association, that divine and precious tree.

"I hasten to finish this enumeration of *practical Associations in Mauritius*; for I feel that I abuse the liberty of your columns, and of your readers; but it is for *their good*. I had hoped to cite also the example of an Association recently established in a city, in a bakery. But I must defer it to another time.

"A FRIEND OF PROGRESS."

[From the Deutsche Schnellpost.]

VARIETIES.

MORTALITY IN THE ENGLISH FACTORIES. A careful examination of the register of deaths in England has led to the significant result, that the soldier fighting in the trenches of a besieged city, or in open battle against the bravest enemy, is much less exposed to the chances of death, than the factory operative of Manchester, Liverpool, &c. At the siege of Antwerp the ratio of mortality was 1:68; at the siege of Badajoz 1:54; at the battle of Waterloo 1:30. On the other hand, for the laborers in the factories in Liverpool it is 1:19; for the weavers in Manchester 1:17; and for the cutlers of Sheffield 1:14.

THE DUKE OF WELLINGTON, as Commander in Chief, has sent a circular, under date of June 27, to the military stations, in which he orders that the instrument hitherto used for the branding of deserters shall be laid aside, because the brand is too easily effaced, and that hereafter the branding shall be done by means of needles. The operation is to take place in the hospitals under the eyes of a physician, who must satisfy himself that the letter D is *indelibly* engraved in the skin. It may be reasonably asked if it be true, as Lord Palmerston said this day in the Lower House, that England stands at the head of social, moral, and political Civilization?

THE WATCHMAKERS in the Canton of Neuenburg, instead of the diamond powder which has hitherto been used in the working of precious stones, and which is very dear, make use now of a new stone, which promises great advantages both as

regards the manner of its operation and the expense. This stone is of a black and opaque color, of crystal, porous texture, and on the outside bears a great resemblance to a little piece of anthracite; moreover it is so hard that it can easily cut diamond. Apparently, it forms the transition from anthracite to diamond. The English, says the *Carlsruhe Zeitung*, had discovered it, probably in Chinese Tartary, but they concealed the spot, to prevent competition in the export.

The construction of the railroad between Verona and Milan is prosecuted with the greatest zeal; between Vicenza and Verona alone there are over 13,000 laborers employed. The whole line from Milan to Venice is to be completed in two years.

MUNICH.—The Roman HYMN OF THE PEOPLE, composed in honor of the Pope, is frequently heard now amongst us. The Crown Prince brought it back from Rome with him, and lately had it performed by his regiment, as a parade march, before the residence of the papal Nuncio.

A society has been formed in Berlin for the prevention of cruelty to animals.

LOUIS SPORER brought out his Oratorio, "The Fall of Babylon," in London on the 9th of last month, with great success.

The Hungarian "National Gazette" tells of an unfortunate young girl who was killed, roasted and eaten by two hungry boars at Zyps. Otherwise the famine was disappearing more and more in that country.

Professor Erdmann of Dorpat lately discovered 83 skeletons of antediluvian animals under a thick stratum of chalk in the country about Odessa. Among them were found six elephants, one rhinoceros, two horned cattle, four goats, one antelope, 61 bears, two hyenas, two dogs, three cats, and one unknown animal of the ruminating order. These discoveries are the more important, since before this time very few remains of antediluvian animals had been found in the southern part of Russia.

ADVANTAGES OF THE FAIR SEX.—According to Haller, women bear hunger longer than men; according to Plutarch they can resist the effects of wine better; according to Unger, they grow older and are never bald; according to De La Part they have sea-sickness lighter; ac-

cording to Aristotle they can keep up longer in swimming; and according to Pliny, they are *seldom attacked by lions*. (On the contrary they will run after lions.)

MUSICAL REVIEW.

MADAM BISHOP AND BOCHSA.

Madam Bishop gave a concert in Boston, on the evening of Thursday, Sept. 9th, assisted by the celebrated harpist and composer, BOCHSA, and by the popular patriotic and comic song singer, Brough, of "Somnambula" associations. These men are both giants in stature, so that the nightingale was well protected. The great hall of the Tremont Temple was well filled, and the audience full of enthusiasm, to the encoring of, we believe, every peice, which was very properly taken on the part of the artists as an encore of the whole, and another concert was announced for Saturday evening.

Madam Bishop sang first a Recitative and Cavatina from Donizetti—a style of music well adapted to her voice and powers of expression. The decision, energy, and salient brilliancy of tone with which she commenced the recitative astonished us, after the impression we had before received of the uniformly soft and silken quality of her voice. Next she gave the greatly admired ballad, (one of Balfe's perpetual reproductions of that self same minimum of melody of his), "On the banks of Gaudalquiver." It was sung as sweetly as it could have been; we loved the voice, the feeling and the art displayed, but cannot account for the popularity of the song, except it be that to most indiscriminating hearers it has been "magnetized" by the singer and retains something of her in its composition. The clamorous encore was gracefully answered with the "Last Rose of Summer," in which her remarkable command of the *sostenuto* and *diminuendo* well seconded her chaste and true conception of the song. The next was in a bolder and more impassioned style,—music by Myerbeer, whose genius is a mongrel betwixt German, Italian and French,—the Recitative, "Eccomi," followed by the Cavatina, "Ah come rapida." Here were a great many difficult modulations and sudden changes of scale, like the shifting shadows on a mountain side, in sunny, breezy autumn days, when great cloud phantoms of mountains float in the sky above; and yet we could not detect any of those deviations from correct pitch which a New York critic signalizes in Madam Bishop. We could conceive, however, of more passion being thrown into this piece. The New Rondo Finale to the "Love Spell," *Obbia*

tue pene, was given with as much electrical effect as on her benefit night; we certainly "forgot our pains" on hearing it; and yet it is such an air, this Rondo of Donizetti's, as might well form one of the Quicksteps of our Brigade Band.—The concert concluded with a gay bagatelle, composed by Bochsa, and archly sung, with tambourine, accompanied by the harp, "*Je suis la Bayadere*," to which one as he looked at her was involuntarily tempted to couple a bad rhyme and say: *That's what you are*; for it is in these bright, gay, playful parts that Madam Bishop seems most herself; it is then that her playful eyes go with her voice.

We were glad of this opportunity of hearing this celebrated singer once without stage effects, though her true place is on the stage. Our conclusions respecting her are not essentially altered, although somewhat more distinct.

First, as to expression, feeling, inspiration, what we call the soul of music, we do not think her capable of commanding passion. She does not thrill you, exalt you, and touch the chords of deep restlessness in you. She rather charms, and entices you into dreams of quiet beauty, by the exquisite finish, the unity, the tender pathos or innocent playfulness of her style. She is fully adequate to all of passion that there is in Donizetti's honied melody, and seems to us one of its best interpreters. In the mystical romance of Schubert, or lofty piety of some Mozart's *Agnus Dei*, we should want the Malibran and Jenny Linds.

Yet she has that true and strong intellectual perception of the meaning of a character, and that power of ready adaptation in her stage impersonations, that ensure a harmonious pleasure in witnessing her in the principal role in any of the modern run of operas.

Of her art and method as a singer, her true phrasing, her successful regard to light and shade, her continuity of tone, her complete command of every little ornamental effect, and the characteristic unity of each one of her performances, we can only repeat what we said before.

As to her voice itself, we believe we were right in saying that it lacks the grand volume, the freshness and ringing quality which produce the great effects in song. To the *Contabile*, properly so called, it seems all-sufficient. But we were somewhat unfortunate in applying the term "velvety" to it; that is too dry and coarse; it was at least *satin* velvet; we would rather liken it to the finest, softest and most glossy satin. We overheard one person comparing her notes to the dropping of beads of quicksilver upon marble; that, although more fanciful, is perhaps more true a simile. It was the want of the metallic, and yet not the want

of it, as in the subtle globules of mercury, which we were trying to describe.

Mr. Bochea, whom we have all heard of as the king of harpists, an enormous bulky man, with a right royal Louis Philippe sort of visage, was of course the object of great interest. His performance was indeed wonderful, in point of execution rivalling the wildest feats of the modern pianists. Common airs, played with his master skill upon the harp, and surrounded with all those fantastic aurora borealis flashes of ornament, to which that instrument so naturally entices, and which take the name of *arpeggio* from it, — seemed glorified things. Mr. Bochea's style, however, is the extreme of the modern virtuoso school, all fantasia, and soon fatiguing you by its lack of unity, as much as it astonishes at first by its brilliancy. Once he called upon the audience to furnish themes for an extempore fantasia; after a good deal of insisting on his part, about a dozen were handed in; and verily he introduced them all, with variations and transitions that displayed much skill and ready invention. This however is an easy thing to do, once given the mechanical execution which he possesses, and some little knack and habit of improvising. It is only to prelude in a wild, fitful manner, introduce one air with variations, easily conceived, bridge the way over by an obvious or startling transition to the next air, or bring it in on top of the preceding by a bold contrast, and so on *ad libitum*. In this way he made a *potpourri* in which airs from Don Juan, "Yankee Doodle," "O dolce Concerto," "Robin Adair," "Star-spangled banner," "Ernani invola mi," and many others came up by turns like bubbles on the top of the cauldron; and the thing seemed marvellous to the many. But the really difficult thing would have been to have taken one theme and kept to that, expanding it and weaving it into ever new yet logically consecutive combinations, and producing a *bona fide* unitary composition, as old Bach, or Handel would have done, as Mendelssohn would do.

Mr. Brough sang a German song, well enough in itself, to sentimental, patriotic English words about a "standard-bearer," (suited to the times, we suppose! *O tempora, O mores!*) in which he "roared as gently as a nightingale." The comic song of "the Monks" he also overacted to a considerable degree; in imitating their laugh, he was so exceedingly natural, as to be unlike anything. Yet there is a rich warmth in his strong bass voice, a free and natural manner when he does not attempt too much; and we were really touched by the simple pathetic song which he volunteered at the piano.

REVIEW.

Tracts for the New Times. No. III. A Popular Sketch of Swedenborg's Philosophical Works. By JAMES JOHN GARTH WILKINSON. New York: John Allen, 139 Nassau St. pp. 32.

Dr. Wilkinson, as editor or translator of nearly all the scientific works of Swedenborg, which have been published in England by the "Swedenborg Association," was called upon at the Anniversary of that Society in June last to prepare a popular address presenting a connected abstract, or *catalogue raisonne*, of their contents, and an estimate of what the great Swede had done for science. No person probably was better fitted for the task. He has discharged it in a very modest manner, interposing few thoughts of his own, but connecting the various successive manifestations and records of Swedenborg's life-long studies, in an intelligent and comprehensive manner, into a living whole, showing the uniformly progressive character of those studies, and their bearing upon the whole future of thought. A more important contribution never was added to the history of philosophy than the publication of these works. Dr. Wilkinson says:

"Probably in the history of literature we shall find no man who has left behind him so complete a transcript of his external and internal experience as Swedenborg. Nearly every state and process from the beginning to the end of his long life, appears to be recorded. In his works we see various subjects in all stages of development, from nebula to system; from the commencement of incubation to the day of exclusion; from the fluent image of chaos to the mature and conservative formality of creation. When all his posthumous works are published, his will be one of the most perfect literary biographies extant, reaching from before his twentieth to his eighty-fourth year, and fraught with one continuous purpose, deeply interesting to every friend of human progress."

The earliest of these publications is *Some Specimens of a Work on the Principles of Chemistry*, which first appeared in 1721, when Swedenborg was thirty-three years old. After a brief analysis of its contents, Dr. W. adds: "The Newton of Chemistry has not yet arisen, but when he does appear, who but Swedenborg shall be recognized as its Copernicus!" Next come the *Miscellaneous Observations*, 1722, containing "suggestions and experiments tending to the furtherance of geology," and also speculations about the "invisible and elemental kingdom of nature," all rigidly based upon ascertained facts. Indeed, it should have been mentioned at the outset, that all Swedenborg's philosophical investigations originated with his resolution to penetrate to principles in qualifying himself for his duties as *Assessor of the Mines*. Thought and

observation, theory and use, went always hand in hand with him.

His next work was the *Outlines on the Infinite*, which we have previously noticed.

His *Principia*, the most profound and abstract of his works, was nearly contemporaneous with his large Treatises on Iron and Copper, each a *folio* volume, and busied with the practical details of mining, "his self-imposed task as Assessor of Mines." Verily, as Dr. Wilkinson says, "The books of such a man become properly works, not to be confounded for a moment with the many-colored idleness of a class who are denominated thinkers." "Did we all toil like him, and improve our talents to the utmost, how would the world bless our tillage with a new, supernatural productiveness! Verily heaven and earth would tell out unknown riches into the hand of humanity."

"After having considered the indefinitely small sphere and the indefinitely great, and laid down a flooring of intelligible doctrine in the vagueness of either — after having sailed in observation around the known shores of the external world, we next find Swedenborg face to face with the temple of our body; the most really finite of the pieces of physics, because it contains the gathered ends of all things. Here humanity is no longer perplexed by laws and forces apparently alien to itself, but final causes, and the principle of the sufficient reason, begin to bear absolute rule. Moreover, a new bond and covenant is perceived, for the formative soul loves the body as it loves nought else in the world. Accordingly in the *Economy of the Animal Kingdom*, published in the author's fifty-second and fifty-third years, though the range of thought is loftier than heretofore, yet it comes more home to our business and bosoms; it presents us with more of sensation, with more of understanding, and penetrates with a more rightful directness to our sympathies as men. In this most precise finite, we feel that the infinite is nearer than in the world, separated only by that thinnest wall and membrane, which in constituting our first ends or limits, also forms the ground of our peculiar life.

"Man as an individual body — man as a denizen of the universe — man, therefore, as interpreted by anatomy, by the circle of the physical sciences, by trite observation, and the whole breadth of common sense — man, as indicated to himself by private and public history, and human speech and action, for always 'the substantial form coincides with the form of action,' — this is the man, and this the body, which Swedenborg undertook to investigate in the works we have now to notice. In such an inquiry, so defined, it is obvious that metaphysics is at once refunded into physics and the experimental and historical sciences, and disappears from the scene it has obscured, never to return."

"Without denying credit to other writers, or pretending that Swedenborg knew all modern facts, or has in any way exhausted even his own method and subject — still I am bound in honesty to declare, that I know of no works like these for giving the whole mind satisfaction on the doctrine of the body. And if there is one obligation which we owe to them deeper than another, it is, that by filling the understanding

with accurate and cardinal instances of the Divine Wisdom in his living creation, they leave no place for metaphysics; and thus, without a frown or a blow, they achieve an intellectual redemption from that great pestilence which has oppressed the world for more than two millions—that miasm of an inhuman theology, which nothing but a *plenum* of respirable truth could shut out of our orb. Moreover, they give us more order, law and life in the subjects of the lower science, than the philosophers have been able to find or show in the whole of ‘consciousness’ hitherto, and thereby plant the foot of even those lower sciences upon the haughty neck of metaphysics. In short, they comply with the conditions of the Baconian logic, producing ‘not arguments but arts, not what agrees with principles, but principles themselves.’”

We fear that Dr. Wilkinson's hostility to metaphysics exaggerates itself a little in those last sentences. It is certainly the great merit of Swedenborg (and of Fourier too) that they have bridged over the old fatal separation between soul and matter, that they have placed the unity of the material and spiritual principle at the basis of philosophy, and every where studied form and essence together. And it is equally true that the metaphysicians have spun a great many useless webs of abstractions (*Spinnen-geweben*, as the Germans say), seeking the grounds of every thing in consciousness. But let not this drive us to the opposite one-sidedness. “Consciousness” is certainly a fact, and as such fruitful, in its way, with revelations. We fully sympathize with him, however, in his impatience of the metaphysicians when they get to raising their issue between Psychology and Ontology, to questioning the *objective* reality of facts of which we have subjective necessary convictions. Swedenborg had no scepticism! to his glory be it said. He was the truest of philosophers, in that he was the most childlike, and never called in question the reliableness of the mind's own faculties, nor doubted our right to say the world exists. Apropos to this, we must anticipate a little and quote Dr. Wilkinson:

“The second of our pretences is, that we have been instrumental, by fair means, in procuring a true report on Swedenborg to be inserted in one of the ablest books of this century, Mr. Morell's *History of Philosophy*. In the first edition of that work, the account given of our author was meagre enough, but no sooner did the historian discover the claims made upon him by Swedenborg as a philosopher, than in the most candid manner he determined to set himself right, and for this purpose procured our publications, from which he has drawn up an impartial statement of some of their leading peculiarities. And I cannot resist the pleasure of informing you of one grand fault he discerns in Swedenborg: it is, that he had no scepticism: had his will been puzzled by a little of that, by ‘a tinge of wholesome scepticism,’ Mr. Morell thinks he would have made a first-rate philosopher. What other epitaph so excellently distinctive could we desire to see inscribed on

Swedenborg's monument?—HE HAD NO SCEPTICISM! To whom else would it apply in these bewildered generations? For this then while you are actively indebted to Mr. Morell, you also owe something to the SWEDENBORG ASSOCIATION.”

We have no room to follow this discourse in its analysis of the *Economy*, the *Posthumous Tracts*, and the great work of all, the *Animal Kingdom*; but simply quote the following:

“To sum up in two words the distinguishing feature of all these works, it may be said to consist in their WISDOM and INTEGRALITY. By their wisdom I mean the attainment of principles in nature that may practically benefit the human mind; and the statement of which is with reference to this result. Their *integrality*, on the other hand, signifies that these principles have the willing support of all the sciences, and to use Lord Bacon's words, are ‘no islands cut off from other lands, but continents which join them;’ each principle being a common or general truth subsisting as such from the unanimous suffrage of nature. But permit me to illustrate this by an example. Although the human body is a substance by itself, yet it *keels* communication with the entire universe. For we stand with our feet upon the ground; we eat the fruits of the earth; we breathe its atmosphere; we live in its auras; we appropriate its existence and meaning with our senses and other faculties. Now as the body in this wise embraces in its own ends the universe, so the doctrine of the body must in the same manner comprise the doctrine of the universe. And therefore the integrality of these writings, on this head, is thus:—The doctrine of the brain is confirmed and extended by the doctrine of the auras, and of all with which the brain is connected. The doctrine of the lungs comprehends that of the atmosphere, &c.; the doctrine of the blood that of the earth; and in general, the entire theory of organization communes with the entire theories of psychology and physics, even as man subsists in the world, and receives and gives in the sphere of nature. Thus, as Swedenborg says, The discernment of universal connection and continuity amounts to the discovery of truth.

“With regard to the intellectual newness of these works, it lies perhaps in the just embodiment of the spiritual in the mechanical. These two spheres, or this world and the higher world, had been, till Swedenborg arose, disjoined, and hostile to each other: but happily he has commenced a reconciliation between them, and the mechanical is no longer low or dead, or the spiritual void and intangible. A great hope this for all time.”

Several important MSS. of Swedenborg yet remain to be published: as, a continuation of the *Chemical Specimens*; and of the *Animal Kingdom*; one on *Generation*; and one *On the Human Mind*, “namely, the five senses, and the various faculties, both concrete and abstract, the human loves and passions, and whatever follows therefrom.” It is to be hoped also that the “Swedenborg Association” will present a complete translation of that splendid cosmogonic poem, *The Worship and Love of God*, published in 1745, the very year in which his spiritual sight was opened, and the fifty-seventh year of

his age. “This work may be regarded as an attempted bridge from philosophy to theology; an arch thrown over from the side of nature towards the unseen shore of the land of life.”

And here we must leave this richly instructive and inspiring pamphlet, denying ourselves and our readers the satisfaction of some extracts from Dr. Wilkinson's concluding remarks.

THE HARBINGER.

SATURDAY, SEPTEMBER 18, 1847.

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.

OPINIONS OF THE FOREIGN PRESS.

The progress of Associative ideas, as we stated in our last paper, is not to be estimated by the number of their professed adherents. We find a general tendency, throughout society, to the principles which are at the basis of the Associative Reform, and hence we confidently as sur the universal triumph of our cause,—and that at no very distant day. The prevalence of what we consider enlightened opinions with regard to the evils of the present social state, and the appropriate remedy therefor, is probably still greater in Europe, than in our own country; but we need only to bide our time on this side the water; for no discovery, whether in science, philosophy, or the laws of society, can fail to penetrate the minds of thinking men among ourselves; and we know that once received by the impatient American temperament, every valuable suggestion will embody itself in institutions, suitable to its character.

The organ of the French Associationists, the *Democratique Pacifique*, usually contains one or two interesting columns on the “Socialism of the Press,” illustrative of the reception of social doctrines among the leaders of public opinion, as expressed in the Journalism of France. We give a few extracts from some of these articles in recent numbers of the *Democratique Pacifique*, received by the last arrivals from Europe.

The *Franc-Parleur de la Meuse* demands the limitation of the price of grain, and that the rate of bread should be regulated like the interest of money. “Shame on those who speculate on the public distress. We say with Charles Fourier, shame on the social organization which permits this speculation! Our city, our department, sometimes presents the spectacle of famine and misery; as every

where else, there are the poor; but fortunately here, as every where, they find in public charity, a refuge against dying with hunger. It was perceived by Fourier and others, that the existence of the poor, devoted almost inevitably to wretchedness, from the time they see the light, is not completely secured by charity. — They have pointed out a more effectual mode, to which Fourier has given the name of solidarity. To secure every man the means of living, (for the first thing in life is to live), to secure every man food, clothing, lodging, as the recompense of labor, such is the principal object of solidarity. But is it possible to arrive at this result, by means merely of charity? By no means. Charity is not sufficient, because it is not organized. If it were so, it would become solidarity. What are the refuges for poor children? Nothing but organized charity.

"In France, who is it that profits, on a large scale, by years of fertility? And who profits equally by years of scarcity? It is the merchant, nobody but the merchant. The producer sells at a little higher price, to be sure, but he must pay the same for taxes and labor as in good years: his receipts and expenses balance each other: and he is lucky if he is not obliged to avail himself of the tender mercies of the usurer. It is just at this time, that the merchant comes along with his ready cash; he purchases, forestalls, and thus he makes his good hits, and speculates on the wants of his fellow-men.

"In years of abundance, the producer sells at a moderate price; the merchant buys and holds on to his purchases; he waits for the favorable moment; he can afford to do so; but not so the producer.

"'Years of abundance,' says Fourier, 'become a scourge for agriculture; a year of scarcity begins to involve the farmer; the following year, if abundant, completes his ruin, by forcing him to sell his crop speedily, and below the real value, in order to satisfy his creditors.'"

The *Lyonnais Tribune* gives a very detailed account of the festival of workmen, at Lyons. The meeting was opened with a discourse by M. Polard, which was received with distinguished favor. We give the following extract from it.

"The idea which has called us together, gentlemen, is that of celebrating the anniversary of the birth of Charles Fourier; and judging from our enthusiasm, from the recitals of what is done in other cities, wherever the words of our Master have penetrated, should we not say that there was something transcending the usual limits of humanity, in the man whom we have met to honor? Listen to the echoes which resound from one end of

France to the other, and whose sound is lost in the distance; listen to those concerts, those inspired songs, those repeated bursts of applause,—every thing tells us that a living thought has seized the heart and soul of those who have read the writings of Fourier, and that his work begins to find continuators, because, in truth, the path marked out by him is only one to which the future of humanity is destined."

The *Ocean*, of Brest, which for several months past has been assuming a more and more elevated position in the press of the departments, publishes the following lines. "It is high time that the age should be shown what it really is; formerly princes were flattered, to-day it is prejudices,—tyrants, far more dangerous still. When Fourier wrote 'attractions are proportional to destinies,' he said to the laborers, 'raise your forms that are now bent down to the dust; all the noble aspirations of your souls will find a way opened for them; if inspiration draws you on, yield to its guidance, for the future will respond to the attraction which moves you; cherish a taste for every thing beautiful and good, for refinement; virtue and happiness will reward your generous desires.' He did not say to them, 'Bury those vague aspirations in the depths of your hearts; for if society has provided a desirable portion for some of you, they are the privileged orders, the elect; the rest are poor and obscure; they must remain in their humble mediocrity; repress your rash wishes for glory, riches, and honor, for this would be a vain hope, since you are disinherited.' When Fourier pronounced the word 'Association,' he did not mean by it a charitable association which parts with a fraction of its superfluity to the miserable; he did not mean by it the association of a few favored individuals, letting fall into the hand of the famished the crown which they would have hazarded at play. He wished to point out the fraternal and graduated union of the social elements, according to their common share in universal production; in fine, the association of capital, labor and talent."

The French papers abound with similar statements, which demonstrate the rapid progress that has been made by Associative ideas, within the last ten years. This result is owing no doubt, in a great measure, to the influence of Fourier's writings and other works of the Associative School. They have been widely diffused, pressed upon the public attention with singular earnestness, and in the presence of the startling inequalities and miseries of European Society, must needs make a profound impression on the general mind. But more potent than any

influence from these writings, is the silent operation of the spirit of the Age,—may we not reverently say, the spirit of God,—which is now working on the consciences, the souls of men, with unwonted energy, inspiring a solemn sense of the wrongs under which Humanity groans, kindling a new and fresh hope, in the midst of social misery and degradation, and awakening the vital sentiment of Universal Unity, which scorns the enjoyment of private content, while the masses of men are defrauded of their birth-right, and wet the globe on which they suffer with tears and blood. The influence of this spirit has prepared the way for the great discoveries of Fourier, and assures their universal reception.

OUR LECTURERS IN THE STATE OF NEW YORK.

We have had as yet no official reports from those faithful missionaries of Association, our friends Allen and Orvis. From the following extracts, however, from private letters kindly furnished us by the recipients, it will appear that they have been too busy in the good work to report of their own doings, and that they have been silent towards the Harbinger, not so much from the dearth as from the crowd of matter. Possibly they will not thank us for dragging their hasty private communications, with all their plain confession of detail, into print: but we want the world to know of what stuff our missionaries are made, and what men can do for the holy cause of Association; what men feel they *must* do, and with a glorious cheerfulness, when once they comprehend and really believe in its all-strengthening doctrines.

"Our meetings in Albany were rather poorly attended. But about half of the members of the 'Union' were present. Most of the members joined the Union to secure the benefits of the guarantees, and do not believe in Association. . . . They are reformers in obedience to the spirit of civilization; they would cure, not prevent; rescue drunkards and prostitutes from their fallen condition, not abolish the causes of the evils, and do away with the necessity of Reform. Inverse guarantism is about as far as most of the civilized failures, called men, are prepared to advance.

"But there are noble exceptions to these remarks in Albany. There are some very valuable friends there. Tappan Townsend, Alexander Lowrie, Mr. Forbes, Mr. Cyrus Lancaster, (a Swedenborgian,) are well informed and devoted friends of the cause.

"There were also many strangers that attended our meetings, during our last visit to Albany, especially the pupils of

the Normal School; and many of them became very deeply interested, purchased books, and left with us pressing invitations to visit their places of residence and present the cause there. I gave on the last evening of our lecturing at Albany, an address upon the mode of education proposed by the Associative School, in contrast with the mechanical, false, tyrannical, cramping system of civilization. This interested the Normal Scholars more than any other view of the subject. Some of them came to me and said they were sorry they were present, that they felt as though they could not teach school again on the old plan, and seemed to be in a mood to sympathize with Shakespeare's hero, in his exclamation of disappointment and despair, 'Othello's occupation's gone.' But I was so cruel as to 'rejoice at this calamity,' inasmuch as a conviction of the falseness, emptiness, barrenness of present social and educational opportunities is the first step towards a constructive effort of Reform.

"In Troy we did not hold meetings, but made arrangements for Mr. Orvis to spend a week there on his return from the West. The friends there are interested, but wish to expend their efforts later in the season, when the people will be more at leisure to attend meetings.

"In Utica we labored very hard to get a hearing. There was not a single individual in the city that was known as a friend to the movement. We had no letters of introduction. We could find no subscribers to the Harbinger, to the Liberator, or to Young America. And those who took the Tribune, liked Greeley as a Whig, but cursed him as an Associationist. We found a few subscribers to the Albany Patriot, the advocate of the Liberty League, and they were free enough to express a willingness to hear us, and two persons offered to contribute something towards paying for a hall. We spent two days in getting up the meeting, with not a word of sympathy expressed in behalf of our enterprise. J. and myself went to a printing office, got the liberty of setting up a "poster;" J. worked the press, and I doffed my character as clergyman, and assumed that of "devil," (a character sometimes played by clergymen in other places than a printing office.) We posted them up ourselves, and behold, when the hour of meeting arrived, we had eighteen persons present to hear us. But they were interested, and agreed to pay the expenses of the hall for another meeting. The next evening we had about a hundred present—the interest was deepening, and they proposed that we should preach Sunday and lecture on Sunday evening, in one of the most popular halls

of the city. Our meetings on Sunday were large, the question was presented in its Christian, educational and industrial aspects, and received with sympathy and enthusiasm. On Monday evening a Union of twenty-eight members was organized, and measures taken to introduce the Harbinger, establish a social reform library, circulate tracts, and so forth, and also to provide for a regular course of lectures on our return from the West. Utica is in a hopeful state of fermentation; some of the very best people of the place are enlisted in the movement. One man followed us to Syracuse, paid us five dollars to bear us on, and secured a pledge from us that we would return to his place, Westmoreland, and lecture in Clinton, Peterboro', Hamilton, &c., where he will attend us, introduce us, and help pay the expenses of meetings. He is a very wealthy and intelligent farmer. This is the region of Gerritt Smith and his disciples. . . . Already we have received the most substantial aid from his friends, the Liberty Leaguers.

"In Syracuse our meetings were almost a failure. Collins's Skaneateles 'Hunt of Harmony,' or fight to conquer a peace, his infidelity, his disastrous failure after making such a great cry in behalf of a better order of society, and the ignorance of the people, who have not intelligence enough to discriminate between a true Constructive Reform, and the No-God, No-Government, No-Marriage, No-Money, No-Meat, No-Salt, No-Pepper system of Community, and the opposition of those whose wealth or piety makes them calumniators of the Associative cause, by endeavoring to make the uninitiated believe that Collins was a 'Furyite,' just like ourselves, has closed the ears of the people in this neighborhood against our words. There is but one way to get a hearing here now. It is to notify lectures upon National Reform, Working Men's Protective Unions, the American Factory System, &c., until an interest is created, and an opportunity offered to show that neither Collins's Community, nor the three or four abortive efforts at Association in Western New York, were to be regarded as even worthy of the least consideration, inasmuch as neither possessed the requisite science or means of success. But Western New York is one of the most important places for propagation of our doctrines, that I have visited yet. There is more wealth, refinement, freedom of thought, general intelligence, here, than among either our village or farming population in New England. They are not so much cursed by a straight-jacket puritanic piety. Anti-Slavery has been a John-the-Baptist, of stentorian cry, in this wilderness, and the people are well prepared to hear our

greatest gospel of Unity Universal. Most of the old friends of the cause, however, are disheartened; their hands are hanging down in despair, and it will require considerable effort to re-enlist them, reassure them, and secure their co-operation in behalf of the great American Social Reform enterprise. Syracuse was completely blighted by the Collins's movement. We visited the old friends of Community, talked over the whole matter with them, presented the plans and prospects of the American Union, and awakened so much interest, that, together with our lectures and preaching, the presentation of the subject as the fulfilment and realization of the Christian idea, we were earnestly solicited to return and hold meetings there for at least a fortnight, with the assurance from Rev. S. J. May, Mr. Corning, Mr. Savage, and the Editor of the 'Daily Star,' that our expenses should be paid, a Union organized, and every possible effort made to induce the people to attend. But they advised us to delay our visit till the canal closed; for it has become a proverb here, that 'when the canal closes, religion opens;' or in other words, 'Business is business, and religion is religion;' the too close contact of these two hostile elements of life is to be conscientiously and scrupulously avoided, for one or the other must suffer by the union.

"I am deeply impressed with the importance of spending considerable effort upon this State."

"You are wondering that I have not written earlier since leaving Utica, but I have been exceedingly busy, and have not had a moment of time, even for rest. We had only two meetings in Syracuse, and we were both so fatigued with our efforts at Utica, that we did not do so well as we should have liked to do, but the audiences were very much pleased, and so we concluded to be pleased also. Our meetings were small, but composed of the very best people in the place. This you know was the general centre of Mr. Collins's agitation, and we had supposed that a hearing would hardly be possible for any kind of social reform lectures. The citizens of that place are well aware of all the causes of Collins's failure, and do not judge even Communism by that phenomenon, much less Association. Samuel J. May was exceedingly hospitable and generous towards us, and did all in his power to aid us. We have been unanimously requested by hearers to visit Syracuse in November, and to hold meetings for three weeks, and at their expense. Samuel J. May, Mr. Joseph Savage, Mr. Stephen Smith, and the editor of the Star, are foremost in making the request. Messrs. Savage and Smith were the earli-

est and latest friends of Collins's movement, and are the wealthiest citizens in Syracuse. Is there not cause for encouragement?

"The prospect for meetings in this city (Rochester) is less favorable than that of any place where we have previously visited. It is the nest wherein was hatched that anomalous brood of birds, called the 'Sodus Bay Phalanx,' 'The Clarkson Phalanx,' the 'Bloomfield Phalanx,' and the 'Manchester Union.' The very name of Association is odious with the public, and the unfortunate people who went into these movements in such mad haste, have been ridiculed till endurance is no longer possible, and they are slunk away from the sight and knowledge of their neighbors. There are some who always were and will be so poor as to have nothing to sacrifice, that are still as open before the world as they can be. There are two or three families, however, whose circumstances command them influence, that are steadfast Associationists. We shall make an effort to give two lectures here, and afterwards determine what else is to be done in the premises."

A NEW ADVOCATE OF ASSOCIATION. We cut the following from a letter to the *Chronotype* from its New York Correspondent.

"While the transcendentalists and free-thinkers of your region are preparing for a new Quarterly, I learn that a Monthly, of pretty high aims, will probably ere long be hatched into activity in this city. What name it will bear I do not know, nor am I at liberty to mention the name of its editor—but this much I can say, that it will have a character of its own, and will strike good blows for real progress. It will not be bound to any sect or party, but at the same time, will not be conducted without regard to positive principles. Its starting point will be that comprehensive, universal philosophy of which Swedenborg and Fourier are the chief expounders, and it will aim at the most radical and at the same time peaceful reform. But, as the auctioneers say, particulars hereafter."

THE VOICE OF INDUSTRY. This spirited and faithful advocate of the rights of Labor, the organ of the "New England Labor Reform League," published every Friday morning at Lowell, has just passed into new editorial hands. Mr. D. H. JAKES, who has been for some time past an active contributor, the author of the "Letters from Boston," from this time forward assumes the entire editorial management of it. We heartily welcome him to the post. He is the right man to keep up the character which the "Voice" has always sustained, of advocating the cause of Labor boldly, firmly, frankly and yet discreetly, without exaggerations, without appeals to popular prejudice, with a

catholic regard to the rights and interests of all parties.

Mr. Jaques is an Associationist, one whose convictions are thorough on that subject, and who labors warmly and wisely to convince others. The "Voice" has always been friendly to our movement; we may now anticipate important aid from it. The number for last week contains several reports of Associative experiments; a loud call to the "Lowell Union of Associationists," reminding the members of their monthly meeting; and as a specimen of the plain familiar way of the editor, in a reply to a correspondent in Pennsylvania, he closes as follows:

"By the way, friend C., you are a member of the *Lowell Union of Associationists*. Your friends of the *Union* would be happy to hear from you in regard to any interest you may find in the great cause of Social Re-organization in your vicinity."

Mr. J. in his editorial "Salutatory" thus states his views:

"We shall try to give you an *Independent paper*, devoted without fear or favor to the cause of the People, to the amelioration of the Masses, the elevation of Labor and the final emancipation of all Classes of Society from the false and antagonistical relations, which they now sustain in almost all departments of life. In addition to this we shall try to give an interesting Miscellany of Tales, Poetry, Science, History, Biography, Anecdotes, *News et cetera*—in a word to make the *Voice* an interesting as well as useful paper."

☞ We ought, before this, to have given a friendly welcome to the *Chicago Tribune*, a Daily recently established in that city. It is conducted with great industry and good judgment, and though usually a little more prim in its deportment than was to have been expected from the free West, is quite a readable paper. It leans strongly towards social reform, but takes care not to commit itself too decidedly. Probably it is patronized by some timid, respectable gentlemen, whose ears would be wounded by truth too plainly told. Some persons subscribe for a newspaper on the same condition that an aristocratic dame we know of in Boston, took a pew in a fashionable church, "that she should not be disturbed with any new ideas." We trust the *Tribune* will quickly get rid of all such bloodless customers, and go ahead in its own way.

☞ We had also intended to say a word of greeting to the *Queen City*, a large and beautiful sheet from Cincinnati, edited by our versatile friend, JOHN A. COLLINS. If it were our custom to deal largely in rose-colored epithets, we would return some of the compliments which he gives profusely to our paper in a recent num-

ber; but we prefer to advise our old neighbor not to throw cold water on a social movement, because he has been convinced by experience of the impracticability of some favorite plans of his own. One swallow does not make a summer. Nor should one experiment, disastrously terminated, lead one to prejudge a vast system. We do not believe that the Almighty Providence has left our globe without the means of social harmony, although the picturesque Skaneateles did not prove to be the spot for Paradise Regained. We have ourselves had some experience in our day of practical discomfiture, but not for that do we abate aught of "heart or hope" or faith; and shall never distrust the results of scientific demonstration, although inexperienced architects shall make but "blundering and bungling" work in their first attempts to apply them to practice. Courage, O friend, and let not the splendor of the *Queen City* beguile thee of the dreams of thy youth, or blind thee to the glories of that new Jerusalem, the City of our God, which is coming down from Heaven, in the form of a perfect, symmetrical, harmonious, human society.

☞ We have missed, for several weeks past, some exchanges which we value, for instance, the *Emancipator*, and the *Lynn Pioneer*,—good papers in their kind, which we would rather not do without. Is the fault on their side, or ours? We are sure our paper goes to them as regular as a Dutch clock, and we cannot believe that either of them has the bad taste to wish to cut our acquaintance.

NOTICE.

THE EXECUTIVE COMMITTEE of the "American Union of Associationists" are hereby notified that their next stated meeting will be held in Boston, on *Monday, the 11th of October*. Presidents of Affiliated Unions are *ex officio* members of this Board.

By order of the President,
EDWARD GILES, Rec. Sec'y.
New York, Sept. 13, 1847.

NOTICE.

THE COMMITTEE OF THIRTEEN, on the subject of a practical experiment of Association, will hold its second session at the time of the meeting of the Executive Committee, as above, in Boston, on *Monday, the 11th of October*.

W. H. CHANNING, Chairman.
Boston, Sept. 14, 1847.

THE HARBINGER

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VOLUME V.

SATURDAY, SEPTEMBER 25, 1847.

NUMBER 16.

MISCELLANY.

FROM THE FRENCH OF VICTOR CONSIDERANT.

Translated for the Harbinger.

HARMONY.

BOOK FIRST.

EQUILIBRIUM OF INTERNAL AND EXTERNAL LUXURY, OR INTEGRAL DEVELOPMENT OF THE INDIVIDUAL AND OF INDUSTRY.

CHAPTER II.

Integral Development of the Intellectual Faculties: Health, Vigor, and Riches of the Soul.

"Must not all the faculties express themselves, develop themselves freely, each according to the laws of its nature, and bring their varied vibrations to the great concert, to which all human powers are summoned?" — *Clarisse Vigoureux*.

I.

"Intelligence cannot be an idle faculty; it perishes of famine, like the body." — *Lémontay*.

It will be observed that in proportion as civilized industrialism perfects itself, in proportion as the processes of production are improved, and the division of labor pushed, in that proportion do the vices of monotony or continuity in a function become more and more enormous and monstrous. In fact, the work being indefinitely split up, the parcel which falls to the laborer becomes more and more simple, his work more and more monotonous, and his spirit limited. Like a vicious animal, Civilization is the more vicious as it is more perfect in its kind. Now let us hear Lémontay, a remarkable critic on modern industrialism.

"The more perfect the division of work, and the more extended the application of machines, the more contracted the intellect of the laborer. A minute, a second, consumes all his knowledge, and the next minute or second will see the same thing repeated. This man is destined to represent all his life only a lever, that one a peg, the other a handle. We perceive that human nature is superfluous

in such an instrument, and that the mechanic only awaits the moment when his perfected art shall be able to supply its place by a spring.

"Meanwhile, the intellect cannot be an idle faculty; like the body, it perishes with famine; it is even subject to accidents which we call caprices, while we are ignorant of their first causes. Simple monotony, the continuous return of the same sound, of the same gesture first importunes, then irritates, and afterwards induces sleep or torpor. Somnambulism, nervous and cataleptic affections, the different species of spiritual trances, are probably the consequences of a similar disorder. Would it then be possible that the eternal succession of the same act should not stupefy and end by paralyzing the thought? We cover with a blind the eyes of an animal which we intend shall run round a circular line. The machine worker finds an equivalent resource in the complete degradation of his intellectual faculties. There are some who in their isolation, lose even the memory of language. The being whose existence the economy of the arts has reduced to a single gesture, seems to have descended to the class of the polypi, where we perceive no head and which appear to live only in their arms.

"The savage, who disputes his life with the elements, and who subsists on the profit of his chase or fishery, is a compound of strength and cunning, full of sense and imagination. The laborer, whom the variety of seasons, soils, culture, and prices, forces into new combinations, remains a thinking being in spite of routine. These classes of workers, in whom the employment of muscular strength is combined with some notions of design, of calculation, or of chemistry, formed a very remarkable species of men. The salient trait of their character was love of independence.

"If man thus develops his understanding by the exercise of a complicated work, we ought to expect an effect quite the contrary, upon the agent of a divided

labor. The first, who carries a whole trade in his arms, feels his strength and his independence; the second partakes the nature of the machines in the midst of which he lives; he cannot dissemble that he is himself only an accessory, and that separated from them he has no longer either capacity or means of subsistence. It is a sad confession to make, never to have done anything more than raise a valve or make the eighteenth part of a pin. The sentiment of his weakness, then, will characterize the machine worker and render him necessarily timid and sedentary.

"As his work is of extreme simplicity and as he may be replaced by the first new comer; as he cannot himself, without an unexpected chance, find elsewhere such a place as he loses, he remains standing by the master of the factory, in a dependence as absolute as discouraging. The price of his handy work, considered more as a favor than as wages due, will be calculated by that cold and hard economy which lies at the bottom of all manufacturing establishments. We shall then find the machine worker every where poor, servile, and without emulation.

"This population will be more than any other, exposed to seduction. For him who has no ideas, every idea is a novelty, as drunkenness comes quick in one who has never used strong liquors. It is amongst peaceful herds that the panic is most destructive. A crowd of stupid fellows rushes on under the banner of chiefs, with the blindness of ignorance and the impetuosity of new impressions.

"We perceive that in its last analysis the principle of the division of labor renders still more prejudicial the influence of a manufacturing life on the character of a people. We remain convinced, that if this famous principle attains the development to which cupidity will not fail to urge it, it will form a race of men cowardly, degraded, impotent to attempt anything for their country's defence, and tending to excesses, the more fatal because

it casts itself into them with the security of innocence, and an entire incapacity to discern the absurd and unjust.

"Is it from imitation, or by the simultaneous effect of a general cause, that in our modern times man has submitted his noblest faculties to the same division as the mechanical arts? We are struck with admiration in sometimes seeing among the ancients, the same person at once, in an eminent degree, philosopher, poet, orator, historian, priest, administrator, and general. Our souls are frightened at the aspect of so vast a domain. Every one plants his hedge and shuts himself in his enclosure. I know not that by this division the field is enlarged, but I well know that the man shrinks."

Our author sees the evil, he confesses it, he makes it felt by the blind who cannot see it. If he concludes by sentimentalities on all this, his work is in vain. And then, again, he wrongly attacks the principle of the *division of labor*, which has nothing to do here. It is only its *continuity* which, according to his own argument, is the cause of evil. And see the consequence of this mistake. In quarrelling with the division of labor he has no remedy, no solution, nothing to advise; the division of labor is a happy, fertile, productive principle, which we must know how to employ to the advantage of industry and the laborer. Why attack it? The division of labor hinders not the laborer from varying his work; on the contrary, it eminently favors it. If he had said the vice is the *principle of continuity* or monotony, (as he should have said, to be consistent with his own very just criticism) the remedy would have presented itself to him. He stated that the physical and the moral nature of man require the exercise of industry in short and varied sessions; and the division of labor, instead of being an obstacle for him, would thenceforth become a means. He has well understood, he has well expressed the superiority which the variety of their work gives to certain laborers and mechanics. Why then enter the lists against the division of labor, which can wonderfully favor the variety of the work?

The French Academy of Science has from time to time offered a prize for the discovery of some sanitary process applicable to such or such a species of industry.

It ought to throw away its learned microscope, and look with its eyes, this Academy, and then it would perceive that in our industrial system all industry is injurious to the body and injurious to the soul, and it would propose its prize on the whole together. But no. I have seen in the conflagration of Salines a good woman who had lost her senses. She was

bravely extinguishing, with a bucket of water and a glass, the front of her shop. The building and the town were in flames.

II.

We will now pass on to the political economists. Abel Transon has written a charming article about them; we will let him speak.

"The economists all confess, that if the division of labor is a powerful means of increasing production and ameliorating the products, it is also infallibly brutalizing to the producer; and yet they make no effort to find an outlet from this *vicious circle*, which leaves no other alternative but either the degradation of the man or the imperfection of the labor. On this point let us hear one of those who have contributed the most among us to popularize the science created by Adam Smith. 'A man,' says M. Say, 'whose whole life is devoted to the execution of a single operation, will most assuredly acquire the faculty of executing it better and quicker than others; but he will, at the same time, be rendered less fit for every occupation, corporeal or intellectual; *his other faculties will be gradually blunted or extinguished, and the man, as an individual, will degenerate in consequence.*' M. Say even shows that it is not only the laborer who degenerates by constant application to one function; it is equally true of professional men, who exercise exclusively the finest faculties of the mind. But it is principally with reference to the lower class that he undertakes to point out the deplorable consequence of the division of labor. 'In the laboring class,' says he, 'the incapacity for more than one occupation renders the condition of mere laborers more hard and wearisome, as well as less profitable. They have less means of enforcing their own right to an equitable portion of the gross value of the product. The workman, who carries in his arms a whole trade, can go where he pleases, to practice his trade and find the means of subsistence; in the other case, he is a mere accessory, who, separated from his fellows, has no longer any capacity or independence, and is obliged to accept whatever terms his employer thinks fit.'

"After so well describing the evil, you think perhaps that the learned professor will proceed to seek the remedy. No! that is not *his* business. Explaining the phenomena of the production, distribution and consumption of riches, he tells you all that is for, he tells you all that is against, with a very remarkable clearness of style, and does not trouble himself about the rest. Here is the conclusion of his chapter on the division of labor: 'On the whole, we may conclude, that

division of labor is a skilful mode of employing human agency;' (a *skilful mode*, M. Say! a process which results, as you say, in the *degeneracy* of human nature; a *skilful mode*, a mechanism which *extinguishes the faculties* of the workman, which takes away his *capacity*, his *independence*! verily, this is a strange abuse of language,) 'that it consequently multiplies the productions of society, that is to say, the powers and the enjoyments of mankind;' (not surely the powers and the enjoyments of the workman,) 'but that it takes *something* from the capacity of each man *individually.*' *Something!* a feeble term this, after the foregoing confessions of the author; but I perceive what has quieted his mind; it is the 'each man *individually.*' M. Say had already used the precaution to tell us that if degeneracy results from the division of labor, it is in *man individually considered*. I understand:—The individuals degenerate; they lose the dignity of their nature, their faculties, their liberty! Nevertheless, Society goes on continually perfecting itself. That reminds one of the simpleton who sold his merchandise in detail at a loss, hoping to recover on the sale of the whole.

"In 1808, M. Fourier, avoiding the general infatuation in favor of political economy, signalized it as a false science, an illusion, a *vicious circle*. In 1823, indignant at seeing the economists reduce their science to a mere analysis of the existing evil, without seeking any remedy: 'This is acting,' he exclaimed, 'like a physician who should say to his patient: my services consist in making the analysis of your fever, and not in pointing out to you the means of cure. Such a physician would appear ridiculous; yet this is just the part played now by some economists, who seeing that their science is a mere empirical description of the evil, and wholly at a loss to find the antidote, say, as the fox said to the goat in the well: *Try to draw yourself out and use every effort.*' (*New Industrial World*. p. 39.)

"Now if it be found that M. Fourier brings the true means of drawing the poor goat out of the well, was he not right in severely reproaching the economists with the nullity of their science?

"The problem which the economists should have solved, or at least proposed, is this: How to preserve the unquestionable advantages of the division of labor, and even introduce it into all agricultural and domestic labors, where the actual system of industry only operates by the *greatest possible complication, assigning to a single individual all the shades of a function*, and yet at the same time escape the serious inconveniences mentioned by M. Say, inconveniences inevitable in the

great workshops of civilization, where industry proceeds by *sessions of the longest duration and the greatest monotony.*

"The industry of Association, carried on in short sessions, and distributed by *Groups and Series of Groups*, fully satisfies this double condition. In the *Phalanstery* every function, agricultural, mechanical, or domestic, is performed by *Groups* of laborers. The task thus shared among many is done with rapidity, so that in the same day, the same individual may apply himself successively to very different functions.

"The essential condition of this process is the minute subdivision of labor; for only by this means is it possible without confusion, to set a great many laborers about the same function. But at the same time the shortness of the sessions introduces a variety of labors, and thus secures to every one, the development of all his faculties, the satisfaction of all his tastes.

"It will be objected, perhaps, that to accomplish any work with perfection, it is not enough that the workman should only have to occupy himself with one simple detail; that, to acquire what is called a skilful hand in the arts, he also needs long practice. The fact is undeniable, but it by no means involves the necessity of a *practice in long sessions*. When the wealthy members of our actual society want to acquire skill in any corporeal exercise, as dancing, fencing, swimming, riding, they have need of practice too; but if they had to dance or ride on horseback all day long, and all the week, and all the year, what is now a wholesome exercise to them would become an insupportable fatigue. It is the same with *industrial dexterity*, which by no means demands an exclusive, unrelaxing application."

To be Continued.

FROM THE FRENCH OF H. GOSSEX.

Translated for the Harbinger.

ELEMENTS OF SOCIAL SCIENCE.*

CHAPTER IV.

THE SERIES.

II.

Application of the Series to Social Philosophy.

If from this metaphysical and general analysis of the SERIAL LAW, we pass to its special applications in the sphere of humanity, we find it a powerful instrument of knowledge and of combination:—of knowledge, because by it we explain scientifically all the problems of collective and of individual life; of combination, because it contains all the germs of a system of social organization in conformity with the laws of general order.

We have already shown that human life, considered both as a unit in time and a unit in space, presents a striking development of the serial process. We have also ascertained, that man is part of more general series than his individual unity; that he is member of a family, of a nation, of humanity, and as such takes part in a triple movement, presenting the same characteristics, but on a larger scale. All historians agree, that the life of nations passes through a series of phases analogous to those of individuals: birth, growth, apogee, decadence, death. And, the dogma of the unity of mankind, faintly seen by the ancients, and proclaimed by Christ, is now so well established among us, that every School of Philosophy and every Political theory takes it, either as its point of departure, or as its goal.

Moreover, every body feels that humanity is yet in the ascending phase of its career; therefore all its past and present labors are summed up under the name of *Progress*, of which we shall presently give the formula.

Humanity, when considered as a single being, a unit, part of the whole of creation, is but the first or highest individuality of this globe, and consequently subject to the vital evolution of the planet. We could ascend higher still, and merge the Planet in the Sidereal Series, which forms the Solar System, adding, also, that this immense body, with its retinue of planets and satellites, is to be considered only as one of the innumerable host of stars, that cover the fields of space. But let us now concentrate our attention on the sphere we inhabit.

The interior life of our globe, the only one sufficiently accessible to study, presents a double series of *extension* and of *continuity* clearly distinguishable. Do not minerals, plants, animals, up to man, form the links of a vast chain, possessing all the characters of harmonious gradation, that it is possible for our intellect to conceive? A great philosopher has unfolded it to our view, thus precluding unawares to the discovery of the fundamental Law of Social Harmonies.*

Let us also explain the continuous or successive development.

Geology, that beautiful conquest of the nineteenth century, teaches that it is not all at once that the exterior life of the planet has attained to the completeness it presents at the present day. A time has been when every thing on it existed in the embryo state; the heat of immense combustion was then preparing the elements to assume a form, at the first breath of Creative will. Mineral life, the lowest of all, was the first to emerge

from general Chaos, propelling to the surface of the globe its masses of granite. Then with the next degree of organization, gigantic but coarse vegetables made their appearance. In the next period, misshapen animals, monstrous reptiles, crept on the earth. But in proportion as vital conditions became easier, these primitive creations gave way to new ones modelled on a more elevated and harmonious type.

The atmosphere became purer, the convulsion and flames of volcanoes were confined to the interior parts of the earth, and the cooled surface of the planet clothing itself in a robe of verdure, produced an abundance of savory fruits and variegated flowers. Then in the midst of an innumerable retinue of beings, realizing all the types of strength, of elegance, or delicacy, all the fanciful varieties of form or instinct which it would seem possible for intellect to conceive, Man made his appearance, summing up in his person all the powers of terrestrial creation. To him belonged the empire of this new and fruitful universe; but to him also belonged the holy mission of continuing the work of *Harmonization*, which is to lead the planet to the apogee of its life; for he alone among all beings can understand propositions, purposes, causes and effects; he alone has a sense of justice and of order, and consequently he alone can realize them. His own happiness, depending on the accomplishment of this providential function, becomes the moral sanction of his existence. And this is the reason why God does not permit him to stop in his laborious progress, but says to him incessantly through his prophets: Onward, onward! happiness is before thee! It will be well in order to strengthen our faith, to ascertain the advance already made by the race in its glorious career.

In the beginning man was placed upon the earth, ignorant and defenceless, but gifted with intelligence.

In this period of weakness, the human race could have been annihilated by the least hostile movement of the surrounding medium. Its existence then required the most favorable circumstances, a virgin and fruitful soil, a mild climate, far from the dangerous zones. There man found in abundance and without fatigue, all things necessary to satisfy his first wants; full of vigor, exempt from diseases and prejudices, he enjoyed without reflection what pleasures presented themselves to him; he was happy, but his happiness was like his mind, *simple*. The remembrance of this first period of human life is preserved every where; all traditions speak of an Eden, of a terrestrial paradise, of a Golden age.

But this primitive happiness has been

* Clarke (Chain of Beings.)

of short duration; population increased, and with it the wants of the race multiplied rapidly. Soon, the satisfaction of these wants could be obtained only by labor, primitive, ignorant, repulsive labor. After the fall, man living by hunting and fishing, and on wild fruits, was in the *Savage state*—without written laws, without property or fixed residence, he still enjoyed several natural rights, which the guarantees and political liberty of Civilization have not made good to him. It was during this period, that woman was compelled to submit to the law of the strongest; she was enslaved and despoised. The art of rearing flocks gave rise to *Patriarchalism*, which had for its prominent characteristic, the exclusive but paternal government of the head of the family. Slavery was then organized and recognized. The culture of the earth, and industrial and menial labors forced on slavery, introduced *Barbarism*, the most fatal of social periods, in which despotism on one side, and the slavery and degradation of woman on the other, reach their ultimate limits. (It is at this day the condition of Eastern nations.)

Finally, *Civilization* sprung out of the development of agriculture, manufactures, commerce and the arts and sciences. There however the progress of humanity is not to stop. For the antagonism of interests and passions, which Civilization stimulates to its highest point; for the system of labor for hire, which does not even insure to the worker a right, or a prospect of being always supplied with the most degrading or arduous labor; for the continual waste of social resources; for the incessant breaking up and subdivision of the human family, we must substitute a Science, an Accord, an Order, more quickening and more religious. But mark! it is not given to man, to conceive and establish an order different from that which springs from the laws instituted by the Supreme Intelligence. All the data on which he acts, his own nature included, being only emanations of the regulating principles of the universe, it is in these divine types alone, that he can find a true method and a true Ideal. The greatness, the liberty and happiness of man then consist in discovering the law and submitting to it, and it is only in doing so that he can establish his legitimate empire on the globe. *Naturae, nisi parendo, non imperatur.** (Bacon.)

We will say more, if it is possible. The law of order is so essentially unitary, it would be so difficult for human intellect to conceive other means of realizing it, that in all past ages, it is by the series,

and with the series only, although imperfectly understood and applied, that man has succeeded in establishing order in his labors.

We have seen that the march of ideas is subject to that law, that the passions form a series, having for pivot Unityism; that the physiological life is evidently a series in time and in space with increasing and decreasing progression. We may add that in the studies of natural history, zoology, botany and so forth, scientific classifications are nothing but the serial grouping of beings, in genera, families, species, linked one with the other, to form collective unities. In politics even, no permanent order has ever been obtained, but by the application, more or less perfect, of the serial law. We shall give only one example. Undoubtedly if anything in Civilization is strongly organized, it is the destructive force, *the army*. Observe however, how conspicuously this serial arrangement prevails and shines in it. Are not squads, companies, battalions, regiments, the army, so many social unities, clearly distinguishable, having for pivot the general, for sub-pivots the officers and subalterns, and for elementary organs the common soldiers? Where could we find a more striking development of the Hierarchical series, and of its power? The superiority of our armies over the Arabs in Africa is evidently due to our military organization, since personally, the Arabs are gifted with as much courage and skill as our own soldiers. — What then does the army lack, to be a normal series? It is subject to constraint, and does not spring from natural attraction. The real and individual value of each of its members is not the only element of which it is composed. There are ignorant and cowardly captains; there are soldiers who ought to be commanders. Now every series not based on a *spontaneous* and *free* association of its elements, and upon a hierarchical order of these elements, corresponding to their proportional value is not a normal series. It realizes *order* but not *liberty*. It may be powerful to destroy or repress, but it is powerless for production. The series without *attraction*, is order without liberty; it is DESPOTISM. *Attraction* without the series is liberty without order, without unity; it is ANARCHY. Such are the *true* or harmonic, and the *false* or subversive series. We adhere then to the most rigid conditions of scientific progress in demanding from the serial Law, the solution of all the problems of social philosophy concerning the order and development of ideas and institutions.

We see clearly:

1. That the series contains the scientific formula of progress. The belief in

progress, one of the most general of our time, is yet only a sentimental fact, rather than a rational conception. Most men affirm simply that humanity progresses, but have no definite idea of the ultimate to which it tends. Some, incapable of rising to the perception of the human unity, without which neither religion nor true philosophy exist, consider progress as a kind of ebbing and flowing of the intellectual tide, without express purpose, as a capricious sport of destiny, elevating and lowering alternately each nation. Finally some philosophical schools profess a belief in *indefinite progress*, that is, progress without a necessary and definite end, consequently without organic formula; but this is a logical monstrosity, a contradiction of all the laws of nature and of humanity: contradiction of the laws of nature, because all the movements of sidereal and animal life are subject to birth, growth, maturity, decline and death; contradiction with the laws of humanity, because the terrestrial life of individuals and of nations presents the same phenomena of birth, growth, maturity, decline and death. But, the serial law being well understood, we know that the *collective unity*, HUMANITY, progresses by a sequence of generations, of intellectual acquisitions and social improvements, towards an apogee of development, which is to be the realization of the whole sum of life and harmony proportional to its nature, and the index of which will be the complete expansion of all the individualities that compose it, or rather, the possible and proportional happiness of all terrestrial beings.

The very perfection of the social organism in this culminating phase, teaches of how much longer duration it will be than all preceding periods, the vices and defects of which were so many causes of decline and of destruction. However, by degrees, such is the universal law, humanity must descend from this glorious summit, but without experiencing the woes which attended its early progress. Suffering was only an *accident* resulting from ignorance of the Divine law; or, the law being once known, the harmonic co-ordination of humanity thereby attained, its old age will be calm and pleasant as the evening of a beautiful day. The works of Fourier contain extensive notices of the harmonic periods, and of those of decadence; we shall not speak of them, the limits of this work not permitting the thorough discussion they require.

2. The serial law, in establishing clearly the relation of the individual to the whole, and consequently that of man to his fellow beings, forces upon us, with the authority of science, the Christian

* It is only in obeying nature that we can control her.

dogma of HUMAN SOLIDARITY, and thereby the great principle of the *general theory of functions*, since it shows us that the life of every being is a necessary element of a superior organism, and points to man as the providential agent of terrestrial harmony.

3. The series in unfolding the laws of *natural Hierarchy* initiates us into the true system of *social Hierarchy*; it shows us that the classification and degree of dignity of these social functions can have no other basis but the relative degree of importance of these functions, for general life, and that of the functionaries among themselves in each function.

4. In its applications to natural science the serial process offers easy models for classification of the attractions and the functions which they represent, in groups, genera, series and so forth, without destroying social unity; it substitutes associated labor for isolation; and in introducing every where variety, graduation and connection, which are the characteristics of the natural series, it allows every man to develop alternately each one of his faculties or aptitudes, without his activity diverging for an instant from the general life.

5. The knowledge of the Serial Law leads man to substitute in the political mechanism, the natural order based upon the harmonic expansion of beings, conformably to their organic constitution, and destiny, for the artificial combinations which have prevailed to this day in human societies; combinations resting always on a principle of more or less compression, excluding some of the elements of life, or developing others to a dangerous excess.

6. The Serial Law alone, by its connection with *attraction*, which is its original cause, has power to evolve individual satisfaction from the general harmony, and general harmony from the free action of each individual. Thus are solved these political problems that have caused so many revolutions; thus social life oscillates regularly on its two natural poles: ORDER and LIBERTY.

7. Finally, after having transformed old politics, the inexhaustible source of conflicts, of oppression of one class over another, of periodical revolution, into a science of natural organization, the *Series* substitutes also for the narrow and hostile nationality which has until now divided the world, for the perfidious and torturing diplomacy, the sacred dogma of HUMAN UNITY. Thus is realized in the region of morals as well as in that of interests, the religious ideal of Christianity; the union of all men among themselves, and with God. Having then recognized

1. Attraction as the prime mover of the destiny of all beings;

2. The series as the universal method of organization; what is the social form derived from these principles, and capable of producing in human relations, the harmony of which they contain the germ?

It is ASSOCIATION.

To be Continued.

FLOUR IN IRELAND \$10 PER BARREL.
—SOLDIERS IN MEXICO \$7 PER MONTH.

"O God! that bread should be so dear,
And flesh and blood so cheap!" — Hood.

Hark! — the sound is in our highway,
'Tis the rolling drum and fife,
Leading down to Death's wild deserts,
Martial caravans of life!

With a visage grim and solemn,
How the plumed host departs!
There's a blood scent in their nostrils,
'Tis the blood of their own hearts!
Flesh, ho! flesh to feed the vulture, —
Human cattle, very low!
Droves of skeletons to whiten
On the plains of Mexico!

They are passing by the chapel,
And their measured foot-falls say —
"Toll the passing bell, good Sexton,
We are passing quite away!

Toll the bell — from this long journey
Few who go shall e'er come back!
Toll, O toll, so those who mourn us
May put on their weeds of black!"

Flesh, ho! flesh to feed the vulture, —
Human cattle, very low!
Droves of skeletons to whiten
On the plains of Mexico!

In the east a nation crieth —
"We are starving — send us bread!"
In the South, red War replieth —
"I am hungry for the dead!"

Saxon herds for foreign markets,
They are bought and sent away;
But the ox upon the shambles

Brings a higher price than they!
Flesh, ho! flesh to feed the vulture, —
Human cattle, very low!
Droves of skeletons to whiten
On the plains of Mexico!

Philadelphia Saturday Courier.

[From the Chronotype.]

IALOGUE

BETWEEN THE EDITOR OF THE NEW ENGLAND PURITAN, THE EDITOR OF THE NEW YORK OBSERVER, AND TWO YOUNG ORTHODOX MINISTERS, A AND B.

Ed. Observer enters in haste. — Good morning, Brother Puritan.

Puritan. — Ah! Good morning, brother Observer; just in from New York!

Observer. — Yes. Cars just in. How is it with you, brother Puritan, and how does the cause of evangelical religion flourish in this section?

Pur. — Why, the fact is we don't gain ground as we did a few years ago, but still we get along about as usual. I expect two young men who have just entered the ministerial vocation will call this morning; they are just from Andover. We do things about right there, brother Observer.

Obs. — Yes — so you do. But what's to be done to stop the growing interest in the reforms, as they call them, which

many people feel, and which distracts their attention from the conversion of their souls? This slavery question is exceedingly prejudicial to the advancement of our cause. I hope you are sound on that subject.

Pur. — Can you doubt it! Haven't you seen what a fuss I've made about General Scott and our army holding candles and kneeling to the wafer, while I've hardly said half as much against the war itself, which we all know is for the perpetuation of slavery? Haven't I given whole columns to *divinity*, and scarcely a paragraph to *humanity*? Don't I expose the wickedness of selling newspapers and of shaving on Sundays, while I keep as quiet as possible about selling men, and shaving on week days? Sound! Yes, as Watts beautifully expresses it, "like tinkling brass — an empty sound."

Obs. — Ha! ha! very good — very apt quotation; but still —

Enter the two young ministers.

Pur. — Good morning, gentlemen. — These are my young friends, brother Observer. This is the editor of the New York Observer, gentlemen; a paper which I trust you have both read with great profit.

Obs. — I understand you have both entered upon the duties of the ministry. You give implicit credence to the creed of our church, Total Depravity, Original Sin, Final Condemnation of Unbelievers, and other comfortable doctrines, do you not?

B. — We strive to believe them.

Obs. — That is right. These doctrines are for the trial of our faith, "which worketh patience, and patience experience, and experience hope." There is no merit in the doctrines of some churches, which commend themselves to our reason; but by believing doctrines contrary to reason, we testify the greatness and power of our faith, upon which hangs our salvation.

Pur. — Mr. B., what is your opinion of slavery?

B. — I regard it as a heinous sin against humanity and against the principles of our religion.

Obs. — Ahem. It is, undoubtedly, an evil.

B. — I hope that I may do something towards its overthrow.

Obs. — My dear young friend, do not meddle with such exciting topics, or your usefulness will be destroyed.

Pur. — It is not the duty of a minister to overthrow existing institutions. He must not oppose the laws of the land.

Obs. — It is also his duty to convert souls — the body is not his concern at all. Slavery injures and destroys the bodies and intellects of men, but it is not necessarily any obstacle to their conversion.

B. — But cannot I cry out against the sin of American slavery?

Obs. and Pur. — Oh! yes. You can cry out against slavery in the abstract, but do not particularize the kind. That would be personal.

B. — But am I not to rebuke sin, whether it be personal or general? Besides, this is a national not a personal wickedness.

Obs. (aside). — This young man is in a very bad way. What is to be done?

Pur. — Young man, we regret to perceive that your views are radically erroneous. (Takes down a file of the Observer.) Let me advise you to retire and

read the articles here marked. I shall call upon you to-morrow, for I fear that you have been led away and seduced by the enemy of all righteousness. Good morning. (Exit B.)

Obs. (to A.)—Your friend is in truly a perilous condition.

A.—I have regretted it a long time.

Obs.—How is it, brother Puritan, that this anti-slavery spirit has entered our establishment at Andover? I expected better things from Professor Stewart.

Pur.—Why, the truth is it enters every where, and sometimes the best of us are a little touched. Haven't you occasionally seen a leaning towards it, (very slight, though,) in my editorials?

Obs.—Just what I was going to observe when the gentlemen called.

Pur.—You have no idea how bad it is in some parts of New England, and we have to keep along a little with the tide—we keep our head turned the right way, but take care not to go ahead any.

A.—How is it, when the cause of emancipation seems founded upon the principles of Christianity, that it should be so injurious to the church to enlist in that reform?

Obs. (aside.) Can this man be trusted?

Pur.—Yes—any where. He used to be in our family.

Obs.—Mr. A., I will explain the difficulty. If a minister rebukes the sins of Judas or Balaam, he will not offend his hearers. So if he rebuke pride, avarice, ungodliness, and so forth, every body will apply his remarks to their neighbors and applaud the minister. Besides, his church will consider that he means to admonish the unconverted—the church members being in no danger. But if he preach “abolition,” “Fourierism,” or other infidel doctrines, his church may take affront. And it were better that a mill-stone were hanged about his neck than that he should offend the little ones.

A.—Might not also his salary be endangered?

Obs.—Yes, so I should hope. But it is the policy of the church to convert souls, that is, cause men to join the church, which is in reality what we mean by conversion; not to abolish slavery or any other mere physical evil, as war, poverty and similar afflictions.

Pur.—Besides, do you not see that the more uncomfortable men are while in the flesh, the more they will seek for consolation in religion—that is, the sooner they will join the church.

A.—Yes, so I see; but will not reformers and other infidels call this “doing evil that good may come?” Besides, some of them say that when men are relieved from bodily sufferings and miseries, and rendered physically happy and comfortable, their souls will be the more ready and desirous to seek after goodness and virtue.

Obs.—Rank infidelity—bald Fourierism. The soul of man tends downward, not upward. Original sin is the attraction which causes it to descend. Evangelical religion teaches us this, and also that it is through much tribulation that we enter the kingdom.

A.—Just what I observed to one of these reformers, and he replied that if that were the case, “ministers with large salaries and editors of religious papers with comfortable incomes, would stand a poor chance.”

Obs.—I am sorry to hear you repeat

such jests—they do not edify. Where do you intend to settle?

A.—I have received a call from the church at Cottonville; the proprietors of the mills having offered half the sum necessary for a meeting-house. They also intend passing regulations requiring all the operatives to attend public worship.

Obs.—Delightful! Such men cannot but prosper.

A.—The repair-shops, however, run all Sunday.

Obs.—It is to be regretted; but as corporations have no souls, I do not think it your duty as a minister to take notice of the matter.

A.—I take the same view of the case, and as it is lawful to rescue a sheep from injury on the Sabbath, by the same authority I conceive a corporation may repair their mules.

Obs.—A very apt illustration. I trust your sermons are equally practical and scriptural.

A.—Good morning, sir; I shall be happy to see you at Cottonville. (Exit A.)

Obs.—A fine young man, brother Puritan; the “reforms” will get but little assistance from him.

Pur.—Not much more than they do from us, ha! ha! Andover turns out a good many such.

Obs.—I believe I must write a letter to the paper about the state of religion in the New England States.

Pur.—I shall write an editorial about that wafer business; such proceedings must be rebuked.

Obs.—I would n't say anything against the war; it's getting rather popular.

Pur.—Trust me for that. Isn't “every soldier a colporteur?”

“GET UP EARLY.”

A PARODY. BY BLANK.

Get up early! Bells are ringing,
Calling you from bed;
Get up early! Steam is singing,
Water gains a head.
Get up early! Ere the red Sun
First lights up the skies;
Get up early! Well nigh dead one,
Ope your heavy eyes.
Get up early! Or a “quarter”
Minus, counts your time;
Get up early! Each pale daughter,
Hark! the “last bell’s” chime.
Get up early! Tho’ no flowers
Blush upon your sod;
Get up early! With your powers
Win your master’s God!
Get up early! Tho’ before ye
Lies the long day’s toil;
Get up early! Tho’ set o’er ye,
Agents reap the spoil.
Get up early! If a rhymelet,
Be your task to write;
Get up early! And if time let,
Pen it for your Right.

Voice of Industry.

LOWELL. It is stated that 1,800,000 yards of cotton cloth are made at Lowell every week, amounting 93,600,000 yards per year—enough to extend twice around the entire world! Sixty-five thousand bales of cotton are worked annually. Of printed calico, there are 14,000,000 yards per year. In these manufactures 1,000,000 pounds of starch are annually used.

A HARVESTING BARROW. The *Democratic Pacific* notices a newly patented harvesting machine, invented by Adolphe Nouviere of Langwy (Moselle), which, it says, will supersede the use of the sickle on the Continent, and make an immense saving not only of labor but of the grain, much of which is now lost by the weather in the slow mode of harvesting. This machine it calls the Harvesting Barrow (*Brouete moissonneuse*). “A single man,” it says, “propels with ease the harvesting barrow on all fields, whatever unevenness they may present. The impulsive force which he gives it, passing directly from the wheels to the cutters, causes them to cut the grain-stalks and any parasitic plants that may be mixed with them. Its work is wonderfully perfect—the stubble is cut short and at an even height, and what is very important is, that the machine can be repaired by the common wheelwrights and blacksmiths of a village; and besides, the sharpening of the blades can be done by the workman himself as easily as he sharpens his scythe.”

Is it not wonderful that Yankee ingenuity had not invented a thing so obviously practicable and so immensely useful? Our inventors have all been looking to expensive machines to be propelled by horse or steam power, to be employed only by large capital, and thus far have met with so little success that our art of harvesting cannot be said to have got beyond its cradle. — *Chronotype*.

PROTECTIVE UNION NO. I.

Among the many systems of the present day which call loudly for reform, is that of exchanges. It is one link in that vast chain of evils by which working men and women are surrounded, which needs to be cut out or welded in a different form ere they will receive an equivalent in return for what they pay out. — The honest toiler after laboring year in and year out and paying his or her necessary expenses, seldom or never finds a dollar left to lay up for a “rainy day,” cheated first in the labor market and then by the exchanger; between the two he or she stands a pretty good chance of getting fleeced.

I shall endeavor to show (in this article as well as those that will follow) the benefit to be derived from the “Working-men’s Protective Union,” not only to the producing consumers but to the non-producers or exchangers themselves; for it was not to injure the latter class that the “Union” was instituted, but to benefit the whole.

It is an old saying that a “penny saved is as good as a penny earned,” and this is emphatically a money saving, thereby a money making concern. I shall not at this time attempt to explain the principles of the institution when fully carried out, but deal in matter of fact such as the Union in its present crude and imperfect state is; and that you need not take my word alone, I will give you the figures, taking such articles as are most commonly used by our house-keepers; giving the prices at which they can be obtained at the “Protective Union” store, also the prices at the Grocers’ with the percentage saved, the goods being of the same quality: Molasses 24 1-2 cents per gal., at Grocers 33 cents, saving 36 per cent.; Sugar-House do. 42 cents, at Grocers 60, saving 38 per cent.; Young Hyson Tea

34 cents per lb., at Grocers 45 and 50, saving 33 per cent.; Old Hyson 50 cents, at Grocers 75 and 100, saving 50 to 75 per cent.; Brown Havana Sugar 7 to 8 cents per lb., at Grocers 9 and 10, saving 25 and 28 per cent.; Crushed Sugar 10 cents, at Grocers 14, saving 40 per cent.; Cream Tartar 20 cents, at Grocers 25, saving 20 per cent.; Salt Fish 3-4 cents, at Grocers 5, saving 33 per cent.; Common Bleached Winter Oil 45 cents, at Grocers 65 cents, saving 45 per cent.; Sperm Oil 80 cents, at Grocers 100, saving 20 per cent.; Box Raisins 7 cents, at Grocers 12, saving 70 per cent.; Ground Coffee 8 1-2 cents, at Grocers 12 1-2, saving 43 per cent.; Old Java 10 cents, at Grocers 14 and 15, saving 40 and 50 per cent.; Starch 6 3-4 cents, at Grocers 12, saving 73 per cent.; No. 1 Soap 5 1-4 cents, at Grocers 8, saving 53 per cent.; Vinegar 12 cents per gal., at Grocers 16, saving 34 per cent.; Salt 17 cents per bag, at Grocers 25, saving 48 per cent.; On Pepper and Spices there is still a greater saving; thus while at our store you can buy Ground Black Pepper for 8 1-2 cents per lb. at Grocers you pay 24 cents, a difference of 1.86 per cent.; Allspice 14 cents, at Grocers 36, saving of 154 per cent.; Cinnamon 18 1-4 cents, at Grocers 36, saving 90 per cent.; Nutmegs 8 cents per oz., at Grocers 11, saving 27 1-2 per cent. Such readers is the difference in the prices between the two places, not in the above only but in nearly all the thousand and one articles to be found behind the counters of our Grocers. The above catalogue was found to agree with the prices of more than one store, if the charges on their customers' books are correct; the writer of this had occasion to visit one of their stores this week and found out by actual observation the prices of a number of articles, which do not tell so well for the present system of trade, even as the above list. I will mention one fact, although "workingmen do not know whether to sell Baskets by the yard or dozen" they are not altogether green. A daughter of Erin came in and called for "two pounds of sugar;" the attendant on complying with her request took it out of the "wrong box."—"I want the eight pint sugar" said she; he went to another barrel and scooped up something which if it was sugar showed evidently that dirt abounded much more than sweets, it looked very much like the sugar that settles in the bottom of a molasses hogshead; perhaps he does not treat all his customers in this way; her poverty probably was the reason why she was obliged to pay 40 or 50 per cent. more than the articles were really worth. Who wonders that God's poor are likely to retain their poverty so long as this accursed system prevails?

But to return to my subject. It will be seen that about one-third can be saved by joining the "Protective Union." Let us reckon this up.

A man with a wife and two or three children cannot (under the present system) feed and clothe them for less than \$200 per year, (setting aside the rent in this case,) and as there is as much saving to be made in all his expenses as there is in Groceries, we will take one-third of two hundred dollars, which is \$66 66, quite a pretty little sum for a poor man, put it upon interest adding the \$66 66 each year and at the end of five years you have \$375 70, at the end of ten years it

will amount to \$879 62. Who wonders that our exchangers "fare sumptuously every day;" it is enough to buy a farm; and if during this time the soil should be made free (as I hope and trust it will) he will have enough to stock it and money left. Who will say the "Protective Union" is not the poor man's friend? I intended to have touched upon several other things in connection with this subject, but this article is already too long and I will defer it until next week. — *Voice of Industry.*

SPEED THE SONG.—NO. 2.

Up, up, from the valley
Of Discord, ascending,
The anthem of Order
With Nature is blending;
'Twere vain to repel it,—
It were vain to forget,
For Attraction's the law
That must govern us yet;
Speed — speed the song.

In Harmony's temple
The anthem is ringing;
The choir of the blue-vault
The chorus is singing;
Chime, chime, your glad voices,
It were vain to forget,
For Attraction's the law
That must govern us yet;
Speed — speed the song.

Arouse! then ye sleepers!
Why thus slumber away
The gray tints of the morn,
The bright beamings of day!
The echo is sounding,
It were vain to forget,
For Attraction's the law
That must govern us yet;
Speed — speed the song.
Voice of Industry.

For the Harbinger.

Messrs. EDITORS:—An article published some time since has elicited a letter from a friend at the South, some extracts from which I forward, together with my reply.

DEAR SIR:—In the Harbinger of the 24th I see some pleasing and instructive allusions towards the principles of a natural classification. What I wish is to call your attention to the character, genus, species, &c., of the sugar plant and corn plant and place them in their five circles, so that I can ascertain the species and character of both the cane and maize that is best to grow in Attakapas. We have the cane striped with red up the stalk, that is, length ways; this is called the red ribbon cane. Also that called the purple cane, of uniform purple color; this cane grows out from the red striped ribbon cane. We have the green ribbon cane, that is the stalk striped with green; we have also the Otaheite cane of a uniform yellow color; also a smaller species called the Creole cane, without stripes, of a green appearance on the ripe part of the stalk. I have seen an inferior cane with red leaves as well as stalks so dwarf-

ish as not to be cultivated, called the Brazil cane. We have great variety of corn. If you ascertain the character, genus, order, and species of the sugar cane and corn, and send me such information, I might improve the character of my crops by a scientific choice of the most superior and productive species. The red ribbon cane is the choice plant with us. We have only eight months to grow the plant here. I wish to have your opinion whether the cane acclimated in Attakapas, and a forced crop in a climate not natural to its character, will degenerate, and whether the cane would succeed best by obtaining and keeping up our cane seed from Jamaica by importation of an ancestor cane from a climate natural and congenial to its growth. Sugar cane is the monarch of plants, as the lion of the forest among his four-footed brethren. It never cloyes the taste, and is the most sturdy and healthy of all the plants, if you shelter it from frost. It is exceedingly susceptible of cold.

DEERFIELD, Sept. 7, 1847.

DEAR SIR:—The classification of the Vegetable Kingdom is a vast field of science yet in a very nebulous state; and on careful reference to the works of Swainson and Lindley, who have made the greatest advances, I do not find any thing yet published in regard to the application of the circular principle. The more abstract questions of science, or applications to special branches of industry, though more congenial to my tastes, belong to a more advanced period of the Associative movement.

In the application of the serial principles to such or such a culture, I would observe: 1st. A general correspondence, *vaguc*, as the imperfect definition of the characters of the five circles would lead us to expect, between these characters or types,—the passions, the colors; and the zones of the earth. Thus the typical character, comprising the rest, corresponds to Unityism; the sub-typical, ferocious and destructive, to subversive Ambition; the suctorial, to the hideous and beastly developments of subversive Love,—with which is connected the same character of individual degradation and rapid increase of species; the rasorial, to Familism, with its household services.

Among the zones, the torrid, in its character and results, seems to recognize Love as the dominant principle; while as wide as possible apart, the frigid which compels into close association, and where clanship has so strongly prevailed, as among the highlands of Scotland, owns the passionate empire of Familism. The domestic novels of Miss Bremer have finely exemplified this in Swedish society. These countries lie it is true in the north-

era temperate zone, but near enough to the pole for the polar climate to influence their social institutions. This leaves the finer climates of the temperate zone to the two major passion principles, Ambition and Friendship. It is there in fact that human progress has made its greatest advances, whether in the line of military conquests or of the development of industry and science. Friendship is so far virtually excluded from incoherent societies by the divorce of its two constituent elements—sympathy of character, and sympathy of pursuit and interest, that it cannot be said directly to pervade any zone. Yet the more manly character of the inhabitants of the temperate zone favors it, as well as the developments of industry, of which in the constitution of the *group*, it becomes the presiding genius.

In regard to colors, the paler violet and yellow, Friendship and Familism, are more found among plants of the colder climates: while the red of sub-typical Ambition tints many flowers and the plumage of birds in the southern temperate.

In such crude applications as can be made of these observations to the cane, though belonging rather to the region of fancy than to that of science, I should say that the colors of cane growing best in Attakapas would be the purple, which is related to the passion of Friendship—the red ribbon cane, which belongs to Ambition, also dominant in the temperate zone; and in a fine soil and warm exposure, the blue and white cane, colors of Love and Unityism, which is found in Cuba. An artificial torrid zone may be created by the reverberations from walls or hill sides.

In the application of the Distributive or Mechanizing principles to the cane growth,—the Cabalist requires the chemical analysis of the different soils, and adaptations of the cane containing identical principles. Agricultural chemists are very much needed in all our farming country, but the chance is that only quacks and impostors would get paid for their services in the present state of society. The Cabalist would farther require the discriminating adaptation of each species of cane to one locality rather than another, in connection with climate, winds, topical vegetation, &c., conditions which must be determined at present by special observations.

The Composite principle will preside over the grouping of elements in the soil and locality, and the aggregation or planting in plots, of the cane, which seems to be like the other grasses peculiarly gregarious in its growth. The Composite farther requires the combination of material conditions with spiritual adaptation in

the cultivator to his function. I should think this existed to a high degree in the Negro, who like the cane loves heat and fears cold, and in whose character Affection, of which the saccharine principle is a correspondence, so far surpasses intellect and practical skill. This spiritual or magnetic correspondence of the cultivator to the plant, will I think some day be recognized as of high importance. I find that some persons seem to blight flowers by their presence, while others cause them to prosper in a wonderful manner.

The Papillon requires the change of seeds and soils, and rotation of the crops. The neglect of this and planting the same crop on the same spot many years in succession, has ruined immense tracts of our southern country. Even where the soil seems still rich, it becomes comparatively unfit for continued repetition of the same crop, on account of the excretion by each plant of a sort of fecal matter, which though nutritious to others, acts unfavorably on its own kind. Under the requisitions of the Papillon will come your importation of slips from Jamaica, &c. Nature is continually suggesting these modes of culture in the migrations of plants whose seeds are carried by the winds, by the currents of rivers, or even those of seas, as the cocoa nut, which the waves roll from island to island, and by the birds and migrating buffaloes and horses, which deposit seeds in their passage, enveloped in a rich nidus of dung. The alternations of climate we also may reproduce artificially, by changing the exposures, and of wet and dry seasons by our irrigation.

What would be more profitable than this generalizing, would be the introduction of the serial mechanism to whatever extent possible among the growers of the cane—the negroes themselves. There are certainly many sorts of work on a plantation which may be made to sustain each other, basket making, &c., for rainy days or hands unfit for field work. I know plantations in Carolina where all the cloth worn is woven and made up in this manner. A considerable division of functions may thus be effected. Then in the field, the construction of a group with centre and wings laboring abreast will often tell very favorably on the amount of work done, especially if the smartest hands be so placed as to come into prominent comparison with each other, the two wings striving in rivalry with each other and with the centre. Any thing of this sort must of course depend on a good understanding between master and slaves. This proceeds from the heart, and will of course show itself daily in word, look and action. There are however a few general arrangements which seem to constitute a very important

basis for such kindly relations, which I will submit to your consideration.

First, the influence of music, to which the Negro race are peculiarly alive, having generally correct ears and sweet voices. It would pay well to keep a good musician on every large plantation; if one of the working hands, so much the better; his musical functions should consist in forming a choir, which should every day lead the gang to their work in the fields singing hymns or other popular tunes, and thus return in procession in the evening. If among them there are instrumental performers it would add much. Plain, well sounding instruments may be manufactured cheap. Every Saturday night or other convenient time when the usual half day of relaxation comes round, these musicians would be on hand for a feast and ball. The prodigality of nature in the Attakapas, where fruit grows so easily and abundantly, would certainly allow such things to be managed at a small cost. The Negroes, finding in it an evidence of their master's good will, would here in their pleasures feel attraction consolidate the bond of service imposed by necessity, and if the master by the occasional encouragement of his presence, kindly notice of the children, and so forth, should confirm the feelings thus suggested, he would no longer find himself surrounded by secret enemies working from fear of the lash, and ready to listen to the words of incendiaries, but faithful friends, who would spend their blood to defend him. These ideas are suggested by historical facts which your own experience may probably confirm.

There is also a higher point of view from which this question may be considered—the responsibility of the master to guarantee to his slave opportunities of spiritual development, equal or superior to those he would enjoy if emancipated.

Every one is entitled to his own views on the subject of education. Most Negroes would, I believe, consider being taught to read and write in the ordinary manner as an unheard of piece of tyranny, worse than any field or factory work that could be imposed upon them, and would soon console themselves by forgetting it all. Others would gladly learn, and perhaps make an inconvenient use of their knowledge. The degree of intellectual development and the resources thus attained, would in no case be very likely to add much to their happiness. To how many educated whites does book knowledge compensate for the pains attending its acquisition, and the loss of that practical sentiment of unity with the outward world, which nature develops in those who read in her book only?

Besides, the laborer's life goes to his

muscles; his brain is quiescent, he cares not to read. The education which music gives the soul, is free from all these objections. It is learned by the Negro with ease and pleasure. It bases itself on the sensual element of his nature, which is stronger than the intellectual, more susceptible of refinement, and more pervasive in its influence. It elevates at once into higher spheres without entangling him in the vexed questions of our incoherent society, its morals, politics or sectarianism. It lulls thought and awakes love. Its most genial season is the evening when the Negro is free. We are told that the angelic societies are of two bands; the cherubim, who know more, and the seraphim, who love more. Now I suppose, that considering the straightness and narrowness of Heaven's paths, and the fewness of those who go therein, that they to whom circumstances have assigned the patriarchal sphere of a southern plantation, may consider their duties tolerably well acquitted towards their Negro families, if they fit them for acceptance into either angelic category; and many reasons of expediency, as we have shown, will determine our choice in favor of the seraphim. There is no reason to doubt that a fiddle, a banjo, or even a jewsharp of our nether world, may in its celestial transfiguration become a seraphic harp of the divinest tones.

The ill-judged zeal of the abolitionist must be combated by the South on the principle of absorbent substitution—namely, by making the slaves so happy where they are, that the simple liberty offered to them, equivalent as it is to a vile slavery of necessity, cut off from social ties and guaranties of protection, in a bitter climate unsuited to their constitutions, will be rejected with disgust.*

The problem with a race so passive, light-hearted, sensual and reverential, is one of mere child's play in social mathematics, but the selfish civilizee is as blind and stupid on these subjects as his hieroglyphic, the hog, which he feeds upon.

* I do not speak thus as a defender or approver of Slavery. I presume that the sense of justice, and the desire for the universal liberty of his brother is at least not less strong in the heart of a man, because he is not eternally declaiming; but I do speak as recognizing the *existence* of slavery, and what faith can we have in the future of humanity if we do not accept the *present* as a part of the same organic growth in which the societies of man change and advance at their destined periods, in unison with the successive revolutions of higher and higher forms of life upon the earth. I know that a season of protestation has to be got through; when one's eyes are first couched for the social cataract, the light is very painful. Such persons would do well to keep their eyes bandaged for a while, and then they would have less inflammation and be all the better afterwards. The difference between the ideal and the actual

Before leaving the sphere of the senses, I would remark, that the table of our plantations is open to much improvement. Pork and meal with molasses in some sections constitute the Negro's allowance. This may do for poverty-stricken Eastern Virginia, or North Carolina, where the whites live no better; but in fine fruit countries, why not give a greater variety?

After all these arguments for contentment, it must however be confessed that the restless Anglo Saxon element in Mulatto blood, and that of the sterner and fiercer spirits which occasionally rise among any nation, is not so easily reconciled to bondage.

We are under the necessity of filling in the most kindly and Christian spirit, relations imposed upon us without our consent and at first against our strenuous remonstrances, by a foreign power, Great Britain. (See *Seafield's Life in the New World* for an interesting chapter on this subject.)

We can feel only pity for the ignorance, or disgust at the insincere fanaticism of those who, having shifted the burden from off their own shoulders upon us, now cry out for immediate emancipation without the substitution of any protective guaranties for those which now exist between master and slave. What has the slave ever suffered that can compare with the results of the feudalism of capital in the manufacturing districts of Europe, the agricultural of France and many other districts, and the whole Irish nation? Every year is busy in forging these chains for New England. Our slavery is better than their anarchical competition. The slave has at least the air of heaven to breathe and the spectacle of nature to refresh him, whilst factory girls lose their bread here for daring to ask that a window may be opened, and are broken down from confinement and exhaustion in what should be the prime of life.

Other abolitionists, still more visionary though more humane, plead for amal-

al is very great, but we exclude ourselves from influence and acting efficiently upon the present until we cease this protestation, accept the present, and work in its conditions; because heaven is high shall we cut away the ladder of social phenomena which bridges the way, or get any nearer by standing, like Simon the Stylite, on one foot at the top of a post. Every *Protestant* would, if entirely consistent, find himself in such a predicament. Civilization, with all its subversive institutions, is for those who are born in this day, like the leek that Ancient Pistol had to eat, and when the reformer comes "swelling like a turkey cock" with his new ideas, and grows qualms at the mention of slavery or any of our other pet abominations, we shall "peseech him" in the name of society, to eat this leek, civilization: "because, look you, you do not love it, nor your affections, nor your appetites, nor your digestions, does not agree with it, I would desire you to eat it."

gamation or emigration to Liberia. We will not waste words on such lunacies. But still the problem must be solved. Slavery, however mild, is not the natural and cannot be the permanent state of man. The provisions of the South on this subject must be of a compound nature. First, to meet temporary expediences, under which head come all regulations respecting the treatment of Negroes. Second, to open the way to ultimate emancipation, conciliating the interests of masters and slaves. I will suggest a mode of action which connects these two conditions, and whilst under a serial organization of industry it will determine ultimately a general emancipation, to the universal satisfaction of all classes, will protect us in the meantime from the odium of injustice and the danger of restless and turbulent spirits amongst our slaves. The regulation I am about to propose as a safety valve has been already successfully tried by a gentleman whose name I do not now recall, in Louisiana. Captain Maryatt speaks of it also in one of his novels. It is for the law or the master to assign stated sums as the ransom of the different classes of negroes, on payment of which they shall be entitled to their liberties, either with or without certain restrictions and guaranties. Second, that this sum be divided into sixths or twelfths, so that each day or half day may be purchased separately, proportional reduction being made in the slave's allowance for the week. This will have a compound result. For those slaves who are anxious to obtain their full freedom, the ransom of each successive half day, giving them so much more time to work on their own account or as hired laborers, will facilitate the ransom of the rest in a geometrical progression, deduction being made for the supply of their necessities. It is a geometrical progression, because the opportunity of gaining money increases in the same proportion as the sum remaining to be paid diminishes. But there will be a large class of negroes who will not wish to face the exigencies of an independent life amid the throng and crush of civilized competition, or who from affection or impassioned domesticity will not voluntarily separate from their master's family, yet will be glad of this opportunity to purchase a day or a half day for their private uses, which they can enjoy as the school boy does a holiday, without any withdrawal of protection or appreciable diminution of their allowance. It would not be a favor but a piece of rank tyranny to emancipate this class of persons; yet they need their liberty for a day or so in the week to make them perfectly reconciled to their condition during the rest of the time: they like the alternation

and to feel that they have a choice open to them. Slaves thus enfranchised will be able to feel their way as they go along, and will educate themselves to the new condition they are entering. The process by which they will have gained their freedom, will be a guarantee to themselves and to society of their energy, fitness for freedom, and ability to sustain themselves in the social medium, whilst ties of good will and reciprocal service and protection will have replaced the former arbitrary relation with their masters.

The adaptation of the serial organization to the slave plantation, which alone can generalize emancipation, or even perhaps render it desirable, must be the subject of special studies, and is a field on which I shall not enter at present.

The method of emancipation above cited, has, besides its other recommendations, this remarkable feature, that by paying its way as it goes it enables any individual to emancipate an unlimited number of slaves, and be richer at the end than at the beginning, owing to the superior quality and quantity of the work performed by Negroes animated by an unusual motive and in good understanding with the master, whom they feel to be their best friend. The owner of five hundred slaves, by an act of simple emancipation, makes five hundred and one paupers; severs a social bond of reciprocal guarantees, and flings five hundred persons into the arena of civilized conflict to fight, each one for his own selfish interest, or be drowned or crushed by the mass. The owner of five hundred slaves, under the system of gradual emancipation above mentioned, may in the course of his life emancipate these and five thousand others successively purchased, and ascertain that each is established comfortably in the world before cutting loose the tie of fealty or protection, if indeed this is not only the more firmly knit by the new relations mutually entered on. Is not this something nobler than getting up denunciatory conventions and inflaming the passions of men in one section against their fellow creatures in another. Suppose that Slavery were the simple wrong and crime that Abolitionists (not Emancipators) contend. What is the mode of action that Christian men should pursue? What was the method pursued by Christ towards our race? Did he stand aloof in Heaven, hurl damns against our wickedness and stir up the angels against us? No. He came down amongst us, took on our nature, imperfect as it was, and conquered evil with good.

And now we say to the abolitionists, Do not deceive yourselves about your own position; either you believe in Hu-

manity and wish the emancipation of the slave and better conditions of life for him, or you believe in yourselves, and in getting paid for your bitter declamations which are so well in keeping with the narrow and contentious spirit that pervades this age. If the latter is your faith, why go on; you are in the right path, and verily you shall have your reward. But if you have any real and hearty desire for emancipation, cease at once your vexatious clamors which influence no practical movement, but fully serve to make all discussion or action on the subject odious and suspicious in the South, where the evil exists and where the cure must commence.

When we shall see you invest your funds in slave property and set an example of emancipation without violating the interests either of master or slave, then you will have proved yourselves to be in earnest, and you will have, *de facto*, determined universal emancipation in America; for when you have convinced the interest of the slaveholder, you will have convinced his conscience too, and when he sees that you thrive, will not be long in following your example.

EDGEWORTH.

[From the National Anti-Slavery Standard.]

BETHLEHEM, Pa., Aug. 1847.

Two Boys Drowned—A Moravian Funeral—Nazareth—The Present State of the Moravian Society.

The sight of this lovely town has always a refreshing influence upon the mind. Not that I am so much pleased with what it is, but my imagination is filled with ideas about it, which it would fain hope to see one day realized. For in the spirit, which originated the Moravian societies, there lived also, though imperfectly, that feeling of the brotherhood of humanity, to which all the philanthropic movements of the day are tending more or less. Like almost every great movement, they were started first by external causes. The persecution of the United Moravian Brethren, the descendants of the Hussites, by the Jesuits, drove them to Saxony, where they found a refuge under the protection of Count Zinzendorf. It was their peculiar religious union and brotherhood that formed the basis of all the future societies. Only during the first years of their establishment, during the time of enthusiasm, their peculiar religious forms made progress and spread themselves over the world.

As to the modern observer, every society, that is founded, even in part, on the principle of co-operation, and union of interest must be highly attractive. The pleasure of our present visit to the Moravian towns of Bethlehem and Nazareth was much enhanced by this consideration.

Taking one evening, soon after our arrival, a stroll with a friend along the left bank of the beautiful Lehigh, we saw a great number of men and women pass the same road. On inquiring for the cause,

we were informed, that two boys, bathing with their teacher, had been drowned. They had crossed the not very deep river, but on returning, they were both caught by the current in the middle of the river, and lost. All the efforts of the teacher, at the risk of his own life, to save the boys, proved unavailing. About the time of our arrival, the boys were found after a search of four hours. Cannons had been fired over the river with a view of raising the bodies, but without success.

All efforts to restore them to life proved fruitless, and next morning the melancholy duty awaited us of attending their funeral. The solemn strains of the organ had just been hushed, when we entered the church. Rev. Mr. Schnlze, the Principal of the Ladies' School, now gave a very impressive discourse, which was followed by the singing of the choir, accompanied by the subdued playing of one or two violins, and the solemn organ. The female school children left the church first, headed by the two sobbing sisters of one of the boys. (The body of the other boy had been taken home by the father, who lived in the neighborhood.) The boys and the whole congregation followed. They bent their way to a small building on the declivity of a hill, where the dead are kept, a short distance from the church. Here we were greeted by the sad tones of four trombones. Tears started in the eyes of all, and the sobbing of the two sisters grew louder and more vehement. They had come all the way from New Orleans, and had only been a week in Bethlehem when they lost their brother. The coffin, overhung by a white cloth, was now taken up and carried in procession to the graveyard. One of the clergymen gave out the words sung by the choir. This singing at the grave mingled with the heart-rending tones of the trombone, was particularly affecting. I should have mentioned that in the case of any death occurring, four trombones are always blown from the steeple of the church. There is no instrument, according to my opinion, which expresses more fully that yearning in the human soul towards an unknown land, than the trombone.

After the ceremony, we took our trip to Nazareth, the most lovely of all the Moravian towns, and which has far more preserved its ancient character, than Bethlehem. I have always loved this village, as a type, however imperfect, of a higher future, which is opening to humanity. Its few quiet and clean streets, old-fashioned, picturesque church, and high, elevated situation, give it quite a peculiar character. After having roamed about its environs, and taken our dinners at the only hotel of the place, we called on our friend B., who imparted to us much useful information about the former and present state of Nazareth, and the Moravian settlements.

The government of Nazareth consists, 1st, of an inspector at the head of the school department, to which belong at present sixty-eight boys.

2. The clergyman proper, or apiritual governor.

3. The warden or mayor of the town, who manages its secular affairs. All these gentlemen being clergymen, the government forms a complete hierarchy.

The land belonging to Nazareth consists of sixteen hundred acres, formerly two thousand, of which, however, four

hundred have lately been sold. The first tract of land bought, was that of Wesley, the celebrated Methodist preacher. The venerable looking old stone house, erected by him, was quite visible from B.'s house. This land belongs to the community, but is rented out to farmers, who pay two dollars per acre to the society or to the warden; also every laborer in town pays two dollars taxes for his lot. The warden, on the other hand, pays the State tax for the society. The money thus acquired is mainly appropriated to the clergymen's and officers' salaries, at the rate of about four hundred dollars per annum, with house-rent, wood, and the best education of their children, free. The titles of the land were originally held in Germany, and five per cent. is nominally paid to the mother society on the original cost of the land, eight dollars per acre, which money, however, is all appropriated in this country, so that Germany receives nothing.

The town people of Nazareth are divided into choirs from the oldest time. There is a choir of old men and women, married people, widows, widowers, unmarried, youths, children, &c., each choir having a leader or chief at its head.

At New Year's night, the clergyman furnishes a succinct account of the changes that have taken place in these choirs; he names those who have died, or have been married, how many have entered a higher choir, those who have left the community, &c.; all of which details are of course, sources of great interest to the society. At a later part of the night, a sermon is delivered. Precisely at the stroke of twelve o'clock, when the whole community is absorbed in its devotion, a most powerful orchestra cuts off the preacher's discourse with its life-inspiring strains. The effect on those not previously aware of it, is said to be most overpowering. After the orchestral performance has continued for fifteen minutes, the congregation joins in with singing, "Now let us praise the Lord." This hymn has always been sung on the occasion from the very commencement of the society. Now a prayer is offered, after this a devotional lesson for the day, and another hymn concludes the ceremonies.

The spiritual head of the society they consider to be *Jesus Christ*. They debated for a long time, whether they would have a Bishop or not, but finally came to the decision to make their appeals direct to the Lord. Under him act as his apostles, twelve bishops (in Germany) forming three circles, each consisting of four members, one for the preservation of the purity of the doctrine, one for missionary purposes, and one for the management of the property, and secular affairs of the society. At the foundation of all these forms, the idea of a true Christian union was no doubt prominent.

There is, however, a sad abandonment, at least in Bethlehem, of the old principles of Christian brotherhood; civilization seems to be too strong for them. One by one of the old customs is given up. They have already permitted non-members to purchase lots, and build houses, to encourage the competitive system of the surrounding society; they have, as is alleged, from want of funds, given up their widow's house, and when the few old sisters, who are still in the sister-house have died, this also will be given

up. This community will, therefore, in a short time, have little to distinguish it from the ordinary society, unless it be the more kindly and gentle manners of its inhabitants. But the deep Christian spirit, which once pervaded the society, is only dormant. It can be awakened again by ideas of a similar power to that which gave it birth. The children, with their bright, good eyes, whom you see perambulating the streets, are easily to be distinguished from the rough countenances of the neighboring German population, not belonging to the Moravian Society. What struck me most was, that in my wanderings along mountain and valley, I could address half a dozen people in English, without a single one being able to answer in that language. This is the more remarkable, as this is one of the oldest settlements in Pennsylvania, and they are all of the third and fourth generation.

A reforming spirit has lately appeared in the person of a Moravian minister, of American birth, by the name of Reinerk, who, it seems, wished to inspire his brethren with the glory of their ancestors, and called upon them in his sermons to reform their innovating practices, and at the same time to complete the Christian brotherly union, which lay at the bottom of Count Zinzendorf's views. — Such, at least, seemed to me, as far as I could gather from several very imperfect statements, the object of his preachings. But he was considered a crazy man, and attacked on all sides; accused of using violent language, and personalities towards individual members. Whether he was the man called for by the occasion, I am not prepared to say. An enlightened physician of the town informed me, that he was subject to spasms, and great nervous irritability, and possessed, in consequence of his bodily infirmities operating on a very sensitive mind, too little tact, &c. He was certainly a true man, and thoroughly sincere. The provincial conference soon got rid of him, and removed him to another, more remote field of action, where he was the only preacher, so that his opinion would not interfere with those of others.

The administration of the secular affairs of the Society is in the hands of Rev. Goelp, for the North, and for the South, Rev. Kluge, both appointed from Germany. They appoint all the town wardens of the different communities. All moneys received, must be delivered by the wardens to these two administrators, who would thus possess immense power, were it not that they are somewhat restricted by deputies (eight in Bethlehem) elected by the people, having the power of fixing the salaries of the clergymen, &c. In some matters, the two administrators have also a veto; the wardens are merely executive officers. The government is therefore a kind of theodemocracy.

It behooves me, finally, to say a few words about their cemeteries. They are particularly distinguished by their extreme simplicity. Small, square stones, of almost equal size, mark the graves, with the name of the birth-place and date of birth, and death of each person. The graves of the men are all on one side, and those of the women on the other. At Bethlehem, we saw the grave of six Indians. The stones seemed only lately to have been placed there, or at least reno-

vated, as they appeared quite new. Some are in the habit of calling these aborigines a degraded class, totally unfit for civilization. But they were more true to nature than we are, and preferred their free life to the unattractive labor of civilization. Where, as in the Moravian fraternity, the least, even imperfect attempt at a higher-toned life was made, these children of nature easily fraternized and united themselves, and were happy and useful members.

Herkewelder's grave was also shown to us. His sister still lives in the sister-house, and is said to be full of her Indian life. She becomes quite excited, when that subject is touched upon. We were sorry not to be able to see her.

In Nazareth cemetery, we were much struck with the beauty of the ideas, that called all still-horn children "*Beatus*," marked on the grave-stones.

[From the Boston Chronotype.]

New York, Sept. 7, 1847.

My Dear Chron: if you will walk down Nassau or Wall street any night but Saturday, at about the time I am writing, say eleven, or thereafter, you will notice here and there the upper story of a large brick building brilliantly illuminated. These are offices of the morning papers, and if you mount the break-neck stairs that lead up to any one of them you will find a mysterious and busy scene. There are the printers,—always wild reckless boys, ready for a joke,—hard at work setting up the matter of the next morning's paper, while the foreman and his assistants are busy about the big stone where lies the form not yet made. From nine till eleven they work with anything but silence; loud bantering, stories, occasional singing enliven their labors, but after eleven they grow more serious. Refreshed perhaps by a glass of grog from some cellar in the neighborhood—for printers are not apt to be temperance men, except in the abstract,—they then buckle silently and resolutely to the work before them. In most of the offices the night hands do not finish till long after midnight: two in the morning is the ordinary hour for them to knock off, except there is extra work to be done, and then they keep at it till four or five. The different offices vary in this respect: at the *Sun* they rarely work till midnight, while at the offices of the *Courier & Enquirer* and *Journal of Commerce* they do not get off till three or four. Having done, they make their way to such homes as they have, where they sleep till nine or ten, when they get up, and by afternoon are ready to begin again.

Of course such a life as this wears the men out. An old printer is the rarest of birds. I never saw one, at least never one that had worked on a morning city paper. It is not now however so bad as formerly. The southern mail now gets here at from half past nine till eleven. This is the latest mail from which news is taken, and on its arrival the last matter is given out for the morning's paper: formerly that mail did not come till near morning, and then it made the work most tedious and exhausting.

The pay of a man for this sort of self-destruction varies with the office where he is employed. The regular rate is 30 cents a thousand, but this is only nominal. At the *Herald* and *Tribune* offices

the night composers receive 32 cents a thousand, which, I presume, is to be credited to a sense of justice, or some other good motive on the part of their employers. The meanest office is that of the *Journal of Commerce*. In this highly religious establishment, where free trade is second only to Christianity, (what you, Mr. Chron., would call commercial Christianity) the principles of the pious proprietors do not prevent them from jewing their laborers down to the lowest notch possible. And why should they? Is it not the great doctrine of their creed that a thing is worth what it will bring and no more! So, then, if a poor devil is reduced to such straits that he will sell his labor for a mouldy crust when another in different circumstances will not sell the same labor for less than a loaf of good bread, why it is a perfectly correct proceeding to take advantage of the unfortunate man's necessities and give him the crust only. Next to the *Journal* in grinding its printers is the *Express*, another commercially Christian concern, which has as much moral and intellectual principle as a vicious jackass. The *Courier & Enquirer*, too, although a big and brave sheet, does not hesitate to keep workmen on small prices. At all these three papers the printers are not paid by the thousand, but by the week; and when you consider that they cannot stand it many years at best, their case appears a pretty hard one. One might say to them, "Young men, better stick to the plough and spade!" but then they perhaps haven't the means of buying those useful tools and till they have succeeded in voting themselves farms, no land to use them on; besides they love the life and stir of the city, and do not hate their busy and dissipated profession. They would rather live a few years less where things go by steam, and where they can go by steam themselves, than rust out as plough-joggers in the dullness and monotony of the country. Who can blame them! Nature made them so, and it is their misfortune and not their fault.

I meant to say something about the character and circulation of the morning papers here, but my sheet is nearly full, and writing at so late an hour one may be pardoned for breaking off in the middle. One of these days I will say something more on those heads.—*Au revoir*.

X. F. W.

CRIME IN CHINA is said at the present time to pass all precedent. The *Repository*, received by a late arrival from China, says—

"Twelve hundred Chinese criminals are said to have been beheaded in Canton during the past year, and many thousands are now in prison. Since the opening of the seals of the provincial officers on the 5th, the work of decapitation has been renewed. Causes are in operation among the Chinese that must year after year continue to swell the tide of evil and hasten on some—it is hard to say what—dreadful calamity."

CORN CROP IN GEORGIA. From conversation with a gentleman recently from the interior, we learn that the calculation is that Georgia will produce this year the largest corn crop ever grown within its limits.—*Savannah Georgian*.

POETRY.

LOVE DIES NOT.

BY WILLIAM H. BURLEIGH.

Deem not, beloved, that the glow
Of love with youth will know decay;
For though the wing of time may throw
Its shadows o'er our way,

The sunshine of a cloudless faith,
The calmness of a holy trust,
Shall linger in our hearts till Death
Consigns their dust to dust.

The earnest passion of our youth,
The fervor of affection's kiss,
Love, born of purity and truth—
All pleasant memories—

These still are ours while looking back
Upon the past with moistened eyes,
O, dearest!—on our life's brief track
How much of sunshine lies!

Men call us poor—it may be true—
Amidst the gay and glittering crowd
We feel it though our wants are few,
Yet envy not the proud.
The freshness of love's early flowers,
Heart-sheltered through long years of want,
Pure hopes and quiet joys, are ours,
Which wealth could never grant.

Something of beauty from thy brow,
Of lightness from thy household tread,
Hath passed; but thou art dearer now
Than when our vows were said.
A softer beauty round thee beams,
Chastened by time, yet calmly bright;
And from thine eye of hazel beams
A deeper, tenderer light.

The mother with her dewy eye,
Is dearer than the blushing bride
Who stood, three happy years gone by,
In beauty by my side!

OUR FATHER, throned in light above,
Hath blest us with a fairy child,
A bright link in the chain of love—
The pure and undefiled!

Rich in the heart's best treasure, still
With a calm trust we'll journey on,
Linked heart with heart, dear wife! until
Life's pilgrimage be done.

Youth, beauty, passion—these will pass,
Like every thing of earth, away—
The breath-stains on the polished glass
Less transient are than they.

But love dies not—the child of God—
The soother of life's many woes—
She scatters fragrance round the sod
Where buried hopes repose!
She leads us with her radiant hand
Earth's pleasant streams and pastures by,
Still pointing to a better land
Of bliss beyond the sky!

SONNET.

BY WILLIAM H. BURLEIGH.

"Like thee, oh stream, to glide in solitude
Noiselessly on, reflecting sun or star,
Unseen by man, and from the great world's jar
Kept evermore aloof—methinks 'twere good
To live thus lonely through the silent lapse
Of my appointed time." Not wisely said,
Unthinking Quietest! The brook hath sped
Its course for ages through the narrow gaps
Of rifted hills and o'er the reedy plain,
Or 'mid the eternal forests, not in vain.

The grass more greenly groweth on its brink,
And lovelier flowers and richer fruits are there,
And of its crystal waters myriads drink,
That else would faint beneath the torrid air.

THE HARBINGER.

SATURDAY, SEPTEMBER 25, 1847.

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.

GEORGE COMBE ON FOURIERISM.

"GEORGE COMBE ON FOURIERISM. A letter from George Combe, the distinguished physiologist and medical author, appears in a late number of the *People's Journal*, in which he says, that so far as he understands it, he regards Fourier's system as impracticable in the present state of society. To the question, what can be done to elevate the laboring population? he replies, that the remedy seems to him to lie in a higher education of the poorer classes, and that until they learn to combine intellectual capacity with unbending integrity, capital cannot remain in their possession. The operatives of a Lowell Cotton Mill might form themselves into a Joint-Stock Company, perform all the work themselves, and divide the profits, were their moral and intellectual faculties highly cultivated enough to render them capable of a rational, moral and efficient co-operation—but an insurmountable obstacle is presented in the absence of the necessary qualifications. The views of Mr. Combe will do much to satisfy conscientious inquiries, that with regard to Fourierism, it may be said, as Napoleon remarked of a different matter—the *pear is not ripe*."

We find the above in a late number of the *Boston Evening Transcript*, and from the manner in which its new editor thus "fleshes his maiden sword" in the general newspaper crusade against the doctrines of Fourier, we do not apprehend so fierce and formidable an enemy as in his fair predecessor. On the contrary, his case seems hopeful, for the greatest objection which he brings against Association is that the *pear is not yet ripe*. It is not a small thing to confess thus that it is a pear, and that in the natural course of things, therefore, and in due season it must ripen. He that compels his adversary, in any argument, to grant that he is *right in theory*, has fairly won the battle, for nobody can face the sun a great while and still cry out and act as if it were night. The speculative assent of to-day is the practice of to-morrow.

As for the letter of Mr. Combe, which went the rounds of our papers some three months since, and having since been copied in the *People's Journal*, is now going the rounds again, we never deemed it worthy of the good sense of its distinguished author, nor in any way deserving

of answer. In fact its whole argument, so innocently reproduced by the Transcript, is simply a genuine Irish, or Scotch, *bull*. Fourier's system is incompatible with or impracticable in the present state of society! Of course it is, inasmuch as it purports to be a wholly different state of society. A new order of society is certainly impracticable in an old order; the Combined Order is impracticable in the isolated order; Unity of Interests is impracticable in the system of unlimited competition, selfish individualism and *laissez faire*. Surely the views of Mr. Combe might "satisfy any conscientious inquiries" that there is no fallacy in these propositions. If the object of Associationists were merely to convince people that a very good poor-house for the surplus population of our greedy, fighting civilization, could be constructed in the very bosom of said civilization by adopting Fourier's plan of groups and series, the question then would be a fair one whether such a poor-house could be considered practicable in the present state of society. But as the doctrines of Association look to the supplanting of Civilization wholly (and be it understood, we mean by Civilization a single step or phase in the progressive development of Humanity, that, namely, which is characterized by the principle of free competition in industry); as they look to the substitution of a new order of things in which industry shall be organized scientifically, by the laws of nature, not of man's invention, though of man's discovery, and in which all interests shall be united and all forces made co-operative, without any absurd levelling or overlooking of just natural distinctions; as Association is in its whole spirit the reversing of the present order, it is wasting breath to go to work seriously to prove its incompatibility with that order, as much as it would be to prove that grapes will not grow on thistles, or corn grow well where weeds preoccupy the ground.

Mr. Combe thinks that the ignorance and moral degradation of the working classes is an insuperable obstacle to their undertaking the industry of the world in a corporate capacity. But if their ignorance does not fit them for a just and favorable state of things, for the true social organization, so much the less should it be supposed to fit them to endure this false, oppressive state, itself the strongest perpetuating cause of ignorance, the guarantee that ignorance and moral degradation ever shall be so long as it lasts. Do men learn self-government in prisons? And why all this talk of education? What is the great educator, we would ask, of every class and every generation? To what do all men mostly owe their education? To schools and

colleges, to sermons and lyceum lectures! No; but far more to the system of society itself in which they live; to the condition in which they are compelled to spend their days, exercise their energies, and earn their bread; to the whole tone of society around them; to the whole order of things into which they happen to be born, and which they find so little pliant to their wills, congenial to their wants, or favorable to their fulfilment of the true destiny of man. Society itself is the great influence which moulds and educates us. Schools and colleges do something to prepare us or unfit us for the world; but their influence is nothing compared to that of the world itself into which they send us. The first two years the young man spends in actually earning his living and elbowing his way along by force or cunning through the competitive crowd, do more towards determining his character, than all the lessons and the discipline of his school and college course. And they, the multitudes, who have to earn their bread from early childhood itself; who may not stop for schools, or colleges, or any lessons of refinement; whose destiny is unrewarded and soul-desadening toil, human machines for others' gain without hope of redemption:—what mockery to talk of educating them, before you change the order which condemns them to this brute condition! The only education which will ever be available to them, the only education which will ever make whole, manly, cheerful, honest, interesting men and women of any, rich or poor, will be a true organization of industry, which shall open useful, active spheres to every attraction of every human being, and ensure to every one his place. But can you educate a human being under a grinding system of industrial slavery, however nominally dignified by the name of free labor, which suppresses and locks up most of his faculties, and dogs him with the perpetual spectre of misery and starvation ready to seize upon him if for an instant he steps off from his treadmill? Civilization *can not* educate its masses; only by virtue of their being dull and ignorant masses, is it Civilization. The age whose highest wisdom is Political Economy, which sees such beauty in free competition and the self-regulating ratio of supply and demand, sinking wages to an ever lower *minimum*, will scarcely find it for its interest to educate *all* classes, to make *men* of all, when its great want is rather of machines.

Whether the "pear be ripe" or not, it is none the less true that this age is full of tendencies towards Association, of plans of mutual guaranties, of aspirations, conscious or unconscious, after unity and universal brotherhood. All

Christendom, in all its fragmentary churches so called, stands convicted of denying its true Lord, of preaching love yet sanctioning a social form which makes that love and brotherhood impossible; and earnest minds, compelled by the strict logic of the conscience, are beginning to seek for a *true* social form, which shall enlist the material interests and necessities of men upon the side of the spiritual life and Christ, instead of owning them to be of prior, paramount importance, as all must do now. The conviction in a thousand forms has gained possession of men's minds that a divine law of order for society must exist. Society itself is moving, growing toward it. It is a transition age,—not merely in the general sense in which we would apply that word to every age; but we are now in the midst of the transition from the society of Civilization to the society of the Combined Order and of Harmony, as much as they of the feudal ages were in the transition from Barbarism to Civilization. Association, impracticable, as Mr. Combe says, in Civilization, yet has its roots and its beginnings in it, and without any violence, almost without wilful effort, will supersede it altogether, and so occupy its place that no soul can look back on it with lingering regret.

OTHELLO—JEALOUSY.

With the recollections of Booth's masterly impersonation still saddening our spirits—with the image of that noble being, so simple, single, direct, decided, childlike in his naturalness, untainted in honor, magnanimous, trustful, tender, exasperated to delirium by the contagious bitterness of one whom a false world had made a fiend,—fresh before us,—we feel prompted to say a few words of love and jealousy.

It is the old notion, quite current certainly in past generations, not yet nailed to the counter as a counterfeit, that jealousy is a sign of true love. It is a sign of love, as hell is of heaven,—in other words it is its exact opposite. Every passion in its successful action produces joy,—dilates into an illuminating sympathy that fills the surrounding sphere with glory,—and utters itself in a tone of music that vibrates in unison with all happiness. This is the passion in its truth. But when a passion is thwarted, it throws out monstrous growths, transforms itself into hideous, savage, grotesque forms, and finally becomes a repellant force, at war with the universe, and man, and God. This is the passion in its falseness. Every spiritual power, every natural power, has a twofold mode of development,—the harmonic or direct, which is good, only good, always good,—

the discordant or subversive, which is evil, only evil, always evil. *Now jealousy is the inverse, distorted manifestation of love.* The particle of truth in the old notion then,—the grain of gold, which lacerates the face of the copper coin—is that jealousy is an indication of the inherent energy of the passion which should have unfolded into love, but which has been cramped and twisted into hate. True love never is, never was jealous; and we add, true love, once manifested as such, once knowing itself as such, never could become jealous; that is, if left free from evil influences, which pervert it.

What then, are we daring to be wiser in knowledge of the human heart than Shakespeare? Do we mean that Othello did not love truly? Shakespeare painted men, as they have been, to the life: Othello, after the manner of the past, loved nobly. But let us explain.

The earth has never known true love. Of course we always in such statements must be understood to include the exceptions, which are universal in all spheres of existence. Our meaning is general, that in no society of men, has this divine affection had its harmonic, direct development. And for this reason, that **WOMAN HAS NOT BEEN FREE.** Thus far, as *the rule*, in all ages—patriarchal, savage, barbarous, civilized—woman has been either the slave, or the dependent of man. Therefore has love, the earth over, manifested itself so frequently, so hideously, in the form of jealousy. It is the falseness of the relation between man and woman that breeds suspicion. True love trusts.

We could not but think last night of the obvious fact, that the feeling of *honor*, on the part of the husband, an honor which is supposed to be violated by the unchastity of a wife, was actually the remnant of the old patriarchal and barbarous notion of the man's ownership of the woman. This is proved by the fact, that the wife's honor is not supposed to be thus violated,—certainly not to the same extent,—by the unchastity of the husband. Now if woman was equally free with man, could such a hideous perversion of common sense and humanity ever have prevailed? Surely honor in this relation is correlative and mutual. We allude to this, because it is the exasperation of this feeling of honor wronged, which has added and does add such frenzy to jealousy. And it well illustrates the fact of the perversion of a natural passion by conventionalities of thought and manners.

But to return to our statement,—that true love is the exact opposite of jealousy,—when this holy affection is left to work freely. Of all passions love is the most disinterested. True, it is the most concentrated in its object, although it expands the heart in universal benediction; and

it is dual, instinctively demanding reciprocation. Still its essence is total self-abandonment, the living in, for, with another,—the merging of individual existence, joy, hope, powers, means, talents, all, in the existence of the beloved. In proportion to the truth of love, does all intermixture of selfishness become impossible. If the sentiment meets with a response, then in the perfect self-devotedness of two beings to one another is the grand miracle of our mortal, of our immortal life fulfilled,—a miracle so sacred, that it is the most central symbol of the relation between the Divine Being and the Spiritual World, for Heaven is the Bride of God. True love thus gratified can never through eternity disbelieve, or doubt. Its faith is perfect. It loves another, who is *worthy of its love*, and who in turn has loved it. It is enough. There can be no addition to, no diminution of that experience. It is as near to Divine Joy as a created spirit can ascend.

But can there not be true love on one side without reciprocation on the other? Probably not in the very highest sense of the word *Love*, for this implies mutual recognition; and a love that found itself not reciprocated, would thereby learn, that imagination had substituted a picture for reality; that one party or the other was *not true*. But on a lower level of thought we should say, when a person, man or woman, loves another,—who loves a third,—the person, if a true lover, verifies the hope of reciprocation, and loves through and in the love of the loved object, finds joy in its joy, hope in its hope, life in its life. If it should be answered, —'you are speaking of friendship,' we will not quarrel about the terms. Love is the friendship of friendship if you will, the most intense, distilled, glorified form of the affection which a human being, which a spirit feels for one of its own kind; and we repeat, its essence is disinterestedness. The happiness of the one I love is dearer to me than my own. I love that person unspeakably more than I love myself. This is the test of *true love*. How then could I, by any possibility, be jealous?

But we are extending these remarks too far, although only skimming the surface of the deepest mystery of our relations to our fellow beings. We end then by saying, that *jealousy*,—which is engendered like a gaol-fever, in such a shrunken, starved, defiled, imprisoned spirit, as looks out through the grates and loop-holes of Iago's cunning, but which appears only by contagion in a free, large, noble nature like Othello's—is a disease of false, conventional, inhuman social relations. It never could originate, never exist in a society, pervaded by an atmosphere of truth and honor,

where the young could test and discern each other justly, where woman's equality is heartily recognized, where choice is unconstrained, where pretence and hypocrisy are scouted away, like Satan before Ithuriel, where childlike simplicity is the crown of all virtue, where the sacredness of the primitive affections is practically recognized, where the only law revered is Divine Order.

VICTOR HENNEQUIN'S LECTURES.

Without the pleasure of a personal acquaintance with M. Hennequin, we judge him to be one of the most admirable men among our brothers of France. His popular eloquence, his ready sympathy with individuals, his singular union of poetical enthusiasm with logical precision, his scientific clearness, and his beautiful spirit of devotion to Humanity, give him remarkable qualifications as a public lecturer on the Associative doctrine. We rejoice to learn that he is now engaged in this service, and that his labors are attended with the most cheering success. We shall watch his progress with deep interest, and report his doings from time to time to our readers.

At Grenoble, where he lectured every night in a week, large audiences were gathered on each occasion. Fifteen hundred tickets were given out, and yet many were disappointed in their wish to gain admission. The theatre, which was placed at the disposal of the friends of M. Hennequin, by the mayor of the city, was filled from the very first, by men of all ranks and professions. Ladies were among the foremost in seeking for a place. At the second lecture, after the talent of the orator had become known, as well as the importance of his subject, the interest became so great, that the crowd pressed around the doors of the theatre, so that the building which was usually too large for the dramatic representations, was found to be altogether too small for the immense audience which wished to listen to the new doctrine. A great number stood in the porches, and at the corners of the building, hearing with the most religious attention.

We next find M. Hennequin at Valence, where he lectured four times to crowded houses, and with complete success. In a long notice of these lectures in the *Courier de la Drome*, written by a Protestant clergyman, we find the following statement. "We have this week been favored with a course of lectures on social science, by one of the most eminent disciples of Fourier, that great social organizer and philosopher, with whose name the great intellect and splendid genius of Beranger did not hesitate to associate the hopes of the future. This

is because the Associative School is not formed for purposes of destruction; it respects property, the family, marriage, government, it respects every thing but vice. Desiring only to organize the productive forces of man, in order to be able to afford more abundant satisfaction to his wants, a more complete development to his nature, and a more universal establishment of the conditions advantageous to his social state, it is hence favorable to good order, to labor, and above all, to union, that great lever of all activity." The notice goes on to give a full account of the principal topics touched on by M. Hennequin, from which it is clear that the cause of Associative truth is not likely to suffer in his hands before a popular assembly.

It certainly gives us great pleasure to understand that this method of propagating the doctrines of Fourier is now in such successful operation in France. Thanks to the zeal and devotedness of the Central Direction at Paris, the system is making great headway in the country of its birth, and will soon receive the illustration of a practical experiment.

We trust the example of our friends in France will stimulate us in America to fresh devotion. We have a broad field of action, the time is favorable to our efforts, great resources are at our command, new friends are every day gathering around the white banner of Unity: if by our apathy and supineness we now dishonor the sacred cause which has won our hearts, what folds of sackcloth will be deep enough to hide our shame!

LETTER FROM NEW YORK STATE.

POPLAR RIDGE, Sept. 11, 1847.

Messrs. EDITORS:—I have been so occupied with *talking*, in public and in private, on board canal packets, and in social circles, that when a leisure moment has been available, I have felt more the need of rest, than the importance of communicating with your readers. Our course until now, has been along the great thorough-fares of the State, yet we have not seen a spot in all our tour in which we have not felt that a paradise might bloom. But the richest and most delightful regions of this magnificent State lie not along the line of the Erie canal and Rail Road. I have travelled extensively over many of the Western States, but I am certain that I have never seen one of them that transcends or even equals the State of New York in scenic beauty, in facilities for agriculture and manufactures, and all the resources of a great and happy commonwealth. The grandeur of its forests, the richness and variety of its harvests, the perfection of its various fruits, the exhaustlessness and richness of

its mineral resources, the beautiful swells or undulations of the landscapes, with its singularly beautiful central lakes and matchless border-lakes and rivers, one of the best ocean harbors in the world, and a healthful climate, constitute New York the most richly endowed State in the Union. I always figure this noble State to my mind as a peerless Indian Queen, dowered with the wealth of nations. Her gorgeous forest green, and yellow harvest-fields, forming a robe of emerald and gold, while her charming central lakes form the diamond pin which fastens the vesture-folds upon her bosom, and the broad Erie, Niagara, Ontario and St. Lawrence, are a silver scarf flowing upon her shoulders, while myriads of rainbows bend in glory over her head, and the horn of plenty, on which she leans, pours forth abundance to a grateful people. But a Phalansterian can never contemplate such grandeur of scenery without feeling how sorely its unity and beauty are marred by the presence of small, ugly and isolated abodes, every where the centres of an incoherent, thriftless and savage industrial warfare. He asks at once for the Phalanstery, the Palace of Industry, which would be at the same time in harmony with nature's magnificence, and the focus of co-operative and ennobling labor. Still, in the presence of so much beauty as nature here woos you with, one forgets almost all things else, save his wife and his God; but to him who is so fortunate as to have both a wife and a God, their presence is always most deeply felt in such circumstances.

After a survey of the vast resources of New York, the first thing which strikes a stranger is her polity, her system of common schools, which is the best probably in the world; and her system of internal improvements, which is unquestionably more extensive and superior to that of any other State in the confederacy. No one can pass along the numerous and extensive canals of this State, and witness the immense amount of wealth which passes to and fro upon them without being struck with the superior wisdom which planned so vast a system of communication. Massachusetts is commonly pointed to as the model State, and as surpassing all others in the breadth of her policy, and the superiority of her institutions; but I am confident that this is a mistake, and that she is inferior in both these respects to the State of New York. The grand feature of internal improvements in New York is, that they are carried forward as a State policy, and are owned by the State, thus promoting the interests of all equally, without impairing those of any. The revenue arising therefrom goes to the State, instead of

going into the coffers of a private corporation, and of consequence, those who are most served by the State, in turn contribute most to its revenue. In other words the revenue of the State is drawn rather from capital than from labor. In Massachusetts on the contrary, the policy is to carry on internal improvements through private or exclusive corporations or joint-stock companies, so that whilst they monopolize the business of transportation, the revenue therefrom goes into the hands of a few favored individuals. The result is, that capitalists are the favored class, whilst the laborers are compelled to defray the expenses of a legislation which perpetrates this iniquitous favoritism. I unhesitatingly aver, that the system of internal improvements pursued by Massachusetts is fraught with the most dangerous monopoly, and the most disastrous consequences to the majority of the people. Nothing can be more destructive of their interests than the rail-road and manufacturing systems of their State. I am not a politician and therefore speak not as a partizan.

But what is the history of the system of internal improvements in New York? And who was the author of that transcendent system? Suffice it to say, that its history is the history of the prosperity of this State for the last twenty-five years. Its author was the great and illustrious De Witt Clinton, a man who is not illustrious in the achievements of war, but in the arts of peace, and a true political science; a man who would bind no laurel-wreaths upon the thunder-scarred brow of the warrior, but whose genius would summon fairest nymphs to breathe with amaranthine flowers the pure brow of the industrial hero. De Witt Clinton persevered in his noble scheme. He lifted the first spade-full of earth in consummation of it with his own hand. But it cost him his popularity. So great was the odium of his measures that the Erie Canal was for a long time known as "Clinton's ditch." What are the facts of its history? Why that within less than a quarter of a century the canal has paid vastly more than its cost directly in revenue, whilst it has more than ten times paid for itself in enhancing the value of property in the State and in the increase of its population. The clamor against the *ditch-makers* has died away, and the crowd of boats which are continually grounding, on account of the smallness of the canal, has created a call from all parties, not only for the Ditch as it is, but for the "Ditch" with "*enlargements*." Clinton died poor and in the waning of his popularity. Thus it is that Civilization despises the friends of creative art, whilst it does all honor to military destroyers. Rough and Ready would be made President of

the nation sooner than Clinton would be made governor of New York; and yet who would summon back the provoked shades of the dead, by attempting a comparison between the deeds of the two men! Is there any mystery about the degradation of labor? An appropriation of a million of dollars for the improvement of rivers and harbors, or of any amount for Whitney's rail-road, would be regarded as unconstitutional; but it is altogether lawful to spend fifteen millions annually for purposes of war, and two hundred millions for the infamous war with Mexico. *O tempora! O mores!*

I have written in great haste thus far, but if I get time to write you again, I shall have something to say of the "peculiar institutions" of New York.

Yours, very truly,
WENDELL.

CONVINCED AT LAST.

The *Anti-Slavery Standard*, like a coy maiden whose heart is already captive, has kept up a pretty show of resistance, making many arch and playful flings against Association, while it has been steadily approaching it. The "seas of lemonade" and "Boreal crowns," "cosmogonies" and "new creations," of Fourier's remoter speculations have furnished it convenient provocation to the sham-fight; and it cannot resist an occasional sly thrust at Mr. Brisbane. But the real practical matter of Association has looked too true, too beautiful for it to turn away from. The number of last week contains a favorable review of Briancourt's work on the Organization of Labor, which, as a sign of the times, as well as by way of neglecting no opportunity of advertising so excellent a book to all inquirers about Associative doctrines, we will here extract:

"*The Organization of Labor and Association*. By MATH. BRIANCOURT.—Translated By FRANCIS GEORGE SHAW. New York: William H. Graham, Tribune Buildings.

"This little book is written in a very attractive style, and in a narrative form, though really without a story. The destruction of a village by fire gives occasion for conversations, and speeches in town-meeting, and lectures to the people, in which, first, Anarchical Labor is pointed out as clearly the cause of the suffering, and social evils, every where existent; secondly, the advantages of Organized Industry are set forth in the most attractive form as the cure of all these evils; and lastly the proposition that man is created for Association is argued at length, and with great ingenuity, to complete the plan of social re-organization, and the true destiny of man.

"We hope this work may have a wide circulation. The Associationists could not make a better use of their funds, than to scatter it every where among the people. As a common-sense and practical

view of the subject of the Organization of Labor, it cannot fail to commend to all unprejudiced minds a careful consideration of some practicable method of social reform. It may seem paradoxical, but it is certainly true, that society suffers under the crushing weight of evils which it does not recognize, because the possibility of a better social organization is not thought of. It recognizes, however, the consequences of those evils in a thousand ways. Briancourt traces these consequences to their causes, and proposes a remedy.

"We are not, that we know of, a Fourierite, as we have not yet found time for the forty years' study, which Mr. Brisbane says is necessary for the comprehension of that philosophy.

"But of the necessity of social reform, and a better Organization of Labor, and of the wisdom of Association, as in a thousand ways meeting this necessity, we do not need to be convinced. If we did, this book would, we think, make a convert of us. The subject is presented in such a way, as would, one would suppose, carry conviction, and disarm prejudice, in the minds of the most inveterate advocates of the present system of society. We trust the book may lead to experiments among neighbors, and on limited scales, which will be, we think, the natural growth of Association."

MOVEMENT IN CINCINNATI. We have recently had the pleasure of conversing with a gentleman from Cincinnati, from whom we received the most favorable accounts of the friends of social reform in that city, whose views are partially represented by the "Herald of Truth." The movement in which they are engaged is one of great importance. They are not yet prepared to present a scientific exposition of their leading doctrines; but in deep conviction of the corruption of the existing social order, and in firm and hopeful faith as to the introduction of a new era, of light, purity and joy, they yield to no body of reformers, now before the public. They regard Fourier as one of the greatest of human teachers, and acknowledge a large obligation to his system for the many profound and quickening views which it presents, although they do not accept him or any other individual authority as an ultimate standard or guide. We shall always watch their progress with the deepest interest, and from the high intellectual character of many connected with this movement, and the entire self-devotion and zeal of all of them, we anticipate the most encouraging results.

THE SMITHSONIAN BEQUEST. Until we have further information relating to the disposition of this princely legacy, we cannot discuss the subject as we wish. We shall obtain all the facts, however, and at the earliest opportunity examine into the management thoroughly. If what we hear casually be true, there is likely to be a shameful betrayal of the

trust reposed by a generous foreigner in our country. We fear as much. We fear that instead of carrying out the real design of the testator, of founding an institution which shall unite practice with theory, which shall train the hand to skill while it enlightens the head with science, and rear up a body of men fitted by a sound practical education to lead and direct great industrial enterprises, that in the hands of lawyers and politicians and merely learned men, the funds are to be wasted in building up a splendid establishment—a second edition of the Girard folly. This would be a disgrace which we should lament to see fall upon our country. The fund is a noble one, and if rightly appropriated, might confer upon the country an incalculable benefit; but if it is expended upon magnificent buildings and libraries of ancient and costly books, of which we have intimations, instead of pride and exultation, we, for one, shall feel shame and humiliation. We shall take up this matter as soon as we can.

¶ We insert the article of our esteemed Southern correspondent "Edgeworth," without holding the Harbinger responsible for the correctness of the views which it presents. Our paper is always open to candid and intelligent discussions of interesting social questions, however widely the opinions maintained may differ from our own. It is certainly an encouraging fact, that one, who like our correspondent, writes from the point of view prevailing at the South, should be such an earnest advocate of a system which is destined to overthrow slavery, as well as every other form of social wrong and oppression.

NOTICE.

THE PUBLIC SERVICES of the BOSTON UNION of ASSOCIATIONISTS will be resumed on Sunday, October third, in Washington Hall, Bromfield Street. Mr. CHANNING will preach. BOSTON, Sept. 22, 1847.

NOTICE.

THE EXECUTIVE COMMITTEE of the "American Union of Associationists" are hereby notified that their next stated meeting will be held in Boston, on Monday, the 11th of October. Presidents of Affiliated Unions are *ex officio* members of this Board.

By order of the President,
EDWARD GILES, Rec. Sec'y.
NEW YORK, Sept. 13, 1847.

NOTICE.

THE COMMITTEE of THIRTEEN, on the subject of a practical experiment of Association, will hold its second session at the time of the meeting of the Executive Committee, as above, in Boston, on Monday, the 11th of October. W. H. CHANNING, Chairman.

BOSTON, Sept. 14, 1847.

THE HARBINGER

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THE HARBINGER,

DEVOTED TO SOCIAL AND POLITICAL PROGRESS.

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

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VOLUME V.

SATURDAY, OCTOBER 2, 1847.

NUMBER 17.

MISCELLANY.

FROM THE FRENCH OF H. GORSSE.
Translated for the Harbinger.

ELEMENTS OF SOCIAL SCIENCE.*

PROLOGUE TO THE SECOND PART.

We might leave aside our premises, and express the social problem generally, thus:

1. Man being eminently sociable and unable to develop his physical, intellectual and moral life, without the assistance of his fellow creatures;—being also free and desirous to enjoy fully his powers and his rights; and

2. Given, the present society, with its traditions, actual wants, and religious, political and social tendencies:

What is the social organization most capable of satisfying the wants of sociability and liberty in man, and which, though respecting traditions and acquired rights, shall offer a larger expansion to all the religious, political and social tendencies of our time and of the future?

We answer again with the deepest conviction; it is ASSOCIATION.

PART II.

APPLICATION.

CHAPTER II.

General Theory of Association.

"That you may be all one."—*Gospel.*

Association may be defined: *The voluntary aggregation of a certain number of persons, co-operating harmoniously to attain a common end, and in which the interest of each finds integral and proportional satisfaction.*

There are three fundamental conditions of Association:

1. The free action of partners;

2. Unity of purpose and labors;

3. Proportionality of rights.

Possessing these, we can see at once, in what Association, applied to human interests, differs from all other social combinations.

1. It differs from present and past organizations, in that for antagonism of wills and interests it substitutes community of purpose, and increases greatly their power and activity, and consequently the general wealth, by the convergence of efforts and means.

2. Association differs from the theories of equality and communism, in that it recognizes the proportional rights of each partner, in the distribution of the products of unitary labor; in that it assumes the natural inequality of beings as the true hierarchal element of society.

The reader will perceive by these sketches, how much more elevated, more philosophical, more religious, association may be said to be than any other social theory.

One of its most prominent features is breadth of principle. It neither rejects, exaggerates, nor sacrifices anything; but it connects and equilibrates all things. Every productive force, of whatever nature, is invited seriously and honorably, to join in the common enterprise, and enjoy profits proportional to the amount of assistance rendered. Moreover it possesses instruments of ponderation so accurate as to exclude the possibility of frequent or dangerous errors.

Fourier has summed up these conditions in a simple formula:

"Materially: association of Capital, Labor and Skill:

"Morally: association of Passions and Characters."

Was there ever a generalization more complete? Were the Economical and Social sciences ever so entirely renovated in so few words? And are we not tempted to exclaim with one of the princes of political economy in our day, M. Blanqui: "Fourier is the only man who has raised the veil of futurity!"

As true Association cannot exist without the union of the various elements here designated by Fourier, we must confess that there has never yet been among men an association worthy of that name.

What do we see every where around us? Stock-holders, Bankers, uniting their capital, to attempt jointly some vast enterprise; but the real producers, those whose intelligence, or strength, gives life to capital, are excluded from the association: thought and energy are made the mere subalterns of *matter*; man bends under the yoke of *money*. Can the thinker, or the laborer bring to the common undertaking the same power and devotedness that he would if connected with the success of the undertaking by a compact solidarity? Is it not also a flagrant injustice, to *eternize*, endow with immortality the profits of the stockholder, while the rights of the *actual creators* expire without compensation, the very day when the work of their heads and hands becomes productive? But although we have not yet realized any integral association among men, natural organism, presents types of it every where. The normal series, that is, the series formed by the spontaneous movement of the elements of any unity whatever,—what is it but an association? Does not each part or organ concur in an unequal proportion to the life of the unit? and does it not find in so doing an individual development proportional to its value and its wants? Now, human society contains all the elements of a natural organism, the formation and action of which must spring from the collective intelligence. No individual part of this great whole, which we have summed up in three principal terms: *Capital, Labor and Skill*, and in two moral elements: *Passions and Characters*, could exist alone, and without assistance from the others. If Capital is not quickened by Talent and Labor, it is a useless value, often an enemy. If the strength of the laborer has no natural material to perfect and raise in value, or if it is not enlight-

* Entered according to Act of Congress, in the year 1847, by JEAN M. PALISSE, in the Clerk's Office of the District Court of Massachusetts.

ened by intelligence, it is a blind and brutal power. The same may be said of the other elements. Each of the productive centres has then an equal want of the resources of the association. Indeed, what would man be, deprived of his fellow beings? Is it not in the midst of society alone that he can develop his powers? Is it not evident that it is by union he lives, gains knowledge, and governs the world.

But this truth once well understood, do we not feel that the more complete, energetic, impassioned the action of each partner, the more certain and immense will be the general success, and consequently the better the individual interest will be satisfied?

Is it possible to conceive a combination of public economy more humane, more fruitful, and at the same time more scientific? If such a conception can be realized, will not Fourier have solved the fundamental problem of society — *Unity of the individual interest with the general interest*? Will he not have realized the ideal vainly sought after by all legislators, in delivering human activity from the yoke of money, although recognizing the legitimate right of every man to possess; in securing the existence and thereby the morality of the poor, without merging all social hierarchy in the iniquitous and ferocious equality of an agrarian law?

Association is a fact so providential in human destiny, that the whole history of Civilization can be summed up in the progressive direction of sentiments, of ideas, of institutions towards this great end. Christianity, considered under its humane aspect, has been nothing else but the standard of Universal Association, raised for the first time on the world from the height of Calvary. But not possessing the scientific formula of the organization of labor, which required yet eighteen centuries for its elaboration, it established only spiritual Association, while the sphere of interests developed itself without and outside of it.

However, whenever anything based on the Associative principle has been attempted during the night of the middle ages, it has been under the auspices of Christianity, and in its religious communities; and whenever its doctors will endeavor faithfully to find in the Christian dogmas the type of a perfect society on earth, that type will be ASSOCIATION. The time has come: the world aspires now more than ever to the pacific construction of its unity. It is the holy mission of our age. Europe in particular, in spite of the great power it has attained, or rather, on account of its power, cannot avoid its glorious destiny as social regeneratrix. To Europe it belongs to guide humanity to Association. Out of this path every

thing is threatening: political storms darker than ever are gathering over our heads. What principle other than Association can protect us? What other principle can, without dissolving society, complete the work of individual enfranchisement, begun by revolutions? What other science can substitute for the fictitious hierarchies which violent reactions have destroyed, the real, eternal hierarchy, which the hand of God has established among beings, to draw them passionately towards general harmony? In the midst of revolutionary thunders, the poor man has proclaimed himself the equal of his former master; every man has become free; but we have already said, and must repeat it, liberty is the means, and not the end. If it succeeded only in isolating men, it would be like the hurricane, which pulverizes the soil of the plain, whirling it up in the air, then drops it dryer and more sterile than ever. Thus our destructive liberty would have ruined the rich, without profit for the poor. The laborer, abandoned to his own incapacity, or again enslaved by hunger to the employer, would fall lower than where he stood before; for his assumed dignity as a citizen would only be a moral suffering added to his bodily suffering. Finally, if a new contract, based on the legitimate rights of all, does not come, to unite what time and revolutions have violently separated, it is all over with the destinies of the world.

Woe to the nation whose public economy rests upon this impious axiom: *Every man for himself*! This stunted child of egotism drags after him only misery and degradation! The law of love must be accomplished or our old hemisphere shall perish in suicidal convulsions! . . .

But luckily, we see the renovating germs of Association developing themselves daily. All great movements bear its seal. The constitutional governments; the association of the three political powers, formerly hostile to each other; the custom-house unions; associations of international commerce; insurance companies; associations for reciprocal guarantees; the societies of patronage, of emulation, of encouragement, and so forth; associations of interests and tastes; — all tend to show that the sentiment and necessity of union are strongly felt and rapidly increasing. In the scientific studies, the formation of a general synthesis by the association of various sciences, appears to be the common end of all the eminent men of our age. Some discover the germs of association which bind to one another all the physical sciences; others endeavor to unite philosophy to religion and to the physiological studies; others, again, would connect religion with poli-

tics. Finally, in the midst of this concert of labors, of light, of aspirations, a man greater than all has been sent by Providence to teach to the world the holy laws of Universal Association; to reveal with wonderful precision the dictates of that sublime Gospel, which is to transform the earth and open for humanity an era of unheard of splendor! . . .

The general elements of Association having particular reference to material production, are then, as we have said before, three: Capital, Labor, and Skill. A few explanations on each of these terms are necessary.

CAPITAL.

All natural or artificial values, and also the signs by which they are represented, constitute *Capital*; but an important distinction must be recognized. To concentrate in the Association, considered as a corporate body, all the capital of whatever kind, would be to suppress completely the right of individual possession, and fall into Communism. The Capital must then be divided into two parts: the lands, public edifices, commercial values, instruments of labor, machines, tools and materials of every kind constitute the Capital of the Association. The titles to property, furniture, specie, all objects of utility or fancy, are to remain individual property: every one can buy, sell, exchange or give them, as he pleases.

The real estate and industrial and commercial values are alone subject to a necessary transformation. Their absolute independence, their isolation cease; but henceforth guaranteed and consolidated by the existence of the Association, they stand protected against the chances of ruin to which the conflict of interests, bad management, natural scourges, scarcity of money, usury, and political revolutions keep them continually exposed. Moreover, their productive faculty increases by their alliance with fortune, labor, science, and all the general resources. Finally, in insuring to the poor a permanent instrument of labor, they restore to him a right, of which he has been deprived to this day, of all rights the most valuable — THE RIGHT TO LABOR, the only infallible remedy for *pauperism*, that hideous source of so many crimes.

LABOR.

Under the name of Labor are included not only the agricultural, industrial and domestic occupations, but also those pertaining to science, arts, and literature, even to religious worship. Thus all functions belonging to the material, moral, intellectual and religious life of society, come within the range of Association.

TALENT OR SKILL.

In every kind of labor there are evident

inequalities of relative value between the works of the various operatives; these differences are a necessary result of the natural inequality of strength and interest: this is principally what we understand by *talent*. The career open to Talent is then as vast as that of labor itself. It serves as a basis to the whole hierarchy: the most capable direct; common interest requires it. But besides this predominance of influence, Talent has another right, which nothing can destroy: it is that resulting from the superiority of works. It is not possible for a master-piece not to be appreciated; neither is it possible for its author not to receive personal advantage. This also is for the interest of the society, which will be benefitted by the production of superior works, in proportion as it rewards them generously. Moreover, it is justice.

These general remarks give rise to four important questions, which we shall discuss successively.

1. The Right to Labor, or Right to Property.
2. The Organization of Labor.
3. The Repartition of Profits.
4. The Social Hierarchy.

To be Continued.

[From the People's Journal.]

A VISIT TO THE MODEL LODGING-HOUSE, ST. GILES'S.

BY ANDREW WINTER.

The opening of the model lodging-house recently erected by the Laborer's Friend Society in George-street, St. Giles's, has afforded us most agreeable evidence of the progress the principles of association and co-operation are so rapidly making in social economy. We have lived, in fact, to see a club-house erected for the poorest portion of the community. A noble building, replete with every improvement which science has made in domestic architecture, planted in the midst of the lowest neighborhood in Europe, and offering its comforts and even elegancies at a price which the commonest lodging-houses can scarcely rival.

The street in which the model lodging-house is situated, is one of those wretched thoroughfares lately discovered in all their squalid wretchedness by the opening of the neighborhood caused by the building of New Oxford-street. The influence of light and air, as is always the case, has in a measure shamed some of its tenements into a coat or two of white-wash, and houses which before did not know how dirty they were, are gradually putting on a decent appearance. Still, the miserable rags hanging out of every other window, the swarms of vicious looking young women seen sitting down on the edges of the pavement, or standing at the doorways, show the general depravity of the neighborhood. In the middle of this street rises the façade of the model lodging-house, remarkable for nothing but the substantial manner in which it is built, and the space and light indicated in the interior by its numerous windows and imposing size. Upon enter-

ing the central doorway, the first thing that meets our eye is the counting house, if we might so call it, of the master or superintendent of the house—a little room, through the window of which he does business with his lodgers, as the check takers do at the theatre. On one side of the room we perceive that it is fitted up with bookshelves, to hold the future library of the establishment; and on the other side a vast number of keys are ranged, each key having a number by which to distinguish it. Of these keys there are one hundred and five, the number of lodgers the house accommodates; and each lodger, upon paying his week's rent, two-and-fourpence (demanded in advance), is entitled to one of these keys, which secures his bed-room, and to the full use of all the conveniences of the establishment for the time specified. To describe the admirable arrangements of the house, let us begin with the basement. The first room we enter is a spacious kitchen, fitted with an excellent stove, range, hot-water fountain, &c., and a series of stewing fires, such as only the largest establishments generally contain. A large dresser and a central table complete the furniture of the room, which is used in common by the lodgers who wish to cook their own food—a good fire always burning for their accommodation. In a small room leading out of the kitchen we perceive shelves loaded with all kinds of crockery—plates, cups and tea-things being provided for the inmates. In the wash-house also on this floor are apparatus for supplying water to the whole house, and hot water to the entire basement. On one side of the room are the washing tubs, and on the other wash stands for the inmates. A drying closet is close at hand, as is also the bath-room, with a supply of hot and cold water.—And next to the bath-room, if we peep into a little nook, we see the mouth of the ventilating shaft, which passes up through the centre of the house, and communicates its hot and cold blasts, as required, to every chamber—a revolving fan being the machinery used to force the air upwards. We must not forget to pay a visit to another singular room ere we mount the stairs, and that is called the rabbit-hutch room, so named from its being fitted up with ranges of meat safes, each one about a foot wide by about eighteen inches high; with perforated zinc front, and lock and key. If we cast our eyes along the numbers painted over the doors, we find there are a hundred and five of them: a safe for each lodger to keep his food in. As we pass upstairs, it must be observed that the ceilings are all arched, and that the stair-case is fire-proof. Be sure the insurance on such a building is but low. On the ground floor the chief apartment is the coffee-room as it is called, otherwise the general sitting room. It is fitted up like a respectable coffee-room, with high benches and long narrow tables, made of beech stained like dark oak. This apartment is some thirty-five feet long by twenty wide, and proportionately high. A large fire is always kept burning in it, and it wears an air of comfort to be found in few private sitting rooms; and here the lodgers, after cooking their dinners below, bring them up to dine.

The next flight of stairs brings us to the two large rooms, the size of the entire house, portioned off into bed-rooms.

Each partitioned space is lighted by a window, and is just large enough to contain a French bed, a box for clothes, and a little path-way beside them. These apartments are in fact boxes, open at the top for the sake of ventilation. There are four floors fitted up precisely in the same manner, and on each floor is a room furnished with zinc wash-hand stands, and a plentiful supply of water from the main. Water-closets are also distributed on the different floors, and the whole is lighted by gas. Such are the accommodations which, by means of association, can be offered for fourpence a night—salt, soap, and two towels included—to any individual who chooses to apply for them. And now, a word or two about the class of inmates who seek the comforts of the new model lodging-house. On our entering the coffee-room, we were not a little surprised to find several individuals of most respectable appearance. One white-headed old gentleman was eating his dinner, another was reading a newspaper, and as we approached, feeling perhaps that with the place, he was being made a show of, he gave the paper a shake, and hemmed in a manner to show his perfect independence. There was something in the action which made us ashamed almost of our intrusion. The general appearance of the inmates, notwithstanding, was such as to lead us to remark to the general superintendent of the society's lodging houses, Mr. Morrison, that we feared a class of individuals were availing themselves of the accommodations who could afford to go elsewhere. His answer revealed, however, that it was not so—that many of the individuals who lodged in the house, after paying their rent, had scarcely a farthing left in the world; and that respectability of appearance was always the last feature which those who had seen better days struggled to maintain. He admitted the fact, however, that a much better class of lodgers frequented this model house than was to be found at Charles street, the first establishment opened by the society, and which as a study of the working of the new system is much more interesting than the model house, which, from having been opened so short a time, is scarcely yet in working order. The Charles street lodging house is much less complete as an establishment than the model house, of course; having been originally three old houses, and only adapted to the required purpose: the charge is less by fourpence a week also; but in respect of cleanliness it is faultless, and the arrangements are as near those of the new house as the nature of the old building would allow of. Eighty persons are accommodated here, and it has been full almost from the first week it was opened. In this establishment the common sitting-room affords a picture most interesting to the social economist; every grade of society, from the ruined gentleman to the costermonger and the street performer, are to be found living harmoniously together. In one corner of the coffee-room you will see an artist painting pictures, which he pawns for his livelihood! in another, a street pedlar is arranging his goods for the day's tramp; in a third, some quiet, gentlemanly looking man is reading one of the library books, of which there are, we hear, four hundred and fifty volumes. As might have been expected, the tone of the more respectable

portion of the lodgers exercises a most beneficial influence over the others, elevating them after a time to its own standard. As an instance of this, we were told that, at his first entrance, the costermonger astonished the coffee room by his slang and bad language. The better class inmates at once "sent him to Coventry;" and this moral punishment had such an effect, that he gradually left off his oaths and curses, and one morning remarked to Mr. Morrison "that he didn't know how it was, but that he never wished to make use of bad language now." Having a desire to learn, some of the inmates taught him to read and write; and at the present moment he cannot be restrained from writing and cyphering over the walls, whenever he has an opportunity of exercising his skill. His new found education has disgusted him with costermongering; and who knows but that he might turn out somebody yet. Some of the more intelligent inmates lecture to the others on anatomy and science generally; and so happy are many of them, that they declare that before they entered the door of the lodging house, they never knew what it was to have a home, and one old gentleman remarked to the superintendent, that "he should remain there until he was carried out." The fact of so many of the middle and upper classes being reduced to enter its walls, is curious, and possesses a melancholy interest; but so it is. In social life, as in geology, the superior might often be so found hidden and jumbled beneath an inferior strata.

Let us return after this short digression to the model lodging house again. One of its most interesting features is to see the lodgers cooking their own food. We were curious enough to make inquiries what the cost and nature of each meal was, and learned that the breakfast was generally as follows:—

Cocoa,.....	d
Milk,.....	0 1-2
Sugar,.....	0 1-2
Bread,.....	1
Butter,.....	0 1-2
	3

Whilst for dinner the favorite butcher's meat was what the lodgers call "a blocker," or the trimmings of meat. Thus, it was—

A Blocker,.....	d
Onions and Potatoes,.....	2
	1
	3

These ingredients properly stewed make a dish to set before a king. A herring sometimes does duty instead of meat, and at others the feast is more noble: beer and porter are allowed, but spirits are interdicted. Cards, it would appear, are ranged with spirits in the sliding scale of superfluities, as they are not allowed; whilst backgammon, chess, and draughts, come in free with the beer. "Men must have some amusement," said the superintendent to us, in a deprecating tone, and as if the admission was forced from him unwillingly! We assented cheerfully, however, to the necessity of the case; and even offered no objection when informed that smoking was allowed in the kitchen! One very important fact came out in the course of our inquiries of the superintendent, and that was, that

several large manufacturers had visited the house, and stated their intention of recommending their workmen to take entire floors. If artisans do avail themselves of its accommodations, it will be the commencement of a revolution in their domestic habits; the benefits of such establishments will be speedily recognized, and one of the most powerful levers will be put in motion towards elevating them in the social state. It must be born in mind, however, that the society's efforts have as yet been directed only to finding accommodation for single men, and to establishing one small lodging house for women. The next experiment will be in building what we advocated in this *Journal* some time since, "club chambers for the married." We shall look forward to the progress of the new scheme with great interest, as its success—and we have no manner of doubt upon the matter—will lead to changes so great as regards the comfort, respectability, and moral being of the working classes, as to be beyond all calculation. There has been enough talking about social improvement, in all conscience; but we have in these lodging houses a "doing" more effective than all the theorising in the world would accomplish. We recommend those who doubt what we say, to go, see, and believe with their own eyes.

FROM THE FRENCH OF VICTOR CONSIDERANT.

Translated for the Harbinger.

HARMONY.

BOOK FIRST.

EQUILIBRIUM OF INTERNAL AND EXTERNAL LUXURY, OR INTEGRAL DEVELOPMENT OF THE INDIVIDUAL AND OF INDUSTRY.

CHAPTER II.

Integral Development of the Intellectual Faculties: Health, Vigor, and Riches of the Soul.

"Must not all the faculties express themselves, develop themselves freely, each according to the laws of its nature, and bring their varied vibrations to the great concert, to which all human powers are summoned?"—*Clarisse Vigoreux.*

III.

Here I could wish to have ended my thesis: but alas! I know the objections which will be raised; often enough have they crossed my ears: here they are, well engraved upon my memory:

— "Sir, one man cannot be universal; he cannot know and do every thing."

— And that is the very reason why we proclaim the impotence of the isolated individual, the evils of separation, the necessity of convergence between different forces, of the alliance of various capacities,—the necessity, in short, of Association.

— "But a man cannot have twenty trades and be good in all."

— We have not thought of giving each man twenty trades. Civilization, which acts at cross purposes in every thing,

falls into the two opposite excesses of extreme simplicity and extreme complication. Either it adopts the minute subdivision of labor, as in its manufactures, in which case it devotes the whole life of a man to an operation which lasts a minute, a second, and then begins again, and again, forever;—or it does not adopt this division, in which case it makes the laborer responsible for all the details relating to his art, his trade: for instance, it obliges a gardener to know and to execute all that pertains to the culture of two or three hundred different plants; which is impossible in practice. The management of any domain whatever, requires, to be well done, a mass of knowledge, theoretic and practical, in agriculture, in botany, in physical science, in administration, in commercial relations, and so forth, which no man can accumulate alone. For this, Civilization has but a farmer, a gross and ignorant peasant! It casts all the affairs, all the details of a trade, of a profession, upon the arms of one man. In Harmony, instead of one gardener devoted to the culture of three hundred different plants, you would have for this culture,—on the large scale, properly understood,—three hundred Groups. The same with all the other branches of industry; and you become affiliated only with that number of Groups which corresponds to your faculties, to your desire and skill for acting.

— "But, Sir, a man of genius (great solicitude there is about the man of genius! you may leave him to himself) will never consent to leave his cabinet and go and labor on the soil. He will not submit to live under a regime in which you force him to change his occupation every two hours."

— In which you force him! This word *force* keeps coming back, expressly, I believe, for your own condemnation. Genius or not, good God! who talks of forcing any body? If a scholar wants to pass his life in his study, who obliges him to leave it! who forces him to interrupt his labor! Let him not suspend it, either to eat, or drink, or sleep; let him labor in his study till death overtake him, IF THAT SUITS HIM; what is there in the serial order to oppose that? What we do say is,—and it is a common truism,—that nature uses up and kills the man who occupies his mind continually and lets his body sleep; that the fatigue of head work too prolonged becomes intolerable torture; that instead of going to walk on a road, in a street, in a field, slowly putting one foot down before the other, after the manner of Civilized, to take exercise and to deliver oneself from the oppression of a thought, the scholar, after his head work, will be happy to go

and labor in the fields and gardens. There he will find Groups, full of ardor, of intrigue and joy, which will be far more effectual, for exercise and for diversion of his mind, than the grand exercise and grand diversion of the Civilizees, their slipshod lounging, their eternal and insipid promenade! And surely, he who has labored with his head knows it: an idea once mistress of a brain exhausted by too long an incubation of thought, is a cruel torture!

And when it fastens itself upon you with unrelaxing hold, when it pursues you to the bath, to the street, to your bed, every where! . . . when it establishes itself under your cranium, irritating, gnawing, tearing as with red hot pincers every quivering fibre of the brain, it is enough to drive one mad with agony! Then we curse this impotent and flat society, which has no charms nor exorcisms, and which yields you up thus, without aid or succor, to the sharp talons of the demon of cruel sleeplessness. La Place has somewhere described these tortures of the savant, complaining that our society is too poor in external means for creating a diversion from this burning fever of the brain. He declares, that, as for himself, whenever he has had the happiness to meet with any strong and lawful distraction from without, he has found his brain refreshed, and his power of thought alert and vigorous; and that then, often without effort and without pain, he has discovered what he had pursued too long a time in vain. Messieurs objectors, will you accept the answer of La Place? Is he a competent authority for you, and will you henceforth cease to trouble yourselves about the fate of men of genius in the Phalanstery?

IV.

This then is our proposition:

Every man has muscular and intellectual powers. Every man therefore is called to use his body and his mind,—in proportion, doubtless, to his natural endowments.

Moreover, the exercise ought to be proportionally integral; for if only a single limb or muscle is exercised, the natural equilibrium of the parts in the whole is destroyed. The nourishing juices and the force are concentrated at first upon the muscle whose action calls for them; soon there is excess, monstrous exuberance, or fatigue, extenuation, atony, atrophy,—and the other parts of the body, not exercised, become impoverished, debilitated, changed.

The health, the vigor of the body and the soul (*mens sana in corpore sano*), require the integral and well balanced exercise of all the faculties of mind and body. This is abundantly evident. Without

this there is no hygienic harmony. Now, there is no integral, well balanced exercise, and consequently no health, no intellectual and corporeal vigor, no psychophysiological harmony possible in man, except under the regime of the Series, under the law of alternating functions.

See to what shameful aberration human reason has been led, in attempting to fashion man to Civilization. The more the mind becomes contracted, the soul materialized, the body petrified; the more whole populations become enervated; the more the *working species*,—for in the midst of all our declamation about liberty, it is still true that there do exist among us *species*,—the more the working species, I say, becomes bastardized. . . . the more is the industrial system perfected! And when man has descended to a lower rank than the beast of the forest,—lower, because the beast bounds free and strong and proudly in its woods;—when the human title is obliterated and effaced; when they have made man a blind horse, a wheel, a piston, a handle, O! then is the very apogee and climax of their industrial perfection! But of what worth is your Industry, if it end only in the degradation of the laborer, in the slavery and misery of populations?

It was but justice that the human reason should reap this shame, being thus drawn to the end of these monstrous consequences. Whether it have to do with the mind or with the body, is it not always of repression that it has spoken? Has it not always set itself up as empress, dictating to nature? The soul and its passions, the body and its organs, every thing in fact has this proud one tried to force into the iron categories of a social form and laws entirely of its own invention.

Why, look you! when all things change and move and are transformed; when Alternation is the sign, the manifestation, the very act of life; when, in the whole infinite Universe, there is not mathematically one molecule in repose; and when the absolute fixedness of a single molecule would suffice to destroy the general order;—we would fain make man immovable! Man, whom God has endowed so richly with intelligence, with force, with varied passions, with infinite faculties! We would withdraw him from this law of Alternation, the mother of all equilibria and high harmonies, the law of life, with which a being is in the more intimate affinity, as he occupies a more elevated degree in the scale of beings! But this is altogether a revolt against the material order of things, against the will of God, revealed in the wants, desires, Attractions which he has placed in us. Races withered, degenerate, needy, of corrupt blood! intellects extinguished! torpor of the

soul! devouring ennui! diseases both of mind and body! personal deformity and degeneracy! . . . ye bear witness, ye accuse, ye punish!

Come then, the paradisaical reintegration, the baptism of happiness, the era of joy, of ever-shifting pleasures, varied labors, and of contrasts without end!—Come movement, life and liberty on earth! Come finally the law of Alternation to arouse the slumbering powers, to disenchant the energies suppressed, the faculties enslaved! O men! how long then will you waste yourselves in vain disputes! Ye rich and powerful of the earth, there is not one among you who may not sound himself the hour of deliverance! Deaf ears, deaf understandings, deaf hearts, how much longer will it take to make you understand the word, and how much longer to persuade you to commence a trial. . . . a trial simply upon half a square league of ground!

To be Continued.

HARVESTS WITHOUT PREVIOUS SOWING.
In the Schnellpost we find an account of a method of compelling the wheat plant to become perennial, like grass, and to perfect its grains annually without annual sowing of seed, which has been successfully practiced, at Constance, in Germany. It was discovered by a steward of an estate named Kern. His method, after ploughing and manuring the land and sowing it with Summer or Winter wheat, is to mow it in the Spring before the ear makes its appearance. This process is repeated several times in the season, and the product is used as hay. The plant is then allowed to grow and be cut in the ordinary manner. The next year it ripens earlier and bears more abundantly than wheat treated in the ordinary manner. It is mowed in the Autumn like grass meadows, and in Spring cleared from weeds. In this manner, from one field four successive harvests have been gathered.

[From the People's Journal.]

LETTER FROM AMERICA.

NEW YORK, July, 1847.

Curious Developments—Scientific Clairvoyance.

The proof sheets of a curious work have just been placed in my hands—so curious, indeed, that I postpone other matters of interest, which it had occurred to me to write about, to give some account of it. It purports to be the record of certain lectures, delivered by one Andrew Jackson Davis, "the Poughkeepsie Seer and Clairvoyant," as he styles himself, on various intellectual and spiritual subjects. The work is an octavo of some five or six hundred pages, is certainly written with great coherence and profundity, and is put forth under such auspices, that it will create a sensation in the philosophy and religious worlds.

Now, bear in mind, that I do not here propose to discuss the credibility of this work, which may be done hereafter, but simply to describe the nature of the book itself, and singular circumstances under

which it is published. In a subsequent letter I may take leave to express my views of the whole subject of Animal Magnetism. At present my business is with the author and his book. Even if the whole is a humbug from beginning to end, it is one, I am persuaded, of such a nature as will justify you in devoting a little space to its consideration.

The name of the book to which I refer is "THE PRINCIPLES OF NATURE—HER DIVINE REVELATIONS—A VOICE TO MANKIND;" and the author, as I have already said, is Andrew Jackson Davis.

Davis is a young man, now about twenty years of age; he was born, I believe, and has spent the greater part of his life, in Poughkeepsie, a town of this State, situate on the Hudson River. It is evident that he never received any but the most elementary education, and that the greater part of his time in youth was passed on the shoemaker's bench. His employer testifies that he was always a lad of the most exemplary character, faithful in word and deed, perfectly trustworthy in all respects, but quite ignorant, and utterly incapable of any intricate and comprehensive scheme of fraud. A few years ago, Davis discovered that he was extremely susceptible to the Magnetic passes, and that his case exhibited many of those curious phenomena which are called states of clairvoyance. He was induced to come to this city, in order that he might examine and prescribe for the maladies of the diseased. But it was found that his clairvoyant power took a higher range, and that in his ecstasies, he was in the habit of delivering the most clear and consistent discourses on a great many subjects of human interest. He finally declared that he was allowed to communicate important information to the world, and arrangements were accordingly made for writing down what he should deliver. A certain number of respectable persons were chosen as witnesses of the lectures, and a scribe to write them down, although the audiences were by no means confined to these, the names of several hundred persons being attached to the original MS. notes, as vouchers for their fidelity.

Davis's manner during the delivery of his lectures, was pervaded by a tone of great seriousness and reverence; he had the air of one chosen for an important task, and deeply convinced of the truth of his communication. He would attend to all questions prompted by an earnest desire for knowledge, but was exceedingly impatient of the suggestions of idle curiosity. Though unconscious of most external objects, he talked with considerable fluency, but during his normal state professed not to know a word of what he had uttered, and seemed to be even wholly unacquainted with the meaning of the terms he had used. His constant attendants aver that he conversed with no persons and read no books during the interval of his lectures; his revelations could therefore, only have been directed from his own mind, either from the memory, or as he states, from Clairvoyance.

Thus much for the history of the case; I will now turn to the book itself, which is divided into three parts, all very consistent and quite profound.

The first part is called the "PRINCIPLES OF NATURE," and enunciates in general terms, the laws which control the

development of natural things. It appears to be a fundamental object with the lecturer to show that outward observation is not the only source of knowledge, but that the mind has interior sources which are still more valid and authentic. The external senses, he says, are conversant only with the world of appearances and effects, while the internal senses penetrate to the inward causes and reality of things: the visible world, therefore, is not the real world; and philosophers who confine their attention to the mere effects of nature, without ascending to their causes, get but an imperfect view of Truth. They are busied about the shell or husk when they ought to enter at once into the kernel and centre. It is for this reason, that they have fallen into so many errors and contradictions. He then unfolds a true method of philosophizing, which any reader will confess is ingenious and profound, whether it come from the clairvoyant power or from natural reason. It rests upon the general principle that every object or element in nature, proceeding from a great First Cause, is gradually unfolded from a single germ into a series of progressive developments, each one distinct in itself, yet analogous to all others; so that there is a perfect unity of system throughout the whole of nature: thus, the tree grows up from the seed, according to definite laws of growth, and after evolving itself into branches, leaves, flowers, &c., completes the circle of its existence by producing seed. The same is true of man, as we know; but Mr. Davis declares that this is a universal law, and is as applicable to the creation of a world or a system of worlds as it is to the development of a plant. By learning the laws of growth in any natural object, therefore—even the minutest—we have a key to the history of all other objects—even the greatest. This is certainly a beautiful generalization,—though the readers of Fourier and Swedenborg will perceive that it is by no means original with Mr. Davis. It is however stated in a more popular manner, and with more circumlocution than by either of those distinguished thinkers.

In the second part of his work, Mr. Davis illustrates these general principles by a multitude of the most elaborate examples, drawn from the sciences of cosmology, ethnology, hagiography, teleology, geology, theology, and some half dozen more *ologies* of the abstrusist sort. Indeed, this part of his work reads like a regular treatise upon these various subjects, written by one who speaks with authority. It describes the origin of our solar system; the formation of the original earth; the gradual deposition of the geological strata; the successive development of the mineral, vegetable, and animal kingdoms; the advent of man; his primitive condition in Eden; the progress of his race; its distribution over the face of the earth; the mythologies of different peoples; their moral and social characteristics; the sources of the Bible and other sacred writings; the writers of the several books of the Old and New Testaments; the nature of prophets and prophecy; the birth, life, and character of Jesus; the doctrines of his religion, death, and the future life; with particular details of the occupations, joys and societies of the seven heavenly spheres, through which man passes in his heavenly progress towards the great spiritual sun of

the universe. You will then perceive that the scope of this part is immense; yet the whole is treated with great seriousness and occasional profundity. The most superficial portions, as it seems to me, are those which relate to the Bible and man's religious history, and will give great offence to the whole circle of orthodox Christians. The scientific parts resemble in tone and result the "Vestiges of Creation," which made so much noise some time back. It carries out the doctrine of progressive development, into all spheres, with the most rigid and unflinching logic; and as a mere work of speculation, to consider it in no other light, is full of the highest interest. It could at any rate only have been written by a man of extensive scientific acquirements, and the most vivid and vigorous imagination. But if we suppose it to be what it purports to be—the spontaneous utterings of a Clairvoyant—it becomes one of the most extraordinary works that was ever published: of this however, more in the sequel.

The third part of the book relates to the application of these discoveries and revelations: and here the author assumes most positively and energetically the ground that the whole object of his previous inquiries was to conduct him to the great law of ASSOCIATION, or the *pervading law of the universe, which must be applied in the reorganization of human society*. He avers that he has been especially prepared and commissioned to announce this truth, and that the great burden and mission of this Age of Humanity is to introduce principles of universal unity with the industrial and civil relations of all men. All past history has but tended to this consummation, which will be the beginning of the millennial day, of the advent of the New Heavens and the New Earth. The author traces all miseries and diseases that have afflicted mankind to the disunity and isolation which prevail in human society, and declares it to have been the single object of Jesus Christ to restore mankind to perfect social unity, for which the fulness of time has now come. He gives instructions for the formation of rudimentary unions, and then bursts into an extatic description of the peace, prosperity, good will, and happiness which will suffuse the whole world, when true co-operation shall have been established among all the classes of society. It is to him only a vision of superabounding glory.

Such is a brief outline of this extraordinary work—extraordinary in every light in which we may regard it; for whether it be what it purports to be or not, it displays an astonishing, almost prodigious power of generalization. But if it be the work of Davis, who is known in his normal state, to be a young man of only ordinary acquisition and power of mind, then it opens up one of the most singular and wonderful chapters in all literary history; and that it is the unaided production of Davis there are hundreds of the most respectable and sound-minded men in this city most profoundly convinced, after a deliberate inquiry into all the circumstances of the case.

Let the decision, however, of this particular question be what it may, is it not time, I ask professedly scientific men, to look dispassionately into this whole subject of Clairvoyance, not to dismiss it with a jeer or a scoff, but to examine it

as they would any other important and distinct phenomena! It seems to me that the facts relating to the subject are too many now, and too well substantiated, to allow them to be passed over with indifference. When we consider the wonderful experience of Swedenborg, of Bohme, of the seeress of Prevorst, of Werner's recent patient, of this Davis, and a thousand other professed seers, scattered over all the nations of the earth, and substantially agreeing in all their external characteristics and their inward announcements, there is something surely in the coincidence which entitles it to a calm and serious attention. It cannot be that all these men and women, who testify so clearly and so positively to the existence of a higher mental power in man than he ordinarily uses, are deluded; they are for the most part sincere and worthy people, whose interests are not on the side of deception, and whose averments on other subjects would not for one moment be called in question. What then is to be made of this curious spectacle? How are we to account for the general uniformity of the phenomena? Above all, how are we to explain the unquestionable anticipation of future events, which many of these clairvoyants have announced? I will not myself attempt to answer the questions now, although I have a very consistent theory of the subject. In the meantime let your readers peruse Davis's book, and see what they can make of it: it will richly repay the cost of it—and more.

Yours, truly,
PARKE GODWIN.

¶ The following is rather an imitation than a translation from the German of Hardenberg. It claims to possess but little of the peculiar beauty of the original, but may serve to fill a corner, for the occupancy of which nothing better offers.

UNION.

No more each other spurning,
Soul unto soul is turning,
With deep and ceaseless yearning,
For Peace, and Love, and Home!
And know we by this token,
That no love-link is broken;
The promise has been spoken,
That all that buds shall bloom.

Brother, without shrinking,
My hands with thine I'm linking;
Light from thine eye I'm drinking,
Turn not their glance from me.
Beneath one dome star-lighted,
Soul unto soul, love-plighted,
Are by one Hope united;
One Heaven for me and thee.

Voice of Industry.

¶ Curiosity. — A traveller going from Erie to Pittsburg fell in with a Yankee, both being mounted on horse. The first was rather inclined to taciturnity, and bore with great patience the questions with which the New Englander bored him from time to time. Finally, upon the Yankee noticing that he had lost an arm and inquiring the reason, he replied, "I will tell you, my friend, if you will promise on your honor to ask no more questions." The promise was made. "Well," said the stranger, "it was bit off." The Yankee rode on in silence for

several miles, but in an agony of curiosity. At last in a transport of despair he exclaimed, "I vow to gracious, I would give a shilling to know what bit it off." — *Cin. Adv.*

¶ A Grave Scene.—*Ruling Passion.* — An honest old patriarch from Faderland, the other day followed the remains of his wife to the cemetery. The little party of mourners were gathered around the grave, and an expression of much sadness was visible on their countenances. The coffin was slowly lowered to its resting place, and the hollow sound of the falling dirt commenced, when the husband nudged the parson, and remarked, "dish is not werry good land for wheat." — *Cleveland Herald.*

POLITICAL PROSPECTS OF EUROPE. The Liverpool Mail says: "There are indications, at the present passing hour, of some serious and comprehensive movement on the part of the leading powers of Europe. The fierce, and even sanguinary dissensions in the Swiss republics, the murmurs and menaces in the Italian states, the disgraceful disorganization in the contemptible monarchy of Greece, the wretched condition of Portugal, and the anarchy which prevails in Spain, all point to a state of things which ought not to be, and cannot be much longer endured."

FRANCE. On the evening of the 27th ult. a small box, a species of infernal machine, was thrown on the pavement of the Boulevard Italien, and having exploded, small pieces of paper with seditious inscriptions were scattered about. They were to the effect of urging incendiarism, until a partition of land and property was effected.

The eldest son of the late Duke of Praslin, only seventeen years of age, has committed suicide, overwhelmed with the disgrace fallen upon his family. M. Alfred Montesquieu, son-in-law of General Peyron, one of the first families in France, has stabbed himself, in consequence of either gambling losses, or of having committed forgery; and lastly, the Prince D'Eckmuhl, son of the infamous Davoust, who has been deemed for some time insane, has stabbed his mistress, a woman whom he had brought from India. Being a peer of France, he has not been arrested, but he is said to be kept in close confinement by his friends. The effect of these sad events in Paris is indescribable.

THE WAR — Waste of Human Life. Of all the incidents which go to illustrate the horrors of war, we have seen none which presents them to the mind in a more striking and powerful manner than the present condition of the South Carolina regiment of Volunteers. They left their homes six months ago, about 800 strong. Of this number, 140 died at Vera Cruz or on the march to Puebla; 360 were left sick in the various hospitals. About 272 were in a condition to fight in the late battle, and of that number 137, (including their gallant Colonel, Pierce M. Butler,) were killed or wounded, leaving a meagre remnant of 135, a moiety of whom may yet perhaps fall in battle or perish by disease before the war shall terminate! What a contrast will the return home of this shattered corps present to the "pride, pomp, and circumstance" which attended

their enlistment and departure for the sea of war. — *Richmond Whig.*

RICHARD HENRY WILDE. We regret to learn that this distinguished man, formerly a member of Congress from the State of Georgia, died of yellow fever at New Orleans on the 10th inst. Mr. Wilde was about sixty years of age. He possessed literary talent of no common order, and published not long since, a History of Tasso — the result of several years of research and study in Italy. He was also the author of those well-known stanzas, commencing:

"My life is like the summer rose."

He will be mourned by a very large circle of friends, both in his own country and in Europe, among whom his urbanity, talent, and many excellent qualities rendered him a general favorite. — *Transcript.*

THE TRUTH FOR ONCE. The papers are telling a story, believing, some of them no doubt, that it was as they call it, an "awkward mistake," while others are laughing in their chairs, at the sly joke they are perpetrating. For our own part we see neither joke nor mistake about it, but think it as solemn a truth as was ever uttered; and we rejoice with our whole heart that it was told where it was, and has been engraved in stone. May it be blessed to the people of that country. — Here it is. We give it as we find it told in the papers:

Awkward Mistake. — A fine stone church was lately built in Missouri, upon the facade of which a stonecutter was ordered to cut the following as an inscription: "My house shall be called the house of prayer." He was referred for accuracy to the verse of Scripture in which these words occur, but unfortunately he transcribed, to the scandal of the society, the whole verse: "My house shall be called the house of prayer, but ye have made it a den of thieves." — *A. S. Standard*

SPANISH AFFAIRS. The Paris correspondent of the *Deutsche Schnellpost* gives the following account of the state of things in Spain, and the results likely to follow therefrom:

In Spain the solution of the endless confusion is near, and France, approaching the goal of her plans and wishes, certainly stands in need of the friendship of Austria, if she wishes to make good her stand against England. The innocent Queen Isabel has by her dear Serrano a "good hope" of five month's standing, and indeed her condition can no longer be concealed. She is accordingly urgent for a reconciliation with her husband, who has been separated from her for five months, but he replied to the minister charged with the arrangement that he wished for four months to reflect upon the subject. From this labyrinth, the Queen can see no other exit than to lay down the burdensome, moneyless, and helpless crown of Spain, to abdicate, to go into private life with her dear Serrano, and in Paris joyously to consume a pension as Infanta. All entreaties, advice and warnings have been fruitless; she is immovable, and threatens to leave the throne and Spain privately and put every thing at hazard if her determination is

not complied with. The Pachecho ministry has broken down on this great dilemma, and Narvaez, the confidant of Christina and of the Tuilleries, has hastened to Madrid in order to untie or cut the intricate knot as skillfully as possible. If we can trust Madrid letters and the English papers, Narvaez has gone to Madrid to conduct the abdication of Isabella, to prevent revolution and anarchy, and to proclaim the Dutchess of Montpensier as Queen. That England will not for a moment tolerate this succession, and that it will at once be a *casus belli*, is impossible to doubt. Thus embarrassments are heaped upon embarrassments for the French government, forcing Louis Philippe from his peace policy and violently destroying for him the painful labor of seventeen years. — *Tribune*.

[From the English Bond of Brotherhood.]

The Uses of the Common People in War, or Cheap Bridges and Stockades of Human Flesh Made to Order.

Most of our readers have heard of the base uses to which human beings have been converted in the hour of battle, in order to secure a victory. The case is of recent occurrence, in the Indian or Chinese wars, in which the dead bodies of the British soldiers, and bodies with immortal souls still lingering in them, were arranged with trunks and limbs of trees into a stockade or breastwork by their companions, to protect them from the enemy's shot. In modern wars the besieging squadrons have halted in the charge until their front ranks had been mown down to fill an intervening moat and make a bridge with their quivering, bleeding bodies, for their companions to pass over to "a glorious victory." Let every one who reads the following case of bridge-making, remember that every military hero, whose effigy has mounted a monument, bridged his way to human glory after this horrid fashion. The case below is taken from the history of the old wars of the chivalric age, from the account of the battle of Cremona, between the armies of Milan and Florence. — Whether the cause of war was the controverted possession of an old bucket, we have not ascertained; but presume it was one of similar interest to the peasant soldiery, who, to use the language of the historian, "were represented to their leader as *USEFUL TO FILL UP DITCHES, and as convenient marks for exhausting the adverse missiles and sparing the regular troops*!"

"Battle being resolved on, a corps of light armed troops was sent forward to begin, but these were quickly driven in on the main body by Taliano Furlano, one of the adverse chiefs, who seeing the Milanese cavalry already formed and the whole country as far as the eye could reach covered with banners, instantly turned to give the alarm. Carmagnola was soon in his saddle and personally directing the defence of a narrow pass, protected by a broad and deep ditch, which the enemy would be compelled to win ere his main body could be attacked. This was thickly lined with veteran soldiers, and the road within it flanked by a body of eight thousand infantry, armed with the spear and crossbow, and posted in an almost impenetrable thicket closely bordering on the public way. This pass was called

'La Casa-al-Secco,' and Agnolo della Pergola first appeared before it with his followers, supported by a crowd of peasantry: the ditch was deep and broad and well defended, and an increasing shower of arrows galled his people so severely, that he at once resolved to use the rural hands as a means of filling it. Driving the peasant multitude forward, he ordered the regular troops to put every luckless clown to death who turned his face from the enemy; so that these wretches with the spear at their back and crossbow in front fell like grass before the scythe of the husbandman. But they were more useful in death; by Agnolo's command both killed and wounded, all who fell, were rolled promiscuously into this universal grave, covered up with mould and buried altogether. Here were to be seen distracted fathers with unsteady hand shovelling clods upon the bodies of dead and wounded sons; sons heaping earth on their fathers' heads; brothers covering the bloody remains of brothers; uncles nephews; nephews uncles; all clotted in this horrible compost! If the wretches turned, a friend's lance or dart was instantly through their body; if they stood, an enemy's shaft or javelin no less sharply pierced them; alive they filled the pit with sons and brothers, dead and wounded with themselves! They worked and died by thousands; even the very soldiers that opposed them at last took pity and aimed their weapons only at armed men. 'And as a reward for this,' exclaims Cavalcanti, 'God lent us strength and courage.' Nevertheless so many were thus cruelly sacrificed that the moat was soon filled to the utmost level of its banks with earth and flesh and human blood, and then the knights giving spurs to their steeds dashed proudly over this infernal causeway! It was now that the fight commenced; fresh squadrons poured in on every side and all rushed madly to the combat, for on this bloody spot the day was to be decided. 'Here,' says Cavalcanti, 'began the fierce and mortal struggle; here, every knight led up his followers and did noble deeds of arms; here, were the shivered lances flying to peices in the air, cavaliers lifeless on the ground, and all the field bestrewed with dead and dying!'"

PHYSICIAN, HEAL THYSELF! A great deal has been said in Boston of late, about the wickedness, ungodliness and wretchedness of European Cities. People in their snug parlors, surrounded by all the comforts and luxuries of life, gloat over the Mysteries of Paris, London and Berlin, and wonder how such things can be. They cant about the immorality of New Orleans and the vice of New York — the woes of poor idolaters on the banks of the Ganges and the Burrampooter; but the idea that any great amount of crime, and misery, idolatry and poverty exists in the righteous city of Boston, never seems to have entered their acute, sympathizing souls. They never dream that the same causes which have engendered the social pestilence, now threatening to make Europe a black *Inferno*, exist here. We have at our own expense, collected facts relative to the condition of our population, and would call the attention of our missionary societies, and all piously disposed persons, to the condition of the inhabitants who dwell in that bottomless pit the "Black Sea" and "Diving

Bell" in Ann Street. We can assure all young ladies who have any *penchant* for the horrible, and romantic, that there is abundant room for the exercise of their talents, without going to London or Paris for adventures. — and if there are any young gentlemen ambitious of distinguishing themselves *a la M. Rodolph*, we take great pleasure in informing them they can have an opportunity of doing so in this vicinity as soon as they please.

There are plenty of *Fleur de Maries*, and *Maitre de Ecoles* about the purlieus of Ann Street, who really need reforming. The choicest Billingsgate is spoken in these classic vicinities, whose rank dens are nightly thronged with a motley assemblage. Men *blase*, and women *ennuyees* — the giddy votaries of pleasure and dissipation — the courtesan and the criminal, — the merry and the sad — the young and the old — the bright and beautiful, the faded and care-worn, all mingling in folly, dissipation and crime. We intend giving a series of sketches illustrative of the condition of society in this quarter, which perhaps it would be well to contrast with the regions of aristocracy. — *Chronotype*.

THE LANDLORD.

BY J. R. LOWELL.

What boot your houses and your lands?
In spite of close drawn deed and fence,
Like water, 'twixt your cheated hands,
They soak into the graveyard's sands
And mock your ownership's pretence.

How shall you speak to urge your right,
Choked with that soil for which you lust?
The bit of clay, for whose delight
You grasp, is mortgaged too: Death might
Foreclose, this very day, in dust.

Fence as you will, this plain poor man,
Whose only fields are in his wit,
Who shapes the world, as best he can,
According to God's highest plan,
Ows you and fences as is fit.

Though yours the rent, his incomes wax
By right of eminent domain;
From factory tall to woodman's axe,
All things on earth must pay their tax
To feed his hungry heart and brain.

He takes you from your easy chair,
And what he plans that you must do:
You sleep in down, eat dainty fare,
He mounts his crazy garret-stair
And starves, the landlord over you.

Feeding the clods your idlesse drains,
You make more green six feet of soil;
His deathless word, like suns and rains,
Partakes the seasons' bounteous pains,
And toils to lighten human toil.

Your lands, with force or cunning got,
Shrink to the measure of the grave;
But Death himself abridges not
The tenures of almighty thought,
The titles of the wise and brave.

MR. WALLACE'S LECTURE ON THE "TENDENCIES OF THE AGE TO SPIRITUALIZATION." Want of space has hitherto prevented us from publishing our notice of this discourse, delivered some days since (at the request of the New York Literary Union) before a very large and highly intelligent audience. Mr. Wallace commenced by saying that the Uni-

verse is God's expression of the Beautiful. Man, in this world, is the highest manifestation of God. This is attested by his love of the Beautiful in the physical, moral and mental spheres. This universal perception of the Beautiful—whose ultimate is Truth—and the attempts made in Music, Architecture, Poetry and Eloquence, to express, or rather echo it, are among the strongest evidences of a power in man which is totally distinct from, and superior to, the body. This the speaker illustrated at some length. This spirit is Truth; and in view of it man is here for something more than to build houses—for something more than to fight and destroy his fellow men. Man's principal business here, as it will be in all future worlds, is to assimilate himself to the Divinity, whence he sprang. This is to be obtained by a cultivation of the spiritual.

Mr. Wallace, in reference to the superiority of the Spiritual over the Material, then asked, what matters the capacity of a Scandinavian ship to a Scandioavian Bane, in whose great, sonorous numbers swell up the old Norseman's thoughts about life, death and eternity? What a Roman causeway to the steel-hearted, iron-helmeted genius of Rome, with the spoils of empires on his broad hack, pausing in the conquest of nations to turn over the divine pages of Plato?

After dwelling with much fertility of illustration on the predominance of the Material over the Spiritual which prevails in the world, Mr. Wallace concluded by averring that, on the principle of association, a state of society would yet be established in which the Material and Spiritual would be completely realized, and all social and intellectual advantages guaranteed to every human being. To such a state he saw in the present age the strongest tendencies, and he could not believe that he was too sanguine in his hope.—*Tribune*.

THE PARIS MURDER. The London and Paris papers are filled with the details of the murder of the Duchess de Praslin and the subsequent suicide of her husband. The following summary of the affair in an editorial article of the London Times, may interest those who have not met with a detailed account of this most horrible event.

The story of the duke de Praslin is finished. The murder and the suicide have followed closely upon each other, and a single week has seen the commencement and the end of the most atrocious crime of the century. The indirect consequences of this horrible exposure are yet to come; but as far as the public is concerned in the tale itself, it is now over, and any much more accurate knowledge of the facts is now beyond the reach of man. The suspense, the conjectures, and the conclusions—the various reports and the successive disclosures—the brightening obscurity, the unravelled plot, and the final catastrophe which gives such character and attraction to a judicial and formal investigation, trial, and defence, have been all now superseded by the commission of another crime, which at once convicts and crowns the original guilt. The only two witnesses who could have

spoken to the deed are now gone, and what has been already ascertained is all that will probably ever be known respecting the murder of the Duchess de Praslin. In a future chronicle of the Orleans dynasty—a period but too comparable with the famous Regency of the same house—the fatal episode will read somewhat as follows:—

On the 17th of August, in the year 1847, the Duke de Praslin, a peer of France, of the highest station, and of large possessions, returned to his hotel in Paris, accompanied by the Duchess and other members of his family. On entering the city, before proceeding to his hotel, he drove, with two of his daughters, to the apartments of a young woman who had previously been a governess in his family, but who had been dismissed at the instance of the Duchess on account of her intimacy with the duke. On his repairing subsequently to his own house, high words passed between himself and his wife concerning the visit he had thought proper to make, but no great deal was observed to come of the matter, and the family retired to rest at the usual hour. The Duke and Duchess slept in separate apartments, which were on the first floor at the back of the hotel, looking into a small garden, the Duke's room communicating by a short passage with that of his wife, who thus lay alone in her chamber, although a waiting-maid usually slept in an ante-room adjoining. About three o'clock on the morning of the 18th, this maid was awakened by a sudden and violent pull of the Duchess's bell; she immediately ran to the door, found it bolted, and was startled at hearing something like faint groans within.

On her procuring assistance the door was forced open, when they discovered the Duchess on the floor weltering in her blood, with no less than fifty wounds on different parts of her person. Everything betokened that a desperate struggle had taken place in the chamber. The wounds of the unfortunate lady were such as to show that many of them had been received while defending herself from the assassin. Small articles of furniture were overturned on the floor. The marks of a bloody hand were visible on the walls and doors in several places. Portions of hair were found adhering to the bed, and a lock of the same color and texture was clutched in the dying lady's hand. Though life was not actually extinct when she was discovered by her attendants, yet she was quite senseless, and expired after a very few minutes. Immediately on the alarm being given, the Duke rushed into the room, and threw himself on the body of his wife in a state of great emotion. As soon as attention could be given to the evidence around, it was observed that no robbery had been committed, and that murder alone could have been the object of the criminal. There was a window open leading to the garden behind, but the watchman usually stationed below was not there, and it was ascertained that he had received instructions which caused his absence. Although the assassin, if he had made his escape through the window, could hardly have got clear of the premises when the alarm was given, yet nothing had been observed without. The police arrived in a few minutes on the scene of the crime, and the first person on whom suspicion was thrown by the

evidence discovered was no other than the Duke himself.

The sudden and involuntary exclamation of a domestic had first directed attention to this quarter, and every hour confirmed the unnatural surmise. The Duke, it was observed, was dressed when the alarm was first given, though it was shown that he had gone to bed for the night. His dressing gown was stained with blood, and though this was, in part, accounted for by his contact with the corpse, yet it was proved that he had been washing portions of his dress, as well as his hands, in some water still remaining in a basin. A bloody cambric handkerchief was also discovered, and some fragments of blood-stained linen and papers were found half burnt in the fire place. Wounds, looking like bites, were detected on his hands, and bruises on other parts of his person. The hair in the hand of the murdered lady corresponded exactly with that of the Duke. In a drawer in his room was a broken poniard, the blade of which was stained with blood. Such evidence as this could not be overlooked. In those days a peer of France could not be arrested, even under a criminal charge, except by an order of the Court of Peers, but the Duke was put under close surveillance on the evening of the 18th, and the police never quitted him night or day. On the 19th and following days he was subjected to strict examinations, which he was scarcely able to endure. Instead of the energetic, hasty, and irascible character for which he had previously been remarkable, a total dejection of physical and mental strength was apparent. His answers to the interrogatories were vague and incoherent, and implied no satisfactory account of any suspicious circumstance. On the first day of the examination it was surmised, from his weakness and prostration, that he had taken poison, and medical aid was employed to neutralise its effects. This so far succeeded that on the 21st he was removed to the prison of the Luxembourg, where he still continued to improve till the evening of the 23d, when violent symptoms of a fresh character supervened, and he expired in his bed about five o'clock on the following afternoon.

The Court of Peers had been summoned for his trial, and all preparations had been made for the occasion, when they were thus summarily superseded. Great discontent was shown in the country at such a conclusion of the affair. For it was remarked that even in his own house the Duke could scarcely have taken the poison without the privy of his guards, unless it had been his habit to keep it constantly about his person, while in the Luxembourg he was under such vigilant superintendence that the taking of a fresh dose of so active and violent a substance as was clearly employed was altogether out of the question, unless the means of self-murder had been deliberately supplied to him, and he had been commanded, like Athenian criminals, to poison himself in prison. The people were indignant at this foul and secret removal of a criminal from the hands of justice, which few had more grievously provoked; for it was indeed concluded that for a man to attack the mother of his own children in the dead of the night, to arm himself with poniard and pistol against a lone and defenceless woman, and to hack her in pieces after such a savage manner, was

an enormity too monstrous to be compromised. Besides this, they were outraged at such an example in so conspicuous a station, and coming as it did so ominously upon those exposures of vice and corruption which had lately been made, it brought to their minds the days preceding the great convulsions when the profligacy and violence of the great had so heralded public dissolution and ruin, and when Madame Roland's early innocence wondered "that such a state of things did not occasion the immediate fall of the empire, or provoke the avenging wrath of Heaven."

For the Harbinger.

PRELIMINARY MOVEMENTS.

Boston, Sept. 23, 1847.

Messrs. Editors: — Is Association practicable? Can there be an industrial organization that will be attractive? are questions which you and all Associationists, I presume, wish to find a place in the mind of every one, composing the mass of the human family. The questions can only be conclusively answered — to those who cannot comprehend the sublime system of Fourier, or are wedded by interest to the present state of things, — by practical demonstration. To argue with the great mass, especially the majority of those who labor and who are to be the most benefited, is only to make one appear, in most cases, ridiculous. The elevation of character, the refinement, the high cultivation of the senses, the overcoming evil with good, the higher respect for man than for mammon, is so opposite to society as it now is, that it is no wonder that true Associationists are oddly dotted here and there over the country. In order, therefore, to make the principles self-evident, we should, I think, reduce them to practice as far as we possibly can in society as it now exists, and thereby prepare individuals, as well as ourselves, for the industrial Phalanx. Nothing certainly could tend more to accomplish this, than for Associationists to commence, where there are sufficient numbers in any place to make it anything of an object, joint-stock boarding houses. I received a note a few months since from a committee of the Boston Union, asking my opinion of such a project, requesting likewise statistics of my annual expenses, to which I cheerfully replied in favor, giving in detail a list of expenses. How many approved of the object, I have not as yet inquired, for it was suggested that a year from date would be time enough to move in the matter. Active steps, I think, should be taken to encourage such projects, as the best means to make our principles felt and realized as society now is. There are two classes whom we have to make feel and imbibe our doctrine, whom we have to reach in two different ways; the first is the mercantile,

the second is the laboring. The latter have now a powerful movement among them which is injuring the others in a way not as yet realized to any great extent; though, if any one had the curiosity to go with me over the south part of this city, I could make them soon realize it, in the closed up grocery stores, and grumbling at the dulness in trade of those that are open. The Working Men's Protective Union is the movement for the laboring class, and should receive the encouragement of every Associationist. The joint-stock boarding house is the movement by which to gain the co-operation of the mercantile; they are the best fitted to enter such a combination: it would likewise give them better satisfaction than the other class.

Here, then, we can have two great principles of reform (I consider we have but three, domestic, commercial and industrial) at work, tending to the realization of the whole. The domestic or joint-stock boarding house would embrace two of those principles. The advantages of a good variety at table, the temperature of the house in Winter, the exemption from domestic drudgery, the many other advantages which your paper has so often explained, which must be so familiar to your readers, would be one. The other, they would do away to a great extent, the necessity of Protective Unions, as the amount purchased would be equal to some of the divisions, therefore purchased equally as cheap, with the saving of six or eight per cent., to have the goods weighed out, as is now charged by the Union. Were there several of these institutions, a mutual understanding could be had, whereby the articles wanted could be purchased at the least possible advance over the cost. Thus those now engaged in commerce would be conferring a favor upon the laboring class unawares, by assisting to prevent capital accumulating in the hands of speculators. Thus we can carry on an agitation quietly, while we are preparing the mass for a thorough change in society, and making ourselves better practical Associationists.

Yours in the Cause,

E. W. P.

THE RIGHT TO LIVE. "Blackstone's Commentaries on the Laws of England, with Notes adapting the work to the American Student: By JOHN L. WENDELL, late State Reporter of New York." Vol. I. has just been fairly issued by the Harpers. That Blackstone's is the greatest authority on Common law, and that his eminence and universality of acceptance argue signal merit in him as an expounder and commentator, are obvious enough: but why that great portion of the volume before us which treats of 'The Countries subject to the laws of England,' 'The Parliament,' 'The King and his Title,' 'The King's Royal Fami-

ly,' 'The King's Dnty,' 'The King's Prerogative,' 'The King's Revenue,' &c. &c. should be printed and reprinted in this country, in works which have American Editors, we do not comprehend. It seems a shameful waste of the buyer's means and time.

— But we had intended rather to speak of the deficiencies than the redundancies of this volume. 'The Rights of Persons' is its theme — a grand, comprehensive, important one — and we are truly told that a man has a right to life, to his own body and members, health and reputation, his liberty and individual property, lawfully acquired, &c. All this is very well. The right to life includes of course the right to whatever is essential to the preservation of that life, including air to breathe, water to drink, and (why not?) land to cultivate. Rights having only a theoretical or ideal existence must be very imperfect, or else imperfectly secured; and if a man has a substantial right to live, he has a right to live *somewhere*. If the Law should say to the destitute, 'Yes, you have an undoubted right to live; but in order to make that right effectual, you are required to pay some one else one cent per hour for the air you breathe, or stop breathing, and three cents per day for the water you drink, or stop drinking,' all would realize that this right to live, so conditioned, would be a palpable mockery. How much better is it, save as custom reconciles us to the solacism, to say: 'You have a right to live, but not in any place on earth, save in the highway or on the unappropriated waters; you have no right to any portion or shred of the natural elements out of which your needful food and shelter must be fashioned; but you can buy or hire them of some one of the number to whom the law has given them all, on such terms as his cupidity and knowledge of your necessities shall dictate.' — 'But,' says the astonished orphan, 'suppose no one of the fortunate class chooses to sell or rent me any land, or to employ my labor upon it, what am I to do?' — 'Starve,' says the law. 'Then what becomes of my right to live?' — We do not find the answer to this in the pages of Blackstone, nor even in the adapting notes of Mr. Wendell. Will the sufficiency be supplied in another edition?

Of course we do not hold that any man can have a right to land or its produce which legally belong to another. We insist only on a searching inquiry into the policy and bearing of our laws regulating the acquirements and partition of land, in order that they may be conformed to the Right of all men to Live. At present, they seem to be in decided opposition. — *Tribune.*

POETRY.

For the Harbinger.

ANGELINA.

Through the far orchard dim and low,
I see her moving to and fro,
With her steps serenely slow,
Clothed in raiment white as snow.

O lovely woman, love bedight,
Like God's dear angels clothed in white,
But more than angel to my sight,
With her flushing, human face,
And her cheerfulling grace.

Hopeful, trustful, prone to lean,
With a confidence serene,
And a brow all high and bland,
On the strong beloved hand!

In the early summer night,
Tranced in warm ideal light,
With a blissful thought at heart
Of her beauty's vital part
In all beauty to my heart. —
Watch I through the orchard low,
Her light movings to and fro.

Each of the calmly flowing tresses
Which the soft, lovely cheek caresses,
And the rapt, star-gazing eyes
Filled with thoughts of paradise,
Until the moonlight shineth in,
In which the lovely form grows dim, —
Angelically thin and pale,
Or like faint moonlight through a veil, —
And mournful thoughts within me rise
And the still tears o'erfill my eyes.
Mournful thoughts I cannot banish,
Of the time when she must vanish,
Life's fair sunlight, and life's beauty,
From life's combat and life's duty,
And the world to me become
World unlighted by a sun.

Yet I watch (until again
Unto bliss is turned the pain.)
Through the orchard dim and low
Her light movings to and fro,
And her garments' graceful flow, —
Angel garments, pure as snow.

X. A. S.

DEERFIELD, Sept. 8th.

OUR BESSIE.

BY WILLIAM H. BURLINGHAM.

Our Bessie was as sweet a girl
As ever happy mother kissed,
And when our Father called her home,
How sadly was she missed.
For, grave or gay, or well or ill,
She had her thousand winning ways,
And mingled youthful innocence
With all her tasks and plays.

How softly beamed her happy smile,
Which played around the sweetest mouth
That ever fashioned infant words;
The sunshine of the South,
Mellowed and soft, was in her eye,
And brightened through her golden hair;
And all that lived and loved, I ween,
Did her affection share.

With reverent voice she breathed her prayer,
With gentlest tones she sung her hymn;
And when she talked of heaven, our eyes
With tears of joy were dim.
Yet in our selfish grief we wept,
When last her lips upon us smiled;
Oh! could we when our Father called,
Detain the happy child!

Our home is poor, and cold our clime,
And misery mingles with our mirth;
'Twas meet our Bessie should depart
From such a weary earth.
Oh! she is safe — no cloud can dim
The brightness of her ransomed soul;
Nor trials vex nor tempter lure
Her spirit from its goal.

We wrapt her in her snow-white shroud,
And crossed, with sadly tender care,
Her little hands upon her breast,
And smoothed her sunny hair.

We kissed her cheek, and kissed her brow,
And if aught we read the smile
That lingered on the dear one's lips,
It told of heaven the while!

MUSICAL REVIEW.

THE OPERA AGAIN IN BOSTON — FIRST WEEK.

The Hispano-Italian troupe, as they are styled in the newspapers, are again delighting the Bostonians with a farewell series of performances, before taking their winter flight to Havana. The ardor with which they are sought, and the enthusiasm with which the principal singers are severally greeted night after night, proves that they have left an impression which does not wear away with novelty. Indeed they have made the opera, which to many was a fashion merely, to become to them a genuine luxury, and to not a few, we apprehend, one of the indispensable good things of life. The tameness, littleness, hypocrisy, and incoherence of our daily life, begets, wherever any spark of soul is left, a morbid restlessness, to which these ideal harmonies do minister sweet consolation. Let every one who can, learn to appreciate them; it is better for the spirit, though you call it merely pleasure-seeking, than the mercantile morality with which we freeze for thrift and decency.

At the time we write, three operas have been performed, namely, *La Somnambula*, *Norma*, and *Ernani*, each once, and the last has been announced for repetition.

In the *Somnambula*, Caranti Vita took the part of Amina, and though her timidity and want of physical strength kept you anxious for her success, in the first scenes especially, yet she looked and felt and acted the character so truly, and so brought out its beauty and its pathos in the sleep-waking parts, rising gradually in power to the end, that she left on us the impression of an *artist*, in the deeper and religious sense of the word. In spite of the obstacles with which she struggles; in spite of the tremor of her voice, (so gloriously overcome, however, when that voice soars into its native element, the high and pure soprano,) still her aspiration, her conception, work upon you more convincingly in the end than all the ready fascinations of Tedesco, greatly and justly as the latter is admired. Perelli as Elvira, and Vita as the Count, acquitted themselves, as they do always, to the approbation of the most refined taste, as well as to the delight of all. Perelli seems to have gained force and volume, at the expense of a little roughness in some notes, for which, no doubt, our equinoctial east winds are answerable. Signora Rainieri, in the second part, as

Lisa, who makes her appearance on the stage first, was greeted with prolonged applause, which told how deep and true had been her conquests. She was in better voice than before, and sang more divinely than becomed the character she took. The chorusses were sometimes faulty, both in time, in intonation, and in light and shade. Yet the two great concerted pieces of the opera, which we may call two of Bellini's master-pieces, the "Phantom Chorus," and the finale in the scene of the discovery, were given with great power and beauty. There is a freshness and individuality in the airs and chorusses of the *Somnambula*, and in fact a life-like unity and simplicity in the whole opera, which make it a favorite, even after *Norma* has become tedious.

The presentation of *Norma* was much more satisfactory than on the former visit of the Havana troupe. It was more thoroughly learned. Yet it must be that we have never yet heard this opera performed as it should be: for, while we must own, like every one, to the sweet intoxication of its most impassioned melodies, and to the richness of its orchestral accompaniments, admirably rendered, by the way, that evening, yet we have failed to verify, by any experience of our own, its European title of the classic opera *par excellence* of modern times. Some of the London critics say of Jenny Lind that she is a great singer in second rate parts, but that she is not up to Normas; is it not more probable that Norma is not up to her, since the testimony to her success in Mozart's music is unanimous? *Norma* is crowded with beauties in detail; but its pathos is monotonous; its progress languid, as if the whole thing had been overstudied; and it leaves you languid and oppressed with a feeling of over-indulged sentimentality. Evidently many of its arias and duets were expressly brought in to display the powers of favorite singers. The dignity and tragic beauty of Norma's part, however it may be with Jenny Lind, are certainly too great for Tedesco. In the *Casta diva* she still fails; in most of the play, her countenance and manner lack expression and vitality, as if she were not herself interested, while she saves herself now and then by a glorious burst, till the last scene where she rises to something like tragic power. The duets between Norma and Adalgisa were received with uncontrollable applause. Rainieri, there, as in her first solo, where she kneels in the sacred grove, displayed the chaste and admirable art which only flows from truest feeling, prompting to most faithful study. Severi's voice (Pollion) was husky (has it been injured by over-exertion?) and his acting too uniformly intense. Oroveso, the Druid Priest, re-

quires more strength of voice, especially where orchestra and chorus are so loud; but otherwise the part did not suffer in the hands of Signor Battaglini.

After the sweet languor of Bellini came the invigorating harmony of Verdi. *Ernani* always is effectual as a tonic. Its rich, strong, massive instrumentation; its impressive choruses; its unique airs, and emphatic, manly recitative, tell upon an audience, and grow by repetition, spite of all the contempt we have heard lavished upon Verdi. True, he is not a Beethoven, or a Mozart: but compared with the favorite Italian styles of Donizetti, Mercadanti, and even of Bellini, his music has a strength, solidity and breadth, which is truly refreshing so long as we are denied the German opera. He understands effects, too, as few others. The favorite *A Carlo Magno* lifts you from your feet, as much upon the twentieth as the first time hearing it. The unison of Perelli and Tedesco was as marvellous, that night, as ever; and the presence of our three favorites, Novelli, Vita and Perelli, in parts so admirably suited to them, made the feast most rare and composite. We must take this opportunity to dissent from the opinion of our New York correspondent, which we published some time since, respecting Novelli's merits. We are pleased to find other authority, besides our own impressions, for the opinion that he is a most artist-like and invaluable member of the company. His voice, not very great in volume, nor ranging very low, has yet the true quality of the *Basso profondo*, and is so organ-like and rich and sympathetic that it enhances the general effect without attracting notice to itself. Of his true and dignified impersonation of the part of the old Castilian noble, there have not been two opinions.

Reminiscences de Lucia de Lammermoor.

Fantasia Dramatique pour le Piano Forte. Par F. LISZT. pp. 11. Boston: Published by Oliver Ditson, 115 Washington St.

The theme of this is taken from the celebrated Quartett, or rather Sextett with chorus, at the end of the second act of *Lucia*; commencing with the duett for Tenor and Bass, between Ravenswood and Ashton, which so nobly displayed the voices and dramatic powers of Benedetti and Benevantino in New York. *Lucia de Lammermoor*, founded on one of the deepest of Walter Scott's stories,—a story which haunts you with an almost supernatural gloom from the beginning,—is also one of the deepest, if not the deepest of the musical productions of Donizetti; and this Quartette is the deepest music in it, and may be called in fact the heart of it.

Liszt has arranged it or translated it into a dramatic fantasia for the piano forte, with his usual success. It is one of his grandest pieces. It is also one of his most difficult, and requires the strong nerves and strong fingers of De Meyer, or the younger Rackemann to do it justice. Yet for those who have great execution,—or are aiming to acquire it, it is a noble study. Certainly to the hearer, a good performance of it, such as we have heard from either of the above named virtuosos, is only second in dramatic effect to a very perfect presentation of it on the stage.

There must be musical ambition, if not taste, in our community, to justify the republication of such works.

It ought also to be mentioned that the choice of an easier reading (*ossia piu facile*), for one and occasionally for both hands, is given in the more difficult passages.

MUSICAL FUND SOCIETY. The members of the various orchestras in Boston, have lately organized an association with the above name, for the relief of decayed musicians and their families, and for the purpose of giving concerts of the highest class of orchestral music, such as the Symphonies of Beethoven, Mozart, Mendelssohn &c. This is a good move. It is right that the musicians should take into their own hands the matter of arranging concerts of this kind. This is the plan of the Philharmonic Society in New York. Possibly it will absorb the Academy and the Philharmonic Society in Boston.

THE HARBINGER.

SATURDAY, OCTOBER 2, 1847.

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.

MECHANICS' FAIR IN BOSTON.

Here was another symptom of the aspiration of the age for unity. Here were the products of industry, in all branches, perfected to the last degree both of utility and beauty, brought into association, as it were, for exhibition, so as to illustrate and relieve each other and together form a complete whole, a wondrous variety in unity, an outward type of the whole collective industry of man on this proud height of Civilization. Beautiful, but how illusory! When shall the productive energies themselves, which made all this imposing show of use and luxury and elegance; when shall the trades, and

arts of men, in action, be associated in like manner, and display a working panorama as harmonious and as much pervaded by one spirit and one purpose as this holiday arrangement of the products thence resulting! When shall social industry become as beautiful, collectively, as the results obtained from it! When shall *men working* charm as much as *men's works*? Here were all the industries encamped together, as it were, for one great festival or review, each adorned with symbols of its own production, and thus exhibiting a type of what the great battle field of Industry *should be* for all men. All ages and all classes, the rich, the middling and the poor, mechanics, artists, literati, walk through the gorgeous exhibition and admire, and for a brief hour swell with pride to think how much our age, our nation, our own city has produced. But tomorrow it all vanishes; for whom are these things? how many shall enjoy them? and with what joy were the most of them produced? In the thick fight of competition, under the galling pressure of necessity, with minimum wages, hundreds and thousands toiling for one, and not as one, have all these machines, conveniences and elegances been created, to be *used and enjoyed* by few beyond the families of the most successful competitors, or heirs of the successful competitors, in the universal scramble.

As we floated on in the living current of the gazing crowd through Faneuil Hall, and over the temporary bridge artistically thrown across the street, connecting it with Quincy Hall, and witnessed the almost magical infinitude of beautiful forms into which matter had been wrought by a thousand cunning hands;—beginning with the tasteful tapestries and ornamental works of woman's fingers, and passing through the several armories of lithographers, book-binders, confectioners, cabinet-makers, cutlers, musical and mathematical instrument-makers, jewellers, shoemakers, &c. &c., and ending with the heavy steam-engines and other great grotesque embodiments of strength, which had a sort of beauty of their own, like the droll cactus tribes at one end of a green house;—the two extremities connected, too, by the magnetic telegraph;—we could not but feel that the old earth has certainly accumulated means enough and invented machinery enough, wherewith to construct, at last, the true, the Combined Order of Society. Alas! that such machinery, which might so help the millions and transform their dreary lot into a life of beauty and abundance and of wholesome, never-failing interest, should now work against them! that these machines should be like iron men competing with,

and to a great extent, excluding the human laborers whom they should help! But so it shall not always be! Have ages upon ages toiled with hand and brain, slowly adding improvement to improvement, to produce all this, and is it to result in nothing, so far as the real happiness and elevation of the great human family are concerned? Has humanity been so inventive, so industrious only for its own misery? Shall this contrast of the proud means and appointments of our Civilization with its wide-spread and increasing social misery; of its increase of useful arts with its simultaneous increase of general poverty, never cease to mock us? As there is truth in the universal instincts of the human heart and human reason; as there is truth in any of God's promises, whether they be writ in nature or in inspired books, or in the lives of divine men; as there is truth in Christianity which we profess to call our law, the time will come when society shall know how to use, for the collective happiness and moral good, these instruments which thankless, poverty-stricken labor has created. It does not so use them now; the Fair at Faneuil Hall, in exhibiting the ingenuity, the wealth, the *means* of the society in which we live, at the same time belies its actual *condition*. It teaches what we *might be*, but not what we *are*. Nevertheless, many associative and many encouraging thoughts suggested themselves in a brief glance at that exhibition.

1. Unity, Combination, Harmony. We have already called it a symptom of the whole tendency of this age to that. The Horticultural exhibition, in the same city, at the same time, was another. Here all arts and all resources co-operated for a display which should awaken common pride. A beautiful, unitary effect was produced. The two halls were connected by a bridge and by magnetic wires. The whole thought of the Phalanstery lay in that bridge, in those wires. The instinctive genius of the age produced it; the same genius which attained to clearer thoughts in Fourier's patient, penetrating, conscientious mind. The mechanics of Boston had some reason to be proud, as they looked upon what they had done; they felt as one, for the time being. Now would the unity and beauty have been less, think you; would the individual perfection of the articles have been less, if the interests and labors which produced them, if the whole industrial life of their creators, of producers, distributors, and consumers, also had been associated? if the petty warfare, competition and jealousy at the bottom of all this fair show, had been merged in wholesome and harmonious channels, under a true, humane, and Christian ORGANIZATION OF INDUSTRY? Society associates to parade

the works of its own many-handed industry for its own admiration; will it be long before it will associate to *make* the works? before its life and every-day condition will be worthy of its holidays?

2. Individuality, Emulation, Corporate spirit, or *Espirit de Corps*. This was manifest in the individual perfection of the various products, in the rival contributions under each department. And this, too, will be a potent spring in the Associative Industry; equally active, equally productive, there it will only serve to cement the general union of interests; there it will not make men enemies, suspicious, jealous, selfish, and secretive rivals; but, as in our cheerful games in open field, the emulation which enlivens the whole, will also help the general harmony. Then each man will follow his attractive calling, and with the pride in perfection which evermore attends a genuine vocation, will attain to a more faultless finish in his works, than has ever been reached under the stimulus of civilized, subversive emulation.

3. Beauty, the addition of charm, refinement, and an artistic sense to productive labor, even the most patient, the most coarse and heavy. Were every man's workshop adorned (and that too by his own industrial products) as these halls of exhibition were; and placed in proper harmony and contrast with all other works, would not the dull prose of toil at once be poetry? And more than that, we see in such displays of art and ingenuity, the much despised element of matter brought into beautiful correspondence with the soul; we see how the material necessities of each man's life and labor may be wrought into one beautiful poem with his inmost spiritual aspirations; how every branch of labor may be dignified, and every one become a "liberal profession." But to this end there must be organization; there must be unity of interests; there must be attractive industry and an equitable distribution of its products; there must be common ends and common education. The mechanic arts are now sufficiently developed to make this possible.

4. And finally RELIGION, true, integral worship. The time is coming when men shall praise God with their hands; when the whole business of life shall be expressive of divine thoughts; when industry shall no longer separate but unite all human beings in one bond of Brotherhood, in one society which shall be the temple of the living God. Why do we call any of man's doings *worldly*? Because he does them for himself alone; because they separate, abstract him from sublime communion with his race, and with the soul of things; because they make him, in so far, a denier of the Uni-

versal Love which is the essence and pervading life of all things. But when Order comes, when Society adopts harmonic forms, on the basis of attractive industry, in unity with itself, with nature, and with God, then will each mechanic be in truth an artist, and a priest of the one only true and practical religion.

SIGNS OF THE TIMES.

The newspapers are filled with details in regard to the recent domestic tragedy in Paris, the dissolute freedom of the youthful Queen of Spain, and the commercial convulsions which are now spreading a panic among the capitalists and speculators of England.

These events are spoken of with expressions of horror and dismal anticipation, as though they were almost unprecedented in the social records of modern times, while, in fact, they are only the legitimate results of a state of incoherence and disorder, which, in some form or other, are perpetually reproduced.

No one can believe, who believes in the beneficence and universality of the Divine Providence, that man is doomed by his nature to such a career of crime, confusion and misery. There are too numerous, too palpable, too conclusive proofs of the goodness of the human faculties, in their intrinsic character, to allow this thought to be harbored for one moment. Man is destined to a harmonious and glorious development, to live in accordance with the divine laws that govern the Universe, to present in his social relations on earth an image of the order, symmetry, and perfection, with which he has endowed the hierarchies of Heaven, and to crown the globe on which he dwells with the fertility, beauty, and splendor which typify the highest elevation of his own moral being.

But this destiny can be accomplished only by obedience to the laws ordained by the Deity for the government of society. As long as we live in the ignorance or neglect of these laws, we must inevitably suffer the penalty of disorder and wretchedness. The horrible crimes which from time to time break forth, like a clap of thunder from a serene sky, in the midst of the most advanced civilization, indicate the disturbance and foulness of the social atmosphere. It is foolish to be alarmed by them, like children scared by the thunder, to waste our strength in idle exclamations about their atrocity, to lose our presence of mind in dread of what dire catastrophe may come next; but, on the contrary, they should stir up our intellect to a profound investigation of the causes of the evil, if happily we may at the same time, be enabled to discover the remedy. Original from

As Associationists, we believe that the cure is to be found in an organization of society, which shall place the arrangements of industry on a true basis,—furnish every individual with the means of educating all his faculties and a sphere for their activity,—remove the causes of crime by making the suggestions of interest coincide with the dictates of truth, honor, and justice,—and, by absorbing the impulses of passion, which in an inappropriate sphere produce such disorder and wretchedness, in the pursuit of noble objects, elevate the individual to that state of moral purity and dignity, in which he will shrink from vice, as from a poisonous reptile, and find his own happiness in the common happiness and excellence of all.

Nothing short of this social organization can secure the reform which is needed. The influences which now act on the individual, are of too disastrous a nature to permit universal worth and elevation of character. No moral expostulation, no power of preaching, no appeals to the highest interest even, will do much towards this end. The social atmosphere must be cleansed before we can expect a high state of moral health. We may as well hope to preserve men from falling victims to a pestilence, where the air is forever loaded with the most noxious miasmas, as to flatter ourselves with maintaining exemption from crime, pecuniary convulsions, and social agonies, while selfishness, deceit, and injustice continue to be the very foundations of society.

But if society is now in such a deplorable condition, how, it may be asked, is it possible for any beneficent organic change to be introduced? If the blind lead the blind, will they not all fall into the ditch? We answer, that the resources of nature are inexhaustible. She always preserves sound seed enough for the next harvest. Though the chosen nation may seem given over to idolatry, a remnant will be found who have not bowed the knees to Baal. The men who have attained an insight into the falseness of modern society, who have learned and accepted the law of progressive movement, who regard the coming of the kingdom of Heaven on Earth; as an object dearer to them than any worldly interest, are the selected instruments in Divine Providence, for the introduction of the next great phase of humanitarian order. It is through them that a new epoch will be made to dawn upon mankind. Collectively, they cannot be faithless to their trust, for they are the servants of the Age, which always chooses the best instruments and at the right time.

¶ The admirable work of VICTOR CONSIDERANT, entitled, "The Theory of

Attractive Education," has just appeared in a German translation, with the title, "*Theorie der naturlichen und anziehenden Erziehung. Den Muettern gewidmet.*" We hope before long to see this treatise in an English dress.

ANOTHER CONVERT.

The NEW YORK MIRROR has come out for Association. The book of M. Briancourt has worked this miracle. To be sure, the Mirror gives in a qualified adhesion, but this is natural and quite proper. It is hard to acknowledge a complete revolution of opinion or the opening of our eyes to truths we have before denied; and few have the courage and manliness to do it without reservation. Besides, it is unreasonable to expect any one to comprehend at a glance all sides of a subject of which he was previously entirely ignorant. We can, therefore complacently listen to the Mirror while it pettishly finds fault with what it considers our "transcendental rubbish," when, at the same time, it acknowledges so unhesitatingly the principle of Association, and expresses so much solicitude for its more perfect development and the "fulness" of its application. We could not ask for more—we admire a graceful conversion to a new faith. In the present instance we trust the convert will not get frightened at his temerity when he comes to perceive the extent of his heresy, and that there will be no backsliding.

We cannot withhold from our readers the pleasure of reading the words of the Mirror, for themselves, especially inviting attention to those we have italicized. The Mirror thus notices the work of M. Briancourt:

"This book is rendered from the original into such clean transparent English, that it is quite impossible to conjecture from what language it is translated. There is no hint given of its origin, but we suppose from the nature of the work and the name of the author, that it was written in French. Certainly, we have never seen a translation from that language so free from Gallicisms. Mr. Shaw is certainly an admirable translator, and it is a pity that he should not employ himself in bringing our people acquainted with works of greater importance to Society than the writings of Fourierites. This book of M. Briancourt's makes the principles of Association comprehensible by the meanest understanding. Every body who reads it, will be as much surprised to find that he has been an Associationist all his life, without suspecting it, as the *bourgeois gentilhomme* was to find that he had been talking prose, and using vowels without knowing it.

"M. Briancourt has framed his essay on Association in the shape of dialogues, and by divesting the subject of the transcendental rubbish with which all other writers have overlaid it, he has given a deadly stab to his favorite theory; he

has rendered the cause of Fourierism a great disservice by making it intelligible; all the dreamy enthusiasts who are fond of *recherche* doctrines and mysteries in morals, who love to make green horns stare by talking learnedly of spheres and harmonies, and diatonic dicting, will owe him a grudge for letting the wind out of their bladders by making punctures in them with his steel pen. A work like this of M. Briancourt's may be required in France, and other European countries where they have yet to learn their alphabet in the science of self-government, but it is not needed here. Our people already enjoy a degree of practical association which the philosophers of the old world cannot conceive of, and we do not believe that this benevolent author would ever have produced this work if he had visited the United States. It is true, that we are very far from enjoying the fulness of the association principle, but every day offers some new development of its benefits, and we do not see how they can be realized to a wider extent, unless it be by removing the obstacles which hinder the natural organization of society into associations. But the professed Associationists among us, are themselves the greatest opponents of the natural developments of divine law. They scout at *laissez faire*, and will acknowledge no law but red-tape law; they rave continually about a township of associationists, but raise a terrible hullabaloo if anything is said about making the whole country and the whole earth associationists by adopting the broad and benevolent principles of free-trade. We never doubted the good intentions of the Associationists, but their doctrines and practices are so incongruous that we cannot believe them to be as sane as they are benevolent.

"One of the capital mistakes of the Associationists, is in supposing that the employer and employee are natural antagonists. Our author says:—'It is the interest of the manufacturer to make his operatives work a good deal, and give them as little wages as possible, while it is the interest of the operatives to work but little, and get overpaid for his time and labor.'

"This is not the case. It may be true of the slave and his owner—but the employer and employee are not antagonists; each knows that he is dependent upon the other and they act reciprocally, on the abstract principle of association. The operative knows that the ability of his employer to pay him for his labor depends upon his fidelity, and the employer knows that unless he rewards his operative suitably, that his operative cannot labor for him; and instead of the employer and employee feeling that they have opposing interests, they know, that it is only by mutual fidelity to each other that they can be sustained. This is the true relation of the employer and employee in this country. If there were the 'opposition of interests' which Associationists pretend to believe in the existence of, the intercourse between man and man, would be a complete battle of Kilkenny Cats; instead of the natural progress of society, which has taken place from the period of the starting point to which our knowledge carries us back, society would either have remained a chaos of discordant materials or have fallen into a worse condition than Tophet. The work of M. Briancourt, although,

so much superior to any other that we have read on the same subject, in simplicity and transparency, is by no means wholly free from incoherencies and contradictions. One of the fundamental doctrines of the Associationists as we gather from this book, is that, in association, every one will be allowed to do that kind of labor which is the least irksome or which confers the greatest degree of pleasure; yet, says, M. Briancourt, 'you understand that in true justice, we ought not to recompense equally an hour spent in the cultivation of flowers and an hour spent in cleaning our pig-pen.' But why not? cleaning the pig-pen should be its own exceeding reward as well as the cultivation of flowers. If one delights in cleaning pig-pens, we see no reason why he should be paid more for his labor than one who delights in cultivating flowers, and you may be sure if you reward pig-pen cleaning more than flower raising, that it will be reckoned the most delightful and most honorable employment of the two."

We recommend to the Mirror, now that it has fairly taken the first step in comprehending the doctrines of Association, to make itself more acquainted with them generally before it undertakes to characterize any portion of them as "transcendental rubbish." There may, possibly, be some things which concern the "natural developments of divine law," which are not of a character so simple as to be made "comprehensible by the meanest understanding." A good understanding might degrade itself to the level of a mean one by continuing in ignorance of profound truths and treating them as too transcendental for the reach of its comprehension.

Put not yourself in this category, Mr. Mirror. Genuine Associationists can well afford to smile at a sneer at their transcendentalism, whether it comes from the blindness of imbecility or the presumption of a tyro in social science.

UNITARIANISM AND ASSOCIATION.

We learn from a friend who is well acquainted with the Unitarian Zion in New England, that several of its young preachers and theological students are deeply interested in the principles of Association, and that some who appear destined to fill a prominent place in its ranks, are the zealous and devoted advocates of social reform, according to the system of Charles Fourier. We cannot pass over this fact, as destitute of significance, although we would not attach a greater importance to it than it deserves.

The Unitarian denomination, as a body, is altogether too fashionable, too aristocratic, too well to do in the world, too fond of the splendors of "gigmanity," to authorize the hope, that it will ever go much ahead of the prevailing, canonical opinion in favor of any radical, social changes. It is composed of such mate-

rials, as make it an admirable thermometer, to test the degree to which the social atmosphere has been warmed up, in regard to any of the proposed improvements of the day. Hence, the numerous class of men, whom our Puritan fathers called "waiters on Providence," whose chief aim is to swim with the popular current, and who would hardly dare to enrich their dining-table with a new viand for which they could not quote good authority and precedent, will always experience a comfortable sensation of safety, while following the wake of fashionable Unitarianism. They may be very sure that they will not be led into any paths, that will compromise their respectability, or throw a suspicion, in the judgment of our benign intellectual autocrats, on their soundness of mind.

Still, it must be admitted, that Unitarianism is founded on the principle of freedom of mind and the progress of humanity. We may, accordingly, always expect to find within its pale, men who are true to the noblest instincts of their nature, and who are prepared to yield a gracious hearing to any discovery, that comes recommended by its scientific character, or its apparent influence on the well-being of man. Such men, we rejoice to perceive, have learned to look with interest, on the science of social harmony, as illustrated by the luminous and far-reaching genius of Fourier. They will find in that science, the method by which their highest aspirations can be realized. It is the practical embodiment of the doctrine of the Divine Unity. No greater, no more sacred, no more benevolent work could be entrusted to their charge, than the demonstration of the falseness and disorder, inherent in the very framework of modern society, and the call to their hearers, to make ready for the "coming of the Lord," in a divine social state, which shall at once typify the joy of Heaven, and worthily represent the spirit of Christianity.

CLERMONT PHALANX.

A friend, connected with Clermont Phalanx, has written us as follows, in regard to the past experience and present condition of those engaged in that enterprise.

It was well known that our frail bark would strand about a year ago. I need not say from what cause, as the history of one such institution is the history of all; but it is commonly said and believed that it was owing to her large indebtedness on her landed property. Persons of large discriminating powers need not inquire how and why such debt was contracted; suffice it to say, it was done,

and under such burden she went down about the first of November last. The property of said concern was delivered up to our esteemed friends, B. Urner and C. Donaldson of Cincinnati, who disposed of the land in such way as to let it fall into the hands of our friends of the Community school, of which John O. Wattles, John P. Cornell, Hiram S. Gilmore, are conspicuous members, and who seem to have all the pecuniary means and talents for carrying on a grand and conspicuous plan of reform. Their course of lectures last winter in the Melodeon Hall of Cincinnati,—their publication, the "Herald of Truth," edited by L. A. Hine, and other movements, have been highly commended by an enlightened public. They are now putting up a small community building spaciouly suited for six families which for beauty, convenience, and durability, probably is not surpassed in the western country. If any defect can be pointed out in their movement, perhaps it will be in their too strict a guard against the calamity which we of the Phalanx experienced. Perhaps in their strictness to avoid losing, they will be too eager to gain on the other hand, and thus render their philanthropy odious to an unenlightened public.

But of the old members of Clermont, many returned again to the city where the institution was first founded, but a goodly number still remain about the "old Domain," making various movements for a reorganization. After the break up, a deep impression seemed to pervade the whole of us that something had been wrong in the outset, in not securing individually a permanent place to us, and then procuring the things to be with. Had that been the case a permanent and happy home would have been here for us ere this time. But I will add with gratitude that such is the case now. We have a home! we have a place to be! After various plans for uniting our energies in the purchase of a small tract of land, we were visited during the past summer by Mr. Josiah Warren of New Harmony, Ia., who laid before us his plan for the use of property in the rudimental reorganization of society. Mr. Warren is a man of no ordinary talents. In his investigations of human character, his experience has been of the most rigorous kind, having begun with Mr. Owen in '25, and been actively engaged ever since; and being an ingenious mechanic and artist, an inventor of several kinds of printing presses, a new method of stereotyping and engraving, and an excellent musician, and combined withal with a character to do, instead of say, gives us confidence in him as a man. His plan was taken up by one of our former members, who has an excellent

tract of land lying on the bank of the Ohio river, within less than a mile of the old domain. He has had it surveyed into lots and sells to such of us as wish to join in the cause. An extensive brick-yard is in operation, stone being quarried, and lumber hauled on the ground, and buildings are about to go up "with a perfect rush." Mr. Warren will have a press upon the ground in a few weeks that will "tell" something. So you see we have a home, — we have a place. But by no means is the cause at rest. We call on philanthropists and all men who have means to invest for the cause of Association to come and see us, and understand our situation, our means, and our intentions. We are ready to receive capital in many forms, but not to hold it as our own. The donor only becomes a lender, and must maintain a strict control over every thing he possesses. Farms, and farming utensils, mechanical tools, &c. &c., can be received only to be used and not abused; and in the language of the "Poughkeepsie Seer," of whose work we have lately received a number of copies, "this all may be done without seriously depreciating the capital or riches of one person in society. On the contrary, it will enrich and advance them to honor and happiness."

¶ We perceive that the celebrated Bettina Brentano, the authoress of "Goethe's Correspondence with a Child," has got into trouble with the authorities at Berlin. It seems that this lady proposed to publish at Berlin, an edition of her own writings, as well as those of her husband, M. d'Arnim, and of her daughter, Mademoiselle d'Arnim. Upon this, the magistrate insisted that she must first obtain the freedom of the city, which would cost about a hundred francs. Bettina intimated to the worthy magistrate that it would be no more than a decent act of courtesy to present her with the honorary right of citizenship, if that was an essential requisite to the publication of the works. But this the magistrate and council most ungallantly declined. They declared that there was no reason in the world for conferring this honor on a Frankfort lady, and that if she wanted the privilege, she must pay for it, like other people. Bettina wrote back a letter in red ink, telling them that she used that ink, in hope that its reflection would call forth a blush on the cheeks of the council and burgo-master. As to the money, which they demanded, she advised them to sell the letter as an autograph, which would bring more than they wanted for, as the slightest note written by her hand was worth at least two louis.

Bettina was now charged with insult-

ing the magistrate, and the high born lady, sister-in-law to a Minister of State, (M. de Savigny) was condemned to two months imprisonment, and to pay the costs of court.

A few years since, this would have been impossible. Bettina then stood high with the ruling powers. Her daughter was sought in marriage by a Prince. No magistrate would have dared to accuse her. But all this is now changed. Bettina has become a Socialist. Led away by the example of those infernal monsters, George Sand and Eugene Sue, she is devoted to social reform and progress. She has been drawn into democratic connexions, and warmly exposes the popular side. This is her real crime in the eyes of the retrograde Prussian party. She can no longer be honored, and soon she will not be tolerated.

¶ We hardly need remind the members of the Executive Committee of the American Union and of the Committee of Thirteen, of the importance of a full attendance at the meeting which is advertised to be held in Boston, on Monday, Oct. 11. The new arrangements for the Harbinger, and the establishment of the offices in New York and Boston will take place immediately after this meeting, and it is indispensable that a thorough consultation should be had previously to the completion of any measures. We trust that not one member of either Committee will fail to be present, without the most urgent necessity.

¶ We have received the first number of a new volume of the *Essex Transcript*, which is hereafter to be published under the editorial care of Mr. D. F. MORRILL, late of the Theological School at Cambridge. His Introductory states that the paper will maintain an independent ground with regard to party politics, while it will be devoted to the great principles of social improvement and elevation. We perceive the influence of the Associative doctrines, which are now gradually but surely pervading the public mind, in the general tone of the paper, and we shall rejoice to find in it a faithful advocate of the social system, which, we believe, is destined to change the face of modern society. With increasing practical experience, added to the Editor's acknowledged ability and intelligence, we doubt not he will make an instructive and valuable publication, and we cordially welcome him to the field, which the spirit of the age is preparing for the energetic laborer.

BUILDING SOCIETIES. The number and extent of the operations of these societies, we may say, is almost unlimited,

although they are not at all adapted to carry out the ends at first proposed, viz., the amelioration of the condition of the poorer classes, by providing them with houses of their own. We notice, however, one society, which seems to adhere to the original interest—the Second Borough of Southwark Building Society, whose pamphlet contains a succinct account of the various plans, and lays down one which has been adopted by their first society with great success. The evils of interest and bidding for shares are done away with, and a system of mutual benefit where the poor and rich fare alike, is adopted. — *D. Jerrold.*

NOTICE.

THE EXECUTIVE COMMITTEE of the "American Union of Associationists" are hereby notified that their next stated meeting will be held in Boston, on *Monday, the 11th of October*. Presidents of Affiliated Unions are *ex officio* members of this Board.

By order of the President,
EDWARD GILTS, *Rec. Sec'y.*
NEW YORK, Sept. 13, 1847.

NOTICE.

THE COMMITTEE of THIRTEEN, on the subject of a practical experiment of Association, will hold its second session at the time of the meeting of the Executive Committee, as above, in Boston, on *Monday, the 11th of October*.

W. H. CHARRING, *Chairman.*
BOSTON, Sept. 14, 1847.

NOTICE.

THE PUBLIC SERVICES of the BOSTON RELIGIOUS UNION of ASSOCIATIONISTS will be resumed on *Sunday, October third*, in *Washington Hall, Bromfield Street*. Mr. CHARRING will preach.

BOSTON, Sept. 22, 1847.

ASSOCIATIVE WORKS OF THE FRENCH SCHOOL.

THE following publications, from the French School, may be had at W. H. Graham's bookstore, Tribune Buildings, New York, and at Crosby and Nichols', No. 111 Washington St., Boston.

The Works of Charles Fourier, 6 vols.
Muiron's *Aperçus sur les Procédés Industriels*.
Considerant's *Theory of Natural and Attractive Education*.

Considerant's *Exposition of the Phalansterian Theory*.

Considerant's *Immortality of Fourier's Doctrine*.

Considerant's *Theory of Property*.

Paget's *Introduction to Social Science*.

Cantagrel's *Fool of the Palais Royal*.

Pellerin's *Life and Theory of Fourier*.

Reynaud's *Solidarity*.

Tamiser's *Theory of Functions*.

Dain's *Abolition of Slavery*.

Hennequin's *Love in the Phalanstery*.

Besides these, a large number of Phalansterian pamphlets and almanacs can be had at the same places. Also, a beautiful engraved portrait of Fourier: price, \$2 50. Any of the volumes of Fourier's works may be had separately.

THE HARBINGER

Is published simultaneously at New York and Boston, by the AMERICAN UNION of ASSOCIATIONISTS, every Saturday morning. Office in New York, BURGESS, STRINGER & Co., No. 222 Broadway; in Boston, CROSBY & NICHOLS, 111 Washington Street.

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GENERAL AGENTS.

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VOLUME V.

SATURDAY, OCTOBER 9, 1847.

NUMBER 18.

MISCELLANY.

FROM THE FRENCH OF VICTOR CONSIDÉRANT.
Translated for the Harbinger.

HARMONY.

BOOK I.—CHAPTER III.

Integral Development of the Industrial Powers—General Riches.

"I will call for the corn, and will increase it, and lay no famine upon you.
"And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen."—*Ezekiel*, xxxvi. 29, 30.

I.

"The division of labor and the consequent use of machinery, effect a prodigious diminution of hand labor. In that resides their great advantage."—*Lemontey*.

It is easy to see that, as it regards the quantity and quality of production, in other words, as it regards the creation of riches, the serial arrangement unites all advantages, whether we consider the *material mechanism*, or whether we take into view the *passional mechanism*.

Material mechanism. To comprehend, in this respect, the productive power of labor in the series, we must bear in mind the astonishing productive effects of the division of labor, of which we have already several times spoken. If there is anything marvellous in civilized industry, it is the incredible material developments impressed, in modern times, on manufacturing industry. Enter a room in a factory, in France or England; count the hands employed, examine the products, and you will scarce believe your eyes. This fecundity rests upon the mode of manufacturing on a large scale, which admits of the subdivision of labor and the application of machinery to the operations of production simplified by this division. Ten persons make forty-eight thousand pins in a day!

"Every new truth," says Lemontey, "is like an ambassador among barbarous nations, when he obtains credit only after a long round of insults, negotiations and sacrifices. If the first person who

observed two smiths divide between them the manufacture of a nail, had predicted that the principle of an action in itself so simple would one day be the regulator of the destinies of commercial Europe, would he have received any answer but a smile of pity? And yet the division of labor, which multiplies products by diminishing the hands at work, has made such rapid progress, that the prediction now would seem a trite remark. Undoubtedly one day posterity will place it by the side of the great causes which, like the invention of printing and the discovery of America, have acted strongly on the destiny of the world."

Now, in civilization, the principle of the division of labor has only been found applicable in the single branch of manufacturing industry. It can neither be introduced into agriculture, nor into isolated households, where the old complication is necessarily kept up. And yet these agricultural and domestic labors are far more important and vast than the manufacturing labors.

Well! for these labors, as for every employment of human activity, we have recognized that the serial principle not only permits, but requires the minute subdivision of labor; from that time, the productive effects of this mechanism are incalculable.

II.

Would you know how to appreciate the substitution of the serial arrangement, — operating on a *great scale*, and by *sub-division of labor* — for the infinite complications of the separate system? Take the lowest, the most trifling detail of domestic labor, the brushing and blacking of shoes. We can shame Civilization on this matter. Let us establish a comparison upon the number of two thousand pairs of shoes. The separate households employ, every day, for the cleaning of that number of shoes, five hundred domestics, on an average, perhaps more, to say nothing of an army of brushes, pin-cers, boxes and bottles of blacking, and

so forth. If you take account of the *time lost*, it will not be too much to allow a quarter of an hour to the cleaning of each pair. It costs then, every day, to clean two thousand pairs of shoes, *five hundred hours of labor of domestics*, in perfected civilization.

Enter some morning, the shoe-blackening shop of a Phalanstery.

There you will find, for this function of domestic labor, five distinct operations.

1. Collecting and assorting the different kinds of shoes;
2. Taking off the dirt;
3. Putting on the blacking;
4. Polishing;
5. Carrying back and distributing.

The first and last of these five services are performed by pages on their round; the other three by a series of boot-blacks, children of eight, ten and twelve years.

Now you will see twenty-four circular brushes, revolving upon themselves, by a mechanical contrivance, — like grindstones. These wheel brushes, graduated as to force, dimensions and degrees of hardness, so as to be adapted to different kinds of shoes, are divided into two classes, those which remove the dirt, and those which put on the lustre. Each of the twenty-four wheels is tended by a child. Four or five other children pass the shoes incessantly from the dry circular brushes to the horizontal brushes, soaked with blacking, and from there to the second circular brushes, where they receive the lustre in a single turn of the wheel. In less than an hour, thirty-six children will have perfected a work which costs to civilizees five hundred hours of the labor of domestics, and is liable to much waste. It is useless to add that the apparatus is so situated as to avoid dust and every real inconvenience. Arrangement for health and comfort are understood in every thing pertaining to the workshops of association.

Shall I take pains here to establish that this labor, which now so degrades those who perform it, and for which Civ-

ilization has to have its *valets*,—those modern slaves, is executed, in Association, by a Series counting in its ranks the children of the wealthiest and most respectable members of the Phalanx; that civilized domesticity has disappeared; that these children, after their session of an hour, pass on to other sessions, other work-shops, to the halls of education, and so forth; that they are and will be men, and not service animals called *domestics*? No, this is not the question just now.

Here I merely propose to establish that the separate system spends five hundred hours of the *labor of domestics* upon a service which the serial order would execute much better in thirty-six hours of *children's labor*, which is to be estimated at not more than one-half of the other: so that, reducing it all to the same unit of labor, we have on the one side five hundred hours and only eighteen on the other. Now, if you make the application to France, (supposing, to be sure, that every Frenchman has a pair of shoes,)—a supposition which must at this time appear singularly *chimerical, utopian, very beautiful, but not to be realized among man as they are*—a country in which every one can have shoes,—only think of it!—but admitting for the moment a pair of shoes to every individual in France, and fixing at only two francs the value of a day's labor, you will find:

That the separate system, that of the isolated household, expends every day, in France, for the cleaning of shoes, eight millions of labor: Association would expend but 286,000; making, per day:

In the isolated household, one million three hundred and thirty three thousand francs;

And in Association, only forty-eight thousand francs.

An economy of one million two hundred and eighty-five thousand francs per day on the cleaning of boots and shoes in France! Four hundred millions per year! Is that nothing? on the cleaning of shoes! Judge by this example of the rest. Smile, if you can, ye civilizees; it is a droll matter, this arithmetic! and then go and read your journals, listen to the discourses of your orator deputies, and swim in the deluge of words which every budget periodically brings us; laugh at the infinitesimal economies of Association; get up revolutions to obtain some miserable *rogures* to your budget, which each one of your revolutions has, besides, the gift of making grow as you look at it. Laugh.

The economists tell them that, *without the division of labor, a man could not make perhaps more than one pin per day, certainly*

ly not more than twenty; that by means of the division of labor and the introduction of machinery, forty-eight thousand laborers, by the day and by the job, are taken from the shops. (Adam Smith.) These are facts, to be sure; it is enough to look upon them, ah well! they who tell them this, without drawing any conclusion, are people reputed very wise.—But when he comes who gives the logical, the irrefutable means of extending this astonishing productiveness to all labors, by delivering the laborer at the same time from misery and brutal degradation, they laugh at him! "Fourier, ah! yes, Fourier... it is he who wants to enrich the world by an economy in candles, and to pay with eggs the debt of England... charming, is it not... ha! ha!"—Nevertheless for more than forty years our economists have danced to the forty-eight thousand pins of Adam Smith, and there they still remain! Laugh then! laugh at the application of the *infinitesimal calculus* to agricultural and domestic economy; laugh, you will never laugh so much as your children will laugh at your books, at your opinions, your sciences, your beliefs, your dogmas and yourselves... and who knows how soon you will be laughing at all this yourselves.

From all this we shall conclude that the serial arrangements, under a *material point of view*, are eminently favorable, whether we regard the quantity, or the perfection of the products. These arrangements are then, in the *material order*, the very conditions of the *maximum* of riches.

It is easy to see that, in regard to the *passional order*, the serial arrangements tend directly to the maximum.

To be Continued.

ANECDOTES OF WATERLOO. During the battle a British artillery officer rode up to the Duke of Wellington, and said, "Your Grace, I have a distinct view of Napoleon, attended by his staff; my guns are well pointed in that direction, shall I open fire?" The duke replied, "Certainly not, I will not allow it; it is not the business of commanders to fire on each other."

“What did you think of Waterloo?” I inquired of an old fellow I found one morning digging in my garden, where he had been hired to assist by the head-gardener. “Think of it,” said the old crab, stopping and leaning upon his spade; “I thought it hell upon earth. I was utterly deaf with the continued roar of artillery on one side or the other, and the sound of the musketry of the men beside me. I could not see my companion's face for one minute (as he stood next me) for the thick smoke; and the next I found him choking, retching, and vomiting in the agonies of death, and clutching my very feet. Sometimes a shot went tearing through our ranks, and almost shaking that part of the square

where I had been for some hours standing, seeming to loosen our files as it knocked the poor fellows head over heels, like nine-pins on a bowling-green; and then we heard the familiar tones of the old colonel, to prepare for cavalry, as those devilish Cuirassiers poured upon us, and we were wedged together into a wall of iron again to receive them. That is all I know about my feelings, sir,” said the old soldier. “It was a terrible sight, and awful to look upon. It was hell upon earth,” he muttered once more as he resumed his spade, and commenced digging with fearful energy.—*United Service Magazine*.

EXPENDITURE OF THE LORD STEWARD OF THE ROYAL HOUSEHOLD. The following items of accounts for the Queen's household for the year 1846 may not prove uninteresting to economists and the public:—Bread, £2,050; butter, bacon, cheese and eggs, £4,976; milk and cream, £1,478; butchers' meat, £9,479; poultry, £3,623; fish, £1,979; grocery, £4,544; oily, £1,793; fruit and confectionary, £1,741; vegetables, £487; wine, £4,850; liquors, &c., £1,843; ale and beer, £3,811; wax candles, £1,977; tallow candles, £679; lamps, £4,166; fuel, £6,849; stationery, £824; turnery, £376; braziers, £890; china, glass, &c., £1,338; linen, £1,085; washing, table linen, &c., £3,130.

Here is “an intolerable quantity of sack.” The Queen consumed in 1846, £9,504 in wines, liquors, and ales, and but £487 in vegetables. She has given a good many pledges to the nation, but it is now about time that she took the pledge from Father Mathew.—*N. Y. Mirror*.

[From the New York Tribune.]

NATIONAL REFORM.

None who have not taken a decided interest in the subject can realize the rapidity with which the idea of a Reform in the laws governing the acquisition and disposition of Land is spreading and finding favor in this country. Hardly two years have passed since it first attracted any share of public regard, yet at this moment we think not less than fifty periodicals earnestly advocate it, of which several have been established expressly therefor. There are now thrice as many journals and persons openly favorable to Land Reform as they were one year ago. Among the most able advocates of this Reform we rank *The Herald of Truth*, a monthly of high character in Cincinnati, to which Dr. J. R. Buchanan has recently contributed two Land Reform essays of great clearness and cogency. *Young America* in this City appeals more especially to the working classes; and, though its views on some topics are opposed to ours, it is impossible not to see that they are urged with the force of conviction and that its arguments are calculated to exert a powerful influence on the opinions of the Toiling Millions. *The Homestead Journal* at Salem, Ohio, is of similar character, though less vigorous. *The Albany Freholder*, at first adverse, is now decidedly favorable, so far at least as the principle applies to the Public Lands of the Union. A considerable section of the Liberty Party, with Gerrit Smith at its head, has inscribed Land Reform on its banners. Two or

three Temperance journals with which we exchange are explaining and commending the principle. Within a few days past, the *National Reformer*, a small weekly issued by an association of laborers in Rochester, and *The Day-Dawn*, a small but energetic magazine published at Auburn by T. N. Calkins, have been started. In Wisconsin at the late Election both the Loco-Foco and Liberty candidates for Congress avowed themselves Land Reformers, and though defeated, it was by no means on that account. On the contrary, we believe M. M. Strong received several hundred more votes than he could have obtained if it had not been industriously circulated that he was for Land Reform and that Mr. Tweedy was adverse to it. For the latter assertion there was no warrant whatever. — If we were to estimate that one new journal or magazine per month is established expressly to advocate Land Reform, while at least ten to twelve old ones per month newly take ground in its favor, we believe we should be considerably below the truth. Thus, the cloud, at first no bigger than a man's hand, is rapidly expanding and will yet cover the whole horizon.

It is impossible in the nature of things that it should be otherwise, in a country where a majority of those who do the work have votes yet not homes, save on sufferance and hire from other men. Probably a majority of our voters are laborers for wages or tenants of other men's land. This land, as our population is augmented by immigration and otherwise, is steadily appreciating in market value. — The petty farm that the wages of a year's labor would have bought fifty years ago, will now command the earnings of ten years' labor, though hardly more productive than in 1800 — possibly less so. The laborer in a city finds himself constrained to work one day in each week not actually for the rent of his tenement, but for the rent of the ground whereon it stands. The landless toiler is practically told, on presenting himself for an opportunity to do his share of the world's work and receive its due recompense, "You must do, beside two days' work each week for the improvements on the land you cultivate, and the use of implements to work it with, two more for the use of the naked earth itself as it came from its Maker's hand," leaving him but one-third of the aggregate product of his toil. "But suppose I deem this exaction unjust, what then?" "Starve!" is the laconic reply of Society and Law. From this verdict some of the sentenced appeal, and their appeal is the impulse to National Reform.

One of the great ends of Government is plainly the securing to each man, so far as practicable, the fruits of his own labor, and thus diminishing the incentives to and facilities for fraud, extortion, idleness and prodigality. That social state in which one man earns and another enjoys, against the will and through the necessity of the producer, verges on anarchy and robbery. Law cannot remove all imperfections, efface all inequalities, but it should constantly seek and tend so to do; and if there be one thing which more than all others tends to create and maintain unnatural and pernicious inequalities among men, diverting the earnings of the

toiling and needy into the coffers of the idle and luxurious, it is the impunity given by law to the monopoly of vast tracts of unoccupied land at a nominal price, to be leased or sold thereafter at an immense advance to those who shall improve them. This policy is part and parcel of a political system we have thrown off, and should have been put away therewith. It was a great oversight to let it go on gaining strength and working evil for seventy years after our Declaration of Independence; but, now that attention has been fairly drawn to it, it cannot continue. The centennial celebration of our Independence will doubtless find few traces of it remaining.

Nearly all efforts for reform are met with the cry (not always unjust) that Vested Rights are assailed or endangered; but happily in this case this objection is inapplicable. The Soil of the Republic is still, to a great extent, the property of the whole people, who can do with it as they shall judge most conducive to their own and their children's permanent well-being without valid objection from any quarter. And the proposition that no man henceforth shall be permitted to acquire more than a limited area of the remaining public lands, and this only for actual use, not speculation, is so simple, so efficacious, so obviously just, that it needs not many words to commend it to acceptance of those who feel the evil and desire a remedy. There is room for honest difference as to details, but the statement of the principle is its sufficient commendation.

What changes may be necessary and expedient, in our law affecting the future aggregation by inheritance or otherwise of Land now private property may not be so easily determined; that some change is imperative and inevitable we cannot doubt. The practical question to be now considered is this — Will the enlightened and law-abiding, the cautious and capable, give the whole subject a thorough and seasonable consideration, and unite in devising and commending a course which shall carefully maintain all existing rights? — or, shall the movement now visibly preparing be surrendered wholly to the guidance of spirits darkened by the ignorance in which Want and incessant Toil have imprisoned them and maddened by a keen sense of the injustice with which Society has thus far treated them? — Which is the safer and more prudent course?

— A hundred times have we been accused of seeking to make Land Reform a *Whig* measure, which is utterly unwarranted. What we wish and labor for is the accomplishment of this and other organic Reforms in entire independence of party, as the abolition of Imprisonment for Debt, of public flogging and branding for Crime, the Reform of our State Constitution, the Exemption of certain necessities from Sale and Execution, &c. &c., have been effected, and as we trust the Abolition of Capital Punishment will soon be. We do not see that Party Politics, as they have existed and must exist in our Country, have properly anything to do with these questions; and when we have spoken of them together it has been to repel the ready assumption that the *Whig* party is, from its very nature, adverse to such if not to all Reforms. We oppose to this the proclaimed creed of the party, in which we find nothing of

the sort, and the notorious fact that many *Whigs* are active and prominent in promoting the Reforms of our day. But we ask support to these movements, so far as we deem them just, on no party grounds whatever, but on those common to all who seek the good of mankind. We call upon all who have read with human hearts the story of Ireland's woes through last Winter, resulting in the destruction of so many thousands if not millions by Famine and its consequences, to unite in devising seasonable precautions and preventives for a state of things which may happen wherever a dense population occupy and cultivate a soil they do not own, paying for it such rents as their necessities and their landlords' cupidity may conspire to establish. 'The prudent man foreseeth evil and avoideth it, but the simple pass on and are punished.'

FROM THE FRENCH OF H. GORSE.

Translated for the Harbinger.

ELEMENTS OF SOCIAL SCIENCE.*

PART II.

APPLICATION.

CHAPTER II.

The right of Labor and the right of Property.

"The right to labor, is the right to live, and therefore above all other rights. The right to property, is the right to enjoy the fruit of labor. Property is only accumulated labor."

In giving life to man, God also inculcated in him an irresistible desire to sustain and develop it by labor. From the right to labor springs then naturally the right and the obligation to work. It is therefore paramount to all other rights. But would not this right to labor be chimerical, without the right also of enjoying the fruits of our labor? Consequently the right to live, the right to labor, and to enjoy or possess, are but three aspects of the same *divine and imprescriptible right of man*.

The only limits of that individual right are the similar rights of all. But so long as the individual right cannot interfere with those of all, it exists in its fullness. The right to possess and enjoy, includes then necessarily in every man that of disposing of the legitimate fruits of his labor, according to his wants and his will, provided the rights of others are not thereby destroyed, diminished, or interfered with. I divide with my child, my wife, my friend, the product of my labor; who can raise any valid objection to that? I wish to reserve for to-morrow a part of that product; in what particular shall I violate the common right? Or again, I think it prudent to prepare for my old age, an existence more comfortable or

* Entered according to Act of Congress, in the year 1917, by JEAN M. PARISSE, in the Clerk's Office of the District Court of Massachusetts.

agreeable; or perhaps I anticipate future difficulties, a reduction in my income, sickness, want of success; and under the pressure of these hopes, or fears, I accumulate gradually the fruits of my present labor? Is not all this as legitimate as labor itself? Therefore, the right of accumulation and of transmission are necessary consequences of the inalienable and indestructible principle of all rights: the *right to live by labor*.

But the products of human labor are of two kinds: either they separate themselves from the object or stock on which the labor was bestowed, and becoming fit for use, disappear in the consumption, as the apple which my hand plucks from the tree, as the cloth I have woven, as the game I have killed; or they remain inherent with the soil, and constitute a permanent value, a super-value which use cannot destroy entirely. Thus, I have cleared a field, drained a marsh, constructed a habitation, and by these labors have added a new value, a *human value*, to a portion of the natural value constituted by the earth itself with all its germs of production. I have then acquired a right of personal enjoyment in this *use-value* added by me to the natural value. But what is to be done? It is not possible to separate these two values. . . . For want of a system capable of reconciling both principles, it becomes necessary to appropriate to myself the natural value which I have improved, in order to insure the personal enjoyment of the *super-value*, the result of my labor.

In the primitive ages of the world, when mankind was not numerous, and before the limits of the City and State had circumscribed the field of individual activity, this first solution was sufficient. Of what importance was the possession of these natural values, which always exceeded the wants and desires of all? and of what consequence was the individual appropriation of a corner of the earth, when such appropriation was permitted to all, and presented analogous advantages? . . . "The land lies before thee" said Abraham to Lot; "and if thou goest to the left, I shall occupy the right; and if thou chooseth the right, I shall go to the left." — *Gen. xiii. 9*.

But now that man is fashioned to live in a *medium* in which all things necessary to the development of his life have become an object of individual property, and out of which every thing would be hostile to him, there is no longer any possible concession beyond *RIGHT*; science and justice must determine exactly the part of each. In opposition, then, to my right of appropriation, arises the right of appropriation possessed equally by my fellow beings. For if the earth

belongs to the first occupant, it is no longer a right, it is only the *prize of a race*; and God is alone guilty of all the crimes caused by misery and want, for not having created all men at once! . . . But again, if the land belongs to me by right of culture, my fellow beings have also the right to cultivate it, since they have, as well as I, the right to live by labor, and cannot enjoy that right without a natural value on which they can exercise it. And, indeed, how shall they retain this sacred right, if I, because I had the good luck to be born before them, or because I am the strongest or most cunning, monopolize the whole natural value, under the pretence that I have made it mine by improving it? Let us go to the origin of things. What have I really created? Nothing. Has not the earth with all its germs been given to mankind for the purpose of supporting its existence, like the air it breathes, the waters of the rivers and the sea, the rain from Heaven? What properly belongs to each man, is his personal labor, and consequently the product of that labor. But does man create the earth? No; he only makes it available for use. Does he produce any of the elements on which he acts? No; the metals, stones, plants, animals, fluids, all come from God: but man by his intelligent activity, arranges, modifies, distributes these things as his wants suggest. He renders the earth more fertile; he melts the metals, bends and fashions them; raises to the surface blocks of stone, hammers and polishes them; he cultivates plants; he destroys or multiplies animals; finally, he studies the laws of the world, he founds societies, &c. These are his legitimate productions. To him also belongs by good right this universal amelioration, this combination of things, whereby they are better adapted to his purposes.

Evidently the right assumes here an individual character, as the labor from which it emanates; I have worked more than you; I have produced more; I have therefore acquired a more extensive right of enjoyment.

But how can we reconcile this particular right of enjoyment with the right to labor on natural values, which is common to all, a right, as we have said, which cannot be outlawed, which is inalienable, since the very existence of man depends on it? This is a difficult problem. We have shown the co-existence of two rights apparently excluding each other in practice. The first, the right of improving natural values, right to labor, to live, is common to the race, and paramount to any individual right. The second is individual, but no less permanent, and as sacred as the life of individuals; moreover, it is the basis of every society.

How then is it possible to harmonize these two principles which constitute in themselves the whole theory of right and of duty? From the very origin of society, this question, the most important for social philosophy, has divided the world in two camps. Some, valuing man more than humanity, the part more than the whole, say: It is just for the individual to appropriate to himself the stock or land improved by his labor, since otherwise the supervalue not being separable from the stock, human activity would find itself deprived of a part of the fruit of labor. With regard to those who have come later, or whom nature has endowed with less strength, less foresight, less shrewdness, *they must die or be successively, serfs or hired laborers, (proletaires!)* This system has prevailed until now in human societies; whence have sprung as a necessary consequence resistance, and despotism, wars, revolutions, conquests, &c.

Meanwhile, the men in whom the sentiment of unity was strong, the men of superior justice, of religious aspiration, have not ceased to protest. Moses, Pythagoras, Plato, the first disciples of Christ, and at this day the partizans of Communism, merging man in mankind have thought to settle the question of individual right by inscribing on their flag the sublime words: Devotion and Duty. They have not even hesitated to deny to labor its right to the super-value, added by its efforts to the natural value; in order to protect forever from the usurpations of Egotism the right of all to live out of the common stock.

But this solution, although more religious than the former, is not much more equitable in principle, and in fact can not be realized. In the first place it leads to the manifest violation of individual liberty, and of the right of every man to the fruit of his labor. Moreover, it takes for granted the annihilation of all individual pretensions, particularly of those of men gifted with a powerful organization, whom nature seems to have destined to hold the first rank in societies. A characteristic of superiority is its power of commanding obedience: how having that power, should it refuse to use it? and how will society escape this incessant invasion, unless it maintains every where, by a merciless despotism, an absolute and permanent disappropriation, spoliation, or leading to nothing less than the entire denial and destruction of human individuality?

The two solutions we have given are then equally incomplete and unsatisfactory. The first permits the spoliation of all for the benefit of the few; a crime against humanity. The second, allows the spoliation of the individual, for the

benefit of a few or of all, and is moreover practically impossible.

Are not these rigorous conclusions? I beg the reader to weigh them carefully, for the subject we are treating involves nothing less than the destinies of humanity. If between these two abysses a broad, sure, and easy principle should be discovered, capable of reconciling the justice of men with the designs of God, of producing general accord, by the proportional expansion of each individual, and the satisfaction of every one, by the recognition of the rights of all, should we not have found the true solution? Should we not at last have established human society on the indestructible basis of science? Let the reader decide: We affirm with absolute conviction, that the wonderful solution exists, that the Genius of Fourier has discovered and described it, and that this solution is no other than the *Association of Capital, Labor and Skill*. By this combination, the individual and exclusive appropriation of the common stock ceases; since there will be in each associated township only one Domain, cultivated in common by all the laborers, and that forever all have a right to labor on it without any danger of their natural right of living by labor being curtailed, or in any way compromised by the capricious will of a Titular possessor.

But as a counterpart to this, the Capital (personal rights resulting from past labors) although associated, remains private property; it is represented as at this day, by entirely independent titles, by shares, which can be accumulated, exchanged; sold or given freely. The legitimate right of each man to the exclusive enjoyment of his *past* and present labor is then maintained. The *common* right and the *individual* right are now reconciled, and who can say that we have diminished the *legitimate* rights of the proprietor in transforming the mode of possession, in making property *shareholder* instead of *landholder* as it was before, for it is precisely by this *exclusiveness* that it usurped evidently the rights of all, and condemned to wretchedness and to slavery nine-tenths of the human race. Besides, have we not already shown what compensations the associated proprietor will find in the increase and stability of his fortune? On another side, the laborer, whose existence will be insured and enfranchised, and who, thanks to the productiveness of labor in association, will soon become a proprietor himself, will assuredly not hesitate to acknowledge the legality of the rights of Capital, for, both his interest and justice will induce him to do so.

We can not repeat too often, that the stock or property of an Association is composed of two distinct elements: The

natural value, and the *super-value*, added to the property by the anterior labors of the titled possessor.* Now, the first of these values belongs to all in the Association; the laborer and the proprietor have to it an equal right. The super-value is then an individual investment of the one who created it, who therefore brings more to the Association than the other, and consequently must receive a larger share of the general profit.

Would it not be unjust that the laborer should profit by the riches brought to the general stock by the proprietor, while the latter would be deprived of the fruits of his past labor?

Let us suppose that all rights were suddenly abolished and a repartition made of the existing riches on the principle of absolute equality — It is evident that unless man was kept under constant guardianship, stripped every day of his surplus production, deprived even of his powers and of his will, the natural inequalities in the physical and intellectual forces which distinguish men, would rapidly destroy this artificial equilibrium, and substitute for it the external principle of the *proportionality* of wants and rights.

The Thesis of the rights of Capital, is then identical with that of the inequality of natures: to deny then to man the enjoyment of his past labor, is more than unjust, it is absurd; as much as to say that four hour's labor is equal to eight; that the lazy man deserves as much as the industrious; it is to require the most perfect and the most imperfect work to be appreciated and rewarded alike.

Moreover: the inequality of rewards, and the right of *accumulation* being admitted, the interest of the laborers themselves will induce them to recognize the right of Capital, for unless the surplus earnings are attracted to remain in and become part of the general fund of the Association by the certainty of giving permanent return or income to the possessor, the savings would necessarily remain buried in the purses of the economists, thereby proportionally diminishing the resources and stimulus of production. The individual right, and the general interest claim then equally the recognition of the rights of Capital.

But we have been badly understood, or the reader must expect from us something more touching these grave problems of the right to live, and right to possess. For if pretending to respect all rights, we went no further than to ensure to the rich the enjoyment of his property justly or unjustly acquired, without taking at all into consideration what the laborer has

also acquired during six thousand years of toils and slavery, would justice be satisfied? and who could say that the poor would forever accept an agreement in which their part was so completely forgotten and denied, while that of the rich should be so benevolently acknowledged? No, God could not sanction such a compact. Is not the transformation of the globe, brought about by such hard labors the work of humanity? Besides, by recognizing the spoliation of the laborer, would it not be to allow fatal casualties to weigh on his future, and cool his enthusiasm for the public good? When sickness, hunger, or old age have broken down his powers, will he be again as heretofore, compelled to beg humbly at the door of the rich, whom he fed or clothed yesterday? Shall our sad, unhealthy hospital be always opened to increase the sufferings of his body, by disgust, humiliation, and the permanent spectacle of agony and death? Finally will his children, although gifted at the hand of God with the noblest faculties, be condemned as now, to go the same round of wretchedness and brutality, to bear forever the burden and heat of the day under the constraint of hunger? Let us complete the picture: Shall the artist, the poet, the thinker, in the midst of general abundance, remain shivering with cold in a garret, devouring bread steeped in tears, in order to acquire the right of enlightening the world, to sweeten and adorn the life of idlers, and to curse Providence? O ye sublime beggars, Homer, Tasso, Milton, Chatterton, Kepler, Mozart, Gilbert, Weber, and so forth, have you labored and suffered so much, only to see your children bow their inspired heads under the infamous yoke of want? No, every man, even the laborer, the man of genius, is made to live with honor, to love his fellow beings, to be free. What miserable society would that be which, with riches increasing and accumulating under the powerful agency of Association, should yet contain poor beings, whose daily existence is precarious, and who in their legitimate fear of starving, would not dare listen to the voice of God when he calls them to great deeds.

Every man, then, whatever be his age and special destiny, should live without fear of the morrow, without humiliation. A social *Minimum*, amply sufficient for the necessities of life, must be insured to every human being from the day of his birth to that of his death. By this alone can devotion to order, social harmony, eternal peace, be established and maintained in the world. But let not our intentions be misunderstood; it is not at this day and with the conditions which surround labor and render it so repugnant,

* These two fundamental elements are found every where, even in the most ordinary instruments of labor, such as a pick-axe, a plough, which are composed of the materials (*natural value*) and making (*super-value* added by labor.)

and when general production is yet so limited that it would be impossible to guarantee the necessities of life to every man, even in robbing all the rich, it is not, we repeat, under such circumstances that we propose to introduce the *minimum*. So far from wishing to take one penny from the rich, we intend on the contrary to increase his fortune beyond his most sanguine hopes. Besides, we know well that the *minimum*, at this day, would only be a premium paid to idleness. Its establishment must then be absolutely subject to two conditions previously fulfilled: viz. Large increase in the general production, and the Organization of Attractive Labor. The examination of these important questions will be the subject of the next chapter.

To be Continued.

TO LAURA.

THE MYSTERY OF REMINISCENCE.

This most exquisite love poem is founded on the Platonic notion that souls were united in a pre-existent state, that love is the yearning of the spirit to re-unite with the spirit with which it formerly made one — and which it discovers on the earth. The idea has often been made subservient to poetry, but never with so earnest and elaborate a beauty. — *Evening Gazette*.

Who and what gave to me the wish to woo thee —

Still, lip to lip, to cling for aye unto thee?
Who made thy glances to my soul the link —
Who bade me burn thy very breath to drink?
My life in thine to sink!

As from the conqueror's unresisted glove,
Flies, without strife subdued, the ready slave —
So, when to life's unguarded fort I see
Thy gaze draw near and near triumphantly —
Yields not my soul to thee?

Why from its lord doth thus my soul depart?
Is it because its native home thou art?
Or were they brothers in the days of yore?
Twin-bound both souls, and in the links they bore
Sigh to be bound once more!

Were once our beings blent and intertwining,
And therefore still my heart for thee is pining?
Knew we the light of some extinguished sun —
The joys remote of some bright realm undone,
Where once our souls were *ONE*?

Yes, it is so! And thou wert bound to me
In the long-vanished hours eternally?
In the dark troubled tablets which enroll
The Past — my Muse beheld this blessed scroll —
"One with thy love my soul!"

Oh yes, I learned in awe, when gazing there,
How once one bright inseparable life we were,
How once, one glorious emanence as a god
Unmeasured space our chainless footsteps trod —
All Nature our abode!

Round us, in waters of delight, forever
Voluptuously flowed the heavenly nectar river;
We were the master of the seal of things,
And where the sunshine bathed Truth's mountain springs

Quivered our glancing wings.

Weep for the god-like life we lost afar! —
Weep! thou and I its scattered fragments are;
And still the unconquered yearning we retain —
High to restore the rapture and the reign,
And grow divine again.

And therefore came to me the wish to woo thee —

Still lip to lip, to cling for aye unto thee;
This made thy glances to my soul a link —
This made me burn thy very breath to drink —
My life in thine to sink.

And therefore, as before the conqueror's glove,
Flies, without strife subdued, the ready slave,
So, when to life's unguarded fort, I see
Thy gaze draw near and near triumphantly —
Yieldeth my soul to thee!

Therefore my soul doth from its lord depart,
Because, below'd, its native home thou art;
Because the twins recall the links they bore,
And soul with soul, in the sweet kiss of yore,
Meets and unites once more.

Thou too — Ah, there thy gaze upon me dwells,
And thy young blush the tender answer tells:
Yes! with the dear relation still we thrill,
Both lives — tho' exiles from the homeward hill —
One life — all glowing still!

Tribune.

[From the Union Magazine.]

POWERS'S STATUES.

BY DR. DEWEY.

I cannot easily express the pleasure I have had in looking at these statues. I should be almost afraid to say how they impress me in comparison with other works of art. The most powerful, certainly, of all the statues in the world, is the Apollo de Belvidere. That is grandeur. If we descend a step lower and seek for beauty, I confess I have nowhere felt it as in these works of Powers; in his Eve, that is to say, and in the "Greek Slave." I do not mean the beauty of mere form, of the moulding of limbs and muscles. In this respect, it is very likely that the Venus de Medici is superior to the Eve and the Greek Girl. But I mean that complex character of beauty, which embraces with muscular form, the moral sentiment of a work. And looking at this last trait, I fearlessly ask any one to look at the Venus and at the Greek Girl, and then to tell me where the highest intellectual and moral beauty is found. There cannot be a moment's doubt. There is no sentiment in the Venus, but modesty. She is not in a situation to express any sentiment, or any other sentiment. She has neither done anything nor is going to do anything, nor is she in a situation to awaken any moral emotion. There she stands, and says, if she says anything, "I am all-beautiful, and I shrink a little from the exposure of my charms!" — Well she may. There ought to be some reason for exposure besides beauty; like fidelity to history as in the Eve, or helpless constraint as in the Greek Girl. Nay, according to the true laws of art, can that be right in a statue, which would be wrong, improper, disgusting in real life? I am so bold as to doubt it! Art proposes the representation of something that exists or may properly and beautifully exist in life. And I doubt whether statuary or painting have any more business to depart from that rule than poetry. And suppose that an Epic poem, for the sake of heightening the charms and attractions of its heroine, should describe her as walking about naked! Could it be endured? Nor any more do I believe that sculpture, without some urgent cause, should take a similar

liberty. A draped statue can be beautiful, and can answer all the ordinary purposes of a work of art; witness Canova's Hebe; and the Polymnia in the Louvre, an ancient work. And I doubt not that ancient art would have given us more examples of this kind, if the moral delicacy had been equal to the genius that inspired it. I trust that Christian refinement, breaking away from the trammels of blind subjection to the antique, will supply the deficiency. But at any rate, the statues of Mr. Powers are entirely free from this objection. She who walked in the bowers of primeval innocence, had never thought of apparel — had not yet been ashamed to find herself devoid of it; and she is clothed with associations which scarcely permit others to think of the possession or want of it. She is represented in this work as standing. Her left hand hangs negligently by her side; her right holds the apple; and upon this, with the head a little inclined, her countenance is fixed; and in this countenance there are beautifully blended, a meditation, a sadness, and an eagerness. When I first saw this statue, or model rather, the last of these expressions was not given. I said to the artist, "I see here two things; she meditates upon the point before her; and she is sad at the thought of erring." He said, "Yes; that is what I would express, but I must add another trait." I feared to have him touch it; but when I next saw the work, that expression of eager desire was added, which doubtless fills up the true ideal of the character.

I do not wish to speak of this work in any general term of commonplace praise. The world will see it, the skillful will judge of it, and I have no doubt about their verdict.

Much as I admire this statue, I confess that the Greek Slave interests me more deeply. I have spoken of the want of sentiment in the Venus. The form is beautiful, but the face is confessedly insipid. The Greek Slave is clothed all over with sentiment; sheltered, protected by it from every profane eye. Brocade, cloth of gold, could not be a more complete protection than the vesture of holiness in which she stands. For what does she stand there? To be sold; to be sold to a Turkish harem! A perilous position to be chosen by an artist of high and virtuous intent! A perilous point for the artist, being a good man, to compass. What is it? The highest point in all art. To make the spiritual reign over the corporeal; to sink form in ideality; in this particular case, to make the appeal to the soul entirely control the appeal to sense; to make the exposure of this beautiful creature foil the base intent for which it is made; to create a loveliness such that it charms every eye, and yet that has no value for the slave-market, that has no more place there than if it were the loveliness of infancy; nay, that repels, chills, disarms the taste that would buy. And how complete is the success! I would fain assemble all the licentiousness in the world around this statue, to be instructed, rebuked, disarmed, converted to purity by it! There stands the Greek Girl in the slave-market, with a charm as winning as the eye ever beheld, and every sympathy of the beholder is enlisted for the preservation of her sanctity; every feeling of the beholder is ready to execrate and curse the wretch that could buy such a

creature! There she stands, with a form less voluptuous than the Venus de Medici, but if possible more beautiful to my eye; manacles clasp her wrists and a chain unites them; her head is turned aside a little; and then her face I cannot describe it—I can only say that there is the finest imaginable union of intellectual beauty, touching sadness, and in the upper lip, the slightest possible curl, just enough to express mingled disdain and resignation. The thought of a fate seems to be in her face, and perhaps nothing could better bring to its climax the touching appeal of innocence and helplessness.

I will only add, that Mr. Powers's work seems to me to be characterized by a most remarkable simplicity and chasteness. Nature is his guide, to the very letter. No extravagance, no straining after effect, no exaggeration to make things more beautiful; all is calm, sweet, simple nature. The chasteness in these statues is strongly contrasted with the usual voluptuousness of the antique, and it is especially illustrated by the air of total unconsciousness in the Eve and the Greek Girl. This is a trait of delicacy, in my opinion, altogether higher than the shrinking attitude and action of the most of the antique statues of Venus.

¶ A lady of title, long notorious as a speculator, was last week declared a defaulter to a considerable amount. In the language of the Stock Exchange, her ladyship was "a lame duck." The matter was arranged just before account day, the noble spouse of the lady having probably cured the lameness of his duck.

A SHOCKING EXPEDIENT. A chemist at Berlin has manufactured an electric paper more explosive than gun-cotton. This material is recommended to all unpopular authors; for their books, if printed on electric paper may perhaps go off.

A TRUE SOCIETY will substitute for that state of isolation in which we now live, Association of Families, for our free competition in trade and industry, Co-operation, and for the Antagonism which prevails every where, UNITY OF INTERESTS.

QUESTIONS. Does not the fact that an all-wise Providence has given to man a physical organization, imply this other fact, namely, that he has a natural right to every thing that is necessary to give that organization a healthy development, and preserve it in a sound state? If so, are not millions deprived, by the institutions and arrangements of "Society as it is," of some of their rights?

Does not the fact that man possesses intellect, imply that he has a right to whatever is necessary to develop it and satisfy its wants? If so, is he not deprived of his rights in being debarred, as the great mass of mankind are, from the means of a true and complete education?

Does not the fact that man is endowed with affections—with the passions or attractions of Friendship, Love, Familism—imply that he has a right to choose his friends, and to enjoy their society; to be united to the one in whom alone he can complete his being, and become an integrity; to a permanent home, where

he can dwell in the bosom of his family, with no fears of being obliged to see that family scattered over half the globe to seek a living which cannot be found at home? If so, is there not a terrible wrong somewhere?—*Voice of Industry.*

{From the Voice of Industry.}

PROTECTIVE UNION.—NO. II.

It will be seen by every candid person that the saving made by trading at a Protective Union store is immense, and that the benefit accruing from it, to the members, will in a measure compensate them, (so far as dollars and cents are concerned,) for the smallness of their ways.

The next thing to be considered is the quality of the articles, as the question is often asked by the *uninitiated*, "are the articles as good as can be procured at the grocer's at the prices quoted." I answer yes, and often better. I will mention one or two facts. One of our members, soon after our first purchase of goods, bought a pound of Young Hyson Tea, paying, I believe, thirty-five cents for it. He had previous to that been paying at the rate of sixty and sixty-five cents per pound. Upon trying it he found it greatly superior (both in strength and flavor) to that he had been paying the high price for; thus he got a better article twenty-five and thirty cents a pound cheaper. I will mention one other. A person (not a member) came into the store a few weeks since, while I was present, and wished to see some of the same quality of tea. It was shown him. He took a small parcel of tea, for which he had paid forty-five or fifty cents per pound, out of his pocket, and upon comparing them no difference could be seen, but when tasted, our cheap article was pronounced the best; he examined other goods and inquired their prices. Suffice it to say he is now a member of Division No. 11. I believe it is pretty generally understood that articles that can be, are adulterated, either before or after they get into the hands of the retailer,—if not they have been greatly belied. Is not an inferior article of tea often mixed with a good, and thus palmed off as the best? Does not coffee often get a sprinkling of peas when being roasted and ground, and then sold as pure coffee? Is not sperm oil mixed with an equal quantity of common whale oil, and sold as a superior article? Are not sugars adulterated in the same ratio, and so on to the end of the chapter? I have never seen these things done, but have frequently heard of their being done. I do not pretend to be a judge of sugars, teas or oils and do not know as I should be able to detect the fraud, but in the article of coffee my nose does not deceive me, working as I do in the neighborhood, where they roast and grind it. I have an opportunity of testing the ingredients of which it is composed. Although I am opposed to the use of it, I must confess that the odor of coffee, when roasting, is anything but disagreeable, and when the pure article is undergoing the process I snuff it up and enjoy it hugely, but when the grocer's incense to mammon (burned peas) arises, my olfactory organs give evident symptoms of a desire on their part to quit the premises. We do not countenance any such cheating as this in the "Protective Union." Why should we? None can be benefited by it, and "honesty (in all cases) is the best policy."

If there should be any such article as peas brought into a "Division," it would be sold as such and not as coffee. But if a grocer sells a mixture of the two, I don't imagine he sells it for peas, or a mixture, but the pure article itself. So much for adulteration. But there is another consideration for it is not in quality only, but in weights and measures there is a saving; we frequently hear new members say, upon having their jugs and buckets filled, and on being told that the quantity ordered would more than fill them, "that they never before had any difficulty in making them hold that amount," showing conclusively that if the grocer's weights and measures are *just right* ours are *too large*. I heard it stated a few days since, by an individual who will join us if he remains in the city, that he had frequently weighed articles after purchasing from grocers, and found they fell short, one and two ounces, in the pound. If they carry on this business very extensively, it will not take a great while to "feather their nests." I will relate a little incident as told me by an old lady with whom I formerly boarded. She had ordered a barrel of flour; her grocer, on bringing it, was obliged to carry it down a flight of stairs to get into the kitchen. She thought he handled it as if it was not very heavy, and upon examination, after he had gone, it seems that the grocer thought the inspector had allowed too great weight and had remedied it himself, for upon putting a stick into it, it would find the bottom without much help. She ordered it sent back, and with it, one of Mrs. Caudle's blessings. These are but two out of many instances which might be cited in proof of short weight and measure, but I do not mean to be understood that Lowell is the only place where this is practiced. It is the same all through the country in a greater or less degree. Our "Union" puts a stop to all this, for if a member was ever so much disposed to play the "grab game," he could not do it without being detected, there are no dividends either to induce him to do it, and if light weight and a poor article is served to one, it is to all, so that he would not be a gainer either way. Every thing must be conducted in a straight forward manner, for we are bound together by mutual interests, and when one member suffers it is felt through the whole Division.—P.

P. S. Since writing the above, a friend has called in to inquire about the "Protective Union," his attention being called to it by the article in last week's paper; he says some of our grocers have taken exceptions to the prices quoted in that article, especially the Tea, as there is a number of qualities of Hyson Tea. I procured some Young Hyson Tea yesterday (Tuesday) purchased of one of our most popular grocers, by one of his customers, and saw the price paid for it on his book, which was fifty six cents per pound, and on trial with an equal quantity of ours, the cost of which is thirty-four cents, (per centage added will make it thirty-six cents.) our Tea was pronounced vastly superior to the other by those who knew nothing why the experiment was being tried, and who are connoisseurs in such matters too; how does that tell, Messrs. Grocers! nearly sixty per cent. saved, and a better article! You can try the experiment yourselves at any time; all we ask is "fair play."

RESTAURANT OF AMAZONS. A famous dining place in the *Passage de l'Opera* at Paris has turned out all its male waiters, and substituted, in their place, females costumed in riding habits. As the French paragraph expresses it:—"The Restaurant des Amazons owes its new title to the dress adopted by the *garçon* of the establishment, *lesquels garçons sont des demoiselles*." The paragraphist makes himself gallantly humorous over this progressive step of female industry, declares that "the way it is served is a warrant for the tenderness of the beef steak—that a customer will order many more dishes for the sake of calling oftener upon the well-defined figures and charming waves of rows of buttons that attended upon his call—and that he would suggest but one improvement, viz: that, like the pages of the Emperor Sigismund who did their service on horse-back, the Amazons should 'wait' in the saddle, and bring in the dishes on a canter."—*Home Journal*.

OUR FLIGHT WITH RUSSELL.

Up, up, my Lord John Russell—'tis a fair night for a fly—
Be thou a new Cleophas—a new Asmodeus I!
Come, clutch my cloak—and through the smoke together let us mark
The life of London, huddled 'neath the blanket of the dark.
The moonlight falls on fair St. Paul's, on the Abbey grim and gray;
Lo! the lamps, like fiery serpents, go winding far away;
Or, like glow-worms, scattered, twinkle and wink up from below—
But 'tis not to gaze on this fair sight that through the night we go.
Not a builded brick, or stone, or stick, on those wide acres thrown,
But bears a tongue within it—hath a language of its own;
In street and square and alley bare, with its growth of human seed,
Is a great book spread beneath us—Look down, my lord, and read!
In steeples upward springing read prayer struck into stone;
In prisons barred and bastioned read crime and curse and groan;
In lighted West-end houses read mirth and warmth and show;
In foul St. Giles's hovels read squalor, want and woe.
There's a homily—hark to it. 'Tis the voice of Saffronhill,
"I suffer, how I suffer from my freight of human ill!
All is filthiness without me; all is ignorance within;
I ache with cramps—I shake with damps—Oh the warmth of glorious gin!"
And now for proof—off goes a roof—is that a house or hive?
Each bed's a room, each room a town, so packed and yet alive!
Lo, the maggots of London! And that hopeless, hapless horde,
In foulness bred, in foulness fed, is work for you, my lord!
Another and another, and the sight is still the same;
Suffering that knows no solace, and sin that knows no shame.

Hunger by thousand tables; savage life 'mid thousand schools;
Here are human hearts to frame anew—Bethink you of the tools.

But hark! another voice is up, and pompously it booms
From well-spread tables, easy beds, and trimly furnished rooms.

"I am Respectability; things must not go on so;
There's nowhere I can drive my gig, but something calls out woe.

"Then your sanitary meddlers, all agog for drain and sewer—

For my part, all I know is, I wish the drains were fewer;

Poor folks will throw things down 'em—as for unwholesome air,

I know our street's extremely sweet, and that's all my affair."

Whereon chimes in big Bumbledom, "You're right, my worthy friend:

'Tis time this stuff and nonsense were brought unto an end.

There's the Union Workhouse for the poor—you should see how we have broke 'em into temperance by short diet, into industry by oakum."

But hark! that boarse and hollow voice—"tis from a Newgate cell—

"Be silent, heartless blind worms!—a different tale I tell;

I've wrestled crime for centuries, and feeble all I feel,

Though my bones are bones of granite, and my sinews hammered steel.

"Ye little wot how hard and hot the tide of crime flows ever:

How it laughs my Canute-talk to scorn, and mocks my stern endeavor;

How law aghast aside is cast before the fearful sea

Which makes a plaything of the scourge, and a toy of the gallows-tree.

"Call Mother Church to help me; let Saint School do all she can;

Give them child-crime to fight with, and leave me the full-grown man,

Or soon the evil saps my walls, and downforth will ye fall,

Master Bumble, Sir Respectable, gig, mace, cocked hat and all!"

The stern sounds cease, the stars look peace on the streets so still and gray—

And now to Downing Street, my Lord, with what appetite you may;

And bethink you of the Lesson of London read aright,

When, with *Punch* for guide, you listened to the Voices of the Night.

Punch.

STOOD ON HER POSITION. The following circumstance, which occurred recently in our community, is the greatest example of an assertion of position that we have ever heard of. A divine—we need not say who, suffice it that he is an eminently good man of our city—called recently to see a sick lady belonging to his church. Said lady had been very kindly attended during her illness, by a female cousin, who was also a member of the same congregation. The minister prayed with the afflicted one, and being cognizant of the kindness of the cousin, he besought the Lord, in his prayer, to bless his servant,

who had, in so kind and Christian a manner, watched over the afflicted lady. The cousin withdrew forthwith from his congregation, asserting at the same time that she would let him know she wasn't anybody's servant!—*St. Louis Reveille*.

IN a hotel here, says the *Trinidad Spectator*, a man named Drum is bar-keeper. His friends call him "Spirit-stirring Drum."

A CHAPTER ON HUMBAG—THE STOCK JOBBING QUACK. What a complex atmosphere of artificiality does this good world we live in present. We have heard of the age of gold, and the age of bronze—this is emphatically the age of brass. Humbug is the great succedaneum of the day. It is a science in itself—the one great art, a knowledge of which compensates for ignorance of all others. Under its rule, bad fathers and husbands, become excellent public philanthropists. Bankrupts, who, too conscious of their own weakness to take the management of their own affairs, become financiers, and manage the affairs of others. Hypocrisy, unwhipt of justice, preaches morality, when it would be better employed in administering self-castigation. Pertness assumes the credit of wit—prudery of modesty, and yet the complacent world turns round on its unmoved axis, nowise shocked by the surrounding folly. In times long past society presented two distinct classes, the oppressors and the oppressed. The numeral division is still the same. It is now, on the one hand the knaves, on the other, the fools. Quack, Quack, Quack. Three ducks in *argent* floating on a sea of *azure*, are now the only arms furnished by the Herald's College of modern civilization. He who starts with them emblazoned on his shield, may drive triumphant over the course. But wo betide him who enters the arena of life without them. He will find himself in the mire at the starting post.

Of all the Quacks who infest the city of Boston, the Stock Jobbing Quack deserves especial notice. He flourishes in State street, and is frequently some ruined tradesman, who, having failed to prosper by the usual progress of small gains, is ambitious of making a sudden fortune by a speculation. He is first a dealer in the street where "changers most do congregate," without a local habitation or a name. He aptly acquires the habit of the market, becomes stock-puffer to some noted house and makes himself generally useful. He is a heavy bidder at the Board, and the green ones think there can be no harm in purchasing a little of what he purchases a great deal. The uninitiated little imagine that he is a mere decoy duck; the will o' the wisp, who leads them to ruin through a quagmire. All his bids are for the ear, to entrap the unwary. Later in life the Stock Jobbing Quack acquires capital, and notoriety, disdains drawing in the traces and sets up on his own account as a bull or bear. We happen to know a gentleman of this sort, who commenced life a shaver of beards, but having a soul above lather, he dabbled a little in fancy stocks—made a lucky hit, and now cuts a dash. His lady indulges in a carriage and villa, gives parties and looks down upon her betters. Her worthy spouse patronizes literature by subscribing to some half dozen period-

icals, and becomes a perfect *Mecenas* by having the whole family of the six per cents immortalized on dingy canvases by some itinerant limner. He is a devoutly religious man and a great respecter of the proprieties of life. Visits churches twice on the Sabbath — attends prayer meetings and subscribes to the publication of tracts for the enlightenment of the unfortunate wretches of Ann street, and the inoculation of sobriety and self denial, during the intervals of his feasts over turtle and champagne. If our friend prospers, he will no doubt, die a respectable man, and the Board will wear crape at his decease. Newspaper obituaries, particularly if he has been an old subscriber, will record his virtues.

The reverse of this, however, often happens to the Stock Jobbing Quack. His avarice of gain being founded on no philosophical knowledge of finance, he rushes madly into wild speculations, gets cornered and ruined. Instead of biting others, he now gets bit, and becoming often, in a fit of desperation, a curious imitator of other people's chirography, sinks into a victim of the law, and ends his life within the Academic shades of some public institution, built expressly to accommodate people of too imitative propensities. — *Chronotype.*

WAGES OF LABOR. It is curious to look at the difference in the rewards of labor. A sempstress in our large cities, earns two or three shillings for a day's hard labor; an opera singer often gets from five hundred to a thousand dollars a night; and Jenny Lind, for her last disengaged nights in England, demanded five thousand dollars — a sum which would require ten years of the labor of a mechanic to earn at ten dollars a week. There should be differences in the emoluments of human exertion, but not such differences as these. — *Yankee.*

[Translated from *Le Siecle.*]

COURTING AND CARDS.

One of the dangers at Ostend most to be guarded against are the professed gamblers. During the seasons of the carnival and lent, these knights of the green cloth keep themselves at Paris; but when summer comes they scatter themselves all over Europe. They follow the fashion, and tread in the footsteps of its gilded votaries; they navigate, at full sail, in all the maritime and mineral waters of Europe. This year these birds of prey have spread, in large numbers, over Belgium. They have already made some great strokes; they speak of a Russian, who was pillaged, in a single night, of two hundred thousand francs, and who paid it the next day, apologizing for having made them wait. In these watering places, where these hells are under no regulations, the inexperienced are necessarily exposed to being plundered by sharpers. Two or three have been taken this year in the very act. They have been driven away, but there are enough left to hover over the shipwrecked in the stormy nights of lansquenet. One of these Greeks has recently been the hero, or rather the instrument, in a recent adventure at Ostend. Just at the commencement of the bathing season, there arrived an English lady, mature in age, and possessed of a great fortune.

Her wealth had come to her late, and that explains how it chanced she was not married. But she sought to make up for lost time, by marrying according to the wishes of her heart, which had inclined towards a young gentleman of twenty-five. All other aspirants had been discarded, thanked but dismissed. The mature young lady was only willing to listen to the youthful and handsome Sir Edward. But, unfortunately, the youthful and handsome Sir Edward would have nothing to say to her, and little suspected the flame he had kindled. How could he suppose that a Miss of forty-five wished to have him for her husband? The fortune of the lady did not tempt him, for he had recently inherited ten thousand pounds sterling, and he felt himself rich enough to pass his youth in gaiety and freedom, prepared to enlist only under the banners of hymen when he reached the age of reason, or the end of his ten thousand pounds. His frugal and economical habits drove the aged Miss Anna to despair, for she would have been glad to have seen him ruined and poor, as in that case more likely to be tempted by her wealth. She had come to Ostend, because she knew that Sir Edward was there. Her attacks, however, met with no more success there than they had at London, Bath, Newmarket, Brighton, and all the other places where she had followed the indifferent youth. She could obtain from him nothing but cold politeness. She in vain displayed before his eyes the riches she possessed. His manner seemed to say, what do I care! I am satisfied with my present ease.

Seeing that ordinary means met with no success, Miss Anna resolved to have recourse to a somewhat eccentric expedient. She was a lady of spirit; she was possessed both of audacity and imagination. The expedient could not fail.

These things took place a month ago. There chanced then to be a Greek here in Ostend, one of the heroes of that nation — a clever chief of the Hellenic confederation. He was a master of masters, an irresistible player, winning whenever and whatever he chose. Nothing had occurred to betray his true character, and Ostend considered him as an honest player, when our English lady found him and said to him: "I know who you are; I have received positive letters in regard to you. Here are copies of them. You see I can ruin you." The blackleg turned pale — he saw that he was at the mercy of the lady, but at the same time, the cunning knave saw that she had something to demand of him, and that she was only trying to frighten him into granting it. "I can ruin you," resumed the marrying lady, "but I will spare you if you will consent to do me a service." The fellow had expected this, but he was delighted with the commencement. — "Speak, madame," said he, "I await your orders." "Do you know Sir Edward?" "Yes, madame." "He does not often play, but he does not dislike it. You must make him play." "I should like nothing better." "Will you then go to the *hotel des Bains*, where he dines; there get up a discussion wherein you shall be in the wrong; propose a wager of some bottles of champagne, which you shall lose; make Sir Edward drink, and when his head is heated, you shall lead him off to a game." "That is our usual way of proceeding," replied the

sharper. "You must then win all his money; you must induce him to play upon his word of honor, and you must lead him on until he has lost his whole fortune, ten thousand pounds." The blackleg was stupefied. He reflected a moment, and said: "I understand, I will win his ten thousand, and then share them with you!" The haughty Englishwoman repressed a motion of indignation, and replied in a disdainful tone: "No you will keep it yourself." "And is this the condition upon which you consent not to ruin me?" "Yes, but reflect well upon it. I insist that Sir Edward shall be completely stripped. If you leave him the smallest balance, these letters concerning you shall be made public." — "You shall have no reason to complain of me."

On the following day the dinner came off. The champagne was drank; the parties engaged in the game; and before the night was over, Sir Edward had lost every thing. It was then that our English lady appeared to advantage; the young man, now ruined, opened both eyes and ears. The first, it is true, were not charmed by the personal attractions of this Anna, but he listened with complaisance to the detail and the amount of her wealth, which she offered with her hand. It was an affair of three millions. The age of the bride disappeared, and the absence of personal charms was amply atoned for by such a fortune. Sir Edward accepted, and the wedding has just been celebrated. — *Boston Atlas.*

IF A small party of Germans, who have resided for several years in St. Louis, have left for Northern Wisconsin, to found there a colony on the Socialist principle of common property and interests.

A DISCLAIMER. General Zaramba had a very long Polish name. The king, having heard of it, asked him good-humoredly — "Pray, Zaramba, what is your name?" The General immediately repeated the whole of his long name. "Why," said the king, "the devil himself never had such a long name." "I should presume not, Sir," said the General, "as he was no relation of mine."

TAMING EXTRAORDINARY. There is a little girl, of six years of age, a daughter of Mr. David Thomas, who lives on the borders of the pond, which supplies water for the Furnace Works at Wear River, who has a most wonderful control over a class of animals hitherto thought to be untamable. For a year or two past, the little girl has been in the habit of playing about the pond, and throwing crumbs into the water for the fishes. By degrees these timid creatures have become so tame as to come at her call, follow her about the pond, and eat from her hand. A gentleman went down there, a few days since, with his daughter, to see the little creatures and their mistress. At first the fishes were mistaken and came up to the surface of the water, as the gentleman's daughter approached, but in a moment they discovered their mistake and whisked away from the stranger in high dudgeon. Their own mistress then came up and called, and they crowded up, clustering about her hands, to receive the crumbs. She has, besides, a turtle or tortoise, maimed in the leg. This creature lives

in the pond, and seems to be entirely under the control of the little girl, obeying her voice and feeding from her hand. We have just returned from a visit to the pond, and have seen the little bright-eyed girl sporting with her obedient swarms of pickarel, pout and shiners, patting them on the head, stroking their sides and letting them slip through her hands. She has her favorites among them. A pout which has been marked on the head in some way, and the turtle we spoke of, are remarkably intelligent. A more beautiful instance of the influence of kindness and gentleness can hardly be found. Lions and tigers have been subjected to man, but this instance of domesticating fishes is as novel as it is interesting. — *Hingham Gazette.*

THE HARBINGER.

SATURDAY, OCTOBER 9, 1847.

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.

OBSCURITY OF ASSOCIATIVE SCIENCE.

The complaint is not unfrequently put forth, that the language of Associationists is so obscure, that it is next to impossible for a plain, common sense man to obtain a clear conception of their doctrines and purposes. It may be worth while to say a few words in regard to this point, for we confess, in our opinion, any unnecessary want of clearness is as great an offence against good taste, as an undue secretiveness is a violation of morality.

The complaint proceeds from different quarters. The large class of persons who are incapable of patient reflection, to any considerable extent, will of course, regard any scientific exposition as shrouded in absolute darkness. They are the gentry who speak of mathematics as stupid, history as a great bore, and every kind of philosophy as fit only to produce a doze after dinner. They roll up their leaden eyes in infinite astonishment at any remark which requires a moment's thought, pronounce such a discourse as Mr. Marsh's recent profound oration at Cambridge intolerably tedious, and go to sleep over all literature above the productions of the enchanting Professor Ingraham. The only reply to critics of this calibre is that shockingly unpolite speech of Dr. Johnson to some cavilling objector, "Sir, I am bound to provide you with arguments, but not with brains."

There are others who suppose that the heights and depths of all knowledge are to be explored by intuition, and that whatever cannot be comprehended at a glance, is so obscure as not to be worth investigation. They skim the surfaces of

a great variety of subjects, talk learnedly of a few distinguished names, are great in title pages, and will expound to you all the mysteries of science, from popular summaries in the latest reviews. That is enough for men of their genius, and finding that social science presents difficulties not to be overcome without great intellectual activity, they pronounce the whole subject too obscure to be studied.

Still another class have made themselves incapable of comprehending any ideas which are presented in a form different from those which they regard as the exclusive moulds of truth. They are the slaves of fixed intellectual habits. They have always jogged on in the old family carriage, they are familiar with every stone and every rut in the road, and they have no notion of giving in to any of these new-fangled inventions. They can no more understand a modern locomotive, than Peter Pindar's sovereign could comprehend how they got the apples into a dumpling. To them, every new term in science is an abomination. They read over the books they loved when young; the past, in their view, is the sole depository of wisdom, their brain one would suppose, is literally petrified, and we must not condemn them with violence, for their perplexity at statements, which are presented as novelties. They could no more pursue a different course, than the man hobbling on crutches could dance the Polka.

But by far the greatest number of those who complain of obscurity, are men without sufficient earnestness of purpose to fathom the depths of any subject which lies beyond the sphere of their own immediate, personal, material interests. They are quick enough to spy out the chance of making a good bargain. They can detect, with the quickness of a hawk, the most favorable spot for the acquisition of plunder. No change in the markets escapes their vigilance. No shade of difference in the value of stocks eludes their eye-sight. They will tell you infallibly where money is to be made, unless they have an interest in keeping their knowledge to themselves. Every thing in the sphere of traffic is clear to them as light. No subject connected with that, is too deep for their penetration, or too complicated for their subtlety. But the moment you lay before them a system for the benefit of humanity, and demand their attention to the principles on which it is founded, the proofs by which it is sustained, and the results which it promises, they are taken with a sudden headache, their sight grows dim, and they cannot understand the alphabet of the science on which you wish to enlighten them. They can never be made to perceive that the social reformer is not a visionary; they

cannot get at the plans which are proposed for the organization of labor; they see nothing but rigmarole in the most lucid demonstrations of scientific principles; to them Fourier is only a charlatan, Briancourt a transcendental mystic, and the whole Associative School both in America and France, a company of moon-struck philosophers, who rival in obscurity the tenebrific doctors of the dark ages.

Still, we do not deny that many excellent individuals may find the Associative doctrines obscure, without any fault of their own. There are, no doubt, reasons for this in the nature of the case. It is seldom, for instance, that an original discoverer in science possesses the faculty of giving a luminous, popular exposition of his doctrines. A man who dwells habitually in the region of profound thought, intent on the analysis of truth, with powers almost preternaturally alive to the perception of principles and the consequences which they involve, and sometimes even dazzled by the brilliancy of his own discoveries, has rarely the gift of transparent expression, and will be unable to communicate his ideas, except to those who place themselves in an intellectual state, identical with or analogous to his own. The process by which truth is communicated is usually the reverse of that by which it is investigated. The one is by synthesis, the other by analysis. It is a rare felicity of genius, which combines the powers essential for both processes. The mind, accustomed to decompose every subject in the consuming crucible of thought, to reduce it into its primitive elements in order to detect those of the most delicate and evanescent nature, and ever on the watch for some new manifestation which is visible only to the most intense vigilance, will seldom possess the skill to reproduce the scattered fragments which it has made, in their original integrity, and present them in the living glow, symmetry, and beauty, which are essential to their popular reception. It required the masterly illustrations of Plato and the lucid simplicity of Xenophon to make the wisdom of Socrates the property of the world. Had the Athenian sage undertook to write a popular compend of his principles, he probably would never have gained the distinction for clearness which he now enjoys. His sharp and subtle analytic power enabled him to place every man with whom he conversed in the path to truth; but the synthetic exposition of his philosophy, as a whole, demanded intellectual endowments of a different order. Immanuel Kant was not intelligible to the learned world, until his system was diluted in the expositions of his disciples; and if Fichte, Schelling, and

Hegel have gained any currency beyond the smoky walls of the German University, it is owing to the popular eloquence of "the great Eclectic," Cousin, rather than to any talent of elucidation which they possessed themselves. Sir Isaac Newton is still read in Pemberton and Maclaurin, and the sublime investigations of La Place are brought before the scientific world by Bowditch and Mrs. Somerville.

The same is true, undoubtedly, to a considerable extent, of the writings of Charles Fourier. Although he commanded a style of rare energy and passion, singularly varied, picturesque and piquant, which gives a charm to his affluent pages, such as few writers possess, he cannot be considered a master in the art of composition. For himself, he often expressly disclaims all title to that character. He labors under the magnitude of his conceptions, and finds no fit language for the expression of his principles. He makes no use of the commonplaces, which many writers handle so dexterously, as transitions between what is original in their own views, and the average tone of public thought. He has none of the tricks of adaptation, which give a limpid smoothness, an insinuating, oily attraction to the philosophical works of so many of his countrymen. Hence, the reader, on first being introduced to his writings, is tempted to lay them aside in despair. He finds them filled with all sorts of technicalities, quaintness of expression, harshness of phrase, and startling illustrations, which seem to rise, like a thicket of thorns, in the way of further progress. Not that Fourier is to be compared in this respect with many of the most eminent writers in the German language, or with Carlyle and Emerson in English. And even when his language is the most abrupt and rugged, he exhibits a masterly strength, a depth and force of conception, which must command the admiration of all but the most superficial readers. With these characteristics as a writer, it is no wonder that the charge of obscurity should be brought against his system. Nor has the difficulty been removed by the popular expositions which always follow the discoveries of a great thinker. Thus far, for the most part, the peculiarities of the master have been reproduced in the commentaries of his disciples, and we still need, a plain, synthetic work, expounding the principles of social science in a manner adapted to the facile comprehension of the general mind.

We do not suppose, however, that the science of Universal Unity, as set forth in the system of Fourier, can ever be mastered without the exercise of vigorous and persistent thought, any more than the science of Music or Mathematics. It

is no easy thing to detect the subtle laws which are at the foundation of this fleeting, variegated, and impetuous phantasmagoria of social life. They cannot be discovered without the nicest observation, nor comprehended, when explained, without concentrated reflection. It was claimed by Fourier, that he had arrived at a deeper insight into the mechanism of nature, than had been gained by previous explorers, — that he had penetrated into the secret of the laws of Harmony throughout the Universe, — and that hence he could describe the organization of society which alone is in accordance with the nature of man and the purposes of God. His analyses of human nature, his investigations of the cardinal springs of human action, and his descriptions of a corresponding order of society, are distinguished by the highest degree of philosophical acumen and profoundness. They certainly cannot be brought down to the level of the superficial, trivial intellect, which refuses to give them the attention which it bestows on the construction of a watch, or the architecture of a Chinese Junk.

In the remarks which we have made, we would not be understood to intimate that there is anything peculiarly difficult or repulsive in the principles of Social Science, or in the writings of Fourier. On the contrary, we know that this is not the case. The resolute thinker will find no greater embarrassment here, than he would in the study of most of the popular treatises on Political Economy, Psychology, or Natural Science. No doubt, he would meet with obstacles in the outset, but nothing which may not be overcome by a strenuous will. We would only protest against the absurdity of the flippant criticisms, which are made on the productions of the Associative School by men who have not given them as much thought in their whole lives, as they daily bestow on the price current, or the most milk-and-watery concoctions of the popular novelists.

CRUDE NOTIONS OF ASSOCIATION.

The AMERICAN PHRENOLOGICAL JOURNAL of the current month, publishes a communication on Association, the principal object of which appears to be the demolition of the odious feature in "Fourierism," as it is called, of giving to capital a dividend. This, our Communist opponent argues is totally inadmissible, and he enters into some alarming calculations of the enormous accumulations of capital at compound interest, showing that in the process of time it must monopolize and eat up all the property of an Association and rob and oppress the laborer as much or more than it does in

Civilization. Simplists ever reason thus. Not comprehending the whole subject, they fix their steady aim on one particular object and with surprising power and innocence they magnify it into a matter of overwhelming importance, demanding of us all our love or all our hate. Now all this horror of the encroachment of capital in the system of Fourier, is simply the bugbear of a mind ignorant of what that system really professes in regard to the distribution of profits. An understanding of the subject would leave no room for apprehension of the mischievous working of the principle of awarding dividends to capital in Association, but produce only a conviction of the justice of the principle, and the necessity of applying it. But the "retribution of profits" in Association is too profound a problem to allow of a popular solution, so as to make it plain and satisfactory to those minds which incline to the negation that denies all the rights and claims of capital to compensation. Nor can it be understood, indeed, by any, short of a profound study of Social Science, and a knowledge of other problems with which it is connected and identified. Various statements have been made by different writers on Association, approximately correct in their explanations; but these have been made rather with reference to popular perception and the adaptation of the principle involved, to existing condition, and a transition form of Association, than strictly according to the scientific formula of Fourier — which, in fact, is only entirely applicable in a perfectly organized Association, in conjunction with the harmonic action of the Passions. Hence many misapprehensions of the question of Capital in Association, have naturally arisen in the minds of persons suspicious of the power and the malignant influence of the abuse of Capital. The erroneous ideas upon this subject have been complicated and confirmed too by the various expedients of those ill-prepared attempts at Association, several of which have failed to arrange the relations of Capital and Labor. The writer of the communication in the Phrenological Journal, seems to have received his notions of Capital in Association from this last named source; but we are sure he is indebted to nothing but his own morbid imagination for the prospective evils exhibited in his alarming calculations.

The principle that Capital is entitled to a share of the profits derived from its use in combination with Labor, has been too often insisted upon and too well established in this paper, for us to make any re-statement at the present time, and this would be the best course short of a complete solution of the problem of "Re-tribution of dividends," which is imprac-

ticable, to show the folly and absurdity of all communist arguments against the principle.

We will make an extract, however, from the communication referred to, for the purpose of appending a few remarks:

"Of Fourierism, however purged, I nearly despair; and in looking about for a substitute, I see nothing but the Shaker system, adopted by Rapp, at Economy, in Pennsylvania, and Bimeler, in Ohio; and we cannot dispute its permanency wherever practiced, nor its having created superfluous wealth at Economy and Zoar in less than thirty years, with very small means to commence with. Is this, then, the true system? Must the race become extinct with the first generation after isolation ceases to furnish members for Association? Must knowledge be confined to writing and a little arithmetic, as soon as men get leisure to pursue it with renewed vigor? And must Associations be based upon a little religious superstition? These are the conditions of membership with the Shakers, at Economy and at Zoar. I need not say that all this is a violation of man's nature, and that Phrenology requires the legitimate exercise of all his faculties."

The cool presumption with which some people talk of what they call "Fourierism" is amazing. They have hastily read a few paragraphs in the writings of Associationists under the bias of their prejudices, or witnessed, perhaps, a few of the sublime practical illustrations of the doctrines which have been made in Western New York or elsewhere, and forthwith they deem themselves fully competent to pronounce an *ex cathedra* judgment upon the system!

One would suppose that the writer here was really a friend of "Fourierism," notwithstanding his hard array of arithmetic against its crying sin and a sly hint at "licentiousness," since he only "nearly despairs" of it. But then, if a friend, what an exalted idea he has of Social Reform, when he can see nothing but the Shaker system or some other ascetic form in which men have endeavored to escape from and protect themselves against the abominations of society, as a "substitute for Fourierism." It is this low and grovelling view of Social Reform, which is the rank and vile blasphemy of the world, common alike to professing Christian and boasting infidel. What if "Fourierism" is not the true system for reforming society? What if it is filled with false principles and vices? If it is only a lie, let it fail and die—in that case it will do so. But shall we turn to the little plans of men for a "substitute?" Shall we profanely conclude that the Creator of the Universe has formed man and left it to his wisdom to decide upon the organization of his social relations? Shall we suppose that a just and benevolent God has created us with infinite passions and wants, but neglected

to plan a social government adapted to those passions and the satisfaction of all wants? Would not that be an impious supposition? In our opinion it would, and we believe what Fourier has so eloquently and religiously inculcated, that a wise and good Creator *has* provided a Social Code for mankind, the application of which will ensure his entire happiness here and hereafter, and that if the system propounded by Fourier is not this divine code, our duty then plainly lies in a search for it, believing implicitly in the promise of Christ, "Seek and ye shall find, knock and it shall be opened unto you."

Nothing less than a Divine Social Code, which we believe Fourier has discovered and given to the world, will satisfy our aspiration after a Social Reform, and we have no faith or hope in any other. Nor do we place the least confidence in any social reformer whose convictions do not all rest on this elevated platform. He can have no Faith otherwise. He will live only in speculative illusions, vacillating as they successively vanish, in despair, from one weak expedient to another. The faith of faiths with us, is a belief in the existence of a Divine Social Code!

The editor of the Phrenological Journal has added some remarks to the communication of his correspondent which we will briefly notice. He is also infected with the fear of capital, although he is favorably disposed to Association on account of its immense economies. He says:

"The principle of dividends on capital, however small, will blow to atoms every Association founded upon it, or incorporated into it. And it ought to be thus. Associations must be formed with ends almost infinitely above pecuniary gain, or they will fail, just as surely as the laws of mind remain unchanged.

"Fourierism presupposes that an immense capital is necessary to start with, and that this cannot be had without a prospect of heavy dividends, and so labors to make it a profitable investment. Now, to be either permanent or useful, every Association must begin as the new swarm of bees does—with *nothing*, excepting just enough of necessities to last till they can be re-supplied. No immense building is requisite in the beginning; but the true system of Associative architecture will allow addition after addition to be made, according to the wants of the Association, yet allow the entire structure, in all its stages, to be complete in itself, as in the case of the honey-comb, the coral reef, etc.

"Two things interest me deeply in Association, only one of which I will now mention. Before many centuries, the problem will become one of momentous import, How can the greatest number live happily on the smallest means? Sooner than we suppose, our earth will be filled up, edibles become scarce, and consumption outstrip production, especially in case

two or three unpropitious seasons follow each other. I know art and science, stimulated by Acquisitiveness, will soon double and quadruple the productiveness of all tillable land; but even that will not supply the enhanced consumption consequent on the increase of population, and the great inquiry will be, What shall we burn? How shall we sustain life?

"Economy must in part answer. We must *save*. This, Association greatly facilitates. Thus, wood is expensive, and coal unwholesome, and to allow, as now, any considerable proportion of the earth's surface to be occupied by raising wood for burning or building, will deprive not a few of the means of existence, which will not do. Now, Association will enable us to save nine-tenths in lumber and fuel—probably twenty-nine thirtieths—because the fire now used for cooking for five families of six each (thirty persons), judiciously applied, with every facility for cooking on a large scale, could be made to cook for a thousand persons. A similar economy could be secured by heating all the rooms in an immense building with one fire. This would proportionally economize the time, especially of women, now wasted in cookery and in building fires, but required for educating herself and children. Similar instances of economy, Association furnishes throughout all its departments. It must, therefore, ultimately become the order of society.

"But men must associate to *live and be happy*—not to make money. No such thing as personal capital must be known, else it will breed that green-eyed monster which will effect their ruin. Every one must be practically considered an equal. The stronger and the more skillful must be willing to labor for the common good, not for personal superiority, and give into the treasury of the public good whatever they produce over and above those less able or industrious. That great precept, Love thy neighbor as thyself, must be length, breadth, height, depth, inside, outside, middle, ends, superficies, solids, all and all of Association, else it will 'perish with the using.' Such a principle exists in the human soul, and is *practicable*. But very few are so imbued with its spirit as to adopt it, but it will ultimately be so far developed as to be put into practice; and when so, it of itself will beget and perpetuate Association, and effect incalculable good. 'Love,'—'the greatest good of the greatest number'—with these for the foundation and superstructure, will Associations be multiplied, and effect incalculable good. This will obviate our friend's difficulties effectually. Without this divine *love*, they are insuperable. In phrenological language, the complete ascendancy of the higher faculties will render Association incalculably promotive of happiness, and as enduring as the hills; whereas, any undue predominance of the propensities will blast all efforts to establish it."

Here are presented undoubted truths and gross errors and misconceptions. It is hard to separate and define the truths and the errors. The very positive promises about the fatal effects of dividends on capital, may be allowed to pass with the rest on the same subject, without special refutation. But the Editor only asserts

a truism of our own parentage when he says that "Associations must be formed with Ends almost infinitely above pecuniary gain;" and he does great injustice to himself and us by the implied charge that "pecuniary gain" is the great end proposed by Association. It is a primary and important end unquestionably, the production of wealth in Association, (not the individual appropriation of it,) just as the preservation of the health of the body is a primary and important end in the being of a single person, but not, therefore, the highest end in view. The life of the soul is above that of the body; but if the body is neglected and diseased, the life of the soul suffers. Just so do we consider the health and life of the Collective body as essential to the life of the soul it contains; and as wealth or capital is the blood or vital principle of this material organism, we are solicitous to protect and provide for it by just measures, even at the risk of making it a *conspicuous* consideration in forming Associations. For this reason we give to the Material side of Association prominent attention, and not because we overlook or undervalue the Spiritual.

The idea of commencing an Association as a swarm of bees begins a hive, "with NOTHING, or just enough of necessities to last till they can be resupplied," is rather fanciful and it has some unfortunate exemplifications. But it is a random speculation, given at off hand, which doubtless appeared to its author to be a legitimate deduction from principle and analogy. Principles and analogies without a wide survey are very apt to lead one astray. The mistake in the present case consists in overlooking the past career of the human race on the earth and applying the principle of analogy drawn from the life of the bee, to a body of persons commencing a career in the present age instead of to the whole body of mankind. The race did begin its career precisely like a swarm of bees, and they have collected much honey or material wealth in their hive, and this they are entitled to and require in just proportions for their future welfare.—Thus the analogy is good and complete.

The Editor of the Journal has started a very important inquiry upon *population*, but he has not answered it by any means. The economies of Association, as vast and valuable as they are, do not meet the question of over-population. This question must be solved on higher grounds. The shortest answer is to refer the matter to the wisdom and goodness of the Creator, who, in forming the planet and mankind upon it, has most probably established some occult social law which shall regulate the tendency to an excess of population, proportioning the capacity of

production of the earth to the needs of its inhabitants, and not leaving them to the horrors of famine or the tender mercies of some Malthusian political economist, whose plan would be to starve out the paupers and prevent poor people from marrying or being given in marriage.

SPIRIT OF TRADE. We congratulated the *New York Mirror* in our last paper on its conversion to "Fourierism." At the same time we expressed the paternal wish for our promising neophyte, that it would prove steadfast in the faith, and not fall into the paths of the "backsliding heifer," which was such a scandal to the old prophet of Israel. But it must not be too tempestuous, either. Let it not "tear its passion to tatters," in denouncing the atrocities of the "Civilized Order." Such remarks as the following on the character of modern commerce are altogether too extravagant, and can be pardoned only to the red-hot zeal of a new convert. To be sure, they are quite in the spirit of Fourier, but the *Mirror* must abstain from all his "transcendental rubbish," if it would secure the election of "Rough and Ready."

"The spirit of trade is necessarily the spirit of gambling, and it would be absurd to say to the gambler, why did you not retire from the table when your pockets were full, because it was not to fill his pockets that he went there, but to enjoy the excitement of the game. When a merchant who possesses a handsome fortune, well secured, runs into hazardous speculations, and by the employment of his capital and credit raises the price of the necessities of life far beyond their actual value, and seeks to enrich himself by making thousands suffer, he takes the gambler's chance, and when he meets the gambler's fate he has no right to expect anything but the gambler's sympathy."

OUR PROSPECTS IN NEW YORK.

Messrs. EDITORS:—Whilst yet suffering with the fatigue of our recent lectures in the State of New York, we proceed to lay before your readers what appears to us to be the prospect of our cause in that State. We shall premise this report by saying that our tour could be at most but one of observation. It was so extended, and the time allotted to us was so short, that we could stop only a few days in a whole county; whilst it was by dint of pertinacious effort and inquiry, or by mere accident, that we found friends to co-operate with us in our labors. We visited not more than two or three places where there were any friends of Association known to us beforehand; but it must be also said, that in almost all those places we found several intelligent and earnest adherents to our cause. Your readers have been already informed of our course as far as Rochester, by some

scraps from our private correspondence. It only remains to speak of our movements from thenceforth.

Until we reached Rochester, we regarded our efforts as measurably successful, and the prospect before us as really encouraging; but there the faded glory of four *Phalanxes* shed such "disastrous twilight" upon our cause, that we could not get a hearing upon Association. There had just been a very sudden expansion of ideas in that city, upon the objects of the National Reformers, and we were invited to address the citizens, upon the freedom of the public lands, the "inalienable homestead," &c. which we did to a very large audience. It deserves to be said, however, that there are a few families of intelligent, devoted, and in every way worthy friends of Association in Rochester. We found a cordial home with one of these families, who have had large experience in an attempted experiment in Association, but who are too intelligent and too much devoted to the doctrines of Universal Unity, ever to lose their interest therein, through a want of discrimination between scientific demonstration and the ill-timed essays of empiricism. We learned much of the alleged causes of failure in the Clarkson and other of these *Phalanxes*, which, by the way, were said to be rather the *want of an act of incorporation*, than of means or internal harmony. But whatsoever the cause may be, there can be no doubt that the failure of those ill-starred *Phalanxes*, has prejudiced the public mind to an undue degree, and deferred the hope of our cause throughout Western New York. Our opponents are ready to count up with windy zeal every *such* failure in social reform, whilst they as carefully conceal from the public the undoubted success of the Ceresco and Trumbull Associations, the hopeful condition of the North American, and the still more flourishing state of the Ebenezer Community near Buffalo.

Unpromising for our cause as is the field of labor in New York from Rochester westward, there is no more inviting soil for the sower than that of the Central and Eastern counties. Cayuga, Onondaga, Oneida, Courtland, and Madison counties, offer greater inducements for labor, than any other section of country of equal extent that we know of. Whenever we have lectured in this portion of the State, we have had invariably, if not numerous, at least good audiences, both as regards numbers and respectability. We have lectured much among the farmers, who are not only very intelligent, but are also readier to receive the truth than any other class of hearers whom we have addressed. The few friends of Association whose acquaintance we were privileged to make, during our tour

through this part of the State, are mostly farmers; and they are farmers too that are men. Throughout our whole tour we have had the most efficient aid in obtaining a hearing, and have had more solicitations to lecture than we could have complied with in two months of leisure.

In Oneida County, an early and devoted friend stands ready to accompany any one of our lecturers throughout the whole region of Central New York, to introduce him personally to the people, and to do whatever he may in aid of the work of propagation. We have good reason to know that there is no man better qualified by an intuitive perception and appreciation of the doctrines of Social Unity, by a happy address and an unquenchable enthusiasm, to render essential service to our cause in that way, than the friend in question. In his immediate neighborhood, there are numbers of worthy and generous people, who are awakening through his instrumentality to an earnest interest in that cause, the spirit of which has for years so deeply imbued his own feelings. They have lately formed an Affiliated Union there, of which you will have authentic notice in due time.

I cannot forbear remarking here, that it will seem to me inexcusable, if the Executive Committee of the American Union do not see that the generous offer of our friends in Syracuse, and this of our friend in Westmoreland, are fully and heartily accepted, in the spirit in which they have been made; and will it not be equally a shame if the friends throughout the country do not help the Committee to the means of complying with them.

There are certain popular movements now in progress in New York, and which are attracting much attention, that will give a peculiar appositeness to any labors which the Associationists may bestow upon that State. Discussion upon the Anti-Rent question cannot be evaded, and its final settlement will lead to the adoption of far more comprehensive measures than is at present anticipated. The National Reformers are augmenting their numbers and moral and political force, with astonishing rapidity, at the same time that they are coalescing with or rather absorbing the Anti-Rent movement, and infusing wisdom and loyalty into that party. Wherever these questions are before the people, Associationists can generally obtain a hold upon their understandings and sympathies. — But the movement which promises most of all to the cause of Association, is that of the Liberty League, which constitutes the progressive party amongst the abolitionists. At the head of this League stand Gerrit Smith and that portion of the abolitionists of New York who have been foremost in love and labors for the

emancipation of the slave. The League takes a truly intelligent view of all parties, and perceives the general tendency of all reforms to a unity. Indeed it is the leading idea of the League to form a political party upon the basis of universal and progressive reform. They have seen the total fallacy of the "one ideaism" of the abolitionists. They see the existence of other social and political evils besides that of chattel slavery, — evils which must be absorbed conjointly with slavery, in order that emancipation may be in any sense a boon to the slave. They perceive that with emancipation the negroes may be subjected to the most intolerable oppression, — to the tyranny of land monopoly, of tariff imposts, of social caste and of partial legislation, — that they may be denied the elective franchise, the privileges of education, of citizenship and of free migration. They feel that the business of reformers is not with one class of social evils merely, but with whatever infests the universal order, well-being, and harmony of society. Hence they advocate the freedom of the public lands, in limited quantities, to actual settlers, — the inalienable homestead, — free trade and direct taxation, — the abolition of slavery, intemperance, and war, and the spirit of caste and favoritism in legislation, and the indiscriminate extinction of secret societies. We hail the call of our friends for a unitary reform, with a hearty response, and we think they will soon perceive, that the evils against which they are banded, are rather the symptoms of social disease, than the root of the disease. They are but secondary causes; effects of the violation of the primordial law of Nature; the law of Unity. We hope our friends will soon see that a reconciliation of classes, communities, and nations can only come from a conciliation of their respective interests. So long as Capital and Labor antagonize with each other in production and consumption, so long will the war of protection and free trade be waged; and so long as labor has to subsist by a system of competitive wages, so long will temperance, freedom and virtue, be bartered for bread. We are sure that our friends of the Liberty League have yet one important question to settle, and that is the question of method in reform. The method of reform has hitherto been empirical; should it not rather be scientific? and will not the first proposition be that of the organization of labor, in unity and co-operation with capital? Knowing, as we do, the character of the men who form the Liberty League, we shall trust them to answer these questions.

We have this acknowledgment to make to many friends of the League, for the hospitality which they have extended to

our ideas, which is, that they have uniformly given us their hearty aid in obtaining audiences, and have without exception pressed us to visit their respective neighborhoods, and lay our principles before their friends, and many offered us letters of introduction to their prominent members throughout the State. We are sure that the right spirit actuates these men, and that if the Associationists are true to their cause, these our friends, will not be long behind us in the advocacy of an integral and constructive reform.

In conclusion we will say that we are greatly encouraged at the prospect for labor in New York, not only because the various popular movements referred to are in progress there, and which can never be finally settled, except by the science of Universal Unity, but also because there is more equality of fortune and social position among the people than there is in New England, — there is less of caste, of sectarian and religious intolerance, and consequently, less of rigid conservatism to oppose any new thoughts for human good which may fall from heaven among men, and in addition to all this, there are the means to aid and a spirit to use them in any cause which promises real good to humanity, notwithstanding the recreancy and corruption of parties that boast of their love of popular rights, whilst they sacrifice them to personal ends. There is in New York a strong love of democracy and a broad and active spirit of reform. It is to be earnestly hoped that for the six months to come there may be one lecturer constantly in that State. And our firm conviction is, that such efforts would be most usefully expended among the intelligent and wealthy farmers of Cayuga, Oneida, Madison, Onondaga and Cortland Counties.

Yours, truly,
WENDELL.

"BOSTON SOCIETY FOR THE AID OF DISCHARGED CONVICTS. This Society whose objects we have heretofore mentioned in terms of approval, is advancing quietly and successfully, and has already produced gratifying results. As it is in constant need of support, however, from the community, and depends for continued success upon public favor, we are glad of an opportunity to give again some information of its objects, methods, means, and results. This is furnished us in the following communication from a well informed source: —

"The Society has nothing to do with Prison Discipline. It leaves the whole management of the prisoners while suffering the penalty of the law, to those to whom it belongs. It takes the convict kindly by the hand when he puts off his prison dress and leaves the prison gates, and endeavors to confirm him in the good resolutions which he may have formed for reformation.

"But the Society has little faith in preaching and exhortations without practice; and it endeavors to give the convict actual aid and assistance. It has an Agent, an active and benevolent man, who receives a small salary, and devotes himself entirely to the aid, comfort and assistance of the convict after his discharge. He visits the State Prison frequently, and makes the acquaintance of all prisoners whose sentence is about to expire. A few days before a man is to be released, the Agent goes to him, and invites him to make his house his home, until some honest employment can be found for him.

"Some accept this invitation with curious incredulity; they can hardly believe there is any body in the world who cares for them, much less that a respectable family will open its doors to them.

"They go, however, and are received with frankness and kindness, and treated with perfect confidence. Criminals who have lived the lives of ruffians, — whose hand was against every man, and who supposed that every man's hand was against them, enjoy, for the first time in their lives perhaps, the company and conversation of a virtuous family. They sit at table as welcome guests; they unite in family devotion; and they lie down under the same roof with their unarmed and unsuspecting hosts.

"Yes! the very man whose name inspires terror; against whom every door and window in the city is carefully locked and barred, lies down and sleeps peacefully every night in the midst of his family, not only doing no harm, but ready, if need be, to ward off any that might be offered. It is a beautiful exemplification of the effect of kindness; it does what bolts and bars, and dogs and watchmen, and arms even cannot do — it takes from the heart of the robber all disposition to steal or to harm; — he loves those who have shown him kindness and treated him with confidence, and whoever else he may injure, he will not injure them.

"The Agent makes it his business to find some employment for these men, either at the trade which they learned in prison, or at some other work, and he is generally successful. Since the first of January, quite a number of discharged convicts have been received into his family, and have remained there upon an average from one to three weeks. They have been placed at honest work, and most of them are still doing well.

"Others have been assisted by the Society in other ways. The experiment has therefore been thus far successful, and though the Society has no funds, and relies entirely upon the contributions of the benevolent, it will go on, confident of being supported.

"It is highly desirable that the same kind of aid which is given to convicts discharged from the State Prison should be extended to the unfortunate creatures who are coming out almost daily from the House of Correction. The Society is trying to establish a temporary HOME for women who leave that prison, and who are disposed to lead better lives. Nothing can be conceived more sad and wretched than the condition of some of the poor creatures who are turned out upon the world penniless, houseless, friendless, and even worse than that, — hopeless. Every decent house is closed upon them; virtuous people turn from them in fear or dis-

gust; and no door but that of the brothel is open to them.

"Doubtless many of them might be snatched like brands, from the burning, and we earnestly hope that the Society may be enabled to open for them a House where they may find temporary refuge, and receive friendly council, and be furnished with employment until suitable situations can be found for them."

We take the above from the *Boston Daily Advertiser*, as an interesting description of the efforts of a modest Society, the aims of which are certainly of a very laudable character. Few movements of modern benevolence are more congenial with the claims of philanthropy or the spirit of Christianity. Indeed, we here find an advance on the injunction of the Gospel, which directs us to visit the sufferer in prison, while the servants of this Society actually invite the criminal to share the hospitalities of their household hearth. It is strange that government should consider the restoration of the offender to society and virtue as an object of so little practical importance. It guards the public morality and property by all the apparatus of grand jurors, judges, constables, executioners, dungeons, and grated cells, but considers it no part of its function to aid the man, on whom it has laid its heavy retributive hand, in the attempt to become a good citizen. Every body knows that there are nine chances out of ten, that the criminal, on the expiration of his term in prison, will be led to the commission of new offences, that will ensure his speedy return. Is it not worth the attention of government to look after its fallen children, even on no higher principle than the preventive of further crime? But no, it seems this would be too flagrant a violation of the sacred rights of individualism. Government must take care not to interfere in the general scramble. It might thus soil its plumes of state and lose something of the prestige which now entitles it to reverence. Is it possible, O friendly reader, that you can regard that as a true social organization, which makes no public provision for a want like this? Call you it society, brotherhood, a Christian community, when the central power can do nothing to help a fellow man in the hour of his most imminent need, but must leave the succor, which may be essential to his salvation, to the uncertain operation of private charity? No doubt, on the principles which lie at the foundation of our present social fabric, the interests of commerce are of more consequence than the reformation of a criminal, a money-bag has higher claims on legislative wisdom than a man, and as long as capitalists are so provided for, that they can double their wealth at least every five years, it is of little importance what be-

comes of the poor devils who have just got loose from the penitentiary. Will it always be thus? Is man foredoomed from Eternity to welter in this abyss of heartlessness and the vilest lusts? Shall we never be able so to arrange "our house-keeping and our store-keeping," that there will be few temptations to crime, and if haply a weak brother should fall into temptation, no gracious and benignant influence would be wanting for his recovery?

The statement which we have extracted shows, moreover, the superiority of the Law of Love to the gripe of force. We see it in such isolated instances as these, when they are brought to our notice. Men are willing to acknowledge it, when they are compelled to contemplate such striking illustrations of it, in individual cases. When will they learn that Attraction is the grand law of universal Harmony; that it is intended as the foundation of true society, and that every organization which leaves it out of view, is as false as a system of astronomy, which should attempt to regulate the movements of the planets by the power of steam?

THE NEW YORK TRIBUNE.

It seems to us very much like a work of supererogation to commend the New York Tribune to the notice of our readers; every one knows the character of the paper, and with all Associationists, at least, the name of its honored editor is as familiar as a household word. The opportunity now presented, however, of calling especial attention to The Tribune, is one which we avail ourselves of with the greatest pleasure. A new volume of the Weekly has just been commenced, and at a time when events of a public nature are about transpiring of unusual interest and importance. Certainly no Journal in the United States surpasses The Tribune in its means and facilities of obtaining early and reliable information upon all topics which come within the circle of newspaper discussion (— and in these days what are those which do not?) — in every department its machinery is thoroughly systematized and complete; and conducted as the paper is in the spirit of a broad and enlightened benevolence, with a fine and elevated taste, a noble candor and uncompromising honesty, with talent and learning that do justice to all subjects under discussion, and with the most unexampled industry on the part of the principle editor, The Tribune unquestionably stands at the head of the American Press.

In expressing this opinion we speak dispassionately, without the least partial bias, simply with reference to the merits

of the paper, as a medium of general intelligence and an instrumentality for promoting the best interests of the community. The habitual reader of *The Tribune* cannot fail to give to every number a hearty welcome, as well on account of the varied and interesting character of its contents, as the earnest tone and high purpose which continually pervade and preside over its columns. For our part we consider the *Daily* indispensable, but for distant readers we are sure the *Semi-Weekly* or the *Weekly* will be found a most valuable visitor to all who are not fortunate enough already to be subscribers to *The Tribune*.

The main features of the publication are set forth in the following extracts from an editorial notice just issued:

"The commencement of a New Volume of our *Weekly* and the approaching assemblage of a new Congress, closely balanced in the attachment of its members to one or the other of the great Political Parties which divide the Country, impel us briefly to address the public. The fact that, through the ensuing Winter at least, a large measure of attention, especially among the reading and reflecting class, will inevitably be withdrawn from personal and local matters, from the pursuit of gain and the perusal of *light* literature appropriately so called, and fixed on National concerns and questions of the loftiest import, naturally suggests the expectation that journals like *THE TRIBUNE* will be more eagerly sought and more widely read through the year 1848 than in either of the three preceding.

"*The Tribune* is widely known as hoping and laboring for improvement in the Social Relations of Mankind—for a gradual transformation which shall secure to every person born in the world a place to live, a thorough practical Education, opportunity to work, and a certainty of the fair and full recompense of his Labor, and these not by purchase or on sufferance, but as the natural rights of human beings in an enlightened and Christian community. Among the means essential to the accomplishment of this Social Emancipation we esteem, 1. A *LAND REFORM* which shall throw open the Public Lands to actual settlers for cultivation without price, and limit the area of Land, which any one may henceforth acquire; and 2. *INDUSTRIAL ASSOCIATION*, or the union of many families in the cultivation and ownership of one spacious Domain, with the prosecution of many branches of Industry thereon, all conducted with the wisest economy of labor, guided by the highest Industrial Science. Doubtless, the general realization of such a change is yet far off, but the path of Human Progress tends thitherward, and a true Social condition, whenever realized, will be one which guarantees Education, Land, Labor, and just Recompense to each individual, no matter how humble or destitute. Although the space which we can devote to such topics is necessarily limited, we shall never cease to feel a lively interest in all efforts to improve the Social condition of 'the disinherited classes,' whether called slaves, serfs, hirelings, farm-tenants, or something

else. It is our deep conviction that the time predicted by holy men of old when 'every man shall sit under his own vine and fig-tree' ought to be near at hand in a country so free and fertile as ours, and that earnest inquiry and unselfish effort will hasten its coming. Whether the precise means that seem to us most feasible, or others, shall ultimately be found best adapted to effect the melioration we care not, so that the end be fully obtained.

"*THE TRIBUNE* will endeavor to commend itself to all classes of readers by the fullness of its intelligence as well as the fairness of its discussions. With this intent one Assistant Editor will remain at Washington during the Session of Congress, giving daily reports of sayings and doing in the Houses and elsewhere; two European Correspondents will transmit us regular dispatches from the Old World; while no expense will be grudging in procuring the earliest and most reliable information from all parts of the world. Reviews of New Books of decided interest and selections from the Popular Literature of America and Europe will be frequently given, with occasional reports of Public Lectures of high character; but it shall be our first object to present a fair and full picture of the real world, only varied at intervals by excursions into the realm of the ideal.

"The terms of the paper are for the *Daily* Five Dollars per annum; for the *Semi-Weekly* Three dollars per annum, or Five Dollars for two copies; and for the *Weekly* Two Dollars per annum. Subscriptions to be sent to

GREELEY and McELRATH,
154 Nassau Street,
New York."

"We are happy to find that the *New York Mirror* has received an accession to its subscription list and advertising patrons by the demise of the *Gazette*, the organ of Nativism in New York. With increased prosperity, may it continue to speak prose consciously, as it confesses, it has long done without knowing it.

"We have received the *City Item*, a new paper just started in Philadelphia, which smacks strongly of the foster-father of that elastic department of literature, although no name is announced. May it be preserved from all the dreadful accidents, abominable weather, tightness in the money market, 'treasons, stratagems, and spoils,' which it records with such unrelenting glee.

"It has been justly remarked that the illustrious Chum-Chang-Fo, although a great man in Pekin, is not the town-talk of State street. We have not yet enrolled either him or Fourier among the saints of our calendar; and shall be about as likely to extend that little civility to the one as to the other."

So says our sprightly neighbor of the *Boston Transcript*. We knew very well that none but saints or angels were the 'town-talk of State street,' but we now

learn that this distinction is essential to canonization in all cases. We may expect then that as soon as Fourier is talked of on "'Change,'" the *Transcript* will become one of his devout worshippers. Nor will it be the first time that a modern Christian has found his religion in the temple of Mammon.

"We still send the *Harbinger* to several papers from which we get no return of the compliment. We never ask an exchange, and never refuse one; but we shall feel obliged to reform our list by dropping all papers from which we do not hear during the present month.

NOTICE.

THE EXECUTIVE COMMITTEE of the "American Union of Associationists" are hereby notified that their next stated meeting will be held in Boston, on *Monday, the 11th of October*. Presidents of Affiliated Unions are *ex officio* members of this Board.

By order of the President,
EDWARD GILES, Rec. Sec'y.
NEW YORK, Sept. 13, 1847.

NOTICE.

THE COMMITTEE of THIRTEEN, on the subject of a practical experiment of Association, will hold its second session at the time of the meeting of the Executive Committee, as above, in Boston, on *Monday, the 11th of October*.

W. H. CHANNING, Chairman.
BOSTON, Sept. 14, 1847.

ASSOCIATE WORKS OF THE FRENCH SCHOOL.

THE following publications, from the French School, may be had at W. H. Graham's bookstore, Tribune Buildings, New York, and at Crosby and Nichols', No. 111 Washington St., Boston.

The Works of Charles Fourier, 6 vols.
Muiron's *Aperçus sur les Procèdes Industriels*.
Considerant's Theory of Natural and Attractive Education.
Considerant's Exposition of the Phalansterian Theory.
Considerant's Immorality of Fourier's Doctrine.
Considerant's Theory of Property.
Paget's Introduction to Social Science.
Cantagrel's Pool of the Palais Royal.
Pellerin's Life and Theory of Fourier.
Reynaud's Solidarity.
Tamisier's Theory of Functions.
Dain's Abolition of Slavery.
Hennequin's Love in the Phalanstery.

Besides these, a large number of Phalansterian pamphlets and almanacs can be had at the same places. Also, a beautiful engraved portrait of Fourier: price, \$2 50. Any of the volumes of Fourier's works may be had separately.

THE HARBINGER

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VOLUME V.

SATURDAY, OCTOBER 16, 1847.

NUMBER 19.

MISCELLANY.

FROM THE FRENCH OF H. GORSSE.

Translated for the Harbinger.

ELEMENTS OF SOCIAL SCIENCE.*

PART II.

APPLICATION.

CHAPTER III.

Organization of Labor.

"Fourier nous dit : sors de la fange
Peuple en proie aux déceptions ;
Travailleur, groupe par Phalange,
Dans un cercle d'attractions,
La terre après tant de désastres,
Forme avec le ciel un hymen,
Et la loi qui régit les astres,
Donne la paix au genre humain !"

Beranger.

To organize, is to dispose with method ; to combine the parts of a whole, to put each in the place where it is the most useful for the general purpose, and also for itself ; in a word, to organize, is to co-ordinate the various elements of a mechanism in such a manner as to produce by the harmonious action of each the most prolific and complete result. Economy of means, full and natural use of agents, greatness of result : such are the characters and consequences of a good organic combination.

In proportion as the organization is less complete and true, the order and well being of the parts diminish ; Labor is also less fruitful. Finally, the absence of organization is known by the incoherence of the elements, the divergence of efforts, which then produce conflict, disorder and ruin.

Let us apply these principles to our industrial world. If I visit a farm or a work-shop, I see a more or less perfect order pervading the labors that are performed there.

In a manufactory particularly, the functions are carefully distributed, and the number, skill and strength of the la-

borers exactly proportioned to the importance of each ; operations follow each other in perfect and natural order. Thanks also to the minute division and classification of labor, production proceeds with method and despatch. But if we take a wider range in our examination, and cast a general glance over the agricultural, industrial and domestic labors, performed in a Township, or in a City, we no longer perceive any organic connection between the various elements of the same centre of production. Each family, agriculturist, manufacturer, labors and produces alone by himself, with isolated resources, and sees enemies only in the forces, the riches, and intellectual powers by which he is surrounded.

The Township, (Commune) has, it is true, a political and religious organization, a civil and judicial administration ; but its various elements of production are thrown together incoherently, like patch work, and yet there exists in industry as well as in religion or politics, a sum of interests and of wants common to all the families of the township, and capable of being sustained and satisfied, one by the other.

And if we look yet higher than the township, and seek to find what principles govern the development of the industrial and agricultural industry of a large society as that of France, we are still more vividly struck with the entire absence of organization there manifest. Every branch of production, agriculture, commerce, manufactures, the arts, public administration, education, and so forth, far from considering itself part of a whole, and bound to co-operate to the well being of the nation, seems to exist only each for itself, must think only of itself, and look upon social riches only as a prey to be fought for with tooth and nail. We perceive in the industrial sphere, nothing but disorder, conflict and competition above, want below.

Production proceeds at random : to-day it exceeds, to-morrow it falls short of the demand. France is obliged to purchase

from foreign countries horses and cattle, although its soil and climate are admirably calculated to raise them, and it knows not what to do with its surplus of wines. Beet sugar competes fiercely against Colonial sugar. Agriculture languishes for want of laborers, while the cities are crowded with them. All branches of industry are at war with each other. Some are parasites and devour those that are useful. Commerce and banking, occupying the ground between the producers and consumers, but producing nothing themselves, receive nevertheless the largest share of the product of society. Finally, in the midst of isolation and general incoherence how much riches, time, intelligence and labor are lost !

But it is in examining the fate of the producers of each class, that we shall best understand all the consequences of the disorder in the midst of which we live. We see capitalists waging war against each other unto death, and falling here and there the victims of Competition. We even see the bold and shameless adventurer (intriguer,) with nothing to lose, enabled with the help of these blind chances and revulsions, which agitate the industrial and mercantile world, to usurp in a few days a position and a brilliant fortune, while the honest and industrious man is in constant danger of being ruined. The fate of hired laborers particularly excites commiseration. First victims of the industrial strife, they are exposed without any means of defence to all its vicissitudes : such as failures, glutted markets, the introduction of labor-saving machinery, the reduction of wages resulting from competition, monotonous, repugnant, unhealthy labor, and thus surrounded with fatal circumstances are left without a single guaranty against want of employment, sickness and old age.

What shall I say ? Is not the whole society a twofold sufferer in its producers and in the mass of consumers ? Every day the most audacious commercial frauds, (another fatal consequence of

* Entered according to Act of Congress, in the year 1847, by JEAN M. PALISSE, in the Clerk's Office of the District Court of Massachusetts.

competition) compromise even our lives: distrust and duplicity reign every where: fortunes are constantly in jeopardy, and to cap the climax, we advance rapidly towards the insolent domination of a few lucky capitalists towards *industrial feudalism*.

This is a synopsis of social industry. Is it possible to transform it? . . . Can we direct and control general production, and give to the resources of society a more fruitful employment? can we harmonize individual efforts, without depriving them of the stimulus of emulation? can we surround with guaranties, fortunes already made, and the condition of laborers! can well being and harmony pervade the whole of society? Why not?

Is not *organization* the fundamental tendency of the human mind, the common wish of all parties, the particular want of our time? — The only thing to be done, let it be kept in mind, is merely to apply to the industrial world the principles of unity and of order, which for three centuries have gradually been introduced in the army, government, justice, post office, and so forth. But let us proclaim at once: It is the knowledge of *ASSOCIATION*, that is of a form of society based upon the spontaneous assistance of all the citizens, and upon the convergence of all the social forces, which *alone* enables us to attempt so thorough and elevated a solution of the problem of the *organization of labor*.

In *ASSOCIATION* the labor being unitary, the resources almost unlimited, and the worker no longer pursuing an isolated purpose, hostile to that of others, it becomes possible by combining all partial efforts, to co-ordinate each branch of industry, which then become only one of the wheels of the general mechanism, so that waste of material and of force of any kind becomes impossible: at all times the unity of design and of direction, assigns to every element its true position; individual efforts are foreseen, timely, measured and harmonic; finally a mathematical and permanent equilibrium is established between *consumption* and *production*, those two poles, (till this day antagonistic) of the economical sciences.

Let us imagine for a moment what a prodigious increase of riches would result for humanity from a general organization of industry, tending irresistibly to suppress all unproductive labors, natural consequence of the hostility, ignorance and isolation of private interests, and which would be capable of stimulating individual zeal, so that each laborer would bring to the unitary work the whole of his resources and energy.*

* If, according to the greatest economists, labor is the true riches of nations, is it not deplorable to see in the midst of the misery

What therefore is necessary to attain to this high perfection in Industrial organization?

1. To apply to the classification and performance of labor the great *SERIAL PROCESS*, that only type of natural organization:

2. Connect the laborer to the function by his faculties, his interest, his passions, or in two words, make *LABOR ATTRACTIVE*.

The examination of these two conditions which are intimately connected demands our undivided attention.

I.

Serial Organization applied to Industry.

The character of the series it must be remembered, is to unite in hierarchal order a certain number of parts into a whole, also connected in the general order of things, with a larger unity. We shall next point out the means of connecting the Townships among themselves, in order to form the larger *unities* of *PROVINCE* and of *EMPIRE*.

Let us suppose that in a township of sixteen to eighteen hundred souls, the inhabitants after mature deliberation adopt the following resolutions.*

1. An Association is formed between all the inhabitants of the township (rich and poor). The serial capital is composed of the lands of all, and of the movables and other personal property which every member shall see fit to invest in the Society.

2. Every partner shall receive certificates of Stock, representing the exact value of what property he has surrendered to the Society.

3. Each share of stock will be secured by a mortgage on that part of the land it represents, and upon the general property of the Association.

4. Every associate, (whether holding stock or not), is invited to assist in the cultivation of the general domain, by his labor and skill.

5. Women and children are received in the Association, on the same terms as men.

6. The annual net profits will be divided among the partners according to their rights.

which is devouring humanity, such a mass of wealth remain buried, so to speak, in the arms and intelligence of so many men who live in idleness? What inertia still weighs down the world! Some large cities undoubtedly exhibit some activity; but how far it is from including the majority of the inhabitants! and in the country, in villages especially what torpor, what apathy, and what wretchedness!

* We are far from thinking that this accord of 1600 persons is an easy or probable thing, or that it will be by such means that the Associative realization will begin. The reader will therefore please to accept it merely as an hypothesis.

There will then be in our township but one Capital improved by the activity of all; one domain, one work-shop, one administration, one principle of remuneration and of hierarchy; *Public utility*; one common purpose regulating all the individual tendencies; one directing will.

Thenceforth, labor loses its character of individual speculation, to become a *public function*.

These principles being recognized, let us endeavor to trace out a general nomenclature of the functions to be performed in our township.

They are all included in one of the following categories.

1. *Domestic labors.*
2. *Manufactures.*
3. *Administration.*
4. *Agriculture.*
5. *Commerce.*
6. *Education.*
7. *Sciences and Art.*

A series of laborers collected from the whole of the population of the township, has charge of each of these great divisions nearly as among the Jews the ceremonies of the temple were the particular mission of the Levite tribe. With us, however, the attraction and aptness, manifested by works, are the natural and sufficient titles and right of a laborer to enlist under this or that banner; and moreover, the interlocking of functions and series, cause the same workers to take a part in several kinds of labors, either physical or intellectual, to which their education renders them equally apt. We shall again recur to these combinations.

Each one of these summary categories forms, then, a *Series*, which may be defined a *Series of Class*; and it is again subdivided into *Series of Genera*.

Agriculture, for example, offers the following classification of genera.

SERIES OF CLASS—AGRICULTURE.

Series of Genera, . . .

- Grasses,
- Cattle,
- Fruits,
- Flowers,
- Cereals,
- Vineyards,
- Vegetables,
- Poultry,
- Fishes,
- Forests,
- Textile plants, or
- Fibrous.

Every township indeed does not possess so complete a series of agricultural products, but it is of little importance; the principle of classification is as true for four kinds of products as for ten. We must add that every country has a special culture which absorbs the majority of its agricultural labors. In Burgundy it is the vineyards; in Beauce, the cereals; on the shores of Brittany, fishing; round Paris, vegetables; elsewhere, cattle, sheep, etc.; this special product will be naturally for that country, the *pivot* of

the *Series of Class*; around it will group themselves in order the secondary cultures, some of them, will form the point of transition from the local products to those of neighboring districts. The same may be said of the manufacturing operations.

Let us select, among these *Series of genera*, the *cereals*, as principal culture, in order to construct according to the variety of its products, the *series of species*, which it contains.

SERIES OF CLASS—AGRICULTURE.

Series of Genera—CEREALS

Series of Species,....

{	Buckwheat,
	Oats,
	Rye,
	Wheat,
	Rice,
	Barley,
	Millet.

These various kinds of products to which the observations made relative to superior series may apply, will call out several orders of functions. Wheat in particular requires—

Ploughing, Manuring, Sowing, Weeding, Harvesting, Thrashing, Grinding, Baking.

Then again, each of these orders of functions is sub-divided into parts as simple and elementary as possible, entrusted to small groups of laborers, and by the facility and rapidity with which they are performed, by the charm of associated labor, and numerous other favorable conditions flowing from the principle of Association, become a pleasure rather than a fatigue. How different from the hard, monotonous labors of civilized society! Nothing would be easier, it must be confessed, than to apply immediately the same principle of regular decomposition, to all the series of functions, and to reach a sub-division of labor as minute as public good and the variety of tastes among the laborers may require. Even at this day, the extreme sub-division of labor has been realized, in several branches of industry, with immense advantages. The several departments of public administration, the organization of the army, offer us also striking examples of the classification of functions. We shall not attempt to conceal, however, that there are yet questions of detail to be solved in the classification of some labors, and especially in the general arrangement of this mechanism touching the economy of strength, of time, and resources. A theory, even the most rigorous, never can supply entirely, the place of experience. It will then be the task of special men, of engineers, architects, agriculturists, manufacturers, capitalists, and so forth, to hold council together, when the day of realization shall have come, and solve these difficulties of detail. We must also remark, in connection with what precedes, that

however perfect all the parts of an organization may be, the practical knowledge of each function itself, its relation with other functions, and with the progress of science, would certainly bring numerous modifications to those theoretical combinations, just as substituting a machine to hand labor, or adopting another mode of culture, or a different article of production.

It would be a denial of what human genius has that is progressive, in itself, to imagine *a priori* a model of organization so perfect that it would need no improvement in its least details. But what distinguishes eminently Association from any other social organization, is that by virtue of the solidarity of interests, unity of plan, and multiplicity of functions performed by each worker, all innovation in the modes of labor or classification will be immediately profitable to all. Let us concentrate our attention upon the general interlocking of labors, in order to render apparent the quickening influence of the Associative process of cultivation.

The associated township to which Fourier has given the name of *Phalanx*, in memory of that Macedonian body which presented a model of military organization so perfect and compact, and to which Alexander owed the conquest of the world, the township, as we said before, is composed of only one landed estate or farm, (about three miles square, with a unitary edifice to be described hereafter) improved and cultivated by the collective capital, labor, and science of all the inhabitants. No more fences and ditches, nor smoky and unhealthy huts, are to be seen. Instead of these emblems of hostility and mistrust, of this multitude of patches of ground of all shapes and sizes, that disfigure so horribly the landscape, we have a plain, harmoniously distributed, diversified in all direction by the waters of irrigation, no longer monopolized by the cupidity of a few, and subjected to a regular plan of culture, both picturesque and scientific.

The hills stripped of wood by ignorant speculation, have resumed their verdant covering of forests, and with it their wholesome effect on the atmosphere.*

Instead of one hundred and fifty ploughs, of two hundred horses, more or less unfit and worthless, of an equal num-

* The necessity of re-wooding the mountains, demonstrated by Fourier forty years ago, begins to be now seriously considered. The daily increasing instability and severity of the climate, and the frightful ravages of inundations which afflict all parts of France, have at least opened the eyes of land owners and economists. The planting and culture of forests is now the order of the day of the Parisian press; but it cannot be accomplished in a thorough and methodical manner, under the present system of minute sub-division of landed property.

ber of barns, outhouses, and mean dwellings, unfinished, damp and uncomfortable, of a few lean flocks, the township makes use of only ten ploughs of the best construction, and of twenty or thirty horses of good breed and well fed; it has only one immense farmery, well aired and separated from human dwellings; also numerous flocks, raised under the favorable conditions that unitary culture on a large scale alone can supply.

A scientific system of rotation in crops, the proper distribution of water for general irrigation, the saving and correct application of all materials that can be used as fertilizers, the selection of the best seeds from year to year, from large quantities and numerous varieties, the choice of the finest races of animals, and the assistance of machinery in a multitude of operations, will tend to increase and perfect all products. The natural resources of the soil will be developed with economy, and every tree and vegetable will be raised on the spot most favorable to it. The domain of each township being well adapted to the culture of a particular kind of cereals or of fruit, the solidarity which binds together the various townships of the district will allow it to develop freely its favorite culture; this general interest demands; it then becomes so far the provider of other townships. Thus every kind of soil attains a higher degree of fertility, than if it struggled to produce against its nature, as happens unavoidably at this day; and again, the safety and facility of effecting exchanges between townships, insures to each and at less expense, the enjoyment of products of the same kind, but superior to those it could obtain from its own soil.

An agricultural poet said long since: *Nec vero terrae ferre omnes omnia possunt.** If we understand the extent of this thought, we shall discover the religious indication which Providence has concealed under the seemingly fortuitous variety of local productions.

In inspiring man with the desire of enjoying a multiplicity of products which collective labor and culture on a large scale can alone supply, and thus rendering the productions of the whole globe necessary to each nation, to each township, to each man, did not Providence intend that we should understand and feel the need that man has of the assistance of all his fellow beings?

The prominent characteristic of Associated agriculture is to combine the advantages of cultivation both on a large and small scale, without the difficulties of either. It cannot be contested that the

* No land can produce every thing.—*Virgil Georgics.*

former presents resources, economies and conditions of progress far superior to those of the latter. Here is a striking example.

In England the land belongs to comparatively a small number of opulent families, who cultivate extensive estates with the help of large capital.

In France, on the contrary, the number of land owners is infinitely greater. Its surface is generally cut up in small parcels, cultivated by the proprietors themselves, by the sweat of their brow, and with very limited resources. It is evident to those who have examined both countries, that English agriculture presents a character of superiority far beyond that of France. The irrigation is magnificent, the soil more scientifically appropriated to the various products, the farmeries more elegant and spacious, the cattle of more improved breed, the rents much higher.

We borrow from Mr. S. P. Pages a table of comparison of the agricultural productions of both countries.

In England, 20,000,000 hectares give a rough product of 5,420,000,000 francs.

In France, 40,000,000 hectares give a rough product of 4,680,000,000 francs.

In Eng., 1 hect. produces on an average, 270 fr.

In France, 1 hect. do. do. 117 fr.

In England, 8,892,000 agricultural laborers produce 5,420,000,000 francs.

In France, 19,000,000 agricultural laborers produce 4,680,000,000 francs.

In Eng., a lab'r produces on an average, 792 fr.

In France, a lab'r do. do. 234 fr.

Although it appears to us difficult to prove the absolute correctness of this table, we cannot help being struck at the results. English agriculture is evidently much richer than ours. We must, however, take into consideration some conditions particular to each country. The labors of cultivation are infinitely more expensive in England than in France; and if the French agriculturist was obliged to spend as much in manures and outlays of every kind as does the English proprietor, his means would not permit him to engage in agriculture at all. We must add also that the valuation of products in money is a mode of comparison less exact than if it was based on the quantity of products itself; for several causes, which we cannot explain at present, contributing to raise the pecuniary value of agricultural products in England higher than in France, an equal quantity of produce is worth a larger sum of money among our insular neighbors than with us. In spite of these considerations the agricultural superiority of England is great and incontestable. This superiority deserves so much more to be pointed out, that the soil of France, naturally more fertile, is cultivated with no less energy by that multitude of small proprietors stimulated by a direct and

pressing interest, than that of England can possibly be by its mercenary laborers. But the absence of capital, the necessity of doing every thing personally, with limited individual resources, the ignorance of superior methods or the impossibility of making use of them, the obstacles in the way of general irrigation through hostility on the part of neighbors, are only a few of the fatal circumstances from which the small farmer can not escape. We may add, the competition in market, always unfavorable to the poor, and also the immediate wants of his position, which force him to overlook the particular quality of his soil, and raise the best way he can that which satisfies most of his wants, (as is the case with the potatoe in many countries.) Therefore do we see usury fattening on the vitals of our agriculture, to say nothing of the enormous taxes under which it groans, and the panics in which the least climacteric disorder plunges the unfortunate proprietor. We must all say, several successive years of abundance in wine growing regions cause the greatest disasters!

To be Continued.

ASSOCIATION.

The social doctrines of Fourier were first publicly advocated in this country in 1840, by Mr. Albert Brisbane, of New York. They had previously been read and embraced by many scholarly persons in Boston and New York. They were presented to the public through the columns of the New York Tribune, but to some extent in the Democratic Review, and in the "Phalanx," a paper which was soon after started. The doctrines at first made a somewhat rapid progress, and some over-zealous converts immediately set about establishing Associations to furnish models for a perfect social system. In 1844 there were eight or ten of these, in different stages of rudeness, in various portions of the country. But they were started without means, resources, or a sufficient knowledge of what was proposed, and accordingly most of them met an early failure.

There was one—and but one—of these Associations in Massachusetts, which was in Roxbury, and known as the "Brook Farm Phalanx." This establishment met with a very heavy loss, in the destruction by fire, two years since, of its "Phalanstery"—a term denoting a village under one roof—and has since been nearly abandoned. The "Harbinger," yet published, was started at this place. At present the most flourishing of these Associations, are those known as the "North American," (New Jersey,) "Trumbull," (Ohio,) and "Wisconsin Phalanx." These have large tracts of land and about three hundred members each, but are yet in a very imperfect state.

The Associationists, re-organized this past year, are now united in one large parent society, known as the "Union," with many affiliated Societies. This "Union" is engaged in the work of pro-

pagation more vigorously than ever before. It has a weekly income which is devoted to lecturing throughout the country, the publication of popular tracts, &c.

Amongst the ablest advocates of this school in this part of the country, are Messrs. Channing, Ripley, Dwight, and Allen, all formerly clergymen; Horace Greeley, of the New York Tribune, and Parke Godwin, of the New York Post, Messrs. C. A. Dana and Francis G. Shaw, well known in the literary world. We observe in the advertisement of Associative works for sale by Crosby & Nichols of Boston, thirteen large publications, besides pamphlets, &c. This shows its literature to be somewhat extensive.

In France this movement has greater numbers and greater wealth. The school there sustains a daily paper in Paris, and a monthly review. Its income last year was over 20,000 dollars.—*Salem Observer.*

A SHARP RETORT. At the Dublin University election, Mr. Butt, the well known political barrister, made a poignant retort upon Mr. Shaw. On the day of nomination, after Mr. Butt had addressed the electors, Mr. Shaw said—"Speaking not as an Oxford graduate, but as an Irish gentleman, I will say that Mr. Butt's speech proves nothing but the vulgarity of his own nature, which not even an education at this University could refine." Mr. Butt had no opportunity of replying until some time after, when he took care to tell the Recorder, "That it was a great pity when he secured a retiring pension of £3,000 per annum on the consolidated fund, that he had not also managed to put his tongue upon the civil list."

FROM THE FRENCH OF VICTOR CONSIDERANT.

Translated for the Harbinger.

HARMONY.

BOOK I.—CHAPTER III.

Industrial Development.

III.

"God has concealed a treasure in labor."—*De La Menais.*

"When you say that God has concealed a treasure in labor, why stop there? why not add that he who seeks may find it? why not formulate the law of this creative labor?"—*Clairisse Vigoureux.*

Passional Mechanism.—The quantity of production springing from the energy of labor, evidently results from the charm, the industrial *entrainement*, the enthusiasm of the corporations and the Series. The indefinite refinement of products, or industrial perfection, is guarantied by the active and incessant rivalry of the groups; and thus this proverbial jealousy of the artist, multiplied by the mass of the groups, raised to its successive powers in the Series and the Phalanxes, and excited still more by their intrigues without number and without end, gives birth to that emulative ardor, to that love of perfection, which create unheard of prodigies in all departments.

You could not compare the results of

our present industry, so dull, impoverished, tormented with ennui, without life or passion, with the results of the harmonian Industry, nourished by gaiety and by facetious criticisms, impassioned, eager for its work, and devoured by ambition; life and warmth circulate everywhere, and in full channels. These things are not to be compared, for they are opposed; it is like black and white, light and darkness, calm and tempest. There is neither will, nor force, nor dexterity, nor talent, where there is not varied passion, tenacious passion, ardent passion! Passion animates and vivifies like the Sun.

Under the Serial arrangement, stifled vocations breathe at ease and find full exercise; the buried faculties are resuscitated; the gross populations, the human masses, to whom our society has flung an evil lot, and who sleep a stupid sleep, awake and prepare themselves for action. Up! it is the trump of the apocalypse, which sounds at the four corners of the old world and condemns it, to inaugurate the New Jerusalem. Awake, arise! Behold the time of passion, the era of liberty! from these mud pools and this ice the spark now flashes; the fire has taken; the flames run, humanity has conquered and has realized its genius, its unity, its life. Now it is; the tongues of flame, as on the day of Pentecost, have descended; upon all human brows the name of man is read, and it is passion which has restored upon these degraded faces the divine inscriptions, the long-effaced type of creation.—Will makes the transfiguration, passion makes the will.

Thus, both materially and passionately, all the arrangements concur towards perfection in the regime of the Series.

To ensure the conviction of the reader and to finish what we have to say about the excellence of this industrial mechanism, we will here proceed to analyze one of these chapters of a few pages, in which the author of the *Treatise on Association*, has condensed columns. Here it is, and in letters of gold it should be written.

The author, in this chapter entitled: ON THE OPTION OF GOD BETWEEN THE SERIAL AND THE SEPARATE SYSTEM OF LABOR (*Traite de l'Association domestique-agricole*, vol. 2, page 227), first recalls three principles, often enunciated by philosophy, but of which it has never known to make an intelligent use:

1. *That we should not believe nature limited to any known means.*

2. *That we should beware of taking errors, which have become prejudices, for principles:*

3. *That we should forget what we have learned in social politics, and take the ideas up at their source.*

"1st and 2d. *Nature is not limited to any known means.* We may presume then that she holds in reserve some other means than Incoherence (*Morcellement*), which so far from being a process of true social art, is but the absence of all genius, the seal of ignorance and of apathy impressed upon the ancient and the modern polity, and upon the exact sciences which ought to have supplied a better method.

"Brute nature assembles beings by couples in savage huts; an assemblage not for labor but for reproduction; it remained then to discover the process of an industrial assemblage.

"Evading this research, the only urgent one, the philosophers have declared that the savage mode, the state of the couple or the conjugal household, was the industrial destiny of man. This reunion, however, is simply the absence of all combination, since it is the smallest of domestic assemblages.

"But philosophy never deigns to speculate upon domestic combinations. The ancient sophists, fettered in this calculation by the custom of slavery, and petrified moreover by ambition, preoccupied with intermeddling in administrative functions, regarded in their social polity only the government, without seeking means of reform and of investigation upon other points. They left domestic labor in the brute state, or the state of the couple, just as they had found it.

"Thus have they proved their negligence: no research into the true domestic mechanism according to the ways of nature, whom they paint to us as not being limited to any known means. Why then suppose her limited to a single industrial proceeding, to the household in single couples, without neighborly association? Do they not fall into the very vice which they themselves denounce, in saying: *Beware of taking errors, which have become prejudices, for principles.*

"3. *Forget what we have learned in social politics, and take the ideas up at their source.*

"Now, what is the origin of social ideas! Is it in the reveries of Socrates and Plato that we must seek their source! No, undoubtedly; we must go back to the divine conceptions, anterior to those of human reason.

"God, before creating the globes, could not have omitted the determination of their social destinies, in the manner the most suitable to their industrial and domestic relations. This is a truth which I have established in the whole course of the first part of the *Prolegomena*: it is necessary to reproduce it when we propose to take up the ideas at their source. Let us go back then to the primitive social idea, to the intention of God respecting the domestic-industrial order of our societies.

"God can only choose, for the exercise of human labors, between groups or individuals, between associated and combined action, or of incoherent and separate action. This is a principle to be appealed to continually.

"As a wise distributor, he could not have speculated upon the employment of isolated couples operating without unity, according to the civilized method; for, the individual action bears in itself seven germs of disorganization, each one of which alone would suffice to engender a crowd of disorders. A table of these vices will enable us to judge whether God

could have hesitated an instant to prescribe the isolated labor which engenders them all.

VICES OF THE INDIVIDUAL ACTION IN INDUSTRY.

1. *Death of the functionary.*
2. *Personal inconstancy.*
3. *Contrast of characters in father and son.*
4. *Absence of mechanical economy.*
5. *Fraud, larceny, general suspicion.*
6. *Intermission of industry through want of means.*
7. *Conflict of contradictory enterprises.*
8. *Opposition of the individual to the collective interest.*
9. *Want of unity in plans and execution.*

"God would have adopted all these vices for the basis of the social system, if he had fixed upon the philosophical method, or that of isolated labor; can you suspect the Creator of such lack of reason! Let us give some lines to the examination of each of these characters, with a parallel of the effects of association.

"1. *Death*: It comes to arrest the enterprises of a man, in circumstances where no one around him has either the intention, or the talents or capital necessary to continue them.

"The *passional Series* never die: they replace every year, by new initiates, the members whom death periodically removes.

"2. *Inconstancy*: It gets possession of the individual, causes him to neglect or alter his arrangements; it prevents the work attaining to perfection, to stability.

"The *Series* are not subject to inconstancy; it can cause no holidays, no vassalage in their labors. If it annually takes away some members, other aspirants unite themselves and restore the equilibrium, which they maintain moreover by an appeal to the ancients, who are auxiliary bodies called out in case of an emergency.

"3. *Contrast of characters* in father and son, in testator and heir; a contrast which leads one to abandon or spoil the labors commenced by the other.

"The *Series* are exempt from this vice, because they are collected by affinities of inclination, and not by ties of consanguinity, which is a sure pledge of disagreement in inclinations.

"4. *The absence of economy*; an advantage entirely refused to the individual action; it requires numerous masses to economize all labors, both domestic and agricultural.

"The *Series*,—by the double means of a numerous mass and of associative competition, necessarily raise the mechanism to the highest degree. I have given the most satisfactory details on this subject, in the *Prolegomena*.

"5. *Fraud and larceny*: Vices inherent in every enterprise where the agents are not co-interested in a distribution of profits proportioned to the three faculties of each; to capital, to labor and to talent.

"The serial mechanism, fully secured against fraud and larceny, dispenses with those ruinous precautions which these two risks impose.

"6. *Intermission of industry*: Want of labor, of lands, machines, instruments, work-shops; and other breaks which every moment paralyze the civilized industry.

"These hindrances are not known in Association, which is constantly and copiously provided with every thing

necessary to the perfection and integrity of labors.

"7. *Conflict of enterprises*: The civilized rivalries are malignant and not emulative; a manufacturer seeks to crush his competitor; the laborers are the legions of respective enemies.

"8. *Nothing of this anti-social spirit in the Series*, each one of which is interested in the success of the others, and of which the mass undertakes only those cultures and manufactures for which the market is guaranteed.

"9. *Opposition of the individual to the collective interest*, as in the ravage of forests, hunting, fishing, and the deterioration of climates.

"10. *The contrary effect in the Series*: general concert for manufacturing the sources of riches and restoring the equilibrium of climates in the integral composite mode.

"11. *Want of unity in plans and execution*: the civilized order being a monstrous heap of all duplicities.

"12. *The Serial mechanism is the combination of all unities.*

"Finally, *As, Labor for wages, or indirect servitude*, the pledge of misfortune, persecution and despair for the laborer, in the civilized or barbarous state.

"This is in striking contrast with the laborer in Association, who is in full enjoyment of the nine distinct natural rights.

"After reading this table, any one may draw the conclusion, and perceive that God, having an option between these two mechanisms, between an ocean of absurdities and an ocean of perfections, could not have hesitated in the choice.

"All hesitation would have been in contradiction with his attributes, especially with that of *economy of means*; he would have contravened that, had he chosen for the isolated state, proscribing Association, which effects economies of every sort: as the saving of constraint, of stagnation, of health, of time, of ennui, of manual labor, of machines, of roundabout proceedings, of uncertainty, of frauds, of preservatives, of deterioration and of duplicity of action.

"Such, briefly, are the lights which we should have acquired in social mechanism, if we had, according to the precept of Condillac, tried to forget for a moment our scientific prejudices, to make a speculative abstraction of them, and to take up the ideas at their source.

"Now, this origin of social ideas can only be found in God, who, long before the creation of men, must have weighed the worth of the two social mechanisms, the isolated and the associated, and who, having necessarily chosen for the associated, must have given us passions made for this regime: thus we see that they are incompatible with the civilized state.

"We should not be astonished, then, if our passions, cupidity, love of the pleasures of the palate, inconstancy, &c., so harmful in the actual state, should find a useful employment in Association, and if the harmonic education speculates, in the child as in the father, on the full exercise of these passions, harmful in the isolated state, because they are created for the service of Association.

"Our system of subdivision by couples reduces to a minimum the means of mechanism, of economy, of riches and of virtue. The families forming nearly as

many households as there are children, are the very element of extreme discord, and the antipodes of Association and of riches: hence, to choose the isolated household as the pivot of the social system, is to labor positively for the organization of disunion and poverty.

"I have proved that we cannot suppose God an accomplice in this philosophic foolishness; we cannot doubt that he has chosen for the opposite mode, for Association; hence it results:

"1. That the passions of which he is the creator, must all be adapted to the conveniences of Association, and all incompatible with the isolated, incoherent, civilized condition;

"2. That the same passions must produce in the isolated or civilized state, effects opposed to the designs of God, to justice, truth, economy and unity;

"3. That we must expect from the passions developed in the Associative mode, as many benefits as they engender scourges in the isolated state.

"Such are the conclusions to which men would have arrived a long time since, if they had been willing, according to the advice of the philosophers, to take up the social ideas at their origin, to remount to their true source, to the choice of God between the two social mechanisms."

To be Continued.

II "Plato says truly — We gravitate to God, attracted by him who is the sovereign beauty, by the loving and rational instinct of our nature. But just as the bodies placed on the surface of our earth do only gravitate towards the sun all together, and as the attraction of the earth, is, so to say, only the centre of their mutual attraction; so we gravitate spiritually to God, by the intervention of Humanity." — PIERRE LEROUX.

[From the Voice of Industry.]

PROTECTIVE UNION. — NO. III.

The question is naturally asked, "Why charge such a large profit?" and why resort to such shameful practices! — "Surely they can get a living by trading — honestly." True, but some people want to get rich 'on the run,' and to do this and pay their enormous expenses, our traders probably think it really necessary to make the 'workies' pay well for what they purchase.

Suppose we examine the 'outgoes' of these establishments by figures. There are probably not less than sixty grocers in this city, (big and little,) the rent of whose stores will average \$150 per year, which will amount in all to \$9,000. Two clerks in a store whose pay, at one dollar per day each, will amount to \$37,560. The cost of lighting, at one dollar twenty-five cents per week, will amount to \$3,900. The fuel used will probably amount to about \$20 each in a season, amounting in all, to \$1,200. Most of them (say fifty) keep a horse and wagon, the cost of keeping will not be less than two dollars twenty-five cents per week, which will amount to \$5,800. Wear of horse, wagon and harness is not less than \$30 per year, which will be \$1,500. Now let us sum it all up, and you have \$58,960, and quite a number of incidental expenses not reckoned in; and

I likewise learn that they make calculations on having their paying customers 'foot the bills' of the non paying ones. If this is the case I do not think that \$75,000 will pay the bills. A smart sum that, reader, and smarter still when we come to add to this the pay of 'bosses' which is any where from \$500 to \$2,000 per year, call it \$1,000, which on adding to the other, amounts to \$135,000; this is merely a rough estimate, every one can see for himself the expense attending these stores.

When I see men retiring from this business after being in it fifteen or twenty years with a fortune of from twenty to forty thousand dollars, I think the business in which they have been engaged is somewhat different from that of our laborers and artisans, most of whom are obliged to struggle hard for a mere physical existence, with none of those privileges enjoyed by the 'upper classes' so called, and often not having the necessities of life, much less its luxuries. Is this right? If not, why is it so? Are these laborers and artisans not diligent, honest, faithful? Are their hearts not as warm as those whose hands are softer? In fact are they not men? Yes, but those who at the end of each day or week can show some specimen of their handiwork are not considered so respectable as the merchant, or clerk in the counting room or store, and his pay is small in proportion as his work may be useful, laborious or repugnant, and being wronged in the first place by his employer he is considered fair game to be plucked by the exchanger. But the grocers are not the only ones of this class who are living on the working classes, and as we intend to do away with all exchangers, (on the present false system,) as soon as practicable, it may be as well to count the cost of others in a future number. P.

[From the Investigator.]

REFORM AND REFORMERS.

The age is ripe for reform. Man has doubtless about completed one of the great cycles of his progress. It needs no prophet or seer to foretell, by the multitude of variegated reformatory movements with which the age is rife, that a great moral, social, and political revolution is about to change the phase of the civilized world. The opposition, abuse, ridicule and derision of a large portion of the clergy, a small portion of the leading politicians, and a few of the self-styled moral reformers, can never prevent, and only for a short time retard, this great humanitarian movement. They, with their corrupt and servile press, which pander to the vices, wilful ignorance, false theology and bloated idleness of the clergy — to the partial, corrupt, and vindictive system of civil law — to the unqualified, over-paid, office-seeking politicians, will, ere long, be swept by this great movement of the masses from their pulpits and rostrums, to be numbered with the curses, sores and pestilences with which the human race has been afflicted. My object, in this article, is to draw attention to a few of the most prominent and important reform movements, which, like "straws, show which way the wind blows."

First, foremost, and most important, stands a rapid, increasing group, called "NATIONAL REFORMERS." They are

laboring zealously, with evident signs of speedy success. "A free soil for a free people" is their leading idea. No exclusive privileges, no monopolizing the elements which Nature has rendered necessary for our existence, is their text, and land monopoly the curse they are striving to remove. The truth of their principles needs only to be understood to be acknowledged. Three-fourths of the civilized world will acknowledge, that man "has a right to life, liberty, and the pursuit of happiness," and that this embraces the right to a *place to live*. They will also agree that land monopoly and the exclusive ownership of the earth is wrong—but the *modus operandi* by which the earth shall be restored to man, and, like the air and water, be free to all, and at the same time secure to the individual the right of usufruct by possession, occupancy, and so forth, is the great problem to be solved, and the point on which there is a great difference of opinion, and about which reformers are contending, while their enemies are rioting in success, hoping and expecting they will destroy themselves. But this vain hope is nearly at an end. Reformers are already opening their eyes to the truth, that the greater contains the lesser, and that step by step the ladder can be ascended. This is the great and good work of National Reformers, in which nearly all true reformers will heartily join:—First, "freedom of the public lands"; second, "land limitation"; third, repeal of all laws for the collection of debts; fourth, repeal of all tariffs; fifth, and of all Banks and chartered monopolies with exclusive privileges to speculate out of the labor of wages or chattel slaves. If they keep clear of the corruptions of existing political parties, they will soon accomplish these measures in the United States, and call upon Europe to follow, which she will not be long in doing.

Next, in zeal if not in importance, come the ABOLITIONISTS. They have doubtless manifested much misguided zeal, and often retarded their own object by exhibiting envy, hatred, and contempt towards the slaveholder; yet they are actually laboring for a reform and for the removal of one of the great evils of civilization—one which, whatever it may have been, is now no longer necessary in human progress, and should be, with many others, speedily removed. It is evident that this class of reformers, however honest their zeal, have been too much the dupe of "the one idea." In their efforts to abolish chattel slavery, they have overlooked the equally bad if not worse form of wages slavery, which, in the most perfected state of existing civilization in Europe, has been carried beyond the starvation point, and to a degree of physical suffering far beyond any which chattel slavery ever has or ever can attain. But I leave them to assist the National Reformers, as most of them evidently intend to do, in the performance of a good work.

Next comes the great "PEACE SOCIETY," holding up as their motto—"Beat your swords into ploughshares, and spears into pruning-hooks." They are struggling to raise the whole race one step on the ladder of progress. They deserve the aid and assistance of all good minds; for their leading principle is goodness. The history of the human race has been already too long stained with blood, shed

by legalized murder either at wholesale, as in battle, or by retail, as on the gallows. These, too, will aid the National Reformers, if they seek the most speedy way to bring about their object.

Then comes the TEMPERANCE REFORM, which has evidently nearly exhausted its energy, and has done but little to better the condition of the race; for avarice and other evils have taken the place of dissipation, and prevented the good which this reform would have done had it been seconded by the adoption of other movements to keep a corresponding elevation of man. This, and a score of other fragmentary reforms, which I have not time to describe, all deserve our aid, and are embraced in greater movements, as the single letters are embraced in the alphabet. Some are trying to get the sound of A, some of B, and so on, while some are striving to recite the whole alphabet.

Next come the ASSOCIATIONISTS. By these, I designate those who believe in a coming age of unity, harmony, and plenty, as discovered and illustrated in the social science of Charles Fourier, and by him believed to be the destiny of man. This great reform movement, with which the age is agitated, contains all which I have described, and many more, and is only less important now because the people are less able and willing, and less prepared to adopt it. The position they seek is high up the ladder, and the many steps which lead to it cannot be leaped over by the masses. Step by step the world will progress to this great and happy condition. Their reform begins where National Reform, as before described, ends, and can only begin fragmentarily, or generally, where that has done the most important part of its work. Under this system, the domain or township must be the common home and joint property of all, where each shall have liberty and a right to labor, and be guaranteed the full product of that labor—where all machinery will work *for* and not *against* the laborer—where all children will be guaranteed a thorough moral, physical and intellectual education, and where unity, harmony, and an abundance of the comforts of life will be the real condition of all, secured to them by the co-operative system of labor and the equitable distribution of products to labor, capital, and skill. There, slavery in every form would be at an end; the natural wants of the rising generation would be cultivated and gratified, and artificial wants would not be created. Alcohol, tobacco, and pills, would find little use; peace and not war would be the ruling idea, and a land monopoly would never be known.

Hence this would contain all the preceding reforms. But this class of reformers are as much, and perhaps more, guilty of misguided zeal than any others. Although there are many true and noble spirits among them who sigh for "the good time coming," and are striving to climb the ladder step by step, yet there have been also many fragmentary attempts to attain by one leap a condition far above that which mankind in general are prepared to endure. Such attempts have been mostly like the frog in the well—two feet up and three back! Many of these reformers are viewing with eager and earnest anxiety the condition of man far above his present posi-

tion, and are laboring hard to persuade and convince the race that this condition which they display in glowing colors, is easily attained, and are waiting till the race shall be convinced, and take the grand leap at once. Those who take this course, may, like the Millerites, get on their white robes, but they must "wait a little longer." Nature works out great revolutions by slow, progressive law, and humanity has thus far been subject to the same steady but sure progress, and doubtless will continue so. This class might be, and in some instances are, adopting the co-operative labor and equitable distribution of products, and also aid the National Reformers in their measures, and thereby hasten the realization of their hopes, which are doubtless based on the true destiny of man.

Next and last, though not least, come the SOCIALISTS, of which, at present, the leading movement is in Cincinnati, Ohio, from which emanates an excellent monthly called the "Herald of Truth." This class seek and expect for humanity a condition far beyond that sought by the Fourier School. They seek and describe a condition where it will not be necessary to recognize distinctive property, even in shares;—where it will not be necessary to divide the products of labor, to *labor*, *capital* and *skill*, or to divide at all;—where all the wants of man shall be supplied from the abundance which will be produced by labor, performed not as a duty, but as a pleasure;—where the physical wants of man shall be few and simple, and the mental many and complex, and these shall engross most of his time and attention;—where all shall be at home, all shall be happy, all shall be good, and few, if any laws will be needed to restrain or direct man to the performance of his duty. This is a beautiful picture, but it is too far up the ladder for this or the next generation to expect to attain. These, too, and all others, should join with the National Reformers, and thereby help to get up the first, second, and third steps, and so forth.

The National Reformers are struggling to get the sounds of the vowels in the alphabet; the Associationists to go through with the whole list of letters, and the Socialists to put the letters together, and make words. All these movements tend to progress faster or slower, as they combine or contend. I had, however, forgotten to say, that among some of the Associationists there is a slight tendency to sectarianism. Should this prevail, they will, like the professed followers of Swedenborg, lose the principles of their founder, and their movement will be retrograde. I however hope better things from them.

If you will pardon this long article, which is an exception to my rule, I will try to be more brief hereafter.

WARREN CHASE.

CERESCO, (Wis.) Sept. 5, 1847.

A LEARNED WOOD SAWYER. The Detroit Advertiser says there is in that city a German, about 30 years of age, who was educated in one of the German Universities, who is an excellent Latinist, a good Greek and Hebrew scholar, and speaks and writes French, Spanish, German and English, besides being a good mathematician; yet with all these accomplishments he is compelled, for want of better employment, to saw wood for a living.

REVIEW.

The Devil's Pool. By GEORGE SAND, Author of "Consuelo," etc. Translated by FRANCIS GRO. SHAW. New York: William H. Graham, Tribune Buildings. 1847. 12mo. pp. 93.

In a late number of the *Houviets' Journal*, we have seen a notice of what we suppose to be this same little book, under the title of "*Marie*, from the French, edited by the Count d'Orsay." The title is changed and the author's name suppressed, out of a poor deference, no doubt, to unjust popular opinion. We are glad therefore to see a faithful and elegant translation of the same story, under its true title, and bearing the name of GEORGE SAND, from the appreciating pen of Mr. Shaw. This is the way in which the work of translation should be done, if done at all. Literary honesty, justice to a noble author, justice to the public, demand no less; and we cannot conceive that person worthy to be the introducer of George Sand's glowing, beautiful, profound and humane creations to the English reader, who cannot without fear face the judgment of a corrupt age on a noble woman, one of the purest and most eloquent reformers of the age, inspired with the humanitarian sentiment, as few have ever been.

The Devil's Pool is a pure little gem of a story; one of the most beautiful, pathetic, chaste, which Madame Sand has written. It is a story of the heart in its innocence and simplicity. It at the same time is a true picture of the real condition of the agricultural laborer, contrasted with a vision of what the husbandman might be in a true state of society. It is in fact an exquisite prose poem, a finished Idyll, which might compare in grace and naturalness with Goethe's *Hermann and Dorothea*, while it is prophetic with a higher thought.

The Introductory Chapter refutes the common notion which regards death as a thing to be desired simply as a compensation for the earthly sufferings of the poor. It exposes this ungenerous, pseudo-moral strain which would postpone the well-being of our brother to the unknown world, and thus evade the obligation which rests upon us of seeking to establish the Kingdom of Heaven on earth, for all. It is so beautiful that we cannot forbear extracting the whole of it.

"CHAPTER I.

THE AUTHOR TO THE READER.

"A la sueur de ton visage
Tu gaigneras ta pauvre vie.
Après long travail et usage,
Voicy la mort qui te convie."

* In the sweat of thy face
Thou shalt gain thy poor life.
After labor long and wearing,
Here is death who invites thee.

"This old French couplet, inscribed beneath one of Holbein's compositions, is deeply sad in its simplicity. The engraving represents a husbandman driving his plough in the middle of a field. A vast landscape stretches in the distance: you there see wretched cabins; the sun is setting behind the hill. It is the end of a day of hard work. The peasant is old, thick-set, covered with rags. His four horses are poor, worn out; the ploughshare buries itself in a rough, ungrateful soil. Only one being is brisk and active in this scene of *travail et usage*. It is a fantastic personage, a skeleton armed with a whip, who runs in the furrow by the side of the frightened horses and strikes them, acting thus as a ploughboy to the old husbandman. It is death, that spectre which Holbein has allegorically introduced into the succession of philosophical and religious subjects, at once gloomy and ludicrous, entitled *The Shadows of Death*.

"In that collection, or rather in that vast composition in which death, playing his part on every page, is the tie and the predominant thought, Holbein has brought upon the stage the sovereigns, the pontiffs, the gamblers, the drunkards, the nuns, the courtesans, the brigands, the poor, the warriors, the monks, the Jews, the travellers, all the world of his time and of our own; and every where the spectre of death mocks, threatens, triumphs. From one picture only is it absent. It is that in which poor Lazarus, lying upon a dunghill at the door of the rich man, declares that he does not fear it, doubtless because he has nothing to lose, and because his life is an anticipated death.

"Is this stoical thought of the half-pagan Christianity of the restoration very consoling? and do religious minds find it for their advantage? The ambitious man, the cheat, the tyrant, the debauchee, all those proud sinners who abuse life, and whom death holds by the hair, will be punished, without doubt; but the blind man, the beggar, the crazy man, the poor peasant, are they compensated for their long misery by the simple reflection that death is not an evil to them? No, an implacable sadness, a horrible fatality weighs upon the work of the artist. It resembles a bitter curse cast upon the lot of humanity.

"It was indeed the sorrowful satire, the true picture of society which Holbein had before his eyes. Crime and wretchedness,—this was what struck him; but we, artists of another age, what shall we paint? Shall we seek in the thought of death for the remuneration of our present humanity? Shall we invoke it as the punishment of injustice and the compensation of suffering?

"No, we have now nothing to do with death, but every thing with life. We no longer believe, either in the nothingness of the tomb, or in the salvation purchased by a forced renunciation; we wish that life should be good, because we wish it to be fruitful. Lazarus must leave his dunghill in order that the poor may no longer rejoice at the death of the rich. All must be happy, in order that the happiness of a few may not be criminal and cursed in the sight of God. The husbandman in sowing his grain, must know that he labors at the work of life, and not rejoice because death walks by his side. Finally, death must no longer be the punishment of prosperity, nor the consolation of distress. God has not destined it, either to punish or to compensate for life, and the grave should not be a refuge to which it is lawful to refer those whom we do not wish to make happy.

"Certain artists of our age, casting a serious

glance upon that which surrounds them, apply themselves to depict the sorrows, the abjectness of poverty, the dunghill of Lazarus. This may be the domain of art and of philosophy; but in depicting poverty so ugly, so debased, sometimes so vicious and so criminal, is their object attained, and is the effect salutary, as they would wish? We dare not decide upon this point. It may be said that by displaying the abyss excavated beneath the fragile soil of opulence, they terrify the wicked rich man, as in the time of the Dance of Macabre they showed him the yawning grave, and death ready to entwine him with its unclean arms. In our day they show him the thief picking the lock of his door, and the assassin watching his slumbers. We confess that we do not understand too well how he will be reconciled with the humanity which he despises; how he will be made to feel for the sufferings of the poor man under the form of an escaped convict and of a night prowler. The horrid death grinning its teeth and playing upon the violin in the pictures of Holbein and his predecessors, did not find the means, under this aspect, of converting the wicked and consoling the victims. Does not our literature proceed in this matter somewhat in the style of the artists of the middle ages and of the restoration?

"Holbein's drinkers fill their cups with a kind of fury, in order to drive away the idea of death, who, invisible to them, serves them as cup-bearer. The rich of our day ask for fortifications and cannons, in order to drive away the idea of the insurgent populace, whom art displays to them working in the dark, in detail, while awaiting the propitious moment for destroying social order. The church of the middle ages replied to the terrors of the powerful by the sale of indulgences; the governments of our age calm the anxieties of the rich by making them pay for a great many *gend'armes* and *jailors*, *bayonets* and *prisons*.

"Albert Durer, Michael Angelo, Holbein, Callot and Goya, made powerful satires on the evils of their age and country. These are immortal works, historical pages of incontestable value; we do not wish to deny to artists the right of probing the wounds of society, and placing them before our eyes; but is there nothing to be accomplished now except to depict terror and threatening? In that literature of the mysteries of iniquity, which talent and imagination have brought into fashion, we prefer the sweet and gentle figures to the criminals with their dramatic effects. The former may undertake and bring about conversions, the latter produce fear, and fear does not cure selfishness, but augments it.

"We believe that the mission of art is a mission of feeling and of love; that the novel of our day ought to replace the parables and apologues of simpler times, and that the artist has a task more broad and more poetical than that of proposing a few measures of prudence and conciliation to diminish the fear inspired by his paintings. His aim ought to be to cause the objects of his solicitude to be loved, and, in case of need, I would not make it a crime in him to embellish them somewhat. Art is not a study of positive reality; it is a search after ideal truth, and the *Vicar of Wakefield* is a more useful book, and one more healthy to the mind than *le Paysan perverti*, or *les Liaisons dangereuses*.

"Reader, forgive these observations, and please to accept them in the manner of a preface. There will be none in the little story I am about to relate to you, and it will be so short

and so simple that it was necessary I should make an excuse for it beforehand by telling you what I think of terrible stories.

"It is with reference to a husbandman that I have allowed myself to be led into this digression. It is in fact the story of a husbandman which I intended to tell you, and which I will tell you immediately.

"I had been looking for a long while, and with a feeling of deep melancholy at Holbein's husbandman, and I was walking in the fields, dreaming of country life and the destiny of the tillers of the soil. Doubtless it is gloomy to wear out one's strength and one's days in cleaving the bosom of that jealous earth, which obliges us to force from it the treasures of its fertility, when a crust of the hardest and blackest bread is, at the end of the day, the only recompense and the only profit granted to a labor so severe. Those riches which cover the soil, those harvests, those fruits, those proud animals which fatten in the long grass, are the property of a few, and the instruments of fatigue and slavery to the greater number. The man of leisure does not generally love for themselves, either the fields, or the meadows, or the spectacle of nature, or the superb animals which are to be converted into pieces of gold for his use. The man of leisure comes to seek a little air and health at his country residence, then he returns to spend in the great cities the proceeds of his vassals' labor.

"On his side, the working man is too much exhausted, too unhappy, and too fearful of the future, to enjoy the beauties of the country and the charms of a rustic life. To him also the golden fields, the beautiful meadows, the superb animals, represent sacks of crowns of which he will have but a small portion, insufficient for his wants, and which cursed sacks he must nevertheless fill every year, in order to satisfy his master, and pay for the right to live parsimoniously and wretchedly on his domain.

"And yet, nature is eternally young, beautiful and generous. She pours forth poetry and beauty to all the beings, to all the plants which are allowed to develop themselves freely in her bosom. She possesses the secret of happiness, and no one has ever known how to wreat it from her. The most happy of men would be he who, possessing the science of his labor, and working with his hands, finding comfort and liberty in the exercise of his intelligent strength, would have time to live by his heart and by his brain, to understand his own work and to love that of God. The artist has delights of this kind in the contemplation and reproduction of the beauties of nature; but, on seeing the sufferings of the men who people this paradise of the earth, the artist with an upright and humane heart is disturbed in the midst of his delight. Happiness will be there, where the mind, the heart and the hand laboring in concert under the eye of Providence, a holy harmony would exist between the munificence of God and the transports of the human soul. Then, instead of piteous and frightful death walking in the husbandman's furrow, whip in hand, the allegorical painter could place by his side a radiant angel sowing with full hand the blessed wheat upon the steaming furrow.

"And the dream of a sweet, free, poetical, industrious, and simple life for the man of the fields is not so difficult to be conceived that it must of necessity be classed among chimeras. Those sweet and sad words of Virgil: 'O happy the man of the fields did he but know his happiness!' are a regret; but like all regrets, they are also a prediction. A day will come when

the husbandman can also be an artist, if not to express, (which will be of little consequence then,) at least to feel, the beautiful. Do men believe that this mysterious intuition of poetry is not already in him in the state of instinct and vague reverie? Among those whom a small inheritance protects in our day, and in whom the excess of misfortune does not smother every moral and intellectual development, pure, felt and appreciated happiness is in an elementary state; and moreover, if from the depths of suffering and fatigue some poets' voices have already risen, why should it be said that the labor of the hands excludes the functions of the soul? Doubtless that exclusion is the general result of excessive labor and of deep poverty; but let no one say that when a man shall labor moderately and usefully, there will be only inferior workmen and inferior poets. He who derives noble delights from the feeling of poetry is a real poet, even if he have never made a verse in his life.

"My thoughts had taken this direction, and I did not perceive that this confidence in the educability of the rustic man was strengthened in me by external influences. I was walking on the border of a field which some peasants were in the act of preparing for the approaching seed time. The arena was vast like that of Holbein's picture; the landscape was vast also, and enclosed with great lines of verdure, somewhat reddened by the approach of autumn, that broad field of a vigorous brown, where recent rains had left, in some furrows, lines of water which the sun made glitter like fine threads of silver. The day had been clear and warm, and the earth, freshly opened by the cutting of the ploughshares, exhaled a light vapor. In the upper part of the field, an old man, whose broad back and severe face reminded me of the one in Holbein's picture, but whose garments did not indicate poverty, gravely held his plough of antique form, drawn by two quiet oxen, with pale yellow skins, real patriarchs of the meadow, large in stature, rather thin, with long turned down horns, old laborers whom long habit had made *brothers*, as they are called by our country people, and who, when separated from each other, refuse to work with a new companion, and let themselves die of sorrow. Those persons who know nothing of the country treat as fabulous the friendship of the ox for his yoke-fellow. Let them come and see in the depths of the stable a poor animal, thin, drawn up, lashing his fleshless sides with unquiet tail, blowing with fear and disdain upon the food that is offered him, with his eyes always turned towards the door, or pawing with his foot the empty place at his side, smelling of the yoke and chain which his companion has worn, and incessantly calling him with melancholy lowings. The neat-herd will say: 'There is a yoke of oxen lost: his brother is dead, and this one won't work any more. We ought to be able to fat him for beef; but he won't eat, and soon he will starve to death.'

"The old husbandman worked slowly, in silence, without useless efforts; his docile team did not hurry any more than he; but, owing to the continuity of a labor without distraction, and the appliance of tried and well sustained strength, his furrow was as soon turned as that of his son, who was ploughing at a short distance from him, with four oxen not so stout, in a vein of stronger and more stony soil.

"But that which afterwards attracted my attention was really a beautiful spectacle, a noble subject for a painter. At the

other end of the arable field, a good looking young man was driving a magnificent team: four pairs of young animals of a dark color, a mixture of black and bay with streaks of fire, with those short and frizzly heads which still savor of the wild bull, those large savage eyes, those sudden motions, that nervous and jerking labor which still is irritated by the yoke and the goad, and only obeys with a start of anger the recently imposed authority. They were what are called newly-yoked steers. The man who governed them had to clear a corner formerly devoted to pasturage, and filled with century-old stumps, the task of an athlete, for which his energy, his youth, and his eight almost unbroken animals were barely sufficient.

"A child six or seven years old, beautiful as an angel, with his shoulders covered, over his blouse, by a lamb-skin, which made him resemble the little Saint John the Baptists of the painters of the restoration, walked in the furrow parallel to the plough, and touched the flank of the oxen with a long and light stick pointed with a slightly sharpened goad. The proud animals quivered under the small hand of the child, and made their yokes and the thongs bound over their foreheads creak, while they gave violent shocks to the plough handles. When a root stopped the ploughshare, the husbandman shouted with a powerful voice, calling each beast by his name, but rather to calm than to excite; for the oxen, irritated by this sudden resistance, leaped, dug up the ground with their broad forked feet, and would have cast themselves out of the track, carrying the plough across the field, if, with his voice and goad, the young man had not restrained the four nearest him, while the child governed the other four. He also shouted, the poor little fellow, with a voice which he wished to make terrible, but which remained as gentle as his angelic face. It was all beautiful in strength or in grace, the landscape, the man, the child, the bulls under the yoke; and in spite of this powerful struggle in which the earth was overcome, there was a feeling of gentleness and deep calm which rested upon all things. When the obstacle was surmounted, and the team had resumed its equal and solemn step, the husbandman, whose feigned violence was only an exercise of vigor and an expenditure of activity, immediately recovered the serenity of simple souls, and cast a look of paternal satisfaction on his child, who turned to smile on him. Then the manly voice of this young father of a family struck up the melancholy and solemn strain which the ancient tradition of the country transmits, not to all ploughmen indiscriminately, but to those most consummate in the art of exciting and sustaining the ardor of the oxen at work. This chant, the origin of which was perhaps considered sacred, and to which mysterious influences must formerly have been attributed, is still reputed, at this day, to possess the virtue of keeping up the courage of the animals, of appeasing their dissatisfaction, and of charming the ennui of their long task. It is not enough to know how to drive them well while tracing a perfectly straight furrow, to lighten their labor by raising or depressing the point of the ploughshare opportunely in the soil: no one is a perfect ploughman if he does

not know how to sing to the oxen, and this is a science apart, which requires taste and peculiar adaptation.

This chant is, to say the truth, only a kind of recitative, interrupted and resumed at will. Its irregular form and false intonations, speaking according to the rules of musical art, render it untranslatable. But it is none the less a beautiful chant, and so appropriate to the nature of the labor which it accompanies, to the gait of the ox, to the calmness of those rural scenes, to the simplicity of the men who sing it, that no genius, a stranger to the labors of the soil, could have invented it, and no singer other than a *finished ploughman* of that country could repeat it. At those epochs of the year when there is no other labor and no other movement in the country than that of ploughing, this chant, so simple and so powerful, rises like a voice of the breeze, to which its peculiar toning gives it a kind of resemblance. The final note of each phrase, continued and trilled with an incredible length and power of breath, ascends a quarter of a note with systematic dissonance. This is wild, but the charm of it is invincible, and when you become accustomed to hear it, you cannot conceive how any song could be sung at those hours and in those places without disturbing their harmony.

"It therefore happened that I had under my eyes a picture which contrasted with Holbein's, though the scene was a parallel one. Instead of a sad old man, a young and active one; instead of a team of panting and harassed horses, a double quadriga of stout and ardent oxen; instead of death a beautiful child; instead of an image of despair and destruction, a spectacle of energy and a thought of happiness.

"It was then that the French couplet

"A la sueur de son visage, &c.,

and the "*O fortunatos . . . agricolas*" of Virgil, came together to my mind; and, that on seeing this beautiful pair, the man and the child, accomplish under such poetical conditions, and with so much gracefulness united with strength, a labor full of grandeur and solemnity, I felt a deep pity mingled with an involuntary respect. Happy the husbandman! Yes, doubtless, I should be happy in his place, if my arm, suddenly become strong, and my chest, become powerful, could thus fertilize and sing nature, without my eyes ceasing to see and my brain to comprehend the harmony of colors and of sounds, the fineness of tones, and the gracefulness of outlines—in one word, the mysterious beauty of things! and especially without my heart ceasing to be in relation with the divine feeling which presided over the immortal and sublime creation!

"But, alas! that man has never understood the mystery of the beautiful, that child will never understand it. May God preserve me from believing that they are not superior to the animals they govern, and that they have not at moments a kind of ecstatic revelation which charms their fatigue and soothes their cares! I see upon their noble foreheads the seal of the Lord, for they are born kings of the soil, much more than those who own it because they have paid for it. And the proof that they feel this is, that they cannot be expatriated with impunity, that they love this soil watered with their sweat, that the true peasant dies of nos-

talgia under the harness of the soldier, far from the field that saw his birth. But this man wants a part of the delights that I possess, immaterial delights which are certainly his right, his, the workman of this vast temple, which heaven alone is vast enough to enclose. He wants the knowledge of his feeling. Those who have condemned him to servitude from his mother's womb, not being able to deprive him of reverie, have deprived him of reflection.

"Well! such as he is, incomplete and condemned to an eternal childhood, he is much more beautiful than he in whom science has smothered feeling. Do not elevate yourselves above him, you who think yourselves invested with the legitimate and imprescriptible right to command him, for this frightful error under which you labor proves that your mind has killed your heart, and that you are the most incomplete and the blindest of men. I love the simplicity of his soul still more than the false lights of yours, and if I had to relate his life, I should have more pleasure in bringing forward its sweet and touching points than you would have merit in depicting the abjectness into which the rigors and the contempt of your social precepts may have precipitated him.

"I was acquainted with that young man and with that beautiful child. I knew their history. For they had a history—every one has a history, and each might be interested in the romance of his own life, if he had comprehended it. Although a peasant and simple ploughman, Germain had reflected upon his duties and his affections. He had related them to me with simplicity and clearness, and I had listened to him with interest. When I had been looking at him a long while as he ploughed, I asked myself why his history should not be written, although it was a history as simple, as straight, and as devoid of ornament as the furrow he was turning with his plough.

"Next year that furrow will be filled up and covered by a new one. Thus also is impressed and disappears the trace of the greater portion of mankind in the field of humanity. A little earth effaces it, and the furrows we have opened follow each other like the graves in a cemetery. Is not the furrow of the ploughman quite as valuable as that of the idle man, who has nevertheless a name, a name which will survive, if by singularity or any absurdity he makes a little noise in the world!

"Well! let us save, if we can, from the nothingness of oblivion, the furrow of Germain, the *finished husbandman*. He will know nothing about it and will not care; but I shall have had some pleasure in attempting it."

The Journeyman Joiner, or the Companion of the Tour of France. By GEORGE SAND. Translated by FRANCIS GEO. SHAW. New York: William H. Graham. 1847. pp. 305.

We do not predict for this work the extensive popularity which has been gained by the other writings of George Sand that have been introduced to the American public by the present singularly skilful translator. It has too much the air of being composed for a didactic pur-

pose,—a fault which is the last to be forgiven by the dainty generation of artistic novel readers,—and is too destitute of scenes of tumultuous passion for those who seek for a certain intellectual intoxication from the creations of this glowing author. We are, however, none the less indebted to Mr. Shaw for the graceful English costume, in which he has presented this work, and have no doubt that it will secure new and warm admirers for the gifted writer, for whom he cherishes such a fervent and justly appreciating admiration. It is certainly adapted to enlighten the prejudices of those virtuous gnat-strainers, who, with the real John Bull obstinacy and conceitedness, can see nothing in George Sand but a ruthless Iconoclast, and an outrageous violator of the decorum of social life. If they could be induced to read this book with the attention which they give to the frivolous gossip of the day, they might perhaps detect the earnestness of purpose and depth of conviction with which this fearless writer announces her sentiments to the world.

The following extract from the Preface to the present volume may give many readers a new point of view in regard to the purpose and character of the author.

"Later still, in a novel entitled, *the Companion of the Tour of France*, I asked what was social right, and what was human right; what justice was practicable in our day, and what arguments we must use to persuade the proletaries that the present inequality of the rights and of the means of development was the last word of our social structure, and of the wisdom of our laws. I was answered that I wished to know too much; that I courted the populace; that I was the follower of a certain Jesus Christ, and of several other very wicked reasoners, whom the justice of all ages, and the interest of all governments had sent to the gallows.

"Provided with such good information, enlightened, as you see, by the doctors of the press, accused and convicted of the crime of curiosity, I confess that those doctors have, at least, taught me one thing: it is, that the criticism of our daily press has not the first word of those social enigmas, for the solution of which I have ingenuously asked. This is why I shall continue to question my contemporaries, not accepting in any manner this reasoning of the conservatives, that *we ought not to make known the evil, unless we have found a remedy*. If questions be crimes, there is a way of stopping them: that is, to answer them; and I ask those persons whom my curiosity offends, to put my mind at rest once for all, by proving to me that everything is clear, and that all goes well. But, hitherto, alas! they have given me no other answer than that of the song of king Dagobert, that great politician of past times, if we are to believe the legend;

Apprends, lui dit le roi,
Que je n'aime pas les pourquois.*

* Learn, said the king,
That I love not wherefores.

"Far from me the intention of presenting myself here as a victim of opinion and prejudice, in order to repel the literary criticisms to which my books have been subjected. In matters of art, I shall willingly acknowledge the competency of criticism, attributing no other merit to my works than the sincerity and the ardor of investigation which have dictated them, and not seeking elsewhere for the cause of the popularity they have acquired, in spite of all their defects and the criticisms to which they have been subjected.

"For you all are seekers with me, O my contemporaries! all of you have need of the truth, public and judges, readers and critics. In vain do you resist the voices which rise up on every side; in the depths of your consciences speak voices much more eloquent than mine; and some of you have condemned me for form's sake, who, in your souls, have felt the same sorrows, the same rebellings, the same needs as myself. But, wandering in the darkness of doubt, unfortunates that we are! it often happens that we take friends for enemies, and reciprocally. This shall not prevent those of us who begin to distinguish the dawn from the night, and to love humanity in spite of the errors of men, from seeking always and holding firmly in their hands those hands which repel and misconstrue them.

"All you who have so often dragged me before the tribunal of public opinion with anger, with harshness, with a kind of personal, strange, inexplicable hatred! I shall not summon you to the tribunal of posterity. Informed of all the mysteries which terrify us, it will cast us altogether into the beneficent abyss of oblivion. If there remain a feeble trace of our different manifestations, our children will see that some among us who blamed the selfishness and apathy of the others, loved them fervently and were not seriously hated by them. 'Our fathers were undecided and unfortunate,' they will say; 'but they were too near the truth not to have felt already warmed by a ray of divine goodness.

"GEORGE SAND."

MUSICAL REVIEW.

ITALIAN OPERA IN BOSTON—SECOND WEEK.

The engagement of the Havana troupe at the Howard Athenæum was somewhat suddenly terminated, by a misunderstanding between the two managers. Instead of the seven representations which had been promised to follow the three which we have already noticed, only four were given; viz. *Ernani* once, *The Barber of Seville* twice, and *Corrado di Alamura* once. *Ernani* is undoubtedly their best card, and has lost no charm by repetition. Its invigorating music stimulates the performers into doing their best; it brings in play the three male voices which are the heart and soul of this company, namely, Perelli, Vita and Novelli, as well as the noble organ of Tedesco, who appears to enter with more interest into the part of Elvira than into any other; and it has a

choral finale, that to the third act, which alone, to the multitude at least, would save any opera. We are grateful to this company for disabusing us of a prepossession based on hearsay against Verdi's music.

Il Barbiere di Siviglia was evidently poorly suited to the peculiar powers of these singers; yet we thank them for the effort to make us acquainted with this much celebrated creation of Rossini's happiest and liveliest fancy; one of the few comic operas which have become classic. The subject, it is well known, is similar to that of the *Nozze di Figaro* of Mozart, the glorified, whose voluptuous sense of beauty, and inexhaustible invention, found out a subtle humorous vein in music, as well as sounded its lowest depths of divine sadness. You would not expect the same depth in Rossini; but the utmost fertility of playful fancy, healthful, original strains, whose very grace, fine finish, and happy symmetry amid innumerable surprises, tickle the soul to inward laughter, even were there nothing comic in the libretto and the action. What one opera has set so many charming, facile, unique melodies to circulating in the popular current; filled the streets with so many exquisite musical common-places; and infused so much of the witchery of song into the very air we breathe! You go to hear it for the first time; the story, the proportions as a whole, the fine concerted pieces, the bright orchestral coloring, and the action, perhaps, are new to you; but you are at home at once in its melody, for it has somehow long since entwined itself into all your happy, careless, sensuous appreciation of life. It is a work of genius; and therefore we say we sought this first performance of the "Barber" in Boston with peculiar avidity, though in the nature of the case we knew the execution of it could be only measurably successful. It is, no doubt, an important province of musical criticism to weigh in the appreciating scales of true taste, and sound knowledge of the principles of art, the merits of performers: most of the newspaper criticism seems confined entirely to this, or rather to the poorer business of recommending or disparaging the one or the other virtuoso, orchestra, or company, in the pure pride of criticism, as if each would show his ability to sport a notion of his own as well as any body else. But after all, is this the highest satisfaction to know how much, or even wherein one singer is better than another? to settle or to meet the question of personal precedence between two rival cantatrici, (forced by the critics to be rivals) as if between two steamboats! We feel we labor to a better purpose when we call attention to the standard works in music,

to the artistic beauties of the composition in itself, and when we urge those who would know the real joy of music to cultivate all opportunities of hearing compositions which are good, of studying them for their own sakes even through the medium of imperfect representations. A true work of art will plant its meaning in you even so. We have had the "Barber:" when shall we have *Don Giovanni*? Must we wait until we have a perfect company? And will there never be an audience for such things, until the personal attractions of the best singers in the world are added to the intrinsic glories of the music?

The Figaro of Signor Vita was far more satisfactory than we could have anticipated from so grave and dignified an artist. He gave us all the music of the part, if not all the nimble quick-silver of its action; he showed that he conceived its humor, though it was not native to him. His *Largo al factotum*, his *Al idea di quel metallo*, his portion of the exquisitely humorous and graceful quartet, *Buona sera*, and of the trio, *Zitti, zitti*, we shall remember with a rare delight. Tedesco gave the brightness and archness of Rosina, without its delicacy; her's was too broad a humor for it. Some fine touches there were both in her singing and her action, but she ornamented the principal song, *Una voce*, without improving it, and displayed throughout more force than beauty. The Count Almaviva was taken by the new tenor, Signor Lorini, a modest, unaffected, youthful looking debutant, with a fine, warm, clear, ringing quality of voice, very powerful in its upper tones, considerable execution, a chaste style, and for the most part just conception of what he was singing. But he was entirely out of his own element in such a part; he has no comic power, no rapid recitative, and in the capital scene of the music-lesson he omitted the by-play altogether, sitting painfully idle behind the piano as if hoping that the actors in the foreground would absorb the whole attention of the audience. We should hope something from this tenor in a serious part, judging from the impression which he made in the more serious passages of this part. Signor Batallini, to our fancy, wholly missed the characteristic of Dr. Bartolo; he looked like one enjoying all the humor of the thing, which he should be the last person to enjoy. Neither did his singing nor his recitative at all meet the case in hand. Signor Candi, as the grotesque, solemn, scheming music master, Don Basilio, was perhaps the most successful one of all in his impersonation, and managed a strong bass voice very cleverly, especially in the serio-comic song about calumny. The choruses were indifferent; the orchestra

as usual admirable. What richer entertainment could one ask than just to hear the overture, and bits of symphony, and richly figured accompaniments of the Barber so satisfactorily brought out with their full coloring, with so much force and delicacy and precision, such perfect concert with regard to light and shade, retarding and accelerating?

The *Corrado di Altamura*, by Ricci, was entirely new to us, and indeed we pray we may never be too familiar with such music; it would surely prove a fever of the brain; so overstrained, and harsh and hard was it; so spasmodic from beginning to end, so utterly unrelieved by any sweet and gentle flow of melody; trombones and trumpets from first to last, with shrill octave flute sharpening the edges of *diminished sevenths*, which came so frequently as to make one wonder if the rich repose of *common chords* were grown entirely obsolete in this most restless age of ours! We were compelled to say upon another occasion that its effect as a whole upon us was as if we should imagine "a picture painted wholly in slightly varying shades of scarlet, or a landscape looked at through a scarlet window pane." The story and frame-work of the opera were absurd, for any contemplated effect, inasmuch as it begins with what may properly be considered the climax of the whole tragedy, the revenge and killing which came after being but vulgar and uninteresting consequences. But after all, the most unpleasant thing about this music is, that it is too true to the age. It shows the feverish intensity, the highly spiced qualities, the straining for effect, which reign in French novels, in politics, in Mexican wars, in every thing; the disease of a corrupt, and over-conscious age, in a false and miserable dilemma between practice and profession, and like those same *diminished sevenths* which are the truest type in music of universal transition from one true concord to another. All the power and pathos of this music was in one part, in that of *Corrado*, which was sustained with great dignity, and true force of passion, by Vita, whose baritone told with redoubled power in certain passages. There was a duett between Tedesco and Marini which reminded you of *Saffo*, and a finale also, so far as stage effect would go. Traces also of *Ernani* would at times come over you, whether imitations we are not prepared to say. Tedesco sang but roughly, and Severi was distressingly below pitch. The chorus of women sang what should have been a prayer inside a church, more like a chant of market-women. But we can excuse any lameness in the execution of such music, as we would in the gait of a pilgrim who has gravel in his shoes.

In lieu of the promised remainder of operas in costume, the Havana Company have been giving a series of "operatic concerts," for one week, in the unmusical hall of Tremont Temple, to very moderate audiences. They have given or professed to give on successive evenings the music of *Norma*, *La Sonnambula*, *Ernani*, *Linda*, *I Lombardi*, and *Mose in Egitto*; but it is said that they have made but an indifferent affair of it, cutting out *ad libitum*, laughing, giggling and bearing themselves with most nonchalant irreverence in the performance. It is suspected that they find their own amusement in the puritanic audiences, who would not follow them into a theatre.

Ave Maria. Music by CHERUBINI. Boston: Geo. P. Reed, 17 Tremont Row.

We are glad to see published this most exquisite morceau by a great master little known in these regions. The melody is full of feeling, and deep, spiritual, satisfying beauty. Many will remember it as one of the best things sung at various concerts, by that pleasing vocalist, Miss JULIA NORTHALL. In this reprint, an English version is given above the Latin words. It is not a song difficult of mere execution, but demands sentiment and taste. We think it will be popular, and will touch with something of a deeper sentiment, the cheerfulness of social winter evenings in many homes.

THE HARBINGER.

SATURDAY, OCTOBER 16, 1847.

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.

DEMOCRACY Versus SOCIAL REFORM.

We cut the following from the editorial "Gossip" of the *Democratic Review* for this month, occasioned by Mr. Shaw's translations from Briancourt and George Sand.

"It is very remarkable that such theories as those of the Fourierites, which are the peculiar birth of a social condition like that of France, should ever take root here. That the benevolent spirits of Europe should eagerly adopt any scheme that promises to meliorate their unnatural condition of society, is not to be wondered at. It is as impossible for them to understand the political freedom which we enjoy in the United States, and the consequent happiness of our citizens, as it is for us to feel their miseries; but we are like men rowing in a boat with our faces turned all the time to Europe, while we continually recede farther and farther from it. The great masses of the people, however, live at home and think at home;

those who borrow their ideas from abroad are happily getting less numerous every day."

This is the common cant of our so called democracy. It boasts its institutions perfect; it thinks the old world only needs reforming; that all oppression, wrong, and necessary degradation, all that grinds down the people, all that is hostile to the true development of humanity, has been shut out by our glorious constitution, and confined to the other shore of the Atlantic, with the exception only upon this side of that obstinate south-west corner, Mexico, where it deems a piratical and cruel invasion to be a perfectly legitimate means of extending its own sphere. The holy cause of democracy can sanction anything. American nationality, with these political philosophers, is a much greater idea than the unity and brotherhood of all mankind. To them all human good is summed up in the triumph of the democratic party in the United States. Have we not political freedom? Have we not the highest privilege of man, which includes every other, the privilege of voting? Is not our country wide, our enterprise proverbial, our agriculture and our commerce flourishing, our prosperity as a nation unexampled? Have we not almost a perfect condition of society? And do we not possess, also, that other Christian characteristic of a great nation, that we are full of fight, and well furnished with military schools and cannon, and a terror to our enemies? The fact that we hold three or four millions of our human brethren in slavery; that we have got up a war for the acquisition of territory as a background of support to that beautiful distinction,—a war which is draining off our youth from peaceful industry, and teaching them the taste of blood;—which is doing its best, so far as it is prolonged, to reconvert us from a peaceful, intelligent, industrious people, into a barbarous and bloody people; the hosts of officers and ambitious adventurers, whom it brings into play, also doing their best to create a permanent state of war, wherein *they* may have a chance of rising; the fact that seventy deserters (from an unjust, inhuman cause) are shot without even a murmur of protestation throughout the whole newspaper press, which coolly, *patriotically* records the devilish fact; that our broad lands are fast becoming monopolized; that wages sink to a bare minimum by competition; that industrial feudalism, by the concentration of all enterprise in the hands of the great capitalists, making dependent *employees* of all the rest, is rapidly succeeding to the anarchy of free competition; that poverty and crime are on the increase; that the "Tomb" and the

"Five Points" are recognized necessities of our great cities; that hireling and dependent labor deprives whole classes of the benefit of those "free schools" of which we boast so loudly; that our very privilege of voting is for the most part but the privilege of dropping our bit of paper into some current whose circuitous channel has been cunningly dug out and determined by wire-pulling party leaders, so that the expression of our will is only water to their mill;—these things, and a thousand more as bad, are nothing in the eyes of these most pure and righteous democrats; these lovers of freedom, and perhaps worst enemies of man.

Extremes, it is said, meet; and if human affairs ever present the spectacle of two lines from far converging to one point, it may now be seen in the autocrat of Russia on the one hand, and the democratic braggadocio of this blessed land of freedom. Both believe in brute force, more than they do in peaceful progress; both are setting nationality above humanity; the young republic foolishly hopes to prove its freedom and its manhood by emulating the bloody distinctions of the very tyrant from whose grasp it has got free; and if both could have full sweep, each on its own side of the ocean, Nicolas conquering all on that side, Polk and Scott and Taylor conquering all on this, the civilized world would present the spectacle of two great military despots, armed to the teeth, and frowning on each other over the Atlantic, the only difference between them being that the one is of aristocratic, the other of democratic origin. For force results in tyranny, wherever it is called in for the settlement of human affairs, so surely as love is the only principle of life and order. In the assertion of our nationality, as a free people, we are raising up military tyrants among ourselves; in our very jealousy of our own national honor we fling away whatever makes man honorable; in fighting for the extension of freedom, we make that freedom worse than slavery. And in a country where this game is going on, in a country, which even emulates the baneful glories of ill-fated Rome, and applies now to its sister Mexico the Roman maxim of *Delenda est Carthago*, it is said that society is too perfect to feel any need of Social Science; that Fourierism may be snatched at by despairing philanthropists in wicked and oppressed old Europe, but that it were a mockery to speak of it in this pure and virgin paradise of republicanism!

The world has confided long enough in politics. We do not undervalue the blessings of our free political constitution. But that, like every other blessing, is a blessing only as it is wisely made subser-

vient to God's ultimate purposes of love towards mankind. Political freedom may exist, and does exist with a great deal of very galling social slavery. By our occupancy of this virgin hemisphere with free political institutions, we as a nation have been providentially invited to work out the true solution of the social problem; to abolish all the causes of misery and inequality which lurk in a false social system; to establish true relations between industry and capital; to organize labor according to a divine and unitary law, whereby all interests shall be made to converge, and every individual ambition only strengthen and promote the *commonwealth*; to establish guaranties of real, practical freedom to every member of the human family within our borders. But instead of that we have trusted wholly in politics, and left the social experiment to blind fate; we have cheated ourselves with the illusory, theoretic freedom, contained in the privilege of voting. What is it, that all have theoretically the right and the chance to become rich, if it is morally certain in the very nature of our society and the principles on which industry is conducted, that only the very few *can* become rich; if the poverty of multitudes is an indispensable part of the machinery whereby the fortunes of the fortunate are made! What is it to hurra for Jackson, Polk or Clay, and cry: "my vote will go as far as any man's," if we are dependent for the right and opportunity to labor, upon the selfish interest of great industrial barons! When will this people become wise, and study to understand its destiny, and to fulfill its calling among nations! When will it pause amid the full tide of its general prosperity (not unshaded by all forms of individual misery,) and amid its insane rejoicing over shameful victories, and bethink itself of the examples of nations which have run the same career! Our government is liberal, our profession Christian; but our policy and daily practice are still Roman, Heathen, in poor imitation of the false glories of the tyrants from whose reach we had escaped in order that we might give the world a model of a true society, composed of free, intelligent, and loving men and women, who have put away the ugly taint of selfishness together with the false institutions of the past. But our democracy has forgotten all its heavenly inspiration in greedily devouring the spoils of its first victory. It flatters itself that its whole work was accomplished in our Revolution of Independence; nay, it has become ashamed of the position of soldiers of humanity contending for the rights of men, and with the first taste of conquest, maintains that our revolution was not a war for independence, but

for national supremacy, to prove that we were *strong* enough to *rule* here in the Western world. We are glorying in the same things which have hitherto made nations drunk until they tottered to their downfall. We begin to esteem outward power, the vulgar laurels of military conquest, and the jealous vindication of our *national* superiority in respects unworthy of our thought, more than we esteem the opportunities of peace and real happiness and justice among men. We bully the rest of the world, and make our own example odious to the wise and good, and at the same time most encouraging to tyrants who behold us tending their own way. The devils of Hell, whom we fancy we see grinning amid the shadowy ruins of wicked European monarchies, do laugh right out at our precocious depravity, and cry "how soon shall we send you a choice fiend for military dictator?"

The truth is, that society, throughout the civilized world, in monarchy and in republic, under catholicism and under protestantism, wherever the civilized characteristics exist, which are unlimited competition in industry and incoherence of all interests, is sick to the very core; and no political changes touch the seat of the disease. In Church and State, in all our literature and all our art, we worship the idea of the unity of the race; we cannot rid ourselves of this instinctive aspiration. But antagonism, schism, mutual suspicion and defiance, between nations, classes, trades, and individuals, is our working rule. We call ourselves members of one Christendom; but all our politics are utterly un-Christian; Christian and humane considerations are formally excluded from the diplomacy of nations; mutual suspicion is the rule; cannon the last resort; tyranny and blood, and wasteful expenditure, and material depravation, the consequences.

True we enjoy advantages over Europe. We occupy a clearer ground, and more of it. We are not driven so immediately to the demanding of a solution of the social problem. Wide spread starvation, and threatened upheavings of the whole foundation of the social fabric, do not force us to speculate (as for life or death) upon some possible new order of society, and to ask ourselves whether God has not written a divine code, regulating the whole social architecture which it is our business to understand and to apply, instead of groping in the vicious circle of political economy!

The Social Science, of which Fourier has providentially found the key, was doubtless struck out in the time of need amid the threatening collapse of the whole old system of European Civilization. There the misery is greater, and

the crisis nearer; and there, as the *Democratic Review* says, a reader's ear might be expected to be lent to Fourierism. But for the very reason that they need the remedy so desperately and so immediately, are they in want of calmness and of elbow-room to use it. Here the evil day is more postponed; but the same tendencies are at work. Here we have time, and room, and preparation in our civil institutions, for laying down in season the foundations of the true, the natural social order, which shall reconcile all interests, educate all according to their God-given powers and inward promptings, and fulfill the true terrestrial destiny of man, as a co-operator with God in the great work of universal harmony and beauty. If Fourierism is true, then is it for all humanity, and not for France. And if on this wide continent the seeds of all nations and all races are becoming planted together, if here the elements are gathering of a universal nation; then it is *here* pre-eminently that his doctrines should find favor, should take deep root in all thinking minds, and pass first from abstract statement into practice.

The "Democracy" are very shy of borrowing from abroad; and think no theory good enough which comes from Europe. Yet while they say this, their whole policy is one of borrowing, and most foolish imitation. This very petty principle of nationality, of the glory of *our country, and our arms*, is one of foreign importation. Forsaking the true American idea, which is universal and would embrace humanity in one great bond of brotherhood, they long for the flesh pots of Egypt, they import the poor and in the eyes of all good men the obsolete ambition of the kingdoms of the old world; and to emulate European greatness, according to the old false standard, they do not scruple to import also the latest lessons in French military tactics. Were it not nobler to be indebted to France for a good social idea, for a great quickening thought, than for these deplorable and vulgar arts? Patriotism has become the opposite of philanthropy in our political vocabulary. *Our country, right or wrong*, is made to justify deeds which are the everlasting shame of any country; and he who lifts his voice for universal freedom, for humanity irrespective of the bounds of nation, for peace and brotherhood, is branded as a traitor.

We would not wilfully ignore the differences of national character, nor displease the sentiment of country which each must feel peculiarly to his own land.—And emulation between nations is as legitimate, as unavoidable, and may be as generous and noble as between individuals. But there is all the difference in the world between a true and a false emulation.

This national ambition, this patriotism, which our "democracy" declaim about, is a poor, petty, and soul-cramping thing; it is a rivalry in meanness, which saps the internal virtue of the commonwealth, and educates the people downwards. It contradicts the faith of Christendom, making it a speculative, impracticable profession, and postpones the day when all men shall be one, and the whole habitable globe shall enjoy the blessings of co-operation in industrial, social, scientific, and in all relations. In the true order of associated industry, according to Fourier, nations will not be any less individual, patriotism will not be less, the sentiment of home and country will not cease to glow under the deadening indifference of a barren abstraction: but nation will vie with nation in generous efforts to enrich and bless humanity; their emulative strife will be concordant, like the converging, spiral chase of individual themes in a harmonic *fugue*; their works will be works of peace; their armies, armies of laborers, and their immortalizing campaigns, grand industrial feats which all men shall praise in the daily enjoyment of their permanent utility. In view of such an exercise of patriotism, the patriotism now preached to us is a "sin against the Holy Ghost," a moral suicide which neither benefits ourselves, our country, nor our race.

MORALITY OF THE PRASLIN AFFAIR.

We perceive that the *Democratic Pacific* has been indicted for an article on the recent Parisian tragedy, but the trial resulted in its honorable acquittal. We give some extracts from the article which led to the prosecution, both on account of the curiosity which it must naturally excite, and of the important views, which, in the light of Associative Science, it presents in regard to the relations between private morality and social organization.

"The Praslin affair is a romance, or rather a drama, of which society itself is the author. The organs of the public ministry and the moralists, who express a virtuous indignation against the productions of modern literature, who reproach it with exaggerating the effect of the conflict of passions and of social vices, must now bow their heads before this hyperbole of reality. That which would have seemed grossly improbable in a book, is found to be but too true in fact. Every thing which fiction and imagination could combine suited to fasten the interest on beings of romance, has been concentrated by actual events. Colossal fortune, splendor of external condition, great names, virtues, beauty, love, family, pride, ambition,—all these elements

entered into the frame-work of the social drama. Civilization cannot deny its own work, for it has devoted all that is brilliant, imposing, and magnificent in its resources to the construction of it.

"The first lesson which is forced upon us by this affair, is that civilization is incapable of securing the happiness even of those, who appear to unite all the conditions of happiness; that is, by a species of moral and social solidarity which is found in facts as well as in the designs of Providence, they who seem to be most highly favored of fortune are often doomed to be the most wretched.

"Behold on that sumptuous couch, decorated with silk and gold, more sleeplessness, more anxieties and more tears, than can be found in the garret of the lowest vagabond! Behold on that paper, in that rich secretary, as many bitter thoughts, as piercing anguish and distress of mind, as there are in the soul of the most forsaken of orphans! Behold in that magnificent apartment, on those costly hangings, on that rich furniture, on those splendid robes, more blood, more misery, than can be discovered in the path of crimes that have been prompted by barbarous ignorance or blind necessity.

"God is just. He does not permit those who have already all the material joys of life, to possess, at the same time, all the moral joys, while the greater portion of society have their existence poisoned by the severity of labor, and the uncertainty of their daily bread. God does not sanction an absolute contrast between complete happiness and entire distress; for such a contrast would lead to a denial of his providence, and would break the bond of solidarity which attaches men to the pursuit of a better world. It is the will of God, so long as all have not achieved the true destiny of man, that the rich should be deprived of the joys of the soul, and the poor of the joys of the body; this is the only means of interesting both rich and poor in the moral and material amelioration of the condition of all.

"Now among the social vices which the Praslin drama denounces as the accomplices of that bloody transaction, the first is certainly the idleness, the moral vacuity, which civilization produces among the rich. By disdaining to invest labor, with the conditions of honor and attractiveness, which it has thrown around the practice of war, civilization delivers every man, whose wants are satisfied, as a prey to consuming ennui, to the merey of an indolent unrest. The poor man endures all the hardships of labor, but he also enjoys all the moral satisfaction which proceeds from it. The rich man, in being removed from this social necessity, this incessant communion with the so-

tivity of his fellow-men, in laying aside the ideal of a useful end, falls back upon himself more wearied with the uselessness of his faculties, than is the proletariat by his fifteen hours of painful labor.—When the mind, for want of the spur of necessity, ceases to be constantly impelled by the attraction of a task to be fulfilled, by the excitement of a common labor, it ends either with gross materialism, or with capricious fancies, bitter repinings, and cruel and vexatious demands. This truth, which the letters of Madame de Praslin present as a reproach to her husband, may be turned also against herself, and illustrates a still graver charge against society.

“Who indeed does not perceive that these two beings, privileged by fortune, privileged still further by the ardent love, of which they had exhausted the cup, would not have seen their love succeeded by hatred, and would consequently have escaped a frightful death, if, between the icy, official world to which they were attached by their rank, and the no less icy interior of their family, they had a free association of interests and of pleasures, an attractive organization of varied labors and of easy duties? Who does not feel that they would have pardoned a partial separation, that they would have happily survived a love that was extinguished by its own excess, if a series of useful functions, and sympathetic relations had perpetually attracted, interested and absorbed them both? Who does not see in the Association of families which we propose to establish in every township, in the palace more sumptuous than the mansion of the Praslins, to which we invite both the rich and the poor, the refuge and the consolation for private sorrows,—the institution which alone can surround the family with a salutary protection,—alleviate the enormous care of the education of children,—equilibrate the passions and faculties which vainly struggle with each other in this narrow sphere,—excite, without ceasing, a noble ambition by the rivalry of a thousand social works,—and secure, in every case, the survival of friendship, on the departure of love?

“The unfortunate Duchess was superior to the peer of France; for her mind and heart more successfully resisted than his the degrading influence of idleness, the enervating materialism of ennui, which constitute the perpetual malady of the rich. She possessed a soul of a higher order of endowments than his, since her love for her husband endured as long as her esteem; since she called, with earnest appeals, for duties to fulfil, for an object to pursue, for ties of affection and occupation which should attach her to life. She was superior to her

husband, since she bitterly lamented that she did not see in him the sentiment and the courage for great things. She had, besides, a thousand times more reason to revolt against the brutal arrangement which deprived her of the caresses of her children and alienated from her their affection and their confidence. But, could she find in the means which she made use of the true remedy for such evils? Was she sufficiently mistress of her own feelings, of her temper, and of her ideas, to direct the education of nine children, to accomplish this task of no less magnitude than delicacy, which could be worthily fulfilled only by a well-organized society? Was she not too much a slave of that human opinion and of that austere virtue, which, by repressing all the passionate emotions of the soul, forces them to trickery, to deception, or leads them to blind and impetuous violence? By appealing to the rights of marriage, in order to rekindle a love that was almost extinct, did she not completely destroy it? By introducing a foreign authority, in order to put a stop to the appearance of scandal, did she not inevitably provoke this catastrophe of blood?

“Still, let there be honor to this noble and tender victim of social prejudices, and of the infuriated rage of a madman! This madman has executed justice upon himself. But what shall be said of society? Especially, what shall be said of that great power of the Government, which after having refused, in a fit of virtuous modesty, fifteen years ago, a law of divorce to the country, has been on the point to-day of condemning one of its own members to death, who was perhaps made an assassin only by the rejection of this law? What a lesson is brought home to the peerage by these two crimes of the house of Praslin? In order to avoid the scandal of the first conjugal separations, you have rejected, O legislators, the only legal and moral remedy for the numerous errors of that blind hazard, of that greedy cupidity, which in our perverted order of society, alone presides over the union of sexes and of ages, of souls and of bodies! You have deemed divorce a scandal, and hence you have made the slave of public opinion recoil before the notoriety of the least separation of person and of estate! You have wished to make the civil law still more inflexible than the ecclesiastical law, of which at least the Pope can dissolve the ties, and you have failed to perceive that in most cases you leave no other alternative to hearts oppressed, wearied, outraged, or exhausted, than secret infidelity, or furious murder.

“After having recorded among your laws twenty liberties favorable to all the developments of mind and matter, you

have obstinately refused the most holy, the most irresistible, the most sacred, the most divine of all the liberties, that of sentiment, of affection, of love! You have distrusted the free and noble development of love, and you have tolerated and even organized the free promiscuity of gold! In your infatuation of morality, you have feared, with the unfortunate Duchess, only the appearance of scandal, and like her and before her, you have called forth from the bottom of the heart, deception, corruption, violence, strife and blood!

“Attempt then to estimate if you dare, in the streets, in refined and elegant society, in your families, and in your consciences, the ravages of this oppression of the heart, the violations of your conjugal law, the deeds of adultery, of prostitution, of violence, and of madness, which protest against your official morality, and give the lie to your legal fastidiousness.

“Let us then sum up, and like the public ministry, enumerate the different counts of this accusation.

“1. The radical vice of a social order which is convicted of inability to secure the happiness even of those whom it has loaded with its favors, with its riches, and its enjoyments.

“2. The want of an attractive organization of labor, which would guaranty the rich against the discontent and gloom of idleness and ennui, as it would protect the poor from the terrible sufferings of exhaustion and hunger.

“3. The want of an association of interests, of a large social institution, which shall fill the void between general society, and the isolated family, relieve the latter of the enormous burden of the education of children, without robbing them of its caresses, and absorb in a system of fruitful activity, of sympathetic relations, those passions and faculties, those gloomy ideas, and black humors, which are the source of such agitation and conflict within the too narrow precincts of the isolated hearth.

“4. Finally, the barbarous morality and the absurd legality which forces the most generous, ardent hearts, to mutual deception, to the union of love and hatred in the same dwelling, to quarrels with all the convulsions of jealousy, of suspicion, of doubt, of desire, and of rage, rather than to brave the notoriety of a frank and honest separation.

“These are the four charges which we present at the tribunal of society itself, to prove that it is the accomplice as well as the judge of the two crimes which have just filled it with consternation.”

☞ A new Tract has just been issued by the American Union of Associationists.

It is entitled *Association as illustrated by Fourier's System*, being an article which appeared originally in the *London Topic*, and which was copied some time since in the Harbinger, entitled *Socialism*. This title has been dropped because to most minds it conveys a false impression, being with them tantamount to Communism, which is in some most vital points the opposite of Association upon Fourier's principles. It is a plain, intelligible statement of the social problem, and the answer given to it by Fourier. Unencumbered with technicality, cosmogonies and metaphysics, it presents in few words, but in just proportions, an idea of Association as a concrete whole, which must be quite appreciable to common understandings. Read and reflect, and help to circulate.

It may be had, together with the *Plain Lecture on Association* before published, at the Harbinger office in New York and Boston. Price, for a single copy, three cents. Affiliated Unions will, it is hoped, send in their orders, and exert themselves to make it read and talked about. To such the terms will be two dollars for a hundred copies.

PROTECTIVE UNIONS.

We have recently called the attention of our readers, on several occasions, to these popular and excellent institutions. We rejoice in their prosperity. It is a favorable omen that they have been welcomed with such eagerness by those of the working classes, who have families to support. Their influence will be far greater than at first thought would be anticipated. They are an important step in that career of progress, in which society is destined to advance from chaos to symmetry, from confusion and wretchedness to harmonic order and felicity. We hope that speedy measures will be taken to make them universal, and that they will gradually supercede without violence, without disturbance or injury to "vested interests," the present miserable system of retail trade, by which the small consumer is generally compelled to pay a profit, in proportion to the scantiness of his means.

The pecuniary advantages realized by this form of mutual protection, will lead to the application of the same principle to a more extensive class of interests. In this way, a complete system of Guarantism may be established, which will demonstrate to every one the advantages of combination, and prepare the way for the general introduction of the Associated order, on a scale of sufficient magnitude to do justice to the subject.

Society, as now organized, not only compels the laboring man to part with an

enormous proportion of his earnings, to sustain the system of trade by a superfluity of intermediate agents, but it wounds and outrages in some form or other the essential interests of all classes. The design of society is mutual protection, encouragement and assistance. So far as it falls short of this it may be an aggregation of neighbors or a promiscuous assemblage of antagonists, or a horde of ruffians and robbers, or a nest of tricksters and defrauders, but it is not worthy to be called a social order. True society will protect and develop all the natural rights. It will guaranty to every human being the right to labor, which is the first duty as well as necessity of man, — the right of integral education, which shall do justice to all the divine endowments of his nature, — the right to enjoy the fruits of his industry, in the possession of ease, elegance, refinement and luxury, — and the right to the general expansion of his affections, without which the earth is a dungeon, and life a penance.

The principles on which the Protective Unions are founded, lead to a state of society in which all these rights shall be completely guarantied. Hence, we advocate them earnestly, both for what they are in themselves, and for what their full development would legitimately produce.

AFFILIATED UNION IN UTICA. The following letter, dated September 25th, has just been received from Utica, N. Y.

"In this city we have formed a Union consisting of some fifteen or twenty persons, who feel an anxiety and interest in the great cause of Association; and although few in numbers, we hope to be able to keep alive that zeal which now manifests itself, and add to our numbers strength, and to our strength a still more ardent attachment to the cause.

"The lectures of Messrs. ORVIS and ALLEN, considering the many unfavorable circumstances under which those gentlemen labored, were more successful than could have been anticipated. We hope however, that the day is not far distant, in this section, when the exertions of the laborers in the cause of universal humanity, shall meet with a cordial response in the hearts of the people.

"The following persons were elected Officers of the "Utica Union of Associationists" for the ensuing year.

URIAH C. PALMER, *President*.
ISAAC TAPPING, *Vice President*.
WILLIAM B. BRITT, *Secretary*.
ABRAHAM C. NORTON, *Treasurer*.

The weekly Rent of this Union is 20 per cent. of whatever funds may be paid into the treasury.

MACAULAY AND THE DUKE. A little incident will show you the estimation in

which Mr. Macaulay is held at Paris. Many months ago I was walking in the street with a literary man of some distinction; a splendid English equipage dashed past us, and I observed, "There goes the Duke of —." "Bah!" cried the Frenchman, "what do I care for your Dukes!" A few minutes after, we met a plainly dressed gentleman, with an umbrella under his arm and a book in his hand, trudging along in the mud, with boots and dress by no means calculated to look well in the *boudoir* of a duchess. "There's Macaulay!" said I. "Macaulay!" echoed the Frenchman, "Ah! let's have a good look at him!" And to get a good look at the brilliant writer, and great Parliament orator, the Frenchman walked near him as possible for about five minutes. — *French Correspondent of the Edinburgh Register*.

TOUR WITH A GUILLotine. Maltese papers recently stated that "a Greek vessel having on board a guillotine, was making the tour of the Islands, stopping wherever there were criminals to be executed."

NOTICE.

THE PUBLIC SERVICES of the BOSTON RELIGIOUS UNION of ASSOCIATIONISTS are continued regularly every Sunday afternoon, under the direction of WILLIAM HENRY CHANNING, in *Washington Hall, Bromfield Street*. Seats free to all.

Boston, Oct. 12, 1847.

ASSOCIATIVE WORKS OF THE FRENCH SCHOOL.

THE following publications, from the French School, may be had at W. H. Graham's bookstore, Tribune Buildings, New York, and at Crosby and Nichols', No. 111 Washington St., Boston.

The Works of Charles Fourier, 6 vols.
Muiron's *Aperçus sur les Procèdes Industriels*.
Considerant's Theory of Natural and Attractive Education.
Considerant's Exposition of the Phalansterian Theory.
Considerant's Immorality of Fourier's Doctrine.
Considerant's Theory of Property.
Paget's Introduction to Social Science.
Cantagrel's Fool of the Palais Royal.
Pellerin's Life and Theory of Fourier.
Reynaud's Solidarity.
Tamisier's Theory of Functions.
Dain's Abolition of Slavery.
Hennequin's Love in the Phalanstery.

Besides these, a large number of Phalansterian pamphlets and almanacs can be had at the same places. Also, a beautiful engraved portrait of Fourier: price, \$2 50. Any of the volumes of Fourier's works may be had separately.

THE HARBINGER

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VOLUME V.

SATURDAY, OCTOBER 23, 1847.

NUMBER 20.

MISCELLANY.

For the Harbinger.

BALLARD VALE.

Messrs. EDITORS:—Those signs of the times which have a direct bearing on the principles we advocate, and illustrate their justice, practicability of application and general soundness, are particularly valuable as indisputable proofs that our ideal of HARMONY is not a mere Utopian fancy, but a reality becoming every day more evident and tangible,—that it has a broad and natural foundation in the present order of society however bad it may appear,—that Civilization is elaborating in its own way, slowly but surely, though unconsciously, the elements of a new order, and is staggering with its load of sin and misery, without compass and without guide, on a rough and circuitous road, towards the same goal to which Social Science points the way through a straight, flowery and well-lighted path.

Knowing by my own experience how much every movement and tendency of things towards the true state of society strengthens the faith of Associationists, sustains their courage and stimulates them to new efforts and sacrifices in the good cause, I feel it my duty, and a most pleasant one it is, to record my impressions of Ballard Vale and the interesting scene I witnessed there.

This place, long known in the mercantile world by the superiority of its fabrics, has, through the practical skill and judicious management of its proprietors, withstood the ups and downs of trade and of tariffs, realizing for them large fortunes, which of course seek investment in new branches of useful industry. Last spring, was laid the foundation of an extensive machine shop and foundry, which is now already in operation under the able superintendence of that practical and scientific machinist, I. S. HILL, formerly of Salem. With the advantages and facilities which abundant capital intelligently applied can

procure, the results of the enterprise can not fail to prove highly satisfactory.

Mr. JOHN MARLAND, Jr., the principal owner and master spirit of the place, is what in Associative language would be called a *Natural Chief*, and any one acquainted with the comprehensiveness of the term will readily understand the multiplicity of functions, knowledges, adaptations, mental qualifications and moral powers a man must possess to occupy such a position. "Nature," (says the author of the *New Industrial World*.) "produces many soldiers but few chiefs." The latter are the exception, and to them it evidently belongs to fulfil the highest mission of this age, the ORGANIZATION OF LABOR.

The elegant mansion of the gentleman I have thus particularly described, is surrounded with delightful gardens, orchards and ornamental grounds, which with the green-house are under the special care of our friend Klienstrup. All these vegetable beauties, which in most places are shut out of view by high walls, and reserved for the exclusive enjoyment of a favored few, are here accessible to any decent visitor, and at all times to the female operatives; flowers and fruit are freely given, and can be had for the asking; but this generosity is no protection in a world *a rebours*. The subversive adage that "stolen fruit tastes sweeter" is yet so firmly rooted in this land of steady habits, and even within sound of the theological bell of Andover, that occasionally some pet pear or peach tree exhibits in the morning a most beggarly account of empty branches.

The farm also gives evident signs of superior management, and reminds you of the perfect agriculture of Old England, with this difference, that the men who do the work are well paid and well fed.

I understand that several of the factory overseers have an interest in the profits, that this policy will be pursued more extensively and so far as consistent with the successful prosecution of the work. Mr. Marland wishes *every man, woman, and child* he employs to have an interest

in his establishments; but to associate a mass of operatives is not the work of a day but of years: first of all they must understand what Association is and wish for it. Were they offered to exchange fixed wages for a minimum and a certain share of net profits, a majority of them would not appreciate the boon and would refuse it, or accepting would abuse or at least not improve it. The whole truth must be told. There are yet on the place a few of those unfortunate victims of the manufacturing system of England, men so far below par and behind the age as to call the law of Massachusetts which requires children employed in manufactories to attend school three months in the year, a tyrannical violation of their rights. *Conservatives* of this description are past redemption and doomed to die in their sins. Meanwhile they and their dependents are most formidable obstacles and stumbling blocks in the way of progress.

The disposition to elevate the operatives is no new thing here; in order to improve their condition, land has been sold and money lent to them on long credit to construct cottages, so that they might enjoy the comforts, security and happy influences of a home. But these humane arrangements, which have made of Ballard Vale a well regulated manufacturing village, are to be carried farther, and keep pace with the rapid increase of population. Comfortable boarding-houses on a large scale are in process of construction; a hall for public meetings and lectures, a reading-room and library, also a church are in contemplation, and will be done "the first thing," all at the expense of the companies, so that the denunciations of reformers about capitalists making beasts of burthen of the workers, and keeping them in ignorance, though perhaps true of Lowell or Manchester, will not apply here at all, and for good reasons. The stockholders of Ballard Vale are few in number, live on the premises, direct the work themselves, and being personally acquainted with every

operative they employ, cannot help noticing and rewarding in *some way* the skill, faithfulness and moral worth of individuals. The owners of the Lowell factories, on the contrary, are many, scattered all over the country, and continually changing; most of them probably have never seen the inside of a cotton mill, and do not dream of the amount of talent and life-consuming toil by which their dividends are made so fat. The management is entrusted to agents and overseers, who being responsible only to a soul-less corporation, become in turn petty tyrants and tools of oppression.

In order to celebrate the completion of the large machine shop and the introduction of an important branch of industry, a ball was given by the proprietors, at which all the inhabitants of the village were invited and many friends from the neighboring cities. Over twelve hundred persons assembled in the second story of the new building, forming a hall two hundred feet long, tastefully decorated and lighted; the music was capital. On the third story was spread a table occupying the whole length and loaded with an abundance of the choicest fruit and substantial, enough to satisfy any number of Grahamites and cannibals. Lemonade as plenty as if the Sea had already undergone the transformation prophesied by the great Fourier. As could be expected, the company was a most varied mixture, and therein consisted the principal novelty and beauty of the festival. All classes were represented, from the *millionaire* down to the humblest hod carrier, meeting on this occasion as equals on the broad platform of usefulness. The dance was opened by Mr. and Mrs. Marland, and kept up with spirit until twelve o'clock. The best social feeling pervaded this assemblage of employers and employees, rich and poor, learned and ignorant. I wish that all the wise-aces in the country who talk about the impossibility of improving the working classes had been there to witness the correct, and I may say refined deportment of most of these sons and daughters of labor, whom unfeeling and useless worldlings often designate as *factory bugs*. On seeing the general air of decency and happiness especially exhibited by the female operatives I could not help remarking how very powerful and elastic is human nature; nothing, it seems, can depress it so low but that it will rebound and assert its original dignity, whenever an occasion presents itself. Most of those assembled work twelve or thirteen hours per day week after week at a monotonous employment, and still they have courage to sing, to laugh, to dress prettily, to dance and well too. Where and when they have learned this

and many other things, nobody knows. What may we not therefore hope to see when the sacredness of labor, of attractions, of passions, shall be understood and recognized by those who now regulate the industrial arrangements of the world; when means shall be provided to develop from the cradle the native faculties of every child; when education shall be universal, integral and unitary; when woman, raised to her true social position, shall no longer drudge out her life at the wash tub, round a cooking stove, her mind absorbed by a multiplicity of petty domestic cares, or waste her youth, health and beauty in tending looms and spinning frames for a mere precarious living; when every human being shall like the bee or the beaver, follow his destiny, doing only the kind of work for which an all wise creator has expressly fitted him? Then what activity, what riches, security, and exhaustless means of enjoyment for all!

This festival might be viewed as a faint foreshadowing of those of the harmonian period, for there was the number and variety of materials to form a complete Phalanx; capital in abundance, mind to direct, skill of every description, and bone and sinew in any quantity. It was a good modulation in the tone of friendship. Why then, it will be asked, cannot men harmonize to-morrow, the day after and forever as well as the night of a ball? The answer is easy: Friendship, which was the key note at the ball, is one only of the twelve passions which compose the human soul, and the only one to which the present order allows any considerable harmonic development. The eleven others also imperiously demand satisfaction, and seeking it in a social medium not yet adapted to their free action produce discord and all the frightful evils that afflict the world; the Serial organization or Association alone can satisfy and equilibrate all these passions and harmonize them in the field, in the shop, and in all relations of life just as well as friendship harmonized at the festival. Civilization has given birth to arts and sciences, it can amass wealth, assemble large numbers of men and women, keep them at work, collect the materials, build vast establishments, but can go no farther. The combined order alone can crystallize all these elements into an harmonious unity, greatly increase their power of production and make them sources of happiness for the individual and for the mass.

To conclude, this place is in every point of view most promising, and no where have I seen so little friction. To agitate the subject of labor reform there would I think do more harm than good, for it might by creating discontent and

irritation among the workmen hinder the proprietors from carrying out their benevolent purposes and plans of improvement. These gentlemen are the best judges of what is practicable or premature.

I will keep you informed of the growth of this precious exotic from the land of promise; every bud shall be noticed as it blooms; and may the noble souls who have planted it live to taste of its fruit and enjoy the glorious reward of their humanity in "*the good time coming*."

J. M. F.

BALLARD VALE, Sept. 25, 1847.

SONNET.

BY ANNE C. LYNCH.

Oh thou who once on earth, beneath the weight
Of our mortality didst live and move,
The incarnation of profoundest love:
Who on the Cross that love didst consummate,
Whose deep and ample fullness could embrace
The poorest, meanest of our fallen race,
How shall we e'er that boundless debt repay?
By long loud prayers in gorgeous temples said?
By rich oblations on thine altars laid?
Ah no! not thus thou didst appoint the way;
When thou wast bowed our human woe beneath,
Then as a legacy thou didst bequeath
Earth's sorrowing children to our ministry;
And as we do to them, we do to thee.

Howitt's Journal.

FROM THE FRENCH OF H. GORSSE.

Translated for the Harbinger.

ELEMENTS OF SOCIAL SCIENCE.*

PART II.

APPLICATION.

CHAPTER III. — (Concluded.)

Association puts an end to all these difficulties, and severe trials. Every laborer takes as much interest in the unitary culture as if he labored for himself alone: for he knows that his income will increase proportionally with the general welfare. Taxes raised on the whole of the social capital no longer crush the isolated farmer: they are deducted yearly from the whole of the product before the individual dividends are declared. Thus we get rid of that multitude of collectors, inspectors, receivers, registers, of all those duties direct and indirect, licences and so forth, which are so expensive and complicate so much our financial affairs. Anarchical competition has disappeared. The certainty of a *minimum* for every citizen and the *mutual insurance* by which Townships are united together, banish fear from the heart of man, and permit him to enjoy a sense of security more precious than riches. Ruin is no longer possible, when a reli-

* Entered according to Act of Congress, in the year 1847, by JEAN M. PALISSER, in the Clerk's Office of the District Court of Massachusetts.

gious solidarity extends its protecting arm over the whole of mankind. Meanwhile the industrial workshop has undergone a transformation analogous to that of the agricultural department; for it is the same capital, the same minds, the same hands that set in motion these two powerful means of production which then continually assist each other. These vigorous laborers who a moment before clad in rural dresses were turning furrows with the plough, are now with another costume, weaving, forging, planing; again we may see them joining the choirs of musicians, or perhaps bent over a book, meditating the deep problems of science.

Thus every where is displayed economy of means; nothing of value, no force, not an instant are lost.

A single edifice contains the various elements of the centre of production: It is called the Phalanstery. The workshops, the ware-houses, the kitchens, the public halls, the galleries, the private dwellings, are arranged with symmetry and elegance in this industrial Hive. So that every one can avail himself fully of the general resources. A spacious gallery, adorned with artistic care, and warmed in winter, runs through the whole edifice, like the main artery which carries blood and life to the extremities of the body. One of the wings of the Phalanstery contains the noisy work-shops; the opposite wing is appropriated to the labors of the mind, that require quietness and silence, and to the reception of visitors.

The centre of the main building contains a vast rotunda answering the purposes of an exchange or general assembly. Above it is situated the observatory, provided with a telegraph in order to transmit rapidly to the laborers scattered in the fields, or to the neighboring townships, information and orders. The Phalanstery contains also a church, and a theatre, saloons and parlors of various descriptions, and finally apartments to suit all degrees of fortunes, warmed and lighted by the furnaces which generate steam, or supply heat for culinary purposes, or perform any other general service. Steam itself, after having acted on the powerful engines, and set in motion the whole industrial mechanism, is applied to a variety of public or private purposes, it carries every where water and heat, supplies the baths, and keeps up in the humblest dwellings a mild and wholesome temperature.

We have now only one cellar, one store house, one kitchen, in which are prepared various kinds of food suitable to the tastes and fortune of each individual. It can easily be imagined what immense economies result from those arrangements, how the share of profits for each

is wonderfully increased, and what a happy state of luxury, salubrity and general comfort is substituted for waste, disorder and penury.

The administration is one of the principal branches of the organization of labor. It is entrusted to a corporation, bearing the name of the Administrative Series. Its functions are interior and exterior. Internally it watches over the general and private interests; externally it regulates the relations of the township with the province, with the empire.

1. *Internal administration.* The administrative series, divided and subdivided, as are all other series, in genera, species, varieties, and composed of the majority of citizens, holds the strings of the public purse, and establishes a permanent statistics of wants and resources, in order to harmonize them with production. It decides on the precedence or rank and on the comparative usefulness of every thing; is a witness of all transactions either public or private, submits to tribunals of arbitration the settlement of contested points; keeps an account open with every one, showing what are his expenses, and what his labor has produced. It presides at the repartition of profits, inscribes in the stock-book those who are entitled to its possession, it also collects and takes charge of the home and foreign products, in order to distribute them for consumption, with prudence, justice and safety, so that individual cupidity, under the assumed name of wholesale and retail trade, no longer steps in between the producer and the buyer, to live as a parasite at the expense of both.

Finally, the administrative series fulfils the functions of book-keeper, treasurer, notary, collector, merchant, banker, and agent, and so forth. All these functions, which to day occupy so large and expensive a position in the social mechanism, which include so many divided, jealous, complicated jurisdictions, are now united and interlocked, forming as it were the elements of a unitary business cabinet; they are now out of the reach of individual speculation, but under the control of society itself. They follow it step by step, watching with an incorruptible fidelity on its fortune and comfort, at the same time that it fulfils for each individual the office of intendant with an honesty, a prudence and a skill which could not be greater. What multitude of cares spared to most men! What destruction of fortunes prevented! What relief from material preoccupation! and consequently what impulse towards noble things! Finally, what powerful ties between interest and affection, between man and the whole society! *

* The Administrative Series is a functional speciality, like the Agricultural and other Series,

2. *External administration.* In its relations with the other townships, the associated township is only as a unit, a single individual enjoying the same rights and having the same duties to fulfil. In the first place a contract of mutual guaranty protects each Phalanx against all chances of ruin, such as conflagrations, hail, inundations, famine. For that purpose a provincial Treasury is formed out of the collective and individual subscriptions of Phalanxes, and in lucky years its surplus funds are applied to works of general utility, such as roads, bridges, canals, markets and so forth, subject to the decrees of the *Provincial Congress*. This assembly, over which presides the chief of the district, is composed of delegates elected from the *REGENCY* or superior council of each township. Its function is to watch over the common interest of the country: it is the regency of a Province. To it is entrusted the care of establishing and preserving the equilibrium between the production and consumption of the province, by exact statistic researches, to regulate the exchanges, to vote the provincial budget. It also performs the office of auditor of accounts and state council for the province, and participates in the formation of superior congresses. Such are the functions of the provincial congress.

Each PHALANX has in the capital of the province, and each PROVINCE in the capital of the EMPIRE, a counting-room and ware-house for the wants of its commerce. Agents, deputed by the *REGENCIES*, set this mechanism in motion. Large cities contain also richer museums and libraries and high schools supported at the expense of the provincial treasury, to which each Phalanx sends its eminent scholars to finish their studies.

The reader will easily supply the deficiencies of this hasty sketch of the administrative element in *ASSOCIATION*, by keeping in mind the principle, that the townships are to townships, and provinces to provinces, what the citizens are to the citizens in the township.

We shall pass over the other kinds of functions, as the general indications we have given can apply to all indifferently.

Commerce, as the reader must be aware by what precedes, undergoes a complete metamorphosis. It can no longer be as at this day, "the art of purchasing for

and consequently is not a *public power*. The general direction of the township devolves on a Council constituted by election, and composed of all the eminent functionaries of each industrial speciality, and bears the name of *REGENCY*. The President of this Council is the first magistrate of the township, and appointed by election also. Moreover, each kind of labor has its special hierarchy and its regulations. We shall more fully elucidate this subject in the Chapter on *HIERARCHY*.

three francs what is worth six, and of selling for six francs what is worth only three." — (*Fourier*.) The principle of Association excludes all fraudulent speculation and renders it impossible. No more individual commerce, and consequently no more mercantile competition. At home, it is the Phalanx that sells to its members, or we may truly say, to itself. The agent intrusted with these transactions, has no longer any interest in cheating on goods which he does not sell on his individual account. Here we have no monopoly, no stock-jobbing, no fictitious rise and fall of prices, no tricks nor overreachings. Finally, the association of interests and the general control continually exercised by the participation of all, are safe and sure guarantees against individual cupidity. If there were no receivers of stolen goods, there would not be any thieves, as the saying is. It is in Association that this axiom will be fully verified. Externally the same safety exists: the assembly of the province has determined the commercial value of products: the exchanges are made on fixed prices and with guarantees as to the quality of the goods.

Domestic labors are mostly converted into public functions. We have the laundry, the soap manufactory, the sewing, milliner's, and dress maker's rooms; the internal arrangements for cleanliness are on a large scale, as at this day are the repairs and lighting of streets and public buildings: those for the table are adapted to tastes and fortunes. One may live at home or in the public halls, with his family or with his friends, or even entirely alone, if disposed so to do.

The public conveyances are free, the private ones for those who are willing to pay. The same with horses, fancy animals, and all objects of art and fancy.

Education will be the subject of a special chapter which we place elsewhere.

It is easy to imagine with what ardor the sciences and the arts will be cultivated, by a society in which every one shall have received a liberal education, and in which the scholar or the artist, no longer compelled by material preoccupations to make a *trade* of their profession, will devote themselves with enthusiasm to the attainment of their ideal. It must be kept in mind also that the variety of functions accessible to all, will offer to young artists, to literary men, to savans, not only an opportunity of relaxation from the labor of the mind, but also an honorable source of income, when inspiration fails. They will even find in labor a consolation for ill success. He who abandoning himself too soon to his youthful ambition, had vainly said to himself, *anch' io son pittore** will not be condemned

* I also am a painter.

as at this day, by hunger, to the disappointments and humiliations of mediocrity; but by degrees turning his attention to something else, may become an artisan, a skilful agriculturist, instead of remaining a poor painter.

As to truly inspired artists, what an horizon opens before them! Association enlarges, poetizes, embellishes every thing. Under its auspices, nature becomes richer and more harmonious, the sky purer. Man integrally developed, possessing both a robust body and a cultivated intellect; woman, preserving the delicacy of form in the midst of an active and varied life; uniting the vigor of the daughter of the people with the elegant proportions of the aristocratic races; woman, shining with a beauty unknown among us, the beauty of happiness; what prolific models for the Phidias and Raphaels of the future!

And music! . . . How describe its power in Association! Imagine a society in which all are capable of taking part in the execution of a master-piece. How many musical talents and artistic souls, who are now dying of suffocation, will come to life and reveal themselves! And again what elements of power in the hands of the composer! In each Phalanx, an orchestra of three or four hundred instruments, a larger number still of singers, and for audience, a whole population initiated into the mysteries and sentiment of the arts. What emotions, what enthusiasm, what majestic concert! Oh! not until then will humanity understand the sublimity, the religious power of Music!

Let us pay a passing tribute to Architecture, the human art *par excellence*.

Architecture is the greatest, the most powerful of arts; all the others are only its appendages and ornaments. Sculpture gives life to its pediments, carves leaves for its columns; painting peoples its walls and arches; music is the loudest voice of the monument. But painting, sculpture, and to a certain extent, music, live on imitation; architecture alone exists on its own thoughts. It is the eldest daughter of the genius of man. Its mission therefore was to realize in every period, the social thought which swayed human societies.

Old Egypt, with its immutable castes, its mysterious religion, its blind regard for the past, realized undoubtedly a powerful unity, both political and religious, of which it has left us in its architecture an ineffaceable symbol. But stiff and pitiless, it sacrificed man to an unchangeable classification, and to the pride of its despots and of its priests. What art could bloom among such a people! Its monuments were gigantic and fettered sphinxes; coarse monoliths, covered with hieroglyphic signs, low and heavy col-

umns; and the pyramid, of which the size, nakedness, and cold grandeur, expressed so truly the powerful and stable unity of Egyptian society.

Among the Greeks, that people of artists, unity and social life was the art itself. Even religion was only a graceful fancy of the arts, a series of fictions having their origin in the brains of artists and poets, who were called the *fathers of the gods*. Architecture expressed, in the purity of its lines, the elegance and correctness of its proportions, the exquisite sentiment of beauty, which exclusively governed Greece. But cold, monotonous, without aspiration, as is always that which originates more from the imagination than from the heart, it symbolized faithfully an egotistical and sensual society, the religion and patriotism of which were deficient in love and expansiveness.

The Romans, devoted athletes of political unity, but taught in the artistic school of Greece, did not realize a new ideal of architecture. They however invented the Arch, a holder element than the angles of Greek edifices; above all, the Romans imprinted on their buildings the seal of greatness and power, which was the basis of their genius. The immense circuses, the coliseums, the bridges, the aqueducts, which are seen and recognized every where as of Latin origin, — are not all these gigantic works which time cannot annihilate, the living witnesses of that powerful political unity, which a sovereign people established by main force in the old world!

When Christianity had deposited in the empire of the Cæsars, the germ of a new unity, Roman architecture advanced another step, it invented the Dome. The Byzantine order sprung principally from a mixture of Greek forms with this new element of which it abased.

Meanwhile the purely Christian art could make its appearance only among a new people. It was among the barbarians of the West that it first developed itself.

The strong tendency of society in the middle ages was to religious unity; but it was animated by two passions, War and Religion. Architecture symbolized them faithfully. The feudal castle rose on every height, covered itself with impenetrable bastions, with battlements and towers. Did there ever exist a more striking exponent of force, of pride and of individual despotism, than was the feudal manor!

The Cathedral, this wonder of the Christian unity, sprung up every where as by enchantment, no one being able to tell precisely whence its type originated. With a basis broad as the Christian society it is intended to contain, it shoots towards heaven in the midst of wild and natural ornaments, its bold arches, its

ogives, its steeples, its shafts, as the aspirations of a pious soul towards the celestial abode.

To-day there is no longer Unity, consequently no Architecture. We live on the past, servilely imitating the Greek, or the Gothic, without faith, without inspiration. It is the reflected image of our social world, in which the fragments of all the former unities are confusedly intermixed.

This slumber of Architecture will last until the day, fortunately not far distant, of the realization of the SOCIAL UNITY, which is to combine and absorb all those of the past. The social edifice will be the material symbol of this sublime renovation. See what will be the aim to be attained by the conceptions of artists. To assemble in a unitary edifice, all the branches of the SOCIAL UNITY: Religion, Art, Industry, Domestic Life, the Palace, the Government! That is, to create a monument calculated to satisfy all the physical and moral wants, all the social relations of eighteen hundred persons; containing within the same walls a church, a theatre, a museum, workshops, warehouses, kitchens, immense saloons of all kinds, and private dwellings to suit all classes of fortunes. How many elements to combine, and conditions to fulfil! General economy of plan, convenience, variety, elegance; all styles, all forms, all proportions, combined within the limits of a few grand lines. Then at the exterior, to harmonize the general aspect of the edifice, with the character of the landscape, and of nature: here, simple and calm; elsewhere, picturesque or wild; with the pursuits of the inhabitants, the requirements of climate, and so forth. What an ideal! What career opened to emulation, to genius! And this will only be a Phalanstery, that is, a simple township. And what shall we say of large cities, which by a general transformation will finally become an agglomeration of a certain number of Phalansteries, that is, of palaces still richer and more magnificent. Can we not reasonably consider such creations as the most sublime development of Architecture within the power of man to conceive and execute?

ASSOCIATION will then enlarge the domain of all the arts: the condition of artists will be ennobled. Protected by the guarantee of the minimum and the variety of their occupations, against the necessities of life, they will be able to perfect their works, raise the public taste to their own standard, instead of lowering theirs to the former, and no longer sell for money their ideal and their conscience.

IN HARMONY, the culture of fine arts becomes a sublime worship, intended to elevate souls, and to keep them constantly opened to faith, to love, to enthusiasm,

those vivifying sentiments, that are the prolific source of great deeds and great virtues.

The limits of this short exposition do not permit me to develop more extensively this branch of the industrial organization of a township. But before going any farther I beg the reader to ask himself the following questions.

1. Does a plan of industrial organization based on the association of capital, labor, and skill, and in conformity with the plan of classification we have sketched, appear rational and practicable?

2. Is this organization capable, by the economies which it realizes, by the concentration and proper use it makes of individual and general resources, and by the increased energy it gives to every thing, of increasing considerably the general wealth?

3. Does this organization appear calculated to diminish sensibly the sum of sufferings and crimes caused by misery and the antagonism of interests? Does it not tend to harmonize the sentiments of men by the protection it affords to their legitimate interests?

What would be the consequences, if we could so modify the conditions of Labor that men should be attracted to it with passion!

To be Continued.

JENNY LIND AND THE MESMERIST.

In the *Manchester Courier* we find the following singular statement, which we give without note or comment:

On the third inst. Mad'le Jenny Lind, accompanied by Mr. and Mrs. S. Schwabe and a few of their friends, attended a *seance* at Mr. Braid's, for the purpose of witnessing some of the extraordinary phenomena of hypnotism. There were two girls who work in a warehouse, and who had just come into their working attire. Having thrown them into the sleep, Mr. Braid sat down to the piano, and the moment he began playing both somnambulists approached and joined him in singing a trio. Having awaked one of the girls, Mr. Braid made a most startling announcement regarding the one who was still in the sleep. He said, although ignorant of the grammar of her own language when awake, when in the sleep she could accompany any one in the room in singing songs in any language, giving both notes and words correctly—a feat which she was quite incompetent to perform in the waking condition. Mr. B. requested any one in the room to put her to the test, when Mr. Schwabe played and sung a German song, in which she accompanied him correctly, giving both notes and words simultaneously with Mr. Schwabe.

Another gentleman then tried her with one in Swedish, in which she also succeeded. Next, Jenny Lind played and sang a slow air, with Swedish words, in which the somnambulist accompanied her in the most perfect manner both as regarded words and music. Jenny now

seemed resolved to test the powers of the somnambulist to the utmost by a continued strain of the most difficult *roulades* and *cadenzas*, including some of her extraordinary *sostenuto* notes, with all their inflections from *pianissimo* to *forte crescendo*, and again diminished to thread-like *pianissimo*, but in all those fantastic tricks and displays of genius by the Swedish nightingale, even to the shake, she was so closely and accurately tracked by the somnambulist that several in the room occasionally could not have told, merely by hearing, that there were two individuals singing—so instantaneously did she catch the notes and so perfectly did their voices blend and accord.

Next, Jenny having been told by Mr. Braid that she might be tested by some other language, commenced 'Casta Diva,' in which the fidelity of the somnambulist's performance, both in words and music, fully justified all that Mr. Braid had alleged regarding her powers. The girl has naturally a good voice, and has had a little musical instruction in some of the "Music for the Million" classes, but is quite incompetent of doing any such feat in the waking condition, either as regards singing the notes or speaking the words with the accuracy she did when in the somnambulist state. She was also tested by Mad'le Lind in merely imitating language, when she gave most exact imitations; and Mr. Schwabe also tried her by some difficult combinations of sound, which he said he knew no one was capable of imitating correctly without much practice, but the somnambulist imitated them correctly at once, and that whether spoken slowly or quickly.

When the girl was aroused she had no recollection of anything which had been done by her, or that she had afforded such a high gratification to all present. She said she merely felt somewhat out of breath, as if she had been running. Mr. Braid attributes all this merely to the extraordinary exaltation of the sense of hearing, and the muscular sense at a certain stage of the sleep, together with the abstracted state of the mind, which enables the patients to concentrate their undivided attention to the subject in hand, together with entire confidence in their own powers.

By this means, he says, they can appreciate nice shades of difference in sound, which would wholly escape their observation in the ordinary condition, and the vocal organs are correspondingly more under control, owing to the exalted state of the muscular sense, and the concentrated attention and confidence in their own powers with which he endeavors to inspire them enables them to turn these exalted senses to the best advantage. It is no gift of intuition, as they do not understand the meaning of the words they utter; but it is a wonderful example of the extraordinary powers of imitating sounds at a certain stage of somnambulism. And wonderful enough it most assuredly is.

BREAD VERSUS BULLETS. The Americans having nobly supplied food for the Irish, we shall look at their flag with increased respect. Their stripes shall be to us significant of a gridiron, and their stars of sugared buns. Glad are we to find that their subscriptions have been so nobly acknowledged in the House of Commons. The thanks for bread will go

far to keep bullets out of fashion. *The Indian Meal Book* is, to our mind, a much more delightful volume than any "*History of the American War*;" and the directions therein written for the composition of Hominny-cakes and Slapjacks, far better than any talk of red-coat tactics. Bombs have had their day, let us henceforth try huns; and wherever America has battered our ships, let her, for all time to come, batter our frying-pans. To paraphrase the peasant, "Brown johnny cakes is in, — Congreve rockets is out." — *Punch*.

FROM THE FRENCH OF VICTOR CONSIDERANT

Translated for the Harbinger.

HARMONY.

BOOK I.—CHAPTER III.

Industrial Development.

IV.

"It would be exciting the mistrust of readers, to announce to them the approach of riches too immense for their moderate desires; yet it is necessary, in these glimpses of Association, to expose whatever can excite interest."—*Fourier*.

The RICHES of the Combined Order, we have said, after comparing the material arrangements of Association and of Isolation, the RICHES of the Combined Order is a result on which we may speculate with solid confidence. It is a foundation on a rock. It is a point gained, it is a fact.

This fact we now demonstrate with redoubled proof, material and passional; these proofs are composite, or make up one together, and do not add, but multiply themselves one into another. Although we are yet far from having visited all the sources of the Associative order, yet it is well to group together here and pass in review the principal productive forces of which we have already made account, and thus to show the law of their potential multiplication. A chapter from Fourier's *Traite de l'Association* shall furnish us the means.

"Of Composite and Potential Economy.

"ERRORS OF SIMPLISM IN ECONOMY.

"In the first place we accuse the modern genius of a mania for simple ameliorations which contradict and neutralize each other. Here is a township, aided by a society of scientific agriculturists, which has slightly perfected some branch of culture; a victory is chanted, and for what? Because the good has made one step, while the bad has made ten, by the devastation of forests and ignorant tampering with climates. The moderns would mistrust such illusions, if science had accustomed them to calculations upon the whole, the *tout ensemble* of desirable goods, to speculations upon the whole in combination with the parts; in short, to rising from the simple to the composite, integral mode.

"Let us observe this vice of *simplism* in the collective ways and means of enriching our existence; then let us descend at once to the parts, to the source, which is the day's labor.

"There are two principles which constitute luxury or riches:

"The Internal, or health proportional to ages;

"The External, or fortune proportional to classes.

"Fortune secures to us the enjoyments of luxury only conditionally, and with the exception of health or internal luxury, the complete exercise of the sensual faculties.

"Composite Economy should speculate upon the concurrence of both these luxuries: it falls into the simple mode, if it organizes a system in which the two luxuries do not march side by side, do not lend each other a reciprocal support.

"The contrary takes place in Civilization; we there observe that the opulent class has less vigor than the peasantry, who, poorly rewarded in external wealth called fortune, have the advantage in internal wealth or health; we do not see the gout install itself in cabins; it is more common under gilded ceilings.

"The civilized order in fact establishes a conflict of the two luxuries, a schism between them; for *internal luxury*, or health proportional to ages, is in inverse ratio to *external luxury*, or fortune proportional to classes. The rich are less robust than the poor; which in the social mechanism constitutes the worst duplicity of action. The two luxuries, in obedience to unity, should be convergent; each should sustain the other and lead to the other. What more faulty than an assemblage of two elements which contradict each other! It is the image of those ill-fated households where husband and wife vie with each other in ruining the house.

"Such is with us the progress of the two luxuries, always in conflict; the external, or wealth, leads to excesses which ruin the health, or internal luxury; and in the same way, internal luxury, or physical vigor leads to abuses of pleasure compromising fortune. They mutually destroy each other; how can our fine minds dare to talk of unity of action and economy of resources, when such duplicity reigns in the whole material basis of existence? Can they deny that there is a discordant or simple play in this mechanism, where one separates himself from riches in the functions which give health, and where one separates himself from health in the pleasures which are procured by riches? Can they deny that happiness and wisdom would consist in an order of things which should combine riches and health, and lead simultaneously to both! Such is the property of the Associative system.

"We have been abused by a prejudice about the actual disorder, or conflict of the two luxuries; we have supposed that Providence intended to divide its favors, to give to the peasant and the savage health by way of indemnity for their privations. This sophism presents the idea of an equitable balance; yet it is not the less erroneous; it is not thus that God reasons about justice; he wishes nothing simple in the destiny of man, and he places equilibrium not in the divergence, but the convergence of contrasted elements.

"Such is the effect of the passional Series. . . .

"Let us note more precisely this radical error of our social equilibrists, prone as they are to speculating in the simple way; to wit:

"The politicians, upon riches, to the neglect of health;

"The moralists, upon health, to the neglect of riches.

"Since every thing is composite in human destiny, if the mass do not attain to the two luxuries combinedly, it will fall into the two poverties, one added to the other. This is what takes place in the actual state, where we see a fall,

"Of the GREAT into relative poverty,

into comparative and real debility;

"Of the SMALL into real poverty,

into relative and necessary* debility.

"Such are the constant results of the isolated state. It matters little that theories profess to conduct us to composite luxury, or luxury *internal* and *external*, when it is notorious that the Civilizee is less robust than the Savage, and the citizen less than the villager; in short, that the civilized order makes the two luxuries diverge, instead of making them converge, or proceed together.

"We have thus defined the error in a general sense; I have analyzed the *simple* and conflicting play in the tendency to the two luxuries; let us now attack *simplism* on some special error; let us descend at once to the detail, to the *day's labor*. We shall distinguish its value in multiple degrees, and argue from this calculation against the civilized economy, which only speculates upon the *simple day*, or one of apathetic industry reduced to the lowest degree of productiveness, to the least possible activity.

"How do our hired athletes labor!—they only seek to rough-sketch their work. They loiter if the master is away; the work is double if the master watches them incessantly.

"An engineer once said to me of a certain piece of work: 'This does not advance at all; here are 40 pioneers.—And yet, said I, 40 robust men.—Ah! 40 pioneers do their work like five men; they labor as a penalty, without gratification; they do as little as they can.' The same reasoning may be applied to

* Necessary, in that the need of laboring forces them to sacrifice their health in unwholesome workshops, and unnatural exercises which in a short time use up their temperaments, expose the people to fevers and to epidemics, without means of procuring medical treatment. They are placed therefore in both *relative* and *necessary* debility; and nothing is more false than those visions of equilibrium, which make health among the people an offset to the want of wealth. They have the germs of health; but they are forced to deprive themselves of it, and to precipitate themselves by misery into diseases, to run into the arms of death in order to escape famine.

The spirit of Civilization, sophistical as it is, loves to feed itself with illusory compensations like those which I have just refuted. The truth is that man, inasmuch as he is a being of a bi-composite destiny, must arrive either at bi-composite happiness in the state of things designed by God, or at bi-composite misery under the laws of men. It is thus that we must regard the divine social justice; it is frank as to its ways and means; invariable in its compound march; full in benefits as in scourges; thus witness the bi-composite plague with which we are smitten now; finally, it is altogether incompatible with the empty notions of counterpoise and compensation which sophistry would lend to it.

the parallel of Civilization and Association. We shall soon see that 40 Civilized of the class of masters, of good workmen, do the work of five Harmonians; the difference between one and eight.

"Let us analyze the circumstances which diminish the product of a day of hired labor; let us estimate the value of the present retarding obstacles, and of the stimulants which will be brought into play in Association.

FIRST POWER.

The Spirit of Property aided by Truth.

"The spirit of Property is the strongest lever known for electrifying the civilizations: we may, without exaggeration, estimate at double the labor of the proprietor, compared with servile or hired labor. We see the fact proved every day; workmen, who were slow and painfully awkward when they were upon wages, become prodigies of diligence when they come to work upon their own account.

"We ought then, as the first problem of political economy, to study to transform all the hired laborers into proprietors co-interested or associated. This would be doubling the value of a day on wages, and consequently the advantages of acceleration.

"But the hired laborers compose only three-fourths of the industrial population (taking a general account of slave and free labor.) How shall we raise the other fourth part of our industry, that of the masters, to a double product?

"Omitting here the smaller means, such as exemption from surveillance, the return of the masters and agents to active participation in the labors which they before only inspected, I confine myself to the most potent lever, that of the truth which reigns in Association. The guarantee of the truth and fidelity of agents, whether in agriculture or manufactures, would induce the chiefs to undertake an infinity of labors of which they dare not even think to-day. I have remarked, in speaking of orchards, that twenty times more fruit trees would be planted, if men had a guaranty that they should neither be deceived about the quality of the plant, nor robbed of the fruit, obliged to gather it *en masse* before it was ripe; and still more if they had the guaranty of capital without usurious prices, as they will have in Harmony, after the downfall of agiotage.

"These two springs, property and truth, furnish already more means than there is need of for raising the mass of day labor to a double value; and in this hypothesis, a province of a million of inhabitants will furnish a product equal to that of one of two millions to-day.

SECOND POWER.

Extension of the Material and Social Mechanism.

"I have already cited in some trivial details, instances of ten-fold, twenty-fold, and even a hundred-fold production in some branches. Add to this the benefit of general unities and truthful commerce, and we may safely double the preceding estimation, and raise it from two to four. In this case, the one million of men will be worth four, or rather the day's labor, now estimated at one crown, will be worth four crowns.

"Let us give a partial example, drawn

from irrigation, a branch of material mechanism. Its single product can double, on an average, the harvests of warm countries, Spain, the Levant, and so forth, now totally deprived of harvest when the rains fail. Many others have but half or quarter of a harvest, through the want of showers, and do not cultivate the objects which the guaranty of water would permit them to introduce on hill-sides or on plains, if the labor of constructing high basins and channels of irrigation were generally undertaken.

"Yet the general irrigation of the hill-sides and the plains, costly a labor as it is, would be only one of the prodigies of Association.

THIRD POWER.

Enthusiasm in the Series, the Ardor of the Composite.

"A labor undertaken with cool reflection, scarcely gives, in spite of its activity, the half of what is realized by impassioned labor, from which spring dexterity, industrial ardor and prodigies incredible even to those who have wrought them. This lever is sufficient of itself to double a profit copious already by good management. Thus the day's labor whose product was found *quadrupled* according to the chances of the first and second power, will reach the *octuple* degree by composite enthusiasm, the lever of the third power; it is the permanent attribute of the passionate series, which make a mock of obstacles; they raise dexterity, activity, to a perfection which can only spring from noble passions, of which no germ is found in the vile springs of interest which stimulate a master in civilization.

FOURTH POWER.

Return of the Unproductive Classes to Labor.

"What is now the number of laborers active and positive? It amounts to but a third part of the population. I have proved that a workman, useful in appearance, often performs but a *negative* labor, like a cloister wall, which is not a real and positive product.

"In the parallel of the labors of Civilization and of Harmony, we shall perceive that two-thirds of the population are but *null* or *negative* functionaries; as follows:

"TABLE OF THE UNPRODUCTIVE IN CIVILIZATION."

Anterior Division,	1. Women,
	2. Children,
	3. Valets,
Interior Division,	4. Armies,
	5. Fiscal Agents,
	6. Manufactures,
	7. Commerce,
Posterior Division,	8. Transportation.
	9. Vacation,
	10. Sophists,
	11. The Idle,
	12. Outcasts.
X { Y Agents of positive destruction.	
X { A Agents of negative creation.	

"Anterior Division — The Domestic Parasites."

"1. Three-quarters of the **WOMEN** in the city, and half of those in the country, who are absorbed in household labors and domestic complication. Thus their day is only estimated, by the economists, at one-fifth that of a man.

"2. Three-quarters of the **CHILDREN**, who are entirely useless in the cities, and

of but little use in the country, considering their want of skill and love of mischief.

"3. Three-quarters of the **DOMESTICS** in the house, not cultivators, whose labor is only the effect of complication, especially in the kitchen; and half of the grooms and foot-men, who, only rendered necessary by the isolated mode of industry, become superfluous in Association.

"These three classes composing the household, form a division apart in the series of parasites. They will cease to figure there in the Associative state, where a judicious distribution of profits, the opportune employment of sexes and of services, will reduce to one-fourth or one-fifth the number of arms now employed in the immense complication of isolated households or incoherent families.

Interior Division — The Social Parasites.

"4. The **ARMIES**, on land and sea, which withdraw from labor the strongest of the youths and the best part of the revenue; dispose said youths to depravation, by forcing them to sacrifice to a parasitical function the years they should employ in forming themselves to labor, for which they lose all taste in military life.

"The array of men and of machines, called an army, is employed in producing nothing, in waiting till it shall be employed for destruction. This second function will be taken up hereafter. Here we regard the army only in respect to its stagnation.

"5. The **LEGIONS OF GOVERNMENT**. In France, the customs alone absorb twenty-four thousand men; add to this, other armies of commissaries, rural guards, guards of the chase, spies, and so forth; finally all complicated administrations, as those of finance and others, which will be useless in an order where each Phalanx will pay all its taxes on a fixed day and on a simple notice from the minister.

"6. A full half of the **MANUFACTURERS**, reputed useful, but who are unproductive *relatively*, by the bad quality of the objects manufactured; objects which, in the hypothesis of general excellence, involve one-half of actual deperdition, and often three-fourths in the labors undertaken by Government, which no one makes a conscience of defrauding.

"7. Nine-tenths of the **MERCHANTS** and commercial agents, since commerce based on truth, or the Associative method, will effect this kind of service with one-tenth of the agents which our present complication employs. This new commercial mode is one of the most beautiful branches of Association.

"8. Two-thirds of the **AGENTS OF TRANSPORTATION** by land and sea, who are improperly comprised in the commercial class, and who, to the vice of complicated transportation, add that of adventurous transportation, especially by sea, where their ignorance and imprudence increase the shipwrecks ten-fold.

"Let us place in this category the *contraband* trade, which often ends in increasing ten-fold the sum of operations and agents which direct transportation would employ. We have seen goods, in order to go from Dover to Calais, pass by Hamburg, Frankfurt, Basle and Paris; making three hundred leagues for seven, all for the equilibrium of commerce and perfectibility.

Posterior Division — The Accessory Parasites.

"9. The UNOCCUPIED, or *Chomeurs*, as they are called in law, both accidental and secret, the idle people, whether from want of work, or by way of recreation. They would refuse this, if they had attractive labor; now on the contrary they push it to double the amount of the legal concessions, celebrating by this leaving off of work *Saint Lundi* (Monday), the most ruinous of all the saints, for he is feasted fifty-two days in the year, in manufacturing towns.

"Add to this the feasts of corporations, of the revolution, of the carnival, of patronage, of marriage, and so many others which men will not wish to leave off work for in an order where the industrial meetings will be more agreeable than the feasts and balls of Civilization.

"Under this head of *Chomage*, we must take into account all cases of accidental suspension. If the master goes away, the workmen stop; if they see a man or a cat go by, they are all in an excitement, masters and servants, leaning on their spades and gazing to refresh themselves; forty, fifty times a day thus do they lose five minutes. Their week amounts to scarcely four days. What an amount of idle time, without Industrial Attraction!

"10. The SOPHISTS, and in the first place the controversialists; those who read them and who intermeddle, at their instigation, in affairs of party, in unproductive cabals. Add also to the labor of controversy, which embroils every subject, the political commotions and industrial distractions of which it is the source.

"The table of the controversialists and sophists would be more extensive than any one would imagine, to speak only of jurisprudence, which seems an excusable sophism. Let us suppose that the Associative order does not engender a twentieth part of the actual disputes, and that to terminate this small amount of differences, it has means as effectual as ours are complicated; the result will be that nineteen-twentieths of the bar are parasites, as well as the pleaders, the witnesses, the messengers, &c. &c. How many other parasites there are among sophists, beginning with the economists, who declaim against the corps of parasites of which they bear the banner!

"11. The IDLE, those styled *comme il faut*, who pass their lives in doing nothing. Add their valets and the whole class which serves them. A person is unproductive who serves the unproductive, like the solicitors of whom we reckon sixty thousand in the city of Paris alone. Let us class here the whole electioneering force.

"Prisoners are a class compelled to idleness; the sick still more so. We shall not see, among those born Harmonians, the tenth part of the invalids whom we see in civilization. Thus, although sickness is an inevitable vice, it is susceptible of correction and an enormous reduction. Out of ten sick persons, nine are unnecessarily taken from labor, through the working of the civilized system; nine, who in Association would be doing well (no insult to the physicians.)

"12. The OUTCASTS, people in open rebellion against industry, laws, manners and customs. Such are the lotteries and gambling houses, true social poisons, the *chevaliers d'industrie*, the public women,

the people without a profession, the mendicants, the rogues, the brigands and other outcasts, whose number tends less than ever to decrease, and for whose suppression we are obliged to support our *gendarmes*, and other functionaries equally unproductive.

✕ *Pivotal Classes.*

"Y *Direct*. The agents of POSITIVE DESTRUCTION; those who organize famine and pestilence, or concur in war. The civilized order accords its high protection to the agents of famine and pestilence; it cherishes stock-jobbers and Turks; it encourages every sort of invention which can extend the ravages of war, *Congreve* rockets, *Lamberti* canons, and so forth.

"(NOTE. The military, in this table, figure in two places: here as making war, and causing destruction; and in No. 4, as limited to stagnation, to an unproductive part.)

"X *Inverse*. The agents of NEGATIVE CREATION. I have already proved that they are excessively numerous; that most of these works, such as walls of enclosure, fences, &c. are relatively unproductive; others are illusory, through want of skill or understanding, as edifices which crumble down, bridges and roads which have to be replaced and reconstructed. Others are an indirect ravage; a hundred laborers appear to be doing a useful work in levelling a forest; they are preparing the ruin of the country, and are more fatal to it than the ravages of war, which may be repaired. Others are the scourges of reaction, praised by the economists, as the invention of a fashion, which will reduce to beggary twenty thousand laborers, whose stagnation will become a source of disorders.

"In speculating upon the restoration to labor of all these unproductive classes, whom Association would at once make useful, we may yet triple the product. It was already *eight-fold* in the third power; here it becomes *twenty-four-fold*, for these masses of non-producers comprise at least two-thirds of Civilization; and perhaps I have estimated it too low; it is certain that the mere chance of *suitable* employment for men, women, and children in domestic industry, will double the mass of labor; now, their *unsuitable* employment comprehends only the three articles of the anterior division. If the presumed product of these three classes is to double the industrial revenue, it may well triple it for the eleven others."

To be Continued.

A FACT FOR NATURALISTS. A correspondent who addresses us under the agreeable signature of "an old school-fellow" sends us the following minute and interesting account of an incident in natural history, which we were the first to give to the public, some weeks since, and which has been very generally noticed by the press. Should any one doubt the authenticity of the narrative, he can very easily satisfy his doubts upon the subject. — *Transcript*.

About six weeks since, a story was briefly told in your paper about a little girl's having tamed a turtle and some fishes in a pond at Hingham. This, I

presume, many thought, as I did, *only a fish story*, but it is, I assure you, a true one. Yesterday my business led me to the ancient town of Hingham; and I was there invited by some ladies to witness the wonder with my own eyes. I gladly accepted the invitation. We passed the Old Colony House, and soon turned into a road leading through a young growth of oaks, savins, birches and maples. Here we found an abundance of autumnal wild flowers with forest leaves of all hues, which we gathered at pleasure as we went along. Following this road for a short half mile, we came to a large, gloomy looking house situated on the border of an artificial pond, near which was an iron foundry. In this house, we made inquiries for our heroine and her fishes, and were told, that in a few moments she would favor us with her presence; but that the weather was now so cold, that there was some doubt whether her aquatic friends would be "at home" at her call. While we were yet making our inquiries, the little "lady of the lake" was pointed out as coming towards us, and we started to meet her.

There she was, sure enough! A little girl, perhaps five years old, neatly dressed, and bearing a little basket of bread in her hand! She approached the margin of the pond, which is about 200 feet from the house; and, drawing near, we inquired if she thought we should be favored with a sight of her pets. She replied, "I don't know—it is so cold! Little fishy don't like to come now—but I guess they want some supper." She now took her station on a stone that was partially in the water, and began to call her friends after the following manner: "Come, little fishy! Come, get your supper! Don't be afraid! Nobody hurt you, fishy! Come! Come!"

And sure enough the turtle came to the surface, and took from her hand a piece of bread, and then started for his hiding-place to eat it, or feed his young. I was now informed, that it was the little girl's practice to feed this *protege* twice a day; but that if she omitted it for a few hours, the turtle would leave the water, and go towards the house to meet her, and when they did meet, she would take him up, feed him, and then restore him to the water.

After feeding the turtle, she again called to the fishes as before. Her little hand, holding a bit of bread, was thrust partially in the water, and, in a moment, it was surrounded by a hundred little fishes, measuring from one to three inches in length, who picked the small crumbs that she dropped from her tiny fingers. In a few moments more, a larger kind of fish which they call *pouts*, crowded round her hand. Thus for half an hour did they seem to come by turns, and receive from her their food—she, all the while, prattling to them as only a child could prattle, of its own spontaneous light-heartedness. Our curiosity was now more than satisfied, and fearing lest little Helen would take cold from keeping her hand too long in the water, we started for the village, after making further inquiries at the foundry in regard to this interesting child.

We learned, that about two years ago she and her brother, who was about two years old, commenced feeding the fishes by throwing crumbs in the water. In a short time the children thus attracted

them to the shore, and finally taught them to feed from their hands. About a year since, the little girl lost her companion and brother, he died; and Helen is now left alone to feed with her own hand her brother's pets. Now, fair readers, our true story is ended, permit us to advise you when another summer blesses us with its smiles, to go and see what we have seen — and if you have little ones, take them with you and show them what innocence, purity, and uniform kindness can accomplish. A.

CO-OPERATIVE LEAGUES.

We had a long and interesting conversation, this week, with two mechanics, weavers, from Stirlingshire, Scotland, on the condition and prospects of the laboring classes, in England.

They are plain, unpretending men, who have been sent out, as Pioneers, to examine and report about the West. It is their intention to remain here a year. If they like it, a small body of their countrymen will come over, and, should they be pleased, after a year's trial, a larger number will join them, and make the West their home.

These mechanics think, that the laboring classes have made great advance within the last ten years. The first outward impulse given to them, according to their view, was the Chartist's move. The second, the anti-corn law league. The third, and most important, is, the co-operative efforts which are making all over the Kingdom.

The co-operative principle, as now acted upon, is not necessarily confined to any branch of human industry. It may be applied to all. Thus: — if there are ten persons in a neighborhood, some of whom cannot read, or write, or cipher, while others can — or if among them there be those who understand German, or have some knowledge of astronomy, and the others know nothing of these things — they meet together at stated periods, and by mutual efforts, by co-operative aid, instruct each other without cost, and with great social pleasure and generous happiness. In this way, these two mechanics have been, mainly, instructed, and we found them familiar, not only with such writers as Miall, Douglas Jerrold, &c., but with Dr. Arnold, and the strong popular writers of Great Britain. They made not the least show of learning. They talked, indeed, in a plain common sense view of society, and the obligations all of us owed to it.

But the co-operative principle is applied chiefly, so far as to meet the necessities of the laboring classes. For instance take the shirt makers of London. They lived by their labor, and that was all the best among them could do. They leagued together. The result has been, that they get now *ten pence* for work which they only received a penny and a half for before! Of course their condition is greatly improved, and if *Hood* had another song to write, he could joyously depict the great change which had been wrought for the poor women of London.

These "co-operative leagues" exist in nearly all the large towns in Great Britain. A moderate sum is subscribed by each laboring man which is invested in various ways; for the establishment of reading rooms; for the erection of halls;

for the purchase of large tracts of land, which is let out to members in small quantities — half an acre, or one, two, three or four acres — as they may wish, with cottages thereupon, at a rent of four or five per cent. on the cost; for manufactures for the sole and joint use of the producers; for union stores, in which clothing, wares, groceries, provisions, &c. &c., are sold to members at cost. And, so far, these Leagues have done well. Many of them have one, two, three, and some over four thousand members, and they have secured competence and content to hundreds upon hundreds who were, before, almost starving. Those at Nottingham have taken the initiatory steps to purchase provisions in Cincinnati, (and ten others have joined them) at market prices there, with a view of escaping speculators, and saving the profits secured to them.

The Land League is the most powerful. — That has 18,000 members. Their capital is very large. There was paid in, in the last week of May, upwards of £3,000 — say over *fourteen thousand dollars*! The Bread and Flour Company of Plymouth had erected a steam mill, extensive bake-houses — and the same week had near the same amount paid in. Both these Leagues had done, and were doing, immense good to the laboring classes in every way! — Then the Printers — who will not be long behind any class — had adopted a national co-operative principle. They pay in *sixpence* a week. — With the capital so raised they are busily at work, and are doing admirably. They have over six thousand members!

The working principle of this League will be understood by all. It substitutes CO-OPERATION for competition. What the result of this new move will be, we cannot say. But if it can be carried out — if co-operation can be made to take the place of competition, (and it must do so sooner or later) the very happiest results will follow. — *Examiner*.

[From the London Morning Chronicle.]

THE LANDSCAPE MONOPOLIST.

"I'm lord of the corrie, I'm chief of the ben,
I rule like a kaiser o'er mountain and glen;
Let the people go back into city and town,
They shall not encumber my moorlands so brown;

Their presence would frighten my swift-footed deer,
So the grouse, and not men, shall be denizens here,

As long as my title holds good against bar, —
And all for my pleasure," quoth Baron Braemar.

"I've drained off the peasants; each Mac has gone forth:
There is scarcely a Celt on the hills of the North:
To Canada, Sydney, New Zealand, the Cape —
Wherever it pleased them to make their escape;
And left, as I wished, all the acres I own
To the sheep and the grouse, or the red deer alone;

And I roam over my mountains supreme as a Czar,
And meet not a creature," quoth Baron Braemar.

"The land is a lovely land — green are its paths,
Sublime are its mountains, its glens and its straths,
And fair are the torrents that scatter their spray,
Or dash down in foam o'er the crags in their way.

What matters its beauty to cockneys and snobs,
To Jones or to Jenkins, to Smith or to Dobbs?
The region is mine, both the near and the far;
They shall not behold it," quoth Baron Braemar.

"If alone in my woods a philosopher dreams,
Or tourists and sight-seers follow my streams,
Or seek for magnificence, beauty and awe
In the deserts I've made, I will show them a law:
Not a crag shall they visit, no ben shall they climb,
Nor gaze at a prospect, however sublime;
If they get but an entrance, I'll scent them afar,
And hunt them with gillies," quoth Baron Braemar.

"'Tis true that a murmur is raised from the crowd;
They call me unfeeling, aggressive and proud;
They speak of 'entail,' 'primogeniture,' 'right,'
And raise ugly questions of 'justice' and 'might';
And hint that 'twere better such things should sleep,
If those who still hold are desirous to keep:
But let them rail on, if their words are their tows,
The dispute will outlive them," quoth Baron Braemar.

Oh! mighty Lord Baron, great dealer in deer,
Great owner of moorlands, a word in your ear:
Would you like, in your fulness of insolent pride,
To farm out the sea, and take rents for the tide?
Would you like the earth's fatness to grow but for you?
Would you shut us from sunshine, the air and the dew?
Or prohibit our gaze at the moon or a star?
You would, if you could, my Lord Baron Braemar.

One word as a warning: I think 'twould be wise
If you'd come from your desert and open your eyes.
Free foot in the wilderness, small is the boon,
But great is the right, as you'll know very soon.
To-day for the grouse, but to-morrow for men,
And the day after that for the corn in the glen.
Our isle is too narrow for Nimrods, by far —
We cannot afford them, my Lord of Braemar.

Were commerce extinct, were our trade at a stand,
Were the mouths to be fed growing few in the land,
Were we back to the point of a century gone,
We might leave you your moors to go shooting upon.
But even in such case, 'twould be worse than insane
To refuse us a sight of the hills where you reign.
Is it safer just now? Look at things as they are,
And be wise while there's time, my Lord Baron Braemar. c. m.

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any such married woman in her own name, in relation to all matters relating to separate estate. Whenever a married woman is entitled to property, either real or personal, not being her sole and separate property, she may apply to the surrogate of the county in which such property is situated, to be provided an adequate support from the same for herself, if sufficient therefor, and for her children, if the surrogate deem it proper, whether her husband has or has not reduced the same to possession. Every married woman may devise her property by will, or sell or dispose of it, as if she were unmarried.

Husband and wife may transfer property to, and become security for each other, with the like effect as if they were unmarried. When the husband shall become possessor of the sole and separate property of the wife, he shall be deemed the trustee of his wife, so far forth as to be accountable for the same, and the right of the wife to such account shall not be barred, unless there shall be a written discharge of her said husband, or unless the husband shall establish by proof, that the estate of his said wife, or the proceeds of the same were expended in the support of the husband and family of such married woman by her written consent.

CURIOUS JINGLE OF SOUNDS. A few Sabbaths since, a news boy placed himself at the door-way of one of the New York churches, and commenced as follows:

News Boy. — "Extra 'Erald!'"

The clergyman, reading the Litany, "Spare us, good Lord!"

News Boy. — "Great fall in corn!"

Litany. — "Good Lord, deliver us!"

News Boy. — "Great panic in England!"

Litany. — "Have mercy upon us!"

[From the Voice of Industry.]

PROTECTIVE UNION.—NO. IV.

As we have examined one branch of exchange and have seen the expense attending it, suppose we take a cursory glance at some others, for it must be remembered that the "Protective Union," when fully carried out, enters into not one only, but *all* branches of trade. A radical change is necessary. Let us then dig at the root, for in this way only can the evil be eradicated. Accustomed as we are to view them as individuals, in their isolated capacity — worshipping the "golden eagle, the silver dollar, and the copper cent," — each striving with all others in an *honorable* competition, we do not realize what a host are fattening on the bones and sinews of the industrial classes. Could the *working* men and women see the wealth amassed by those who never performed a day's useful labor in their lives; could they but see the army of useless exchangers arrayed before them in one solid phalanx, I think there would be but one mind pervading the working community, and that they *ALL* would see the necessity of a combination (on their part) to do their own exchanging.

But let us make a computation of the cost of some other branches of trade, beginning with the Dry Goods and Hosiery class. There are about forty stores of this class in Lowell. Their expenses, including rents, clerks, lighting, fuel, incidental expenses, (for they like to have

things in pretty good shape,) and their profits, added in cannot be less than \$80,000. Of variety and confectionary stores there are, I think, something more than 125, some of which, however, are small, I will call them 100, the cost of sustaining which, at a fair computation is about \$115,000. Think of this, ye who are blessed with a "sweet tooth." A pretty sum to spend for peppermints, sugar plums, rattles, and wax babies! Then we have Hat, Shoe, Clothing, Book, Hardware, Provision, Furniture, and Auction stores, with a number of other kinds, amounting to about 125; these are pretty expensive, and require a great deal of *cash* to keep them in operation — we will say \$240,000, add to these the cost of Grocers and you have the enormous sum of \$570,000; were the "huge paws" to save this, it would take but a few years to accumulate capital sufficient to buy every corporation in this city. But these are not all; we have quite a surplus of Druggists on hand. They would be missed, no doubt, if three-fourths of them were to leave, but I think the city would be none the less healthy. And last, though not least, "for their name is legion," come the "Rum-sellers," a blighting curse to all around; — living upon the hard earnings of their besotted victims. The clinking of the "almighty dollar" drowns the cry of little ones famishing for bread, and the wail of the widow is not heard amid the uproar of bacchanalians in their midnight orgies. O! who would be a rum-seller! Still the money expended on this class of exchangers is immense — their profits are enormous, and would swell the list thousands of dollars.

I have not enumerated in the above list those who have any *visible* means of support. The Shoemaker, the Hatter, the Tailor, the Milliner and Mantua makers, &c., &c.; each can show some specimen of their "craft." The articles exposed for sale by them exhibit signs of their industry and skill. Not so with the *mere* exchanger. He has wares for sale, but they were wrought by other hands than his. Are they silks, woollens, sugar, rice, iron or steel; each can tell a tale of want and privation, and of industry ill requited. While the careless salesman tells his stereotyped story of "We cannot afford them for anything less. They cost us so much. We sell them to you at a *tremendous sacrifice*," forgetting, if he ever knew, that while his tongue runs on so glibly, the only sacrifice there is about it is being made *over* again by those who wrought the delicate fabrics, toil on a plantation, or else in the bowels of the earth, or over a smelting furnace.

Let us see how this system works with goods of our own domestic manufacture. Hats, for instance. There are no less than twenty places (probably more) in Lowell where they are kept for sale, and but three where they are manufactured; at most of these stores they keep other goods, shoes, gloves, cravats, &c., still these goods pass through their hands, not a whit the better for it, the prices enhanced, and for what, pray! To support a set of men who are either too lazy or too proud to perform any manual labor. They do not wish to be considered as *common* hatters or shoemakers. There is quite a difference between Mr. Stiggins the *shoemaker*, and Mr. Stiggins who keeps the *great shoe store*. In truth there

is. Give me the honest son of Criapin, be he "jour" or "boss," for all these delicate whisperers of pretty things to the ladies; — but it does cost a "heap" of money to support these *uncommon* men.

Let us look again: Mr. A., the exchanger buys of Mr. B., the manufacturer, one dozen hats for forty-eight dollars. Mr. A. takes them over to his store, Mr. C. calls in fifteen minutes afterwards and buys one of these hats and pays five dollars for it, or at the rate of sixty dollars per dozen. Is the hat worth one dollar more by being moved across the street into the store of a man who knows no more about making it than a *Hottentot*? No, yet I have seen this done repeatedly.

Again, Mr. C. cannot purchase a single hat of Mr. B., the manufacturer, any cheaper than he can of Mr. A., the exchanger. Why so? Because he would lose the custom of Mr. A. and the proprietors of our hat-stores. Thus these go-betweens are an obstacle in the way of both the consumer and the domestic manufacturer. In this is seen the necessity of bringing the different branches of home industry into the "Union" as far as possible, to over-turn the present rotten institution of exchanges, and it will be done if the working men are only *true to themselves*.

P.

NO. V.

"How can we get along without these stores?" ask some; "We must have some place to obtain our articles of food, clothing, &c." True, but it does not necessarily follow that they must come through the present system of exchanges. Let us take a candid view of the subject. Suppose, instead of sixty or more grocers stores in this city, there were but six, and those established on "Protective Union" principles. I am not certain but that we could get along with a smaller number, but for convenience we will take this number, and have them located in such parts of the city as will best accommodate the whole. Then in place of one hundred and twenty clerks we would take sixty. One fourth the number of horses and waggons. And the cost of lighting and warming six must, of course, be less than sixty. There would be no losses accruing from bad debts as our trade is conducted on cash principles. There would be no "Boosea" to pay and thus there would be a saving of from sixty to one hundred thousand dollars on this class of individuals. And now suppose we take the other stores and reduce them in the same ratio and have them conducted on the same plan, every one must see the advantage to be gained by changing the present false system to one where the good of not a few, but the *whole* are cared for. But some say: "It is so handy to have a place where you can run in and buy any *little* thing you may chance to want." Yes, but is it not "paying too dear for the whistle," this buying *little* things at handy places? Is your grocer the one that is located nearest you? Perhaps so, but it is often the case that a person resides at one part of the city and his grocer's store be at the other. And again, our dry goods stores are all on two streets or nearly so; still our ladies are very well accommodated. But these candy shops are "stuck in" every nook and corner almost, and are exco-

ingly "handy" to—spend money. They are, with the exception of the drain shops, the greatest nuisances we have. Just imagine a hale, broad-shouldered man of two hundred pounds weight dealing out candy by the cent's worth. Isn't it ridiculous? How much better it would be for him and community were he to follow a plough or wield a blacksmith's hammer. It may not be so lucrative but much more *honorable*, and he would have the satisfaction of knowing that he had added to the world's wealth instead of taking from it.

Let us view it in another point. It would have a tendency to lower rents, and for this reason; there would be no use for the stores, therefore they must be converted into dwellings; and the addition of three or four hundred tenements would not be likely to raise the rents. And our Landlords (of whom I shall have a word to say by and by) would not "cut it quite so fat."

"But what can this army of Exchangers do if they are obliged to quit their present business?" I do not know of any particular branch of honest industry that their genius would be adapted to, but it seems to me that sharpening tools would bear some similarity to grinding the faces of the poor. And if some of them were to turn barbers, their system of "shave" would be turned to good account. But who knows but there might be a Michael Angelo or a Raphael among them; a Newton, or Franklin, a Fulton, or Whitney. Each may imitate although it be a great way off these justly great men. All will not be able to equal the great masters in sculpture or painting, but they all may be able to square a block of granite or paint a house, and so with the rest. The "organ grinder" in our streets is but a very faint representation of Mozart, but still he adds a little harmony to the world. But I would not advise our friends (the Exchangers) to take up this last mentioned business, as this class are termed *vagrants*.

But will not this bringing more laborers into the market lower the price of wages? I think not, for there is plenty of work, the only trouble is in getting it done; and if our laborers and mechanics, in seasons of dull times, (of which by the way there never need be any,) instead of underbidding each other in the prices of doing work until they get down to starvation point, would but club together, each putting in his mite, and do business themselves, they would find themselves vastly better off in the end.

But suppose there is just enough laborers in the market to do the work by working the present long hours. An addition of help would tend to shorten them, and even if the pay is less we are still gainers. Whereas it costs us all we earn by working long hours, and supporting exchangers; by working less time even at a reduced price if we do away with our traders, our articles of consumption would come enough cheaper to more than balance the reduction of wages. And there would be (what is greatly needed) time for improvement both in mind and body.

But I see no possible need of a reduction of price even though the hours of labor be less. Let the workmen and women be united in their efforts to throw off ALL shackles by which they are bound and they must succeed. They have the

"staff in their own hands." Let them use it wisely and there will soon be certain evidence of "A GOOD TIME COMING."

P.

MIASMA OVER CITIES. The Registrar General of London, seems to think that over all densely populated cities there hangs an atmosphere totally different from that of the country. To the human animal its effects are only incidentally perceptible, because its deleterious influences act but slowly on his health; but on smaller animals it sometimes works like a subtle poison. Thus, a bird brought in from the country, rarely survives more than six or nine months, unless sent back again for a space into purer air. Of the existence of miasmatic atmosphere over London, the English Registrar General speaks in the following terms in a late report:

There is in fact a poison floating in the air (of London) which causes death. It is not a gas, but a sort of atmosphere of floating particles, undergoing incessant transformations, probably inodorous and invisible. This diseased mist, arising from the breath of two millions of people, from open sewers and cesspools, graves and slaughter-houses, is continually kept up and undergoing changes; in one season it is pervaded by cholera, in another by influenza; at one time it bears small-pox, measles, scarlatina, and the whooping-cough among your children; at another, it carries fevers on its wings. Like an angel of death, it has hovered for centuries over London. But it may be driven away by legislation.

THE WESLEYAN AND THE ACTRESS. During Mrs. Judson's short stay at Chester, where she had been performing, her washerwoman, a widow with three small children, was by a merciless creditor thrown into prison. A small debt of about forty shillings had been increased in a short time, by law expenses, to eight pounds. As soon as Mrs. Jordan had heard of the circumstance she sent for the attorney, paid him the demand, and observed, with as much severity as her good natured countenance could assume, "You lawyers are certainly infernal spirits, allowed on earth to make poor mortals miserable."

The attorney however pocketed the affront, and with a low bow made his exit.

On the afternoon of the same day the poor woman was liberated. As Mrs. Jordan was taking her usual walk with her servant, the widow with her children followed her, and just as she had taken shelter from a shower of rain, in a kind of porch, dropping on her knees, and with much grateful emotion, exclaimed,

"God forever bless you, Madam! you have saved me and my poor children from ruin."

The children beholding their mother's tears, added by their cries to the affecting scene, which a sensitive mind could not behold but with strong feelings of sympathy. The natural liveliness of Mrs. Jordan's disposition was not easily damped by sorrowful scenes. However, although she strove to hide it, the tear of feeling stole down her cheek, and stooping to kiss the children, she slipped a pound note into the mother's hand, and in her usually playful manner replied,

"There, there; now it's all over. Go, good woman, God bless you! Don't say another word."

The grateful creature would have replied, but her benefactress insisted on her silence and departure.

It happened that another person had taken shelter under the porch, and witnessed the whole of this interesting scene, who, as soon as Mrs. Jordan observed him, came forward, and he, holding out his hand, exclaimed with a deep sigh—

"Lady, pardon the freedom of a stranger, but would to the Lord they were all like thee!"

The figure of this man bespoke his calling. His countenance was pale, and a suit of sable, rather the worse for wear, covered his tall and spare person. The penetrating eye of Thalia's favorite votary soon developed his character and profession, and with her wonted good humor retreating a few paces she replied,

"No, I won't shake hands with you."

"Why?"

"Because you are a Methodist preacher, and when you know who I am, you'll send me to the devil!"

"The Lord forbid! I am, as you say, a preacher of the Gospel of Jesus Christ, who tells us to clothe the naked, feed the hungry, and relieve the distressed, and do you think I can behold a sister fulfilling the commands of my Great Master without feeling the spiritual attachment which leads me to break through worldly customs, and offer you the hand of friendship and brotherly love!"

"Well, well, you are a good old soul, I dare say; but—I don't like fanatics, and you'll not like me when I tell you I am a player."

The preacher sighed.

"Yes, I am a player; and you must have heard of me. Mrs. Jordan is my name."

After a short pause he again extended his hand, and with a complaisant countenance replied,

"The Lord bless thee, whoever thou art. His goodness is unlimited. He has poured on thee a large portion of His spirit; and as to thy calling, if thy soul upbraid thee not, the Lord forbid that I should."

Thus reconciled, and the rain having abated, they left the porch together. The offer of his arm was accepted, and the female Roscius of comedy, and the disciple of John Wesley proceeded, arm in arm, to the door of Mrs. Jordan's dwelling. At parting, the preacher shook hands with her saying,

"Fare thee well, sister. I know not what the principles of people of thy calling may be. Thou art the first I ever conversed with; but if their benevolent practices equal thine, I hope and trust, at the great day the Almighty God will say to each, 'Thy sins are forgiven thee.'—From the life of Mrs. Jordan."

There is a story told of two persons of distinction, the one lived at Madrid, the other at Rome, who played a game of chess at that distance by correspondence. They were young men when they began the game, and though they lived to an old age, yet the game was not finished. One of them dying before the other, appointed his executor to go on with the game.

THE HARBINGER.

SATURDAY, OCTOBER 23, 1847.

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.

THE MEETINGS IN BOSTON.

During the past week a new impulse has been given to the Associationists of Boston, by the sessions in that city of the Executive Committee of the American Union of Associationists, and of the Committee of Thirteen to whom the subject of practical experiments has been referred. The presence of so many leading persons in our cause was of course a signal for much lively communion throughout the whole circle of friends. We will relate the various doings of the week in order, although briefly. And first

THE CONSECRATION.

Most of the members had arrived on Sunday, the 10th inst., by a previous agreement to be present on that day at the public and the private services of the Religious Union of Associationists. The day was one of the finest of October, the audience in Bromfield Hall unusually large, composed of many of the most intelligent and earnest men and women in Boston, who, if not all Associationists, were all glad to worship with those who are seeking to embody Christianity in true forms of life. The services were solemn, cheerful and inspiring; in the faces of all you might read the glowing signs of true and deep communion. The beautiful hall with its religious dome and its associations of the last year; the natural magnetism of that noble audience; the especial interest of the occasion; the soul-kindling sentences of the Prophets and the Sermon on the Mount, and the Lord's Prayer, which seemed burdened with new meaning and new force, uttered in such an assembly; the holy and exalting music of Mozart and Haydn, in which the deepest reverence and thanksgiving and unitary creed of the universal heart of man, with the mysteries of the Incarnation and the triumphant rapture of the Resurrection are rehearsed as in no other human language; and finally the cogent reasoning, the profound Christian feeling, and the beautiful and manly eloquence of the preacher; all wrought their due impression upon hearts and minds which nothing but realities can satisfy. Mr. Channing discoursed of the grounds of our belief in a *perfect society*, in the coming of the kingdom of Heaven upon earth; closing with a special allusion

to our friends from abroad and to the business for which they had assembled, and describing the solemn duty of self-purification and devotion which rests upon all who seek to realize the promise upon earth. He declared the idea of heaven *here on earth* to be the distinctive feature of Christianity, while all other religions tell of heaven hereafter, in another world. It was the clear, condensed, symmetrical and quickening utterance of a man in living *rapport* with his audience, with what was deepest, truest, best in all of them.

After the services a statement was made of the objects, methods and condition of the Religious Union, and all persons, whether professedly Associationists or not, who felt an interest in the permanent continuance of the services, were invited to remain and to take counsel to that end. The unexpectedly large number who responded to this call, and the deep interest they manifested, were most encouraging to the movement and gave material grounds for anticipating increased life and efficacy from the services this winter. Thus far nothing has ever done so much to advance the Associative cause in Boston.

In the evening was held the monthly private meeting of the *members* of the Religious Union, of the inner circle of those who, from entire conviction, have consecrated themselves to the hope of unity and heaven on earth, and who constitute the nucleus of this little band of aspirants towards the future CHURCH OF HUMANITY, or as some prefer to name their hope, the CHURCH OF UNIVERSAL UNITY. Our friends from abroad were welcomed into the circle, and by the mystic symbol of joining hands helped us renew the pledge of faithfulness to our life-purpose. Intimate and trustful conversation, about our faith and prospects, brought that good day gently to its close.

THE EXECUTIVE COMMITTEE.

Assembled on Monday, at ten A. M. and continued in session through the day. Present, Messrs. Kay, of Philadelphia; Tweedy, Shaw, and Dana, of New York; Channing, Ripley, Orvis, Allen, Dwight, of Boston; and M'Coy of Lowell. Letters were read from Mr. Greeley, Mr. Godwin and others, who were not able to attend. The members of the Committee of Thirteen, who were in the city, were invited to take part in the deliberations. The special business was to complete the arrangements for carrying out the measures adopted at the last meeting in New York, for the establishing of a central agency in that city, and for placing the Harbinger upon a permanent basis. After a careful canvassing of funds, rejecting from the year's estimate of income

every thing to which the slightest uncertainty could attach, it was found that the contributions of weekly rent from Affiliated Unions, and from individuals, authorized the expectation of an income of at least fifty dollars per week for the ensuing six months. This was all appropriated to the expenses of the central office and the Harbinger. Mr. Ripley will take up his abode in New York immediately as General Agent of the Union. The present volume of the Harbinger under its present form will be brought to a close in one more number; after which it will be printed in New York in a larger form, under the editorial management of Mr. Parke Godwin, assisted by Mr. Ripley and Mr. Dana in that city, and by Mr. Dwight and Mr. Channing in Boston. Every effort will be made to increase its subscription list and bring it to the self-supporting point. Until that point is reached, until this most important organ of the cause is placed upon a solid basis, the Union are compelled to forego any direct appropriations to the end of continuing our lecturers in the field; meanwhile a subscription has been opened for that special purpose, and it is presumed that more, rather than less of that service will be performed than hitherto. Wherever a local Union, or any number of individuals will guarantee expenses, our tried apostles will be ready and eager to go forth. It will be a principal duty of the General Agent to correspond with and to visit all the local or Affiliated Unions, and with special reference to the increasing of the Rent, upon which all the efficacy of the American Union depends.

THE COMMITTEE OF THIRTEEN.

Tuesday and a part of Wednesday were devoted to the session of the Committee upon practical experiments of Association. Present, Messrs. Kay of Philadelphia, Sears of the North American Phalanx, Tweedy of New York (in the place of Mr. Palmer, of Vermont, resigned), Cooke of Providence, Ripley, Channing, Orvis, Fisher, Dwight, of Boston. Letters were read from Mr. Palmer, and from Mr. Uner of Cincinnati. Reports of progress were made from the sub-committees, among whom the various branches of the investigation were distributed at the last session, in July. The topics which were discussed most fully were: (1.) The causes of the failures in several late practical attempts at Association. It is expected that the committee will be able to present a full and fair history of these, and especially of Brook Farm, by next spring; so that the world may judge less ignorantly of them than they now do, and recognize in such failures only confirmations of the truth of the Associative doctrines. (2.)

The condition and prospects of the experiments now in progress in this country; especially the North American, Trumbull and Wisconsin Phalanxes. Mr. Cooke has lately visited all these Associations, and brings back a large amount of interesting information. The situation of the North American is decidedly hopeful; as to the other two, his impressions were of a less sanguine tone than letters which have been recently published in the Harbinger and Tribune. Yet it is not time to despair; and the report of this sub-committee will undergo the revision of later statistics before it can be properly made public. (3.) The expediency of some internal organization among the Affiliated Unions, whereby the members shall be educated and prepared for the future life of Association. (4.) The expediency of instituting an Associative school for children. The balance of opinion among the Committee, as thus far advised, leaned to the conclusion that no such step as yet seems practicable; that an Associative School can only prosper within the borders of a practical industrial Association.

The committee on correspondence with the Associationists in Europe had already reported, so far as informed, in the columns of the Harbinger. The committees on the classification of the guarantee movements of the day; on the applicability of the Serial Law to the early stages of the Associative experiment; and on the registry of persons ready to invest their property or labor in such experiment as the Union may hereafter determine to institute, asked for further time.

THE FESTIVAL.

On Tuesday evening the members of the Committees were invited to meet the ladies and gentlemen of the Boston Union, together with a few friends from Brook Farm, and others interested in our movement, at the house of a devoted friend. The entertainment, simple, beautiful, symbolic, æsthetically planned to speak to ear and eye and every sense, in harmony with the profound sentiments of the occasion, will be long remembered. There were works of art and emblematic devices, full of rich suggestion; choruses of Mozart and Haydn, songs of Beethoven and Schubert, and other music for the piano, full of inspiration, and aptly preluding or continuing the brief speeches called forth from different individuals by a list of sentiments, "to Association," "to the Phalanstery," "to Fourier," "to the Organization of Industry," "to Woman," "to Children," "to Beauty in Nature and Art," and closing with "to UNIVERSAL UNITY." Neither were the harmonies of the palate neglected; choice fruit, choice viands, and the fra-

grant Mocha, served in true Associative Group style by our host with several of his friends in person, gratified at once the sense of order and the impulse of expansion. Unity in variety reigned in all the arrangements. Friendship and the religious sentiment which looks forward to the triumph of all Humanity, gave the tone. We all met more closely, by these composite affinities, and proved again by this slight foreshadowing of harmony, the wisdom of Fourier's idea of a Social Order, which shall reconcile the spiritual with the material, which shall unite Luxury, Society, Science and Religion in the daily life of every child of the good God.

THE PUBLIC MEETING.

On Wednesday evening a public meeting of the friends of Association was called in Washington Hall, in Broomfield Street. The audience was numerous and respectable. James Kay, of Philadelphia, took the chair. Addresses were made from the impulse of the moment, by GEORGE RIPLEY, JOHN ALLEN, JOHN S. DWIGHT, and WILLIAM HENRY CHANNING. These were of a purely extempore character, as was every thing about the meeting. Of all the interesting public meetings which have been held by Associationists in Boston in times past, few have been more successful, more happily sustained from beginning to end, and better calculated to produce a good impression. It was not the purpose of any one of the speakers to fathom and exhaust any subject, to enter deeply into the science of Association. But by a simultaneous instinct, by a tacit understanding, each in a familiar, brief and pertinent way spoke so as to convince the world of the good sense, the cheerfulness, the earnest and clear purpose which animate our whole movement, and which make the look and speech of an Associationist to be never hackneyed or desponding. The breaking up of the life at Brook Farm was frequently alluded to, especially by Mr. Ripley, who, on the eve of entering a new sphere of labor for the same great cause, appeared in all his indomitable strength and cheerfulness, triumphant amid outward failure. The owls and bats and other birds of ill omen, which utter their oracles in leading political and sectarian religious journals, and which are busily croaking and screeching of the downfall of Association, had they been present at this meeting, could their weak eyes have borne so much light, would never again have coupled failure with the thought of such men, nor entertained a feeling other than of envy of experience like theirs.

This little season of deliberations, councils, social and religious meetings,

will be remembered as a season of refreshing by the friends in Boston, as by those who were their guests. And it will leave its mark in the increased activity of both the Boston and the Religious Union of Associationists this winter. With so strong and living a centre in that city, and with another, perhaps stronger, which will soon be formed now in New York, the cause will move on with new vigor throughout our whole land.

PROSPECTS IN WESTERN NEW YORK.

Messrs. EDITORS:—A word concerning our cause in Western New York. It is difficult to obtain a hearing upon the subject of Association in this section of our country at the present time chiefly for two reasons. First, the public mind is very much preoccupied with questions of fragmentary reform. The Anti-Renters are absorbed in the effort to free the soil of New York from the dominion of the old manor titles, by which so many of its best counties have been impoverished and robbed. The National Reformers are very actively and successfully engaged in the presentation of the Homestead question, and the right of all to the soil. The Liberty Leaguers are also in the field, advocating with great earnestness and enthusiasm, the idea of a thorough, integral political reform, which shall abolish slavery every where, and restore to all men their violated rights to labor, liberty, and life. Add to these the Temperance, Peace, and the Mutual Guarantee movements of various kinds which are engaging the attention of the people, and it will be seen that they are not wanting in subjects to interest them worthily. And it becomes difficult to get the ear of the public to consider a new order of ideas. Each separate band of reformers deems it almost treasonable to encourage new things, which may perchance dissipate the interest which it is felt ought to be taken in his especial direction of effort. Each says we must first make men temperate, or first free the slaves, or first take some other initiatory step, after which it will be time to commence the work of social reorganization. The catastrophe of the progressive movements of the age, proceeds from the one-ideaism of the men engaged in their advocacy and promotion. If the reform forces were united, they would wield a power that would be perfectly omnipotent. And reform is *one* every where. It is man's *information* in truth, *reformation* in love, and *outformation* in order. In the Associative philosophy, all reformatory ideas meet like the tints of the rainbow, in a ray of light. And is not the time near at hand when this unity of progressive principles and efforts must be recognized and acted upon?

Another occasion of discouragement to the Associative Cause in Western New York is the reputed failure of the three or four attempts at realization which were made in that section of the country. Although men started in this enterprise without adequate means, without understanding the philosophy of social organization, without a legal basis of effort, without any of the elements of success; yet because they did not at once realize the high ideal of a perfect commonwealth, the selfish, the ignorant, and the scoffers at God's truth echo the cry of *failure* till they almost make themselves believe that Association has actually been *tried* and failed. They seem never to have thought that present society is a failure throughout—a failure practically, religiously, industrially, to achieve the destiny of man—and that there have been and can be no failures of Association so disastrous as the legitimate results of civilization. But this lesson is yet to be learned.

Under these discouraging circumstances, our first lecturing tour in Western New York was not apparently so successful as in some other sections of the country. But we saw much here to encourage the laborer in the field of social reform.

In Buffalo, some half dozen meetings were held, and quite an audience regularly attended. Mr. Brishane spoke at several of the meetings here, and the subject was clearly presented in its negative and positive aspects. Many of the best minds of the city, several professional men, and quite a representation from the commercial and industrial classes were present. No Affiliated Union was organized; but with a few such devoted friends of the cause as C. C. Bristol, Esq. and Robert Alberty, Buffalo will be preserved from the fate of Sodom, and the principles of the divine social order will make steady progress. Another course of lectures would be well attended in Buffalo, and would doubtless result in an efficient organization for the propagation of the doctrines of Association.

Several lectures were given in Wyoming County, to rather small audiences; but a few friends were found who are pledged to the work of social reform, believing it to be the fulfilment of the Christian idea and the last hope of human redemption. We were hospitably entertained at the homes of James Sprague of Pavillion and Hugh T. Brooks of Wyoming. Mr. Bryan of Coventry is also a real worker in the cause of reform. He has an unusual degree of tact in adapting himself to the people, and as pioneer, colporteur and agent in awaking an interest in the cause, and circulating publications, his services are invaluable.

On our return to Rochester, we found

provisions made for a course of lectures. The audiences were not large, but enough were present to show that hope had not died out among those who had been among the earliest advocates of the cause in our country, and who had been disappointed in their attempts at practical realization. The friends in this place have a great deal to contend with. Rochester was the chief scene of propagation of our principles previous to commencing the movements at Sodus Bay, Clarkson, and so forth. It was at a time when labor had little encouragement to offer itself for sale in the city, when the spirit of enterprise and improvement was slumbering or regaining its strength after the industrial paralysis of the last panic, and when many from the depths of despair and poverty were driven to a consideration of the question of Association, as the only feasible thing left for them to do. And the excitement that prevailed in this city previous to the commencement of these ill-advised attempts at Association was immense. Many came into the movement from conviction of its absolute truth, and its foundation in the wants of man and the providence and government of God; but by far the most as their only hope of a home on earth. The economies of Association on the one hand, and the increased productive power of a well organized and co-operative township on the other, in comparison with the waste and incoherence of present industrial arrangements, convinced them that it were easy to supply their material wants, if they could but secure a home in Association. And with the rash spirit of adventure which characterizes the American people, without men or means, without knowledge of the mode of operation, without any of the material for a successful business undertaking, they threw themselves madly into the movement, rushed in great numbers to the scene of the practical trial, with no previous acquaintance, not to say friendship, and could do but little more than to pass a "vote declaring themselves an Association." Were five hundred girls to become convinced of the advantages and economies of labor-saving machinery, that the spinning-jenny and power loom would do the work of a hundred persons using the old instrumentalities and methods, and therefore to resolve upon the establishment of a factory; and were they to commence the operation by running in debt for the waterfall, attempting to construct their own buildings and machinery, and unaided by science and money attempt an experiment at the factory system, the scheme would not be more Quixotic than many of the attempts at Association which have been made in this country. And the fail-

ure of the honest girls would prove nothing for or against the practicability of using labor-saving machinery. Neither does the failure of the so called Associations argue against the feasibility of the undertaking whenever suitable means and scientific conditions of success can be guaranteed. And many of the friends in Rochester are not in the least discouraged by the disastrous results of their attempts at harmonic society, though they receive very little sympathy, but much persecution rather, from those who are selfishly interested in maintaining the present order of Society. It was regretted by the friends of the cause, that our lectures could not be longer continued, as the people were beginning to consider the question of Social Reform of sufficient importance to induce their attendance at the meetings. It is hoped that a Union will soon be organized in that city, and that such men as Messrs. Fish, Crofts, Morgan, and Greig, will embody their influence in an efficient organization for the propagation of the science of Association. We return them our thanks for their hospitality while with them, and for their efforts to give us a fair hearing. We look forward to the time when the hope which they have so long cherished and labored to realize, shall no longer be regarded as a theory, but become an example to the nations, of interests harmonized, and social destiny achieved. J. A.

TO WOMAN—TO ALL INTERESTED IN ASSOCIATION.

FRIEND AND SISTER:—It is *you* whom we are addressing, and from whose heart and hands we hope for a response as we lay our plans before you for your concurrence and co-operation. We address you in the name of the women of the Boston Union of Associationists.

It is our wish, after the first of December, to occupy our Union room in the morning, by the sale of fancy work, baby linen, children's clothing, &c. &c., any and every article of use and beauty which the generosity and skill of the friends of our movement may place at our disposal. Real worth is readily recognized even in this day, and we would have each article, from greatest to least, so distinguished for taste and superior workmanship, so worthy of Associationists, that it should create for itself a market. According to the measure of success will be the permanence of the sale.

As we trust to make our room a rendezvous for the friends of the cause, and in order to complete the circle, whilst we offer in addition, on the one side, works of the various writers of our school, to strengthen the inner man, the fragrant Mocha and delicate condiments concocted

by friendly fingers, shall temptingly suggest the need of refreshing the outer man, on the other.

We must depend in the beginning of this enterprise, (as in a fair,) upon contributions from all sources; but should we be successful, we could probably, in the future, refund the cost of materials when desired; and as we discover the talents of our band, we hope to be able to serve them individually where needed, by procuring "orders" for them in their various departments.

We would consult with all who contribute, as to the disposal of any profits which may arise. It has been proposed that after the payment of our necessary expenses, the proceeds should be divided into three portions, according to the Trinity which we find every where. First, to aid in supplying the material needs of the cause. Second, to contribute to the social and religious movement, which latter is doing a great work here. Third, to help our lecturers and publications; it being at the option of the donor, when not wishing to leave it to the committee, which fund his gift shall enrich. We would hear other suggestions from you.

Mutual guarantees in cases of sickness or temporary embarrassment, we feel to be very desirable; and have therefore resolved that five cents on every dollar received shall go to the commencement of such a fund, that we may be a little prepared to co-operate with the general movement which ere long must be made to this end.

It may seem that we are very sanguine. Not so. We are in earnest, and are willing, nay, rejoice to devote our time and labor to this experiment; and if it fails, nothing disheartened, but strengthened by our experience, we shall attempt what next presents itself.

You have heard our plan. Will you co-operate with us? On you, sister, brother, depends our success. Will you not aid us? Will you not also gather from the friendly, gifts of gold, materials or skill? Will you not write to us and tell us what you will do, and cheer us by words of good counsel and sympathy? Is it not a privilege to work in a cause like this? We are wondrously lukewarm, dead, are we not? with such a glorious hope before us.

Let me repeat to you an ancient Icelandic tradition, which we were fortunate enough to hear at our Convention this week. On the sides of Mount Hecla, where the snows and fires meet, blooms a pale blue flower. He who bravely toils up the mountain and plucks the flower, perishes; but its leaves, scattered among the people, give eternal life to all on whom they fall. Shall not we joyfully and unflinchingly toil upward, if but to

beat the cold pathway of those who come after, who shall assuredly gather our holy flower of harmony and love, whose leaves shall be scattered for the healing of nations.

Please address — your sister in faith and hope,

ANNA Q. T. PARSONS,
Secretary.

Boston, October 14, 1847.

THE LIBERTY LEAGUE.

From the time our attention was first called to this movement, we resolved to give it the degree of consideration which it rightly assumes, in the series of transitional reforms which characterize so distinctively this age. Many of the men who compose this League, have been prominent and earnest laborers in nearly all the philanthropic reforms of the day, and some of them have been long distinguished for their learning, eloquence, intellectual acuteness, and the munificence of their public and private benefactions; and all of them who may be regarded as the representatives and leaders of this movement, are men of humane feelings and of liberal and progressive tendencies. Like multitudes of others, they have steadily ascended from the horizon-level of individual reform, until they have nearly reached the key stone of the celestial arch where all individual reforms converge to a unity; and from whence they see that Humanity is one; that a true society must co-ordinate its relations to a progressive reception of the truth, and to a harmonious development of it in the integral life of Humanity. They perceive that that simplism in reform which has been so characteristically defined as "*one idealism*," which does not calculate conditions; which devises no plans, which does not recognize the principle of substitution in the modes of reforms; which provides no counterpoises against unfavorable contingencies; which proceeds from sentiment rather than wisdom; and which often finds its locks of strength shorn by exclusive devotion to a single end, is tentative rather than effectual, and will complete its success only in the integral unity of the principles and elements of social progress.

Our friends of the Liberty League have not only advocated the emancipation of the slaves with earnestness and sincerity of word, but they have also faithfully sought to effect it through the political ties which bind the North to the South, and through the ties of religion, which bind men of all races in solidarity to God. They are not of that class of philanthropists who expect to mould public opinion by moralism, whilst they leave it to that capricious dame to confer the boon of freedom upon the slave in its

own chosen time. Hence they have always had a plan of action more or less definite, and have watched with singular vigilance the shifting phases of reform, and with especial interest, British emancipation in the West Indies. They have seen that this experiment, though it reflect great honor upon the philanthropy of England's legislators does little credit to their sagacity. The condition of the emancipated slaves of the West Indies is to-day no compliment to the doctrine of *immediate, unconditional* emancipation. It shows that emancipation should have been not only conditional, but that the whole scheme should have been based upon the wisest system of guaranties. Why do all accounts from those islands teem with the sufferings of the newly emancipated slaves? Why has there been a diminution of products throughout the islands in which emancipation has transpired?

Why the recent accounts thence, that many of the negroes are soliciting the planters to restore them to their former condition of slavery? We know that these accounts have been treated by some, as malicious misrepresentations by the enemies of emancipation, but we do not get from any quarter, statements which awaken ideas of brilliant and felicitous success in that experiment; — statements which put the beatitudes of the Emancipation Act beyond all doubt. No, there is but too sad occasion for the tidings of misery which come to us from the freed negroes of those islands. By a retrospection of the relations of classes, at the time of emancipation, and an inspection of colonial legislation subsequent to that period, the causes of the existing sufferings of the enfranchised, will be made apparent. The Emancipation Act found the planters the only land-holders, and it left the freed slaves entirely at their mercy, without homes, and without land for establishing homes. They were compelled to buy lands of the planters, and those which they purchased, were generally such as had been exhausted and abandoned to waste by the owners. Plantations that before emancipation were regarded as totally worthless, immediately after it, rose to a nominal value of thousands of pounds, and were sold as homes for the freed negroes. No fact in the history of that experiment is better known, than that of the unprecedented rise in the value of real estate. The Colonial government immediately imposed enormous duties upon all building material and other needed commodities of importation, so that the negroes have found it impossible to sustain themselves with comfort in their new relations. Now our neighbors of the League, have watched the history of emancipation there, with

palpitating breath, and have asked what has resulted to vitiate a movement which they at first regarded as a stroke of policy so grand, that it would settle the question of emancipation for the world, and draw the United States to it in the train of its brilliant career. This *unconditional* emancipation turns out to be no real amelioration of the slave's unhappy lot. He is only saved from the auction stand and the lash to become the prey of land-sharks and tariff builders; only converted from the donkey which is cudgelled and pushed along, to a still sillier one that is cheated into running out his life, in the vain idea of catching the beets which are suspended upon the pole before his nose. It is now felt that emancipation is comparatively worthless if it provide not the conditions of freedom, by guarantying homes to the emancipated, and securing them against impositions from land-lordism and commercial duplicity. Are not the advocates of the League right in this view? Were the three million slaves of this country freed to-day, would there not follow the same unhappiness here? and would they seek such an emancipation did they but foresee all its results? The wisdom and beneficence of any measure in reform, always depends upon its details being well arranged, and the application of the measure itself being well-timed.

And now we would venture to suggest whether it were not well to begin the discussion of a *plan* of emancipation, one which shall be well digested in scope and details, rather than content ourselves, with mere appeals to public opinion, against the horrors of slavery. We all know that these evils are bad enough, and demand not only mitigation but absolute extinction. But the question of method is always the most difficult in reform, and is always what determines the fate of a scheme. Slavery, like all other social vices is organic, and demands an organic reform. Declamation and moralism will not remove it.

Our friends of the League feel, though somewhat vaguely to be sure, that the question of Slavery is after all the question of Labor; and not of chattel slave-labor alone but of military serfdom, and of wages slavery, under a regime of commercial and industrial feudalism as well. They feel too with some distinctness, that all reforms are unitary in their tendencies, and that they can only complete themselves individually in one integral reform. Hence they perceive that the anti-slavery reform can only perfect itself, in a general land and labor reform, which shall protect labor against tariff impositions and duties, and an indiscriminate commercial spoliation. They see also that the Temperance, Peace, National Reform, Moral Reform, &c. can become suc-

cessful only as they become one. They must exist organically as well as sentimentally, and have a common representative in a party or body of men pledged to their unitary support. And here again they but express a sentiment, which pervades the age. We put the question, whether the great and imminent danger to reform in this restless age, is not that it will burn itself out, in the feverish excitement of its own spirit, and that the world may settle down into stoicism, and faithlessness towards God and Humanity — whether the public interest in reform has not already flagged, and whether the prosecution of so many distinct reforms which in their integrality are but one, is not an immense waste of moral capital; and finally, whether there can be any hope of their success until they shall have found a complete expression in an organization, which, whilst it shall give to each idea its individual importance, shall secure unity of system and labor in the whole. We think there can be but one answer here; and we unite in sentiment with the League, as to the necessity for such a convergency of reforms and for a fitting formula of expression. But what shall that formula be, and how shall it be determined?

It is here, precisely, that is, in method, that we begin to differ from the Liberty League. Their mode is the formation of a political party, the members of which shall be individually and publicly pledged, in purpose and in deed, to every measure contained in the category of their creed. This we regard as empirical, and liable to the same errors which characterize existing parties; for suppose some new measure of reform should be proposed, which is not embraced in the catechism of this party, is it certain that it will be recognized and adopted by the party? Is there a flexibility of organization which will admit of it? The party cannot be held to anything beyond its pledge, and thus are we exposed to the contingency of the party becoming dogged and conservative, and unwilling to see any truth which is not coped within the horizon of its own creed. It will not do to trust to the enlarged views, the liberal sentiment, and the supposed exemption from prejudice of those who may now compose the party, nor that a catholic regard will always be cherished towards progressive ideas. We have witnessed enough in labors of reform to enlighten us as to the rigidity and tyranny of organized social evils, and to show us how many an otherwise good man has been made to play the devil where he would have lived the angel.

The method of the League differs not from that of all existing parties. It still leaves the progressive and conservative

tendencies of society in conflict with each other. They are both useful and important elements, and the real object in reform is to seek a formula in which *growth* and *preservation* may be as harmonious in society as they are in nature. Why should there not be an organization of society which would admit of progress without the tremendous and fearful upheavings of revolution? And why should there not be conservatism, without a choking out of life in every new form of its unfolding? It is the province of science alone, to answer these questions and to construct a society wherein these two elements, hitherto so long antagonistic, shall be blended, and find their uses completed in unity: and where all the now conflicting social forces and tendencies shall be distributed according to the law of harmony, which nature signalizes in the grand choral anthem that she perpetually utters.

NOTICE.

THE PUBLIC SERVICES of the BOSTON RELIGIOUS UNION of ASSOCIATIONISTS are continued regularly every Sunday afternoon, under the direction of WILLIAM HENRY CHANNING, in *Washington Hall, Bromfield Street*. Seats free to all.

Boston, Oct. 12, 1847.

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VOLUME V.

SATURDAY, OCTOBER 30, 1847.

NUMBER 21.

MISCELLANY.

FROM THE FRENCH OF H. GORSSE.

Translated for the Harbinger.

ELEMENTS OF SOCIAL SCIENCE.*

PART II.

APPLICATION.

II.

Attractive Labor.

All things in the universe obey attraction. "Attraction," says Fourier, "is, in the hand of God, a magic wand, by means of which he obtains through love and pleasure, what man knows how to obtain by violence alone." Why then should labor remain an exception to this law? "Attractive labor, what a chimerical!" say our moralists: meanwhile, let us make a thorough inquiry. Is labor absolutely antipathetic to man?

Before giving a positive answer to this question, we must first agree on the meaning of the word *work*. What do you understand by the expression *to work*, taken in its simplest sense? *To act*, is it not? My eye *works* when it surveys a landscape, or reads the lines printed on this paper; my arm *works* when it gathers a fruit, lifts a weight, or makes a gesture; finally, each one of our organs *works* when it performs any one of the functions for which it was created. Work is then synonymous with *exercise*, *action*. It is therefore evident that *work* is just as necessary to the organ as is life itself, and that absolute inaction is for it paramount to death. Thus, strictly speaking, *to work* is *to live*. And to pretend that man absolutely dislikes labor, is to say that he dislikes to live; it is to reduce him to nothingness.

But what man truly dislikes, is labor surrounded by circumstances obnoxious to him generally, as a man, or to his

individual faculties and dispositions. What he, a being essentially free, dislikes, is, compulsory labor, labor imposed on him by violence or by hunger, labor above his strength, without hope of profit or honor, monotonous, brutalizing, fruitless labor. . . .

It is the circumstances which almost always surround labor as conducted at present, that are repulsive to man, and not labor itself. Is it not evident that life itself is but an incessant labor? that man becomes great, enlightened and free only by labor? and that to take away from him the power and right to work would be to destroy at once his body and his soul?*

Let us then examine with attention these conditions, entirely distinct from labor itself, which exert so unfavorable an influence on our life, and have kept society going the rounds of the vicious circle, in which, compelled to sustain its existence by labor, it nevertheless sets the highest value on idleness, and sighs for rest continually.

Nature requires elegance, luxury, riches, health, the gratification of the senses; but generally, civilized labor offends the senses, injures the organs, destroys health, and is hardly sufficient to support the laborer and his wretched family.

Nature requires assemblages of people who sympathise, who love and seek each other's company. Civilized labor isolates the laborer in a special function, and compels him to associate with beings whom he does not love, thus producing in his soul a void, to be filled by *ennui*, despair, or hatred, instead of the active enjoyments and warm outpourings of the heart, of elevating and lively sympathies.

Nature demands for man a succession

* What produces equilibrium between the condition of the poor and that of the rich man is, that idleness and its inseparable companion, *ennui*, cause to the rich as many woes as falsely organized labor does to the poor. Thus is every where made manifest the sacred dogma of *human solidarity*.

of varied and contrasted positions, motion, change of scenery, incidents; such is the law of life. Civilized labor nails down for life the man to his work, to a work always the same.

Nature calls for accords, great synergic and passionnal movements: it has placed in all hearts cords which the enthusiasm of sympathetic masses causes to vibrate in unison. Nature requires also dissonances, rivalries, cabals, exciting intrigues, well defined and powerful contrasts. It abhors a dead calm, atony, void, torpor. Civilized labor is immersed in ennui, touches no spring, (unless it is that of gain, the sordid spring,) and leaves all the cords unstrung, flaccid, dangling.

Finally, nature causes man to feel the want of connecting his labor with a unitary work, of performing in the great concert of the general order, of having a distinct and useful part to play in the harmonic whole. It is the satisfaction of this noble want that procures the great and religious enjoyments, that gives life to superior inspirations, to stupendous synergies. Civilized labor retains the laborer within the narrow and miserable circle of his individual selfishness, or at most, of his familial egotism. The humanitarian action is divided, rent into fragments, or rather, it does not exist; for there is no unity, no order; every thing works contrary, comes into collision, is dashed to pieces. Thus the civilized laborer has nothing to boast of but compulsion and egotism.

We see then that the repugnance really felt at this day for labor, exists because the latter is not harmoniously co-ordinated with our natural inclinations, because it conflicts with and wounds incessantly these motives of activity which are the essence of the human soul: whence we conclude that these unfavorable conditions, the result of our ignorance, are to be changed, much rather than our nature, which God has no doubt wisely organized for the end he had in view in creating us.

* Entered according to Act of Congress, in the year 1847, by JEAN M. PALISSE, in the Clerk's Office of the District Court of Massachusetts.

We shall now review the principal circumstances which create disgust in the accomplishment of our duties, in order to show by contrast the remedy which social organization proposes to cure this principal ulcer of the civilized world.

1st. The labor assigned to each individual is most generally in opposition with his natural vocation.

We believe that it is not by chance that Providence distributes the various faculties. In this great concert of human society, must not every one have a note to play, both distinct and harmonic? Then every man must feel within himself special tendencies, indices of the function for which he was created.

Is not this indeed a very simple and universal truth? Yet how much have we thought to turn it to account in the social distribution of the parts? Undoubtedly, it must be granted, humanity has outgrown these immutable castes, in which fate compelled men to live and die, whatever individual suffering and waste of resources might result from the system; for the Supreme Legislator, paying little regard to our arbitrary classifications, takes pleasure in intermixing the ranks of the intellectual aristocracy, in causing men of genius to draw their first breath in the cottage or the palace indifferently,* in order to teach men that they are brothers and equal in his sight, and that any social organization which does not open a career to every useful faculty, which wastes or leaves unemployed the forces at its disposal, is false, impious and rebellious against his eternal designs.

Even at this day is every function accessible to all? Alas, far from it! There rises an insurmountable barrier between the functions called liberal and all the others which include agriculture, domestic labors, and mechanical occupations. To be in a position to aspire to the former, it is necessary to receive what passes under the name of Education, that is, spend ten or fifteen years in general and particular preparatory studies. From this fact, it follows that the *liberal functions* are inaccessible to seven-eighths of the members of society. Again, the functions that are not liberal, being considered degrading and despicable, cannot be accepted by any *well brought up* young man. The world is then divided into two distinct classes, we may say, hostile classes.

But in passing from these general duties to a more particular examination, we still discover many other obstacles to the free development of vocations, even in this portion of society, in which every son enjoys the happiness of being saturated during ten years of his blooming

youth with Greek and Latin, under pretence that it is only at that price that one can become a reasonable being. Once the diploma of Bachelorship courageously conquered, is the finished Lycean permitted to choose among the liberal professions that which harmonizes the best with his natural faculties? Not at all. To reach some of these professions, requires yet long, expensive, distant studies; to attain others, protection or a fortune ready made are necessary. The church, the school, and the press, are nearly the only resources of a Bachelor of Arts without money. Thus the functions which demand more imperiously than any others a special vocation, are taken up as a last resource by those who cannot do any thing else. I leave it for the common sense of every man to judge what guaranties such functionaries can offer to society.

And I shall say nothing here of that crowd of poor men, whom a refined and delicate organization called to high functions in the regions of art and science, who fade and perish in the sink where fate has cast them, like gentle flowers, requiring but a little sunlight to bloom and fill the air with perfume.

To be Continued.

[From Howitt's Journal.]

ON THE ORGANIZATION OF INTELLECTUAL LABOR.

It is time that human genius should devote itself to the great work of social reformation; and that the wisdom and philosophy of the great writers of the day should be made accessible, not merely to their own comparatively narrow circle, but to the millions. And it is not less certain that the mass of the people are sufficiently alive to the graces and the virtues of a high and pure philosophy, and to the inestimable benefit of having the truth, and the whole truth, of their rights and their duties enunciated and brought home to them by earnest and cultivated minds, to hail with satisfaction an economical means of realizing so great a privilege. While it is to be lamented that the age of undigested knowledge, of which the "Penny Magazine" was the prominent type, has been succeeded by an age of bitter irony and mocking satire, of which the hundred cheap imitations of "Punch" may be regarded as the representatives; it is yet not unnatural to hope that, as in the physical world, so in the moral and intellectual, chaos precedes the light. So far as regards society, and its right to share in the fruits of intellectual energy and development. But what as respects the rewards of genius itself—the causes, or the cause, of its obstruction?

The precariousness of literature is proverbial. In the higher, the highest, departments of literary art, whatever the profit to the publisher, the reward of the artist is almost certain penury. The intellectual laborer has, too often, neither commensurate honor nor remuneration. The exceptions to the rule only make the

truth and sternness of the rule more conspicuous. The author—the most provident author—is again and again obliged to sell his copyright, which is his birthright, for a mess of pottage to the Esaus of the Row; or, if he share in the venture and in the returns, what commercial experience has he to guard him from the shoals and quicksands which are to engulf him in the shape of 35 per cent. over, and the secrets of thirteen copies to the dozen?

The cure—the only cure—of this, as of all other economical and social evils of the kind, is to be found in the organization of labor—in the present instance, of labor intellectual. It is thus alone that the real aristocracy of humanity shall receive, not merely a stone at their death;—it is thus alone that their thoughts, during and after their life, shall be brought home efficiently to the business, and the bosoms, and the hearths of the lowliest as of the greatest. *This end is to be effected by the means of commercial and literary co-operation.* The author and the thinker must condescend to be a man of business. It has been said that genius is not unfit for business, but above business. Genius must come down, then—must constrain and trammel itself; and thus serve and save itself and the world. Carlyle, Bulwer, Jerrold, Martineau, Tennyson, Wilson, Jeffrey—such men as these must sanction and encourage the radical reform of the publishing system; and such a literary and commercial reformation might be made as to tend not merely to the benefit of literature and men of letters, but to the profit of capitalists, among whom the present class of Bibliopoles would take their legitimate place.

The principle of joint-stockism is a phase, not only of physical, but moral co-operation. If joint-stock makes railways, railways extend commerce, moral intercourse, civilization. If joint-stock measures itself by the cultivation and sale of waste lands, the sale of waste lands is the necessary preliminary to the colonization of the earth. Such things as these are always done by the agency of the combined capital of many individuals, not for the grasping aggrandizement of one or two, for this is the exception and not the rule in speculation. In such matters, economical management is insured by the appointment of some dozen practical and experienced men to conduct the business of the general good, and the only individual power is the executive, which carries out the instructions of such committee. Is it not evident that a committee of men of knowledge, and literary experience, and talent, is even more requisite for the control of literature, the encouragement and publication of new works, to supersede the present system, where not the readers and writers of books, but the sellers of them, are the judges and literary caterers for the public, than a committee of commercial men for purposes simply commercial?

We shall submit here simply the rough outline of the mode in which the objects we have here specified may, we think, be effectually carried out, and shall return to the subject.

We suggest, that under the management and direction of a committee of men, of practical knowledge and acknowledged literary taste, a company be established, with a large subscribed capital, say of

* Was not Christ himself born in a stable?

one million. That this capital be invested in the establishment of a central emporium in London, where the board shall sit daily, and in the printing and publication of such works, either as speculations or at the risk of the authors, as shall be approved of by the committee. It would be requisite to appoint agents, as in the instance of insurance companies, in every principal town in the kingdom, who shall receive a commission of five or ten per cent. upon all sales. The balance of profits to be equally divided between the shareholders and the authors.

By such an organized system, it is evident that, not only shall talent, genius, and literary industry, have fair scope for successful development, but the capitalist friend of letters will obtain the most legitimate opportunity to aid and encourage the poet, the philosopher, the editor, and the compiler, with ample remuneration, instead of outlay, to himself. B.

FROM THE FRENCH OF VICTOR CONSIDERANT.

Translated for the Harbinger.

HARMONY.

BOOK I.—CHAPTER III.

Industrial Development.

(Continued.)

"We have not yet reached the highest term of this potential increase: I shall cite still other means which are very efficacious, such as:

FIFTH POWER.

"The rapid increase of HEALTH and force, in men as well as in animals and vegetables. To judge of this, the reader must wait for the treatise upon integral education, where I shall prove that the strength of a Harmonian must equal that of three Civilizees, and that a hundred young Harmonian women, taken at random, will be able to floor a hundred civilized grenadiers. The amelioration of animals will be the same. So powerful a resource may well authorize the doubling of our estimate of the future product of Association; we should then have to raise the presumptive increase from 24 to 48! Here the increase of riches becomes enormous; let us not go into any calculation.

SIXTH POWER.

"The restoration of CLIMATES, (see Note A, Introduction). As this new temperature must guaranty three harvests, upon points which now with difficulty obtain one, besides facilitating intercourse throughout the globe by the cessation of hurricanes, here will be a new means of doubling the product to be hoped for."

Then come the SEVENTH POWER, or method of *transition*, of which the details cannot be given here, since they pertain to cosmogonic considerations, and finally the PIVOTAL POWERS, "which will have," says Fourier, "more influence in the increase of riches, than all of those already mentioned." He adds:

"I have described enough of them to sooth the most insatiable minds, and to demonstrate an unperceived flaw in the plans of our economists in limiting

themselves to speculating merely upon the simple degree, or brute state of industry, they have deprived themselves of a precious scientific stimulus, of curiosity, or the mania for exploration. If they had exercised themselves upon the calculations of the potential amelioration which we have just read, they would have finished by suspecting the possibility of success, and by proposing the investigation of the Associative Order, the only means of bringing back to industry so many unproductive legions.

"As to those readers who revolt at such a picture of future riches, there is one means by which they may familiarize themselves with it; it is to cultivate a more religious spirit and to recognize that our globe has been the dupe of its own prejudice in favor of the civilized and barbarous regime; the sophists have abused us for 3000 years, in telling us, upon the subject of happiness, of justice, of truth, of unity, of riches, that 'so much perfection is not made for men;' a religious spirit will lead us to more sensible opinions, to more hope in God, and to the conclusion, 'that, if this Associative Order, this new social world, can secure so much happiness to humanity, it is impossible that the Divinity which has foreseen this ocean of riches and of virtue in Association, should not have provided the means of conducting us to it.

"Otherwise, there would be want of skill, and vexation in the system of Providence; Attractions would be out of relation with Destinies. How can we suppose such inconsistency in the supreme economist, who has so nicely distributed all impulses, that not an animal has the ambition to rise to any other happiness than just its own! If man alone desires more, it is because he is not made for civilized miseries, and has not reached the lot which God reserves for him.

"But what stupidity in our economists, not to perceive that full three-quarters of the civilized population are unproductive, and that if we would attain to true economy, to the tripling or quadrupling of our product, we must rise to a very different social mechanism. This can only be the Associative or Combined, since the industrial world can only choose between two orders, the combination of Association, or the actual incoherence and isolation."

V.

"The golden age is before us."—*Saint Simon.*

Abundant as are the sources of riches which we have just recapitulated, we have nevertheless regarded only one face of the question, and we should still fall quite short of the mark if we should estimate by that alone the benefit which the Harmonians enjoy. What we have just seen are, in fact, the advantages of *associated production*, the potential increase of the *effective riches*; it would now be necessary, if we would form a true conception of the prosperity which will result, to examine the advantages of *Associative consumption*, the potential increase of the *relative riches*. Let us recur to examples, according to our custom.

If you should take for yourself, in pure isolation, journals, reviews, new

pamphlets, new books, it would cost you every year four, five, ten thousand francs. But affiliate yourself with some *circle*, some *casino*, subscribe to a reading room, and you have at your disposal, for a moderate compensation, pleasures which would have cost you, by yourself alone, enormous sums.

Only calculate what a man would have to spend to keep up a style of living which would permit him, in his own house, at every meal, to have his choice, as at a restaurant, among some hundred dishes, graduated in species and varieties.

Our theatres and spectacles are pleasures in the *Associative* mode. To follow out the isolated system strictly, one who wants to enjoy a play must have one acted at home, for his wife and children; must support a troupe of actors at his own expense, and have his theatre, as he has his kitchen, his dining-hall, his cellar, his stable and his granary. Does a spectacle in a private house appear absurd to you? Ah! our domestic and our *other* customs will appear still more absurd, I can assure you, in the eyes of the Harmonians.

Now that I have explained, by the example of some embryos of the Associative spirit which we possess to-day, the principle of the multiplication of happiness, by the enjoyment thereof in *Associative participation*, you may calculate, if you can, the developments of this principle in the bosom of a Phalanstery. Here are some details:

"TRANSPORTATION. In Paris, it costs 6,000 francs a year to every family which wishes to keep a carriage, to have only three vehicles, one for the city, one for the country, and a cabriolet, to maintain the valets, and renew the horses and the equipages. This family might, in Harmony, by paying 600 francs per year, enjoy a subscription privilege in the vehicles of all degrees, even those for gala occasions, and in saddle horses.

"This riches, ten-fold as to the expense of the material, becomes twenty-fold if you take into account the advantages of having your choice out of a numerous assortment of vehicles of every kind, the expense of chaffering with merchants and deceitful workmen, the expense of lacqueys, of their thefts and intrigues, of their espionage and the other plagues of surveillance which cause it to be said with reason that the valet system is the scourge of high life.

"In the matter of transportation, horses and carriages are not the only pleasurable means to be desired; frequently carriages are but an irksome last resource, as in Paris and London, where riding is only a negative pleasure, a means of escaping mud, inclement weather and long walks, besides the embarrassments of the country about Paris, where the rich class are imprisoned in their chateaux, by the bad roads and fatiguing pavements, bordered by two hedges of disgusting mire. The roads in the environs of Paris are

the punishment of him who walks or rides; sinks of mud during seven months of winter, an ocean of dust five months in summer, sometimes from the month of March, as in 1825.

"The contrary takes place in Association, where they manage land transportation in a variety of ways, having roads for chariots, roads for light carriages, roads for those who travel on foot, for horses and zebras, shaded ways, watered paths, and so forth. In this third branch of transportation, as in the two preceding, their means of enjoyment will be at least ten times as great as ours; so that we have already reached a thirty-fold comparative enjoyment in the matter of transportation.

"A fourth branch of convenience is that of covered communications, in the whole interior of lodgings, stables, magazines and work-shops; the pleasure of going to the sessions of labor, to the church, to visit friends, to theatrical entertainments, balls, and so forth, without perceiving whether it be cold or warm, without any risk of colds or rheumatisms on going out of the ball room, from which they will go home by warmed *couloirs*. If he has to return to a league's distance from there, he takes a carriage in a well warmed porch, where the animals share the comfort of their masters. I will not say that in this kind of enjoyment the comfort of the Harmonians will be ten-fold compared with ours, for it does not exist for us. Change of place is almost always disagreeable, and dangerous, even for a king; for the king of France has not a covered porch, well warmed; to get into his carriage, he must expose himself to snow and drizzle; women get consumption of the lungs by coming out of a ball room: a private man, in a forenoon employed in visits, in affairs, is obliged to take a carriage twenty times, to mount and descend the steps incessantly. People will not appreciate the inconveniences of this sort of life, until they can contrast it with the charm of covered communications, and convince themselves that in its buildings, as in all things, the civilized distribution is a world upside down."—*Nouveau Monde*, page 318.

"We have seen, that after the establishment of Harmony, the man who now has but a cabin or a garret in the granaries of a city, will enjoy eight hundred thousand palaces (Phalansteries, or manors of the Phalanxes,) far more agreeable than the palaces of Paris and of Rome, where one cannot find a fourth part of the comforts which will be combined in a Phalanstery, among others that of covered communications, kept at a good temperature.

"The same man who to-day is obliged to carry his boots in his hand, for fear of wearing them out, (the custom with the peasants of *la belle France*,) will have upon all the great routes of the globe gratuitous admission in the carriages of the *minimum*, which will be good, easy diligences; add to this the *minimum* of the table, for the Harmonians every where exercise hospitality, as was done in the Grande-Chartreuse, where a traveller could make himself at home for three days, being well received, well fed, well lodged, but without the furnishing of clothes and carriages, which he will find in Harmony whenever he demands them.

"In this point of view, the riches of

such a man will rise to more than a thousand-fold, compared with the civilized state. Kings themselves may call themselves a thousand times more rich than now; for, at a few days journey from their own states, if they only go from France to Barbary, they find neither shelter nor subsistence; still less *composible* diversions, that is to say, pleasures of the senses and of the soul, the combined exercise of the sensitive and the affective passions.

"A monarch then is poor as regards lodgings, if, wishing to travel in Asia, in Africa, he finds there no shelter, he encounters only famine, robbers, assassins, vermin, inclement weather, and is not even admitted into various states, as China or Japan, where his taste for travel might attract him. Of what use to him, in this case, the chateaux which he possesses around Paris or London, chateaux often very irksome to him and his court? I might mention madame de Maintenon, who by her own confession died of ennui. It appears that Louis XV. was of the same mind and voluntarily deserted his palace for the *Parc aux Cerfs* and the little house.

"As for the hired workman, who, instead of a palace, has not even a garret, like the *lazzaroni* of Naples, compelled to lie down in the street; if he acquires the advantage of a residence, of good fare and a life at ease in eight hundred thousand Phalansteries, of gratuitous conveyance from one to the other in excellent carriages, will he not in this respect be eight hundred thousand times more rich than a civilized lord, who has but one chateau, where he lives often very much fatigued and subject to privations in all sorts of pleasures?

"The RELATIVE riches may then, in Harmony, be raised, in some branches, to the incalculable degree designated by the titles of *milluple* and infinitesimal; by taking the mean term of these relative increases, combined with the *effective* ones already treated of in chapter I., and the potential ones in chapter II., it will be seen that I fall exceedingly below the reality, in my valuations of the general profits."

On entering the Harmonian world in this way, calculus in hand, to measure logically and arithmetically its riches, one is dazzled, and imagines himself dreaming. The civilizee protests, laughs, says *that is too fine*, and, consequently *impossible*; then he talks of the charter, of the Republic, of continued progress, and the other staples of his daily intellectual consumption. If he were to show a Savage a pin, telling him that a Civilizee makes *forty-eight thousand* of such in a day, the Savage in his turn would not believe it; but I have already observed, upon an analogous subject, that the Savage is in possession of his natural right, and that the *enlightened* Civilizee is not.

What then! In an age which calls itself audacious, a free thinker and bold fellow, in an age so boastful of its strong mind, we have to say to the revolutionist, in this same France which talks so much, gesticulates so much, beats its drum head with both

hands, and cries out to stun the world that it is the great INITIATIVE nation, *yes*, it is true, we have to say to him, that there is scarcely one in forty thousand, who can and dare sustain the approach of a new idea and look it in the face! These free thinkers can only think by masses, these proud intellects can only go in herds. And it is truly pitiable to see in what field they pasture, and upon what herbs they browse. Poor liberals, poor bullies, ye who have made so much noise against the old ideas from which you profess to be enfranchised; ye who dance so bravely over the ruins of the old world, the ruins of the past, *as ye say*,—ye are still singularly the slaves of its dogmas, after all your philosophic and your democratic mutinies.

Is then a courageous understanding such a rare thing? Is it an effort so superior to the forces of the multitude, to take your head between your hands, to set up an idea there, before your face, naked and upright, two steps before you, and articulate concerning it a judgment of your own, a judgment which shall be precise!—What have you to do, in judging it, in receiving it and offering it your hand, with the reception which *others* have given it! Others!! . . . for every man there is but one judge, but one authority; it is that of his own understanding. I speak of the man who thinks.

O! undecided, fluctuating spirits, sheep-like races, how long will you take for force of head that scepticism of yours which is but a debility? When will you learn to bear the sight of an idea? When will you cease to see phantoms in realities, like children who are afraid of the night, and, like them, shut your eyes, so that you may not see! Ye *enlightened people*, who do not drudge in the routine of the peasants who labor on your lands, it is time for you to comprehend that if material routine closes their eyes, intellectual routine closes in you the eye of the soul, the understanding.

But it is not understanding that is wanting; it is courage, a courage which comes from the heart. Oh! when a man has a good desire for humanity, his soul opens itself to hope, and fortifies itself with good will; and good will knows how to find a way for the understanding. Up then, ye understandings and ye wills! up, up! *sursum corda*! the star of destiny shines over our heads. Courage, brothers, let us leave the desert! let us bear our heads erect and look at the heavens; courage! the pillar of light marches before us!

To be Continued.

FLOWERS. How the universal heart of man blesses flowers! They are wreathed round the cradle, the marriage altar, and

the tomb. The Persian in the far East, delights in their perfume, and writes his love in nosegays; while the Indian child of the far west clasps his hands with glee as he gathers the abundant blossoms — the illuminated scripture of the prairies. The Cupid of the ancient Hindoos tipped his arrows with flowers, and orange buds are the bridal crown with us, a nation of yesterday. Flowers garlanded the Grecian altar, and they hang in votive wreaths before the Christian shrine.

All these are appropriate uses. Flowers should deck the brow of the youthful bride, for they are in themselves a lovely type of marriage. They should twine round the tomb, for their perpetually renewed beauty is a symbol of the resurrection. They should festoon the altar, for their fragrance and their beauty ascend in perpetual worship before the Most High. — *Lydia Maria Child.*

[From the National Anti-Slavery Standard.]

THE ASSOCIATIONISTS AND THE ABOLITIONISTS.

A late number of the Harbinger copies the favorable notice we made not long since, of Mr. Shaw's translation of Briancourt's "Organization of Labor, and Association," and pronounces all that we have heretofore said upon that subject, as like the arch and playful resistance of the coy maiden whose heart is already captive. It believes us to be, at last, convinced of the beauty and truth of Association, and to have acknowledged it in the article referred to.

The Harbinger has all along misunderstood us. We have for years felt a deep interest in the Associative movement. We are not blind to the other evils which rest so heavily upon the sons and daughters of men, because we have devoted ourselves mainly to the overthrow of the worst form of oppression — the aggregation of all wrong — Chattel Slavery. That cause, if we have done nothing for it, has done much for us. We were no true Abolitionist, — the great distinctive principle of Christianity, of Love to Man, which Anti-Slavery would make a daily practice, has found no true lodgment in our heart, if we have not been led by it to enlarged views of our duty to all men, — of the false relations which are every where existing, — and aroused within us the hope of a "good time coming;" and moved us to such labor as we are capable of — to hasten that hoped-for time. Even if we thought that the distinctive end at which Anti-Slavery aims would never be gained, still would we work for it, certain that as the truth is never spoken in vain, so good fruit, in some sort, must spring from the seed thus sown.

We have thrown, and we would throw, no obstacles in the way of Association. We are full of hope of the good it may do for humanity. The bug-bear of the name need not frighten the world from its propriety. As two and two make four, so it is evident that four hands are better than two, and eight than four, and so on in arithmetical progression, to infinity, to the production of any proposed result, provided always, that as the ratio increases we do not lose the harmony necessary to productive labor. Association, in its primal sense, proposes to produce, by combined and organized effort,

that which the labor of isolated individuals, or small companies cannot produce. There is nothing startling in such a proposition. Give it another name, and no man is so foolish as not to acknowledge that it is the most efficient means in society, even now in its present condition, for the accumulation of wealth. Railroads and Canals, Mines and Manufactories, and hundreds of other schemes for public and private wealth, are created or conducted by associated effort. Such companies, it may be, are now organized upon false principles of distribution, but nobody will deny, that as instruments of accumulation, they are eminently successful, and that they are productive of certain benefits to society, which, were it not for them, society would have to do without. A wiser application of this principle to all the relations of human society, may render the instrumentalities now in use, and hundreds of others yet to be created, subservient to the good of the many in the distribution of their blessings, and not merely to the seeming good of the few. Out of the chaos of opposite interests and unproductive labor, may be created by associated action and organized labor, the

"Happy Earth, reality of Heaven!"

So far, we apprehend, few will disagree with us. Few, at least, will deny the general truth we have stated, and upon which the very bulls and bears of Wall Street practise in their daily knavery. But the Associationists — as such — aim to make such new applications of this principle as shall thoroughly re-organize and perfect society. Precisely how this is to be done is a matter of theory, and theories are not wanting. To "vote yourself a farm," to form a Phalanx, to create a community of property, to equalize the temperaments of individuals, are not the only solutions of the problem that are offered us. These are but the means proposed for the great experiment of Association and the Organization of Labor. Granting, as a starting point, that every human being that is sent into the world has a right to live, a right to the means of living, a right to the soil, or a right to a sufficient share of its products; and a thousand questions spring up at once for settlement. What do we mean by *living*? to how much soil is each man entitled? how is it to be held? how long? to whom shall it descend? how shall its products be divided? what is the just reward of labor? what is the relative value of capital? And what satisfactory answers, from experimental knowledge, can be given to such questions? They must vary in some degree according to the circumstances of different communities at different times; at least they can never be settled in all their thousand details except by actual experiment. Association may, and we trust will, give to us in fact, what it proposes and promises in theory — a social condition wherein the true relation of every man to society, and of society to all, shall be clearly understood, and the social evils which we now suffer shall no longer exist. We believe most religiously that a wise organization of labor — apart from any change in the isolated family relation — will do much to produce such a condition. But theory is good for nothing without experiment; experiments — to any satisfactory extent — have yet to be made. From man as he is, ignorant alike of his rights and his

duties, to man as he should be, is no easy step. All honor, nevertheless, be to those men who are laboring in singleness of heart to establish such relations in the human family, that the will of God shall "be done on earth as it is in heaven."

Are we asked then why we do not devote ourselves to universal reform? Were it not a question asked so often, we should deem that it could only be put foolishly or without sincerity. But we answer — because, before we can settle the relations of man to society, we must know who and what is man. That is the problem, which, in our day and our country, notwithstanding its boasted theory, demands a solution. Till it is solved, there can be no such thing as universal reform. Here is the work of Anti-Slavery, and this, by the blessing of God, it means to accomplish.

And herein is the difference between the movement for Association and Anti-Slavery: the former is a demand for social re-organization, because the present system is one of anarchy, injustice, divided and opposite interests, and immense suffering. It is, nevertheless, the natural growth of the past, and is to be superseded, if at all, by a better growth, induced by experiment. Anti-Slavery, on the other hand, is the assertion of the first right of man — the *right to himself*. Here is a right established by the immutable law of God, and acknowledged by a universal instinct in every human being. No man is deprived of himself without knowing it, feeling the wrong, and in some sort protesting against it. In being robbed of himself, he is robbed of all his rights. In being made a chattel, he is made nothing. No argument, and no theory is needed here. We assert only a self-evident truth. No sensible man — if the term, in such a connection, is not a paradox — ever defends Slavery, as in itself right, upon any other ground than that the negro is not a man. In confessing him to be a man, "a suspicion would follow," says Montesquieu, "that we are not Christians."

Anti-Slavery then underlies all other reforms, for it asserts the natural equality of all men, without regard to color or condition. Until this principle is recognized as practically true, there can be no universal reform. There can be even no partial reform — we mean no perfect social organization among a part of the community — in a nation that holds one-sixth of its people in bondage; for the evils of Slavery are not confined to the slave; they permeate the relations of every individual in the land. The first work of the reformer, then, among us, is to establish universally the *right of man to himself*. Social reform, in this country, must begin with the greatest social evil. Our mission is to work, with all our might, for the destruction of the worst form of wrong that man can inflict, or ever has inflicted, upon his brother man; and this, not only for the immediate sufferers, but for the sake of all, who in every relation of life, — civil, political, religious, and social — are more or less remotely, at once the victims and the supporters of the worst form of tyranny. This done, and we have a foundation whereon to build a social re-organization. Without it, our efforts are partial, selfish, and "fragmentary." Without it, there may indeed be something of social reorganization, but it may exclude one-sixth of the

people, even from the little benefit that it brings to others; while it may be made a new and most powerful instrument in the hands of the oppressor, to load with still heavier burdens his worn and weary victim — burdens from which he may not hope to escape. As the greater includes the less, so the master who will not acknowledge the slave's right to himself, will hardly acknowledge his lesser rights. It is no extravagant supposition that Slavery and Association may exist together. Slaveholders may resort to social re-organization for their own benefit, in which their slaves shall be no more considered than their horses or cattle.

Now, then, the Harbinger may understand us. We believe in the necessity, as we hope for the success of all wise efforts for the re-organization of society; but we neither hope nor believe according to Fourier, nor according to Owen, nor according to any other man who has elaborated a theory which he believes will be a cure-all for human ill. But our faith is, that, as the world grows older, it will recognize its own social diseases, and discover the remedy. It will test the theories that are offered it, and hold fast to that which is good. Where the necessity is the greatest, we shall see the earliest movement. And, accordingly, at this moment the science of Association and the Organization of Labor is much farther advanced in England and France than on this side of the Atlantic. Here, where population is sparse, land plenty and cheap, and labor dear, the same necessity does not exist. The mass of the people can take care of themselves as they are, and attention is turned to Association rather as a preventive of evil to come, than evil existing; though we by no means mean to assert that society is not suffering under a heavy weight of social wrong. But, in the meantime, there are one-sixth of our people who are deprived of all the rights that belong to man, and, first of all, of the right to themselves. Those who cannot even work for their own redemption appeal to us to work for them. To hear the burdens of these weak ones is the first commandment to us.

Nor do we mean that there should be no other reform than that of Anti-Slavery. Let all others proceed *pari passu* with this; but they cannot outstrip it. They cannot be true, if they attempt it. We hold it a duty to expose, as hollow and rotten, any pretended reform that forgets the slave. The movement that aims to elevate man in the social scale, but neglects a portion of the race because of its color or condition, is a pretence and a sham, however high its pretensions. It is false in its very inception. It belies, in the very outset, the language in which it clothes its motive. Till it does more, or professes less, we are at issue with it. If it does all that we aim at, and more beside, we give it our co-operation. If it professes less, we will take it for what it is worth, and give it a hearty God-speed, if it commends itself as good for anything. Above all, if it throws itself in the path of Anti-Slavery, as an obstacle to its progress, it deserves the execration, as it will meet with the opposition, of all true and good men.

We have written already at a greater length than we intended. At another

time, perhaps, we may show the attitude assumed by some of the Associationists towards the Anti-Slavery movement.

[From the People's Journal.]

CO-OPERATIVE LIFE IN AMERICA.

NEW YORK, July 29, 1847.

Dear Sir — In your *Journal* for the present month, I notice the assertion of M. Mazzini that "the dreams of Co-operation have been, throughout all time, only transitory incidents in the onward march of the human race, upon a scale infinitely small, and destitute of the power of progress;" while it is still more explicitly denied, in other articles admitted into your columns, that the Co-operative principle has acquired any decided foothold in this country. I beg leave to set before your readers a brief account of the rise, progress, and present condition of Co-operation in America.

The Shakers, so called by the world, but known to each other as "United Christian Friends," have at least four extensive and flourishing establishments in the United States — at Enfield, New Hampshire; Harvard, Massachusetts; New Lebanon, New York; and Niskayuna, New York. Absolute co-operation of property is well known to be one of their distinguishing tenets, and is most inflexibly adhered to. None of these co-operations are now less than thirty years old; most of them are from forty to fifty. Each commenced in poverty and privation, and each has long since overcome all pecuniary difficulties by means of simple, straight-forward industry, rendered effective by their co-operative organization. All the members labor regularly and moderately, none excessively; and the result is seen in large domains, purchased piece by piece, and paid for; ample and excellent buildings; extensive herds of cattle; spacious enclosures, redeemed from sterility and waste to fertility and beauty; bounteous crops; full granaries and an abundance of all the physical comforts of life. These results of co-operative life are entirely beyond dispute or cavil. Although the Shakers and their ways are disliked and ridiculed by the great majority of our journals and influential people, nobody here will deny that co-operation, in its economical aspects, has in their case been entirely successful; and I think their worst enemies have ceased to hope that they will "break up in a fight," or be scattered by some special dispensation of Providence. A more inoffensive, temperate, honest, philanthropic sect I know not where to look for.

Similar to theirs is the history of the co-operations of Germans at Economy, Pennsylvania; Zoar, Ohio; Ebenezer in this State, and I believe several others. Economy is over twenty years old, but the co-operation (Rapp's) is at least forty, having settled on a sterile tract in Beaver Co., Pa., which they abandoned for a better at New Harmony, Indiana, which they afterwards sold to Robert Owen, and removed thence to their present location. Their affluence and profusion of physical comforts are the proverb of the region around them. So of the co-operation at Zoar, Ohio, which was established some twenty to twenty-five years ago, by a band of German emigrants, who came over so poor, that a contribution was raised among the benevolent Quakers of

Philadelphia, to preserve them from apprehended starvation during the first or second winter of their residence in this country. Poverty dictated a concerted separation of the sexes for several years after their settlement at Zoar; but the pressure of want having abated, they now marry, and are given in marriage, like most other Christian people. Their industrial progress was at first slow, owing to their poverty, and want of knowledge and adaptation to the requirements of pioneer life; but they have long since surmounted all these impediments, and are now wealthy, and in the enjoyment of every physical comfort. Their property amounts to several thousand dollars for each man, woman, and child of their number. Ebenezer is a more recent settlement among us, also of Germans (separatists or seceders from the Prussian State Church); but I understand they lived as a co-operation for years before their migration. I visited them last week. They own 7200 acres of rich land, seven miles from Buffalo in this State, have built a hundred commodious dwellings upon it, and are rapidly transforming the native forest into a domain of rare fertility and beauty. They have from six to eight hundred acres of the most luxuriant grain I ever saw, and send vegetable barges to Buffalo, a city of 24,000 people. They are to be joined this fall by some two hundred of their brethren, who yet linger in Germany. They commenced, quite singular, with abundant means — some of their members having ten to fifteen thousand dollars each, while a larger number, of course, had little or nothing; and, though provision is made that any member wishing to leave, may withdraw the amount of his original investment; yet, so long as they remain in the co-operation, no distinction is known between the richer and poorer contributors, but all labor and fare alike, and no dividend or other allowance is made to capital.

There are other attempts at entire co-operation now in progress in our country; but I have chosen to speak only of those which are somewhat conspicuous, and which can hardly be longer regarded by any as experiments.

As to the Associationists (by their adversaries termed "Fourierites"), with whom I am proud to be numbered, their beginnings are yet too recent to justify me in asking for their history any considerable space in your columns. Briefly, however, the first that was heard in this country of Fourier and his views, (beyond a little circle of perhaps a hundred persons in two or three of our large cities, who had picked up some notion of them in France or from French writings) was in 1840, when Albert Brisbane published his first synopsis of Fourier's theory of Industrial and household Association. — Since then, the subject has been considerably discussed, and several attempts of some sort have been made to actualize Fourier's ideas — generally by men destitute alike of capacity, public confidence, energy and means. In only one instance that I have heard of, was the land paid for on which the enterprise commenced; not one of these vaunted "Fourier Associations" ever had the means of erecting a proper dwelling for so many as three hundred people, even if the land had been given them. Of course, the time for paying the first instalment on the

mortgage covering their land has generally witnessed the dissipation of their sanguine dreams. Yet, there are at least three of these embryo Associations still in existence; and, as each of these is in its third or fourth year, they may be supposed to give some promise of vitality. They are the "North American Phalanx," near Leedsville, New Jersey; the "Trumbull Phalanx," near Braceville, Ohio; and the "Wisconsin Phalanx," Ceresco, Wisconsin. Each of these has a considerable domain nearly or wholly paid for, is improving the soil, increasing its annual products, and establishing some branches of manufactures. Each, though far enough from being a perfect Association, is animated with the hope of becoming one, as rapidly as experience, time, and means will allow.

With fervent good wishes for yourself and the *Journal*, I subscribe myself,
Yours, H. GREELEY.

HUMMING BIRDS IN BRAZIL. Wherever a creeping vine opens its fragrant clusters, or wherever a tree-flower blooms, may these little things be seen. In the garden or in the woods, over the water, every where they are darting about; of all sizes, from one that might be easily mistaken for a different kind of bird, to the tiny Hermit, *T. rufigaster*, whose body is not half the size of the bees buzzing about the same sweets. The blossoms of the inga-tree, as before remarked, bring them in great numbers about the rosinhas of the city, and the collector may shoot as fast as he can load the day long. Sometimes they are seen chasing each other in sport with a rapidity of flight and intricacy of path the eye is puzzled to follow. Again, circling round and round, they rise high in mid air, then dart off like light to some distant attraction. Perched upon a limb, they smooth their plumes, and seem to delight in their dazzling hues, then starting off leisurely, they skim along, stopping capriciously to kiss the coquetting flowers. Often they meet in mid air and furiously fight, their crests, and the feathers upon their throats all erected and blazing, and altogether pictures of the most violent rage. Several times we have seen them battling with large black bees, who frequent the same flowers, and may be supposed often to interfere provokingly. Like lightning our little heroes would come down, but the coat of shining mail would ward their furious strokes. Again and again would they renew the attack, until their anger had expended itself by its own fury, or until the apathetic bee, once roused, had put forth powers that drove the invader from the field. A boy in the city several times brought us humming birds alive in a glass cage. He had brought them down while, standing motionless in the air, they rifled the flowers, by balls of clay blown from a hollowed tube.—*Edward's Voyage up the River Amazon.*

THE NEW CITY. The Chicopee Telegraph states that the gigantic plan of the Company, who have the control of the "new city" enterprise at Hadley Falls contemplates water-power for 56 large cotton mills, 68 by 260 feet, 6 stories high. No name has been pitched upon for the city. Hampden and Holyoke have been suggested.

MUSICAL REVIEW.

SIVORI AND HERZ.

These two distinguished artists, after making the tour of the States together, and astonishing the Westerners with combined exhibitions of their art, have returned to win new laurels in New York and Boston. Their first two concerts in the latter city took place on the evenings of Monday and Thursday of last week. On both occasions, especially the last, they were greeted with a large and enthusiastic audience. Notwithstanding the efforts made by some of the professional critics of New York to injure Sivori, he still commands all the admiration and sympathy which his masterly skill as a violinist, as well as his modest, musician-like deportment, excited on his former visit. He played for the most part the same pieces, chiefly Paganini's, as before; and though we could have desired more novelty, we found the satisfying charm of these in no wise diminished. The *Campanello* was as touchingly innocent and simple in its expression, and as refined and beautiful in its form; the *Carnival of Venice* was as full of the heat-lightning of fun and grotesque fancy as ever. Like all persons of deep feeling, and who are subject to inspiration, the warmth and boldness of his playing are unequal, and rise or fall somewhat in sympathy with his audience. The great thing of this first concert was the magnificent duett by Osborne and De Beriot, on airs from "*William Tell*," in which the grand Piano of Chickering, played by Herz, co-operated with the violin of Sivori as one instrument, and produced a power and breadth of tone almost orchestral. The low notes of Sivori's violin in the slow movement in the first part of this were more deeply impassioned, and came out with more rich and manly force than anything which we have heard since Knoop's violoncello. The composition altogether is a noble one, full of energy and a great meaning, and in its form ample, symmetrical, and free, flowing broad and rapid like a noble river swollen by spring rains. It is an exercise worth remembering to have heard it interpreted by two such masters as Sivori and Herz.

Of M. Herz's solo performances that evening, by far the best was his variations on *Le Pre au Clercs*, a spirited and graceful composition, with more unity, more systematic and significant development than we sometimes find in his too ingenious and unnaturally elaborated strings of variations. His Fantasia on *Lucia di Lammermoor* seemed to us especially open to this criticism; its themes being by no means the best afforded by that

opera; its variations and transitions frequently displaying nothing but a graceful mastering of the difficulties of mere execution;—a succession of curious feats, accomplished with the utmost coolness and certainty on the part of the performer, and causing but a cold and passing admiration in the audience. After the deep and noble fantasy of Liszt upon the grander themes of *Lucia*, it was thin aliment at best. The wealth of beauty in which he clothed the "*Last Rose of Summer*," performed with all that inimitable grace and finish, which mark everything that comes from his fingers, was not much heightened by some of the grotesque, incongruous variations by which he attempted to prolong its impression. It seems almost impossible to conceive of anything more perfect than Herz's mastery of his instrument. His touch so delicate, precise, and forcible, individualizing every note, and economizing to the best purpose the material of beauty commanded by each key; his running passages so smooth and even, that a gentle breeze playing over the bending surface of a field of grain could not announce its presence by a more sure and uniform and quiet display of power; his admirable graduation of force and accent through the whole; his power of imparting life and lustre to every form of melody, till the whole thing gleamed like burnished steel as it passed by you; and the accomplishment of all this with less show of exertion than it costs an ordinary player to perform an easy piece:—all this made real the imagination we have always had of Herz. It is a rare pleasure to follow his exquisitely finished execution of the graceful figures and variations of his own creation, as it is to watch the beautiful lines and curves in running water, or the graceful wreaths of smoke or mist; but it is a pleasure which goes little deeper than that. There is a want of spirit-stirring meaning, of earnestness, of passion in his music; it may please, but rarely move you, or create deep aspirations in you. When you have heard Beethoven, you are a changed man: his spirit has passed into you. When you have heard Herz, you can speak of it as a thing entirely outside of your life, admire it as a cunning work of ingenuity which you turn over in your hands.

They were assisted on this occasion by the vocal powers of Madame Fleury Jolly, prima donna from the opera in New Orleans. The singing of this lady was unaided by any fascinations of personal appearance, and told for precisely what it was worth, except with the unmusical listeners who go to see good singing. Her voice, not remarkable in its highest or lowest register, is singularly rich, and

clear and warm in the region of the soprano proper; her powers of execution are very high; and though she has a tendency to over ornament her songs, there is an originality and finish in her ornaments and cadenzas, which would distinguish her in the best company of singers who have been among us. Her intonation was admirably true. A want of flexibility and smoothness in her descending scales, was what most impaired her general excellence. Very seldom, almost never, if we except Caradori and Madam Anna Bishop, have we heard such justice done to *Casta Diva*. Her rendering of *Una voce poco fa*, besides being liable to the excess above mentioned of over-ornament, lacked liveliness and fire and archness.

The second concert was, perhaps, as a whole, one of the most successful, of this kind, which has ever been given in Boston. The selections were all admirable. Herz outdid himself, if possible, in miracles of graceful, facile execution, while the compositions which he produced were much superior to those of the former evening. Especially did we admire his fantasia on *Lucrezia Borgia*, one of the most forcible and exciting, as well as chaste compositions which have come from his hand. So too his other from *I Puritani*, made familiar here by Rackemann and other pianists, but invested with a new beauty, and, as it were, regenerated in his own performance. His variations from *Norma*, begun well, but passed off into one of those inconsequent flights of his own, of great length, in which we recognized little even of the spirit of *Norma*. Mr. Herz was loudly encored after every piece, and once returned the compliment by a fantastic improvisation leading into some delicious variations of "Sweet Home."

Sivori performed, first, the *Prayer of Moses*, one of his most expressive and grand pieces, which it would be impossible to hear without being moved. The fantastic semi-burlesque Rondo with which he always follows it, is curious as an exhibition of the wanton freaks and contrasts of Paganini's fancy, but disturbs the calm and solemn impression of the Prayer. It was with deep and sincere delight too, that we listened to his rendering of the *Melancholie* of Prume. This, though perhaps better suited to the violoncello, (at least so Knoop has taught us to imagine), is one of the most pathetic and beautiful compositions for the violin which we have ever heard; and all its deep, unutterable yearning was brought out by Sivori. To the credit of the audience this piece was more warmly encored than anything of the evening. Sivori responded with burlesque variations upon Yankee Doodle, making his fiddle whistle it,

squeak it, buzz and grind it out, in the manner of a hurdy-gurdy, and thus with a graceful humor consigning that immortal melody to its true place. A Duet Concertante, by Herz and Sivori, on an air from *Fra Diavolo*, though far inferior as a composition to the duett of Osborne and De Beriot, was brilliant and effective.

Miss Anna Stone sang the exceedingly difficult and florid *Gratias agimus* of Guglielmi, with great force and justness of execution. Her voice seemed equal to any demand. Her rendering too, of Haydn's Canonet: "*She never told her love*," was truly conceived and finely executed, though it wanted, like all her performances, the indescribable delicacies of shading which result spontaneously from deep feeling. An unpardonable levity of deportment made but a poor preparation for her songs.

THIRD AND LAST CONCERT. This was equally successful. Sivori played the *Tremolo* by De Beriot, upon a most profoundly solemn theme by Beethoven; and a Concerto of his own, full of grace and fancy. Herz too was not behind with his enchantments. The singer, Signorina Valtellina, seemed more suited to the Oratorio.

POETRY.

For the Harbinger.

MUSIC.

MUSIC 's the measure of the planets' motion,
Heart-beat and rhythm of the glorious whole;
Fugue-like the streams roll, and the choral ocean
Heaves in obedience to its high control.
Thrills through all hearts the uniform vibration,
Starting from God, and felt from sun to sun;
God gives the key-note, Love to all creation:
Join, O my soul, and let all souls be one!

For the Harbinger.

SONG OF LIFE.

Cheerfully, cheerfully
Let the golden hours go by,
Wasting naught, always fraught
With an earnest thought.
Only by creating good
Are the ills of life withstood.
Banish ruth, follow truth,
And so save thy youth.

Doubt it not, doubt it not,
Whatever be thy lot,
God is love, God is love,
And he rules above.
If thou love thy fellow man,
If thou serve the general plan,
Harmony, Harmony
Thy whole life shall be.

CONFERENCES.

BY EDWARD YOUL.

Scene.—London. Time.—A. D. 1847.

Woman.

I found a scrap of food in the street —
I think it was some sort of meat —
It was dirty with the tread of feet.

Man.

I saw a dog gnawing a bone —
I drove the beast away with a stone —
I seized his dinner and made it my own.

Girl.

I ate not a morsel yesterday —
I have eaten nothing to-day —
I prowled like a famished wolf for prey.

Boy.

I saw a child munching some bread —
I had been two days unfed —
I snatched the food, and away I fled.

Woman.

The Thames is rapid—the Thames is deep;
I stand on the bridges, and fall asleep,
Thinking the Thames is rapid and deep.

Girl.

I once had hope, but hope is flown;
These steps to the river's brink lead down;
I do not think it gives pain to drown.

Boy.

In prison you get bread to eat;
On some days rice; on others, meat;
And you lie on a bed, and rest is sweet.

Man.

I have strength to work and would
Work for bread, as all men should;
Ah, good God! I wish I could!

Woman.

Tell me, why should bread be dear?
We shall get no bread I fear.

Policeman.

Come, move on, you can't stop here.

Howitt's Journal.

THE HARBINGER.

SATURDAY, OCTOBER 30, 1847.

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.

NOTICE TO SUBSCRIBERS.

With the present number of the Harbinger, we close the Fifth Volume, and shall immediately proceed to the publication of the first number of the Sixth Volume, in an enlarged form. This step is necessary on account of the removal of our establishment to New York, and our wish to commence the new arrangements that have been decided on without delay. The five numbers due to those subscribers who have paid for the fifth volume, will be made up from the new volume; and it is hoped and believed, that the greater variety of matter and the improved character of the paper, will cause them not to regret the change, and to continue their subscription for at least another year. Their subscription will expire with the fifth number of the next volume, and we trust they will not fail to remit promptly the amount necessary to renew it. Address "THE HARBINGER," NEW YORK CITY.

The Harbinger will hereafter be printed in New York, on a large sheet of eight quarto pages, with new type, and

Original from

INDIANA UNIVERSITY

in a style of mechanical execution not inferior to the typography which has given such universal satisfaction in the preceding volumes. We are confident that those who value a Journal printed with clearness and beauty, and in a form suitable for binding in a neat and convenient volume, will not be disappointed in the external appearance of the Harbinger.

The editorial charge of the paper will be in the hands of PARKE GODWIN, assisted by GEORGE RIPLEY and CHARLES A. DANA in New York, and WILLIAM H. CHANNING and JOHN S. DWIGHT in Boston. The able assistance of the poets, translators, and other writers, to whom the previous volumes of the Harbinger have been so greatly indebted will be continued from time to time, and contributions will also be received from eminent writers, who are beginning to devote their attention to the literature of the Associative School.

With the amount of editorial force which will now be enlisted in the service of the Harbinger it is evident, that increased attractions will be given to its pages—that it will put in requisition a greater amount of talent, and various accomplishments,—that it will select its topics of discussion from a wider field,—and that while it will be faithful to the absorbing interests of a social Reform based on the principles of Associative Science, no subject which engages the public mind will escape its criticisms or its comments. It is intended to make it a Journal which no friend of Association will consent to do without, and whose merits in the various departments of newspaper discussion will command the attention and the approval of intelligent readers in general.

The new arrangements which have been established, of course, involve an increased expenditure, and we confidently rely on the friends of Social Reform throughout the country to sustain the Harbinger, by that timely and efficient liberality, which shall not only place it on a firm and independent foundation, but make it a source of revenue for the purposes of the American Union, whose property it now is, and which has assumed the responsibility of its pecuniary affairs. Every dollar subscribed for the Harbinger will increase the ability of the Union to sustain the system of Lecturing, which has been so happily commenced, and which it is of the utmost importance to the cause, should not be suffered to languish.

We would make an earnest appeal to our friends every where, for their zealous exertions in its behalf. Give your aid to the Harbinger, and you help our whole organization. Send us the names

of new subscribers, to whom you have recommended the paper. You can all find some liberal minded man, who would rejoice to receive a free and independent Journal, though it might not represent his own personal views, and in this way, you may double our subscription list at once.

Especially, we call upon our excellent friends in Boston, Providence, New Bedford, Cincinnati, Cleveland, and New Orleans, who have shown such an efficient interest in the Harbinger, not to relax their efforts for its circulation. Now is the time to introduce it to every family that would value its contents. Let it be made known to your friends, and it will gain them for its own.

We take this opportunity to thank our exchange papers for the kind and courteous manner in which, almost without a single exception, they have spoken of our labors, for what we deem a great humanitarian movement. If we have now and then indulged in a little good humored pleasantry at the expense of some of our brethren, we trust we have received their retorts with the same good nature with which we gave the provocation.—Those papers which wish to continue their exchange with us, will please direct to "THE HARBINGER," NEW YORK CITY, and any notice they may please to take of our new arrangements will be cordially recognized and reciprocated.

THE ANTI-SLAVERY STANDARD.

In the first part of our paper will be found an article from the *Anti-Slavery Standard*, in reply to our brief congratulations upon its being "convinced at last" of the truth of the Associative doctrine;—congratulations founded on its favorable notice of Briamcourt's book on the Organization of Labor. The article is temperate, candid, and evidently written with a desire to promote the truth. Free from the denunciatory spirit, which so mars the high apostleship of some of our Abolition friends, and which will not reason, the *Standard* addresses us as brother men and reformers, in whom it sees much to approve and much to dissent from, and enters into a somewhat elaborate justification of its own course in putting the emancipation of the slaves before the organization of labor. It thinks that we have misunderstood it; that we have welcomed too much in its expressions of confidence in Association. It is the principle only, in its general form, it seems;—the principle as even now working in the Banks, and Mines and Manufactories of civilization, which it recognizes. It admits and mourns other evils in society, besides chattel Slavery: and as it has faith in the triumph of humanity on earth, sees that they must dis-

appear in organized labor, in some form of Association. But it has no regard for any theory of Association; puts no trust in Fourier, or Owen; thinks that the whole thing must work itself out experimentally, before mankind can have any reason to be convinced of it; and that if we go on faithfully laboring to free the slave, to raise the downcast, and so forth, labor will organize of its own accord, and the only true kind of Association find itself already in full practice upon the earth.

We apprehend the writer will prefer to qualify this statement on reflection. He may not have convinced himself that precisely our theory of Association is the true one, or is wholly true; but that there is a theory of it, if it be destined to become a fact in the ages, is as certain as that the mathematics lie at the foundation of the builder's or the navigator's operations.

You believe in an organization of labor: well, what is organization without law? and what is theory but the statement of that law? Nay, what but theory, a theory of human life and human rights, lies at the bottom of your own Abolition movement! The very first reason which the *Standard* assigns for not devoting itself to universal reform, is its conviction that, before we can settle the true relations of man to society, we must first define what man is, must have a true theory of man. It fancies a false theory prevailing on this subject, one which excludes the negro from the name of man. It waits for this false doctrine to explode, for all men to be mutually recognized as men and free men, before the final crystallizing process can commence, which shall organize in beauty all the social and industrial relations of man throughout the globe.

With the theory here set forth of man and human rights we have no fault to find; but we do suspect the *Standard* to be much mistaken in its theory of Slavery. We do not at all believe that Slavery exists by virtue of any theory about it in men's minds; that the unnatural system is upheld by any speculative conclusion that the slave is not a man. We even doubt if this idea has found any lodgment in the general opinion any where. It is against nature, against the natural sympathies and common sense of man. It is only the ingenious argument raised in after justification, by the more cunning advocates of Slavery, by the Calhouns and others who weave theories to meet their case. Slavery, unfortunately, may be accounted for without resorting to any such far-fetched explanation; it does not rest upon a hypothesis; but upon a fact, upon the fact that men are selfish, grasping, avaricious, unjust, and tyrannical.

And Selfishness, to serve its ends, lays every thing under contribution which it can get hold of, even the free faculties of its fellow man. We live in a system of universal competition and antagonism of interests. This makes it necessary that one must rise by another's fall. Success of some sort, and by some means, however devilish and unnatural, so it only be success, is made the *sine qua non* with every one. He has his fortune to make; he will make it honestly, humanely, if he can; but he must make it at any rate. If, then, his human brother be weaker than he, and if there is no authority to prevent, he will so far overcome the dictates of his own heart and conscience as to lay violent hands upon that brother and make him serve him, appropriate his faculties for his own ends, since those ends are paramount with him, and since he finds he can do thus. It is competition, it is the forced selfishness resulting thence, which makes every man, according to his measure, an unnatural tyrant and disregarder of the rights of other men; it is this which establishes the rule of Might makes Right. It is this which makes Slavery possible, nay, necessitates it somewhere, if not every where. The principle which expresses itself moderately, under restricted forms, here and there and every where, in the extortions of commerce, in the cruel formalities of soul-less corporations, in the oppressions of the wages system, must needs ultimate itself somewhere on the surface of the body politic in the extreme form of wrong and injury, called Slavery. Chattel Slavery exists in the South, because Wages Slavery exists not only in the North, but every where. The virulence of competition is not stayed by any improved theories of human rights. Men do not reduce each other to Slavery upon principle; but in spite of principle, in spite even of their own principles. The strong do not enslave the weak any the less because they know it to be wrong. This selfishness, under the hot spur of competition, can smother every pleading of the heart, and ride rough-shod over reason and conscience, over humanity itself, which is one in all men. The grasping character of northern commerce is as much Slavery in principle, as any Slavery in which the same spirit has ultimate itself at the South. Here at the North the negro is believed, confessed to be a man; public opinion is unanimous about it. Yet, if the thoroughly selfish northern merchant does not hold his fellow in slavery, it is only because he cannot do it, because his hands are tied as to that matter. He does unscrupulously avail himself of his fellow man, he does appropriate him, just so far as he can get hold of him. He grinds him down in

any way that is permitted; he makes use of all his labor simply for his own good, and he holds compulsory means at his command for this; he wields those tried and terrible agents, Poverty, Starvation, and Denial of the Right to Labor, and with these he is omnipotent over him.

Will you not strike at the root of Slavery! What is it! COMPETITION. While this is every where, there must be Slavery somewhere. Out of this old, vivacious root, which gains new life by bearing, shoot out unceasingly all forms of fraud, oppression and injustice, even to the extreme and most perfect summing up thereof in Chattel Slavery. But what then! Because Slavery is the summing up of all these evils, do you extinguish them by striking first at Slavery? By no means. That you may do without at all touching the source, the permanent producing cause. That old root, competition, still lives, and slavery's hydra heads will reproduce themselves therefrom, as fast as you can prune them down. The fact is, the false system in which we live, makes man false to himself; fully believing and understanding human rights, yet will he violate them to serve his interest. For interest is the strongest law; and in the present incoherent state of things, in the absence of a true organization of labor, one man's interest can only assert itself at the expense of another man's interest. It sends a pang through our heart the first time that we violate a neighbor's interest in the slightest thing. But we get used to that, till finally, circumstances favoring, we can take him bodily and make him ours, and swallow the great as easily as we did the little violation of our own tender conscience. Every man knows, every man feels that he wrongs himself, when he wrongs another; but competition reconciles him to the most hideous wronging of himself, to the putting down of the best instincts of humanity within him.

We say, therefore, that while we own the full force of the strongest statements of the evils of Slavery; while we see in it the concentrated expression of all the diseases in the corrupt blood of our false society; while we absolutely deny the right of any man to claim property in another man; while we rejoice at every effort for the suppression of this evil; and have not the slightest sympathy with the advocates of Slavery; — yet we see no guarantee of its effectual extinction in any movement which does not go to the reorganizing of human affairs, that competition shall cease to be the mainspring of all our industry. We say, organize labor, identify all interests, create a society wherein men are not forced into antagonistic relations, and slavery will

dry up like an eruption on the skin as soon as the blood is purified.

The *Standard* hints that there may be Slavery in Association; that men may associate for the multiplication of their own wealth and happiness, and use the blacks whom they regard as not men, as machines for that purpose. To this we make two answers. *First*, the objection vanishes with the erroneous assignment of the cause of Slavery, exposed above, with the notion that Slavery is based upon the theory that negroes are not men. The same cause which makes negroes slaves, makes white men, aye, and so called freemen, slaves also, so far as it can. *Second*. The soul and vital principle of Association is Attraction, voluntary co-operation. An Associationist would never see his interest in the compulsory appropriation of another's powers. The very object of instituting an Association, in an economical point of view, would be the immense increase of productive force and of the means of individual and collective happiness afforded by the introduction of the great central lever of Attraction. The *Standard* must have forgotten all that it has read and praised in Briancourt's book, if it does not know that Association guarantees perfect freedom in Labor and the choice of occupation, as well as that other practical condition of freedom (without which freedom is but an empty formula) an equitable distribution of profits.

We have not half exhausted the subject, and shall some time take it up again. We rejoice that the *Standard* addresses us in a tone which makes it possible for us to discuss together the great interests of man, in the hope of being mutually enlightened. A few harsh sentences in the last part of its article, intimating that Association may throw itself in the pathway of the anti-slavery reform, and must take the consequences, we forgive. We shall take an opportunity to show our friends that this very natural jealousy of theirs does injustice to a movement which only differs from their own by going deeper and including theirs.

THE LIBERTY LEAGUE.

(Concluded.)

Although we have ventured to suggest that the Liberty League, considered as a unitary reform, might not be sufficiently comprehensive in its genius and complete in its organization, yet as a measure for the abolition of slavery, we like both its spirit and its method. Whatever we may have said to call the attention of our anti-slavery friends to the subject of Industrial Association, it has never been our wish that they should abandon their enterprise,

or merge it in that of a distinctive Social Reform, such as we feel especially called upon to advocate. Nor do we now ask that any party of the Abolitionists should do so; but we do think that the principles of Social Science discovered by Fourier, throw great light upon the subject of slavery, and consequently upon the method for its abolition. We have always regarded the question of Slavery, as really and essentially that of Labor; and believed that when the latter shall come to be fully reinstated, the result will be a thoroughly co-operative association of Labor, Capital and Skill; and we know that under such an organization of society, slavery could not exist.

Fourier says that according to the law of growth, society must pass through seven phases, corresponding to the seven ages in the life of the individual; that these seven social phases are, Edenism, Savageism, Patriarchalism, Barbarism, Civilization, and Guarantism; which last leads to a harmonic period, which may be called the Eden of perfected manhood, or of Universal Unity. Now slavery is a Patriarchal institution, and if it had ever any rightful existence upon the planet, it ought to have died out thousands of years ago with the form of society in which it originated; but instead of that, it has been continued through both the epochs of Barbarism and Civilization to that of Guarantism, upon which we are entering. It has thus become a part of our social arrangements, and must be disposed of, not as it might have been under the decay of Patriarchalism, but in accordance with the genius of the existing social phase which is *Guarantism*. Now it seems to us clear, that simple emancipation is not enough to ask for; but that it ought to be demanded, that *Society* shall be so reformed as to guarantee, that slavery shall never again be re-established, and that the right to labor, and a just remuneration for labor and a comfortable support, and educational privileges shall be offered to the enfranchised slaves. It seems to us that the spirit of the age and all its tendencies, urge us to ask for, and to accept of nothing less than this. This is what an age of guarantism is bound to do, and none the less, because it may still bear the remnants of an ancient order of society. Every order of society must advance, in harmony with its own peculiar constitution. It is because the League proposes such provisions for emancipation, that under them the slave shall be guarded against another species of oppression, which might otherwise greatly lessen in his esteem, the value of the boon which it is intended to confer upon him, that we regard it as the wisest and most hopeful of movements for emancipation.

But we look upon the formation of the League as exceedingly timely in another point of view.

It seems to us a measure which promises to arch over the gulf, which has unfortunately been widening, between the Abolitionists on the one hand, and the advocates of a Land and Labor Reform on the other. The League unites all these measures, and shows that instead of there being any real ground of collision and conflict between them, they are, on the contrary, the complement of each other. We have no question in our own mind, that there has been a great loss mutually to the two movements, from a seeming unwillingness on the part of the friends of each, to give due consideration to the views of the other. Do not the friends of the League say well, when they tell us that the complaints of the labor reformers are justly urged, that they must be entertained, and their prayers be granted? Shall we be likely to engage their sympathies in behalf of emancipation by refusing to entertain the story of their wrongs? Shall we not the rather admit the justice of their demand, for a reform in the whole system of labor; and then show them how the system of slavery renders labor disgraceful—that it imposes upon the North the cost of the government, whilst the South monopolizes the offices—that it involves the nation in wars for the perpetuity of slavery, which it means the Northern laborers shall pay for—that it monopolizes the soil—extends its land-roberies by the most unscrupulous of conquests—and that whilst public opinion tolerates the degradation of labor in the persons of chattel slaves, there will be small chance of justice being done to labor under any form? By showing the land reformers that the strongest opposition to their measures will come from slaveholders, will it not tend to secure their earnest and enlightened co-operation in the removal of slavery, whilst it will prove to the South that the anti-slavery movement is not merely against chattel slavery, but is one which calls for universal justice in respect to labor? Can the Land Reformers doubt for a moment that slavery will draw itself up as the most malignant and determined hydra in opposition to land limitation. A plantation of one hundred and sixty acres would be entirely inadequate to the inordinate demands of slavery. Slavery has already stolen Texas for its own purposes, and is now driving a most infernal war for the half of remaining Mexico. Here is to follow a debt of two hundred millions of dollars, which Northern labor will be obliged to pay; besides the loss of another half hundred million for annual southern bankruptcies.

But whilst it is true that the Labor and

Land Reforms are greatly aided by the general Anti-Slavery movement, is it not equally true, that the former do vastly subserve the latter? When it shall have been made to appear that the social respect and emoluments of the free laborer, great as they may be compared with those of the slave, are utterly mean and insufficient for the wants of a human being; and regarded as an equivalent for the services which he renders to society, a bitter satire upon social justice, will not men every where declare slavery to be utterly odious and intolerable? In proportion as you secure justice, honor, and an independent social standing for the laborer,—as you make men feel that labor is the very life of the social body—the life of its soul,—that in it art, science, and beauty should be blended into noble life,—that labor, usefulness, is really man's only great doing, will you transform slavery into free, glorious, *attractive industry*. It seems clear to us, that the Liberty League do perceive this solidarity of interests among all classes of laborers; and by how much more clearly they see this, and wisely express it in spirit and in measures, than any other class of abolitionists, by so much will their success be ultimately greater than that of any other class. We do not make these remarks in reference to any party feeling which may unfortunately exist among the friends of emancipation, but because we sincerely think them true; and because we desire to see that plan adopted, which shall most speedily and most happily secure the removal of slavery from the world.

And can any one fail to see how steadily and surely the question of Land Limitation works for the overthrow of slavery? This is a measure adapted entirely to farming, and not to planting purposes. A slaveholding planter would find himself in a "fix" with but a hundred and sixty acres of land, and that too exhausted to sterility; for slave labor always burns the fatness out of the earth, as the foot-print of war consumes the freshness and beauty in its pathway. It would not be an easy matter to sell his labor-desecrated land, and more virgin soil he could not taint with his foul touch. He must emancipate his slaves; and by a just penance, labor until his own sweat, or that of free labor, shall have re-fructified his wasted acres.

Is it not apparent then that every advance step in legislation and in social science reveals slavery as a doomed institution, and wholly out of time and place in this age, and as being no longer tolerable. There can be scarcely a social or political problem raised, which does not assail slavery in its solution, and which does not involve also, the solution of that other

problem, greatest of all, the Organization of Labor.

Again we will say, that the League, in recognizing this conjunction of reforms for supplanting slavery, and reinstating labor in its rights and privileges, do but signalize the comprehensiveness and unity of movement in this great age of reform. We bid them God speed, and call the attention of men of progressive thought to their truly noble undertakings, resting assured that their present attainments are but an earnest of the full recognition and acceptance of a scientific theory of the Divine Social Order.

The broader and profounder the basis of human rights can be made, the more sacred and secure will they become, and the fact that slavery, land monopoly, an unrequited and incoherent industry, the degradation of woman, the ignorance and poverty of the masses, the exactions, cheateries, frauds, and partial legislation of general society, are so many violations of those rights, does but serve to show, how thoroughly subversive is the reigning social order, and how really the end of all reform is one—to make individuals and society the complements of each other. Each movement of reform, each lineament in the great social phases, works for its special expression, and so far from conflicting with the general or special movements of those phases, does in some important way, contribute to the success of both. There may be more or less of empiricism, of blundering methods, of air-built theories, nay, even of falseness, in each one and all of these great social movements, but still the truth predominates and will ultimately disengage itself in the infallible alembic of Progress. Therefore should men always exercise charity, good-will and fellowship towards one another, not looking upon their faults alone, but also upon the good which each has.

The Liberty League are, if we understand them rightly, totally opposed to secret societies. By this, we suppose they are opposed to Masonry, Odd-Fellowship, and so forth. Now whatever they may find in Odd-Fellowship which is objectionable, we are sure they may find much that is truly excellent. Odd Fellowship is a form of social guarantism which has naturally sprung up to supply the place of a general providence, which the existing social order has failed to extend over its members, but which a Divine Social Order would have established from the first. It is a defence which men are every where putting out against the rapine and wily stratagem of an incoherent and antagonistic society, as well as to give the seal of permanency to whatever there may have been of success in the past labors of Humanity, or to its hope for the

future. They find themselves in a society of universal discord, unshielded from its duplicity, its treachery, and its selfish indifference, and is it wonderful that they seek covert from this tempest of mean impulses?

The secrecy of the Odd Fellows and other secret associations, may or it may not be an objection to them. We are not a member of any such association, and therefore cannot say what may be all the uses of secrecy, but we see no more objection to it among guarantee societies, than we do to the cabalistic marks which merchants and tradesmen employ. In so far as all secret societies secure pledges of friendship, charity, assistance and care, in hours of misfortune, to their members, we approve them; and it is not their secrecy which we regard, but the real good which they effect maugre their cabalistic grips and pass-words. The studied exclusion of women from the Odd Fellows, we look upon as a serious fault in their Order, but this objection does not hold against the Sons of Temperance, and of Rechab, of whom we now come to speak.

These are examples of humane reforms assuming the principles of guaranteeism at their basis, which prove how strong is the general movement in that direction pervading every sphere of human action. It is not with the *secrecy* of any of these societies which we have to do, but with the real good which they contain in spite of it, although we confess, we do not see the real need of it. To establish reform movements upon the principle of mutual guarantees is imperative and inevitable if we would save them, and if the Temperance reform is to be made successful at all, it must be by thoroughly organizing it henceforth upon this principle. It is not enough to moralize against intemperance whilst you leave its unfortunate victim exposed to irresistible temptations. He must have the love, countenance and fraternal regard of his less unhappy brethren—he must feel the influence of a kind, social Providence shielding him from want and from the alluring bane. Then will he have heart to struggle for that self-respect which he now feels not worth regaining.

That is a false social action which asks us perpetually to give, give, but which brings us nothing back. There must be reciprocation, and men must really get again what they have given, else effort will weary and faint. The tide flows but to ebb. The roots give juice to the branches, to receive it again, quickened and revived. Society has become quite exhausted by reforms, which feed upon its benevolence without satisfying its sense of justice. Bible Societies, Missionary

Societies, Moral Reform, Temperance, Anti-Slavery, Peace, and Brotherhood Societies, all good in their objects, have yet subsisted on the public penchant for giving, which is now quite exhausted. This phase of social progress is beautiful, as a transition from total selfishness and indifference to one of mutual aid and co-operation. Now the dawn of Guaranteeism is come; and society, in commerce and industry, in production and distribution, in educational and philanthropic association, must advance by its light.—Hence we say *Emancipation* must mean more to us than it once did, and form its measures in accordance with the progressive tendencies of the age.

With asking our friends of the Liberty League to look for the real good in all things, and for the inevitable goal to which an unflinching course will lead them, namely, the Organization of Industry, we take our leave of them for the present, wishing them eminent success.

OUR EXCHANGE PAPERS must hereafter be addressed to the "*Harbinger*," New York City."

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NEW YORK, Oct. 23, 1847.

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