THE

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Selected Poetry.

AUTUMN.

BY WILLIAM ELLERY CHANNING, OF CONCORD, MASS.

A varied wreath the autumn weaves
  Of cold grey days, and sunny weather,
And strews gay flowers and withered leaves
  Along my lonely path together

I see the golden red shine bright,
  As sun-showers at the birth of day,
A golden plume of yellow light,
  That robs the Day-god's splendid ray.

The aster's violet rays divide
  The bank with many stars for me,
And yarrow in blanch tints is died,
  As moonlight floats across the sea.

saw the emerald woods prepare
  To shed their vestiture once more,
And distant elm-trees spot the air,
  With yellow pictures softly o'er!

I saw an ashburn scarlet red
  Beneath a pine's perpetual green,
And sighing branches hung their head,
  Protected by a hemlock screen.

Yet light the verdant willow floats
  Above the river's shining face,
And sheds its rain of hurried notes,
  With a swift shower's harmonious grace.

The petals of the cardinal
  Flee with their crimson drops the stream,
As spots of blood the banquet hall,
  In some young knight's romantic dream!

No more the water-lily's pride
  In milk-white circles swims content,
No more the blue weed's clusters ride
  And mock the heaven's element.

How speeds from in the river's thought
  The spirit of the leaf that falls,
Its heaven in this cold bosom wrought,
  As mine among these crimson walls.

From the dry bough it spins to greet
  Its shadow on the placid river,
So might I my companions meet,
  Nor roam the countles worlds forever.

Autumn, thy wreath and mine are blent
  With the same colors, for to me
A richer sky than all is lent,
  While fades my dream-like company.

Our skies grow purple—but the wind
  Sobs chill thro' green trees and bright grass,
To-day shines fair, and lurks behind
  The times that into winter pass.

So fair we seem, so cold we are,
  So fast we hasten to decay.
Yet through our night glows many a star,
  That still shall claim its sunny day.

From The Chronotype.

THE HUMAN BODY.

THE MODEL OF A PERFECT SOCIETY.

The harmony of truth is inexhaustible; and the doctrine that men are destined for a harmonic and associated life, is one of the grandest and most positive of truths; it lacks no manner of support. Its defenders are at no loss for weapons wherewith to combat error. For these they may lay all nature under tribute, the world of matter and the world of mind. Every thing speaks out this great fact. Suns and their planets, minerals, plants, animals, and man himself, though he does not know it, are standing witnesses to its truth. From all sides arguments, reasons, swarm upon us unbidden in support of our position. We are impregnable, and all attacks only serve to expose the weakness of our assailants. Puerile and harmless indeed are all objections, in view of the nature and perfections of God, and the laws of universal anaogly.

Allow me therefore to offer to the reader of the Chronotype a sort of *argumentem ad homimae* in support of the Doctrine of a Divine Social Law.

We maintain, as is well known, that Association is the practical realization of Christianity; the actualization of the Christian idea of unity of man with man, and of man collectively and individually with God. This assumption our opponents scout at, as absurd and infidel. We can easily afford to excuse them however, considering their perfect unconsciousness of the unity of creation, and of the harmony and correspondence of all its parts—of the less to the greater, of the material to the spiritual. When this is once perceived, it will also be seen, that the social form which we endeavor to realize, *is but the carrying out on a more extended and higher scale*, of a social organization, which every one bears about with him, viz. *his own body*. The consociated life of his bodily organs should be a perpetual reminder and type to every person, of a no less perfectly consociated and higher life of individual men, which would result from the discovery and application to human society of the same laws which govern the arrangement and functions of the complex yet har

monized systems of organs composing the unit called the human body.

"What a strange idea!" says some one. "What analogy can their possibly exist between a society of human beings, and the different organs of the body? What resemblance is there between a man and his stomach, or his heart, or his brain?"

Well, friend, some things may be seen as well as others, but it requires the proper kind of eyes to see them. The analogy is strong and real, and does exist, but it is that between mental faculties and bodily functions—between certain human characters and certain bodily organs. For instance, men of clear intellect—far-sighted, penetrating, are the eyes of the social circle. Those whose feelings are ever gushing forth in benevolence and sympathy are its heart and life. Those who seem "born to command," to lead, are its head—while the most efficient and active workers are its right arm, &c. In this way the analogy might be drawn out to any length; but I now merely state the fact, not intending to pursue it at present.

Every one is aware, however, that the term *body* is most frequently used to express what is organized, or consists of parts united into a whole in an orderly manner, a variety in unity.—We speak of religious and political bodies—of corporations, or bodies organized for various industrial purposes—of bodies of infantry, cavlary, &c.—of mineral, vegetable and animal bodies. The human body then is the type or model of a perfect organism, and this from the fact that the human mind was made in the image of God and in turn mirrors itself in the body, while this again is glassed in the whole material universe. For man is a *microcosm*, or world in miniature—(I speak of the completely developed man)—a concentration of the elements of mind and matter, an image of all the manifested perfections of God, and his laws of universal order.

And now I ask, can the human body, being the perfect type of all order, be also anything less than a perfect type or pattern of a Christian community? Most surely not. If the human body is a mirror of the material universe; if it concentrates in itself, as in a focus, the laws of Divine order and harmony in all lower and outer spheres; if it combines in its own complex organism the laws that develop beauty and order in the kingdom of mineral and inorganic matter, in the kingdom of vegetable being, and in the still higher one of animal life: if in other words it is a compound of mineral, vegetable, animal, and *aromal* existence, by which latter word, is meant the relation of the body to the imponderable elements, Light, Heat, Electricity and Magnetism; if thus it is in close affinity and contact with outward nature on every side, it is then a perfect expression, as to each and all of its parts, of the Divine unity, and the Divine love of Harmony.

If the human body therefore, is the concentrated expression of the Divine will, as regards order of arrangement and of function among many parts—in a *Material* sphere, we may be certain that it is a perfect correspondent of the laws of Divine order in the *Spiritual* sphere also; and for this grand reason, that the Material World owes its existence to the Spiritual World, and clothes and reflects it, just as the body exists from, clothes and reflects or mirrors forth, the Soul. But the Law of Order in the Spiritual World, is the law of Love, or the Christian law, the Law of Union, of Sympathy, of Co-operation for a common end, and of obedience to a common Head. Therefore, as the Material World, as just stated, is the image and effect of the Spiritual World, and as the human body is a Miniature Material World, it is likewise a perfect representative of the law of order in the Spiritual World that is, a perfect model of a Christian Society.

But what now are the prominent characteristics of the human body?

1. First, the body consists of a great number of different organs; each organ of a multitude of parts; each part, of a variety of tissues; and each tissue of countless fibres and globules. All these are arranged in beautiful *groups* and *series of groups*. Thus, in every muscle, there is first the ultimate fibre; then a bundle or group of these fibres; lastly, bundles of these bundles or series of these groups within a common sheath. The lungs consist of innumerable and minute air-cells. These air-cells are collected first into clusters or groups with a common duct, like a bunch of grapes on a stem; a series of these groups or clusters form a lobule; a series of lobules form a lobe, while three lobes from the right lung, and two the left. So with the Brain, the various glands, the nerves, &c.

2. Each organ, as is well known, performs a distinct function; performs that which no other can perform but itself. The stomach digests—the lacteals absord—the lungs expose the blood to the air—the heart circulates it—the muscles move the limbs, &c.

3. Thus all the organs are correlative, or supplementary to each other; each supplying what the other cannot, and thus through the labor of all united, the body is provided for.

4. All the organs crave opportunity to act. They maintain their own health by performing their function, and, were they endowed with consciousness, they would feel pleasure in activity, and pain from idleness. Thus the stomach is agreeably affected by the presence of food after a due interval of rest, but is pained and diseased by starvation. The muscles imperatively demand to be set in motion at proper times, and become weak and small from inaction. The lungs love pure air, and a full inflation; and so on through the whole list of organs;—Each performs its own office and does it well, because it alone is adapted to that office.—Its "attraction is proportioned to its destiny" and it craves to do its duty.

5. Each sympathizes with all, and all with each. Does the head receive a blow, the stomach nauseates and vomits—a burn or wound will occasion fever—cold feet cause a cough, or diarrhœa disorder in the stomach or bowels produces muscular weakness and mental irritability, &c. Disease, as well as health and strength, is contagious among the organs in proportion to their affinity of nature and function; and thus each finds its own welfare only in that of all the others.

6. They all subserve a common end, which is the development and preservation of the whole body and the enabling of each part to act efficiently. Thus, no vigorous muscular action by any limb, can be preformed without previously or simultaneously calling into action every other organ. The muscle cannot contract strongly unless it be formed of healthy fibre; and this requires the previous co-operation of all the organs, to form healthy blood; while at the moment of its contraction it depends on the immediate co-operation of the heart, lungs, and brain, for its proper supply of blood and nervous energy, and no less on the firm resistance of a series of bones and the contraction of other muscles.

7. All the organs of the body contribute their united labor to produce a commonwealth, viz:—the blood; and of this, each one receives again whatever it requires for health, for fuller development, and for the material needed for new labor, all of which is again employed for the common weal, in the production and perfection of more blood.

8. The most active organs take or receive more, the least active, less.—The muscles most used, attract most blood, and grow in size and in power, as the arms of a blacksmith, the legs of a dancer; while those which remain inactive, receive less blood, and diminish in size and power.—Those organs which have naturally most life, most energy, continually receive more blood, but they also bestow more power, and contribute most to the commmon welfare; as does the Brain, for instance, which receives one-eight of the whole amount of blood in the body.

9. There is an alternation of activity among the organs.—Some repose while others act, and this is repeated, from the

successive action and rest of individual members, to the alternate waking and sleep of the whole man. Thus the stomach digests and rests, the muscle contracts and relaxes; no mental organ is constantly active, but when we tire of one study, we find relief in some other. Even in those organs which appear to be incessantly active, as the heart and lungs, it is not action of the same kind; it is contraction and relaxation, inspiration and expiration, and both of these actions are more rapid at some times than at others. Change of air, too, of food, of labor, of society, is all-essential to the health of the whole system.—Contrast this varied action with the monotony of civilized labor.

10. All the organs are not only under the control of and in harmony with the head or brain, but also governed by the brain through intermediate and subordinate controlling centres in the spinal marrow and the ganglions of the sympathetic nerve.

11. As the structural arrangement of each organ and of all combined, forms a perpetually ascending series of collective unities, so the *functions* of the organs are likewise grouped in series around pivotal or chief functions. For example, the digestion of food in the stomach is the pivotal or most prominent and important of a series of processes by which food is converted into blood, viz: mastication, salivation, deglutition, *digestion in stomach*, then mixture with the bile and pancreatic fluid, then *alimentary* digestion, then absorption into the lacteals, and thence into the blood. Each of these again consists of several minor processes, just as the entire process of blood making is but part of a still higher series of functions.

12. But the crowning resemblance of the body to the christian community, lies in the perfect unselfishness of the organs; their perfect obedience to the law that requires one to love the neighbor as much or better than one's self. The slightest glance at their mode of co-operation, shows that each labors more for others than for itself; that what it produces for its own use is but a fraction of what it produces for the use of the whole system. A tithe of its own labor suffices to supply itself abundantly with the particular product of its labor, and it depends for the other elements requisite for its life, upon the good faith and industry of the other members. No organ rests until it has provided what it can for all the rest; for it is impelled by pure attraction, or love, we might call it, to the work for which it is adapted; and also by the responsibility that rests on it to supply in its own way, the wants of the other members. It is impelled to act by the love of use for its own sake, and also for the sake of the neighbor. Let us illustrate. The stomach digests a certain amount of food daily, but a very small portion of this is returned to it for its own nourishment. The heart circulates, say about thirty pounds of blood through the whole body, but of this only a few ounces go to itself, and the lungs purify the same mass of blood, but how little of it do they require themselves! The regular exercise of any number of muscles confers upon themselves but the hundredth part of the benefit derived to the entire system; for by their action ation everywhere, powerfully promote absorption and excretion in the various organs—quicken the respiration, purify the blood, and develop an increase of animal heat and nervous energy, so that the result of habitual and regular muscular exercise is not only the health and development of the muscles themselves, but of every atom in the body.

Such is the economy of man's bodily organization! It is a perfect exemplar of a christian society. Each member lives for all, and all for each: animated by one aim, guided by one head, each is acting from choice and not from compulsion, in the sphere for which it is best fitted. Here are no clashing interests, no warring, no strife, no encroachment of one organ or member, or class of members on the rights and freedom of others; but everywhere unity, peace, harmony, sympathy, co-operation, mutual dependence, love and brotherhood. Everywhere perfect Liberty and perfect Order, producing as a result, health and pleasure in every sentient part.

Now I would ask, is it possible by any stretch of thought to give the slightest shadow of a reason why a harmonic organization of living parts, after being typed even in the mineral kingdom by the arborescent or plant-like crystal (as on a frosted window-pane) and carried on and up through countless forms of beauty, there should cease to be manifested, after having been displayed in such perfection in the human body? For what imaginable reason can it be supposed that this is the limit of the organizing law of harmonic association of variety into unity?

If we analyse the individual human body, we find that it is perpetually multiplied compound; ascending from single atoms to these atoms compounded into vessels; from these last to groups of vessels, then series of vessels forming an organ, then series of organs forming compound ones; these latter in turn, existing as parts of an entire system; then several systems of organs, as the osseous, muscular, nervous, &c., forming the grand unit, the body. Now as the human body commences with the atom, and by successively higher and higher harmonic aggregations of this primitive element, becomes that wonderful mechanism which it is, just so is the individual human being, or the human unit, *the commencing atom of a new and higher series of aggregations*, obeying the same law of harmonic association. Individual men and women under the guidance of this law, of groups and series, would arrange themselves into smaller and larger industrial bodies performing functions in the great human commonwealth precisely analagous to those discharged by organs in the body of flesh and blood.

The immense sphere of human industry, daily amplified as it is by scientific discoveries in the arts, offers ample room for the satisfaction of the most diversified tastes; so that persons of a similar character and industrial adaptation, would, in a true social order, find themselves spontaneously assembled together at some common function, just as the constituents of the lungs or of the brain, or of a muscle, are grouped into one, because they perform a common office. Thus there would be in the social, as in the human body, atoms, or individuals united into groups, these into series of series, ever mounting higher and higher, until the population not only of a single province, but of a state, of a continent, of the entire globe, would but more and more perfectly typify the human body in the countless number of its distinctions or industrial uses.

What can be more beautifully expressive of this Divine order and arrangement of human beings than the declaration of Swedenborg, that "*the Church is a Man*?" Thus, that a perfect church, that is, a perfect Christian Society, consists of individuals whose diversified characters, tastes and aptitudes for similar diversity of occupations, are thoroughly correspondent to that variety of parts and uses whose totality constitutes the human body, or rather the human being. This grand truth did not escape St. Paul. With him, the human body was a favorite emblem wherewith to illustrate the workings of the Christian law. See Romans, ch. 12, v. 4, 5, also Corinthians, 12th ch., the whole of which is devoted to the very same object as the present article, viz., to show that the social body is the perfect analogue of the individual body. See also Ephesians ch. 4, v. 16 and preceding; also Galatians, ch. 5, v. 30.

Now this *Human-form* Society is no other than the Phalanx, no other than the associated Phalanxes of a township, a county, a State, a continent, a globe. It is the Phalanx alone, as described by Fourier, that, of all Social forms, practically embodies all the features which we have seen to characterize the human organism, and this has been shown to be the type of a perfect society. Any one may run the parallel for himself, between the twelve prominent characteristics of the human body just given, and those of the Phalanx as this is described in the works of the Association School; keeping, however, one point of distinction in view, a statement of which shall conclude this article.

The distinction to be kept in view while comparing the Phalanx with the human body, turns upon the higher nature of the atoms or units composing the former. These, being human beings, gifted with intelligence, and a great diversity of faculties, cannot for this reason, be viewed in that fixed character that obtains among the parts of any bodily organ. The cell of a lung, a follicle in the stomach, a fibre in a muscle remains always in the same place, and performs, with intervals of repose, the same functions. It is stationary from its very nature. In the Social body on the contrary, the higher character of the component parts forbid, this, but by no means lessens the analogy. For it is easy to conceive that the intelligent members of a group performing a function in the Phalanx analagous to one performed by some organ in the body, may be at perfect liberty to separate after a period of labor, in order to connect themselves variously with other groups, performing other functions. A group of millers, for instance, when their work for the time is done will separate, some to join a group of florists, others a group of fruit-growers, a group of carpenters, &c., all returning to their proper posts at the proper time. This matter borne in mind, no one who will take the pains to institute the comparison will fail to find that the Phalanx corresponds in all points described with the human body, and thus. that it embodies all the features of a Christian community.

ABOLITION OF SLAVERY.

BY A CAROLINIAN.

NUMBER TWO

Are we to conclude that an institution so fraught with oppression and degradation, so revolting in its aspect and conditions to noble human hearts, as that of chattel slavery, must be left alone, because emancipation and the abolition reform movements in civilization have proved pernicious or abortive?

No! The facts of past experience in the treatment of this social ulcer, prove only, that civilization, like a venomous serpent, becomes more venomous as it is perfected in its kind; that it is a vicious circle, in which all attempts at reform only lead us into new evils. These facts teach us, that God * means better by us than we mean by ourselves. He is not willing, that in the illusions of partial reforms, we should cheat ourselves out of our true destiny,—of that social harmony and happiness whereof the Scriptures tell us, that "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for those who love him and keep his commandments to do them." God does nothing by halves—he has provided diabolical and accumulated wretchedness for the periods rebellious to attraction, and compressing it by their system of isolated households and competitive industry, which are deceptions of the narrowest selfishness, and equally rejected by true self-love, and by the love of the neighbor. He has provided abundant luxuries, unutterable joys, for the social periods obedient to attraction, which shall cease from atheistical legislation, and express in their outward relations, that law which he eternally writes in our hearts, and whose methods and details of practical embodiment in all industrial and social relations, have been discovered and disclosed to us.

We are struck with the absence of *compensating guarantees* among the evils and dangers of abolishing slavery in civilization. Is not this an indication that we are to seek the true and safe methods of emancipation in societies where *mutual guarantees* will be substituted for *incoherence and individual competition*?

Have we not already seen how masonic corporations, insurance companies, &c., have been instinctively resorted to as a shelter and defence against this crushing competition? Nothing can be more simple than the application of this principle to emancipation, which it is capable of effecting within two generations, throughout the South or throughout the globe. It will render emancipation a profitable speculation to the slaveholder; it will educate and provide social and industrial positions for the Negro, during the process of his emancipation, and render him a valuable member of the society where he will remain. It will have the property of attraction, or of determining imitation, by its charms and advantages.

Let us state this method first in regard to the rudimental application by which it may commence:

Those northern abolitionists, who are tired of talking and writing, and whose object is not to get salaries, or to make political capital for themselves, but who really wish the emancipation of the slave, and are willing to devote themselves to this object, will proceed to the South, select a section where the soil is cheap and excellent, and the climate fine and healthy, such as the prairie island sections of Texas, up the Rio Grande river, or the Nacogdoches country near Red river, or the Attakapas of Louisiana river, or even the mountain sections of the Carolinas or Georgia. They will here, either alone, or still better, in partnership with some liberal southern slaveholders who sympathize in their purpose, purchase a few thousand acres of land, and from 400 to 1,600 Negroes. If they have not previously learned the methods of culture adapted to the region they enter, they will employ experienced and intelligent southern farmers, willing to co-operate in their purpose, to superintend and organize the work. They will proceed during the first two or three years without mentioning emancipation, but conducting the farm work as if with the sole view of pecuniary interest, so that their farm should be distinguished from those around only by the more numerous branches of industry connected with its greater numbers and means. The more systematic the organization of its different branches, the greater the humanity of its Negro management, and superior provisions for the well-being of all concerned in it.

The Negroes should have for themselves twelve hours out of each twenty-four, the Sabbath and Saturday afternoon, and all extra work performed by them should be at their own pleasure, and especially rewarded.

The large bands engaged in each culture should be instructed in music, and trained to sing in proceeding to their work or returning from it. A poet or musician, if colored all the better, will be regarded as regular officers of the establishment.

* I do not use this word, which in the ignorance of incoherent societies has a meaning so doubtful and so vague, hypocritically, like those bullying blunderers who stick it up before them as a target, from behind which they hurl their own crude dogmas at us. I have no occasion to appeal to superstition: the fanatics and sentimentalists have been tried on this question of slavery, and found wanting.

If the glory of emancipating the Negro race be achieved by any special movement, it will not be one of garrulous fanaticism, but of that cool, practical, constructive, persistent heroism, which is not afraid of spadework. When I use the word God in relation to social affairs, I mean precisely that, which is to *humanity* collectively, or rather to our *planet*, of whose life humanity is one phase, (as the animal, vegetable, and mineral kingdoms are other phases.) what the impelling and controlling principle of our internal organic or visceral life is to us individually. The heart and circulation, the stomach, bowels, and lacteals and their nutrition, the liver, kidneys, and other glands, with their secretion, even the lungs and respiration, though this last is partially controlled by the will, go on during life without our minding them, whether we sleep or wake, better even during sleep.

It is this visceral conscience which repairs our waking errors and tends incessantly to the internal harmony or health of our organism. It is the God within us, around whose wills we gravitate, and of whose movements our self-willed outward acts are but the hands of the clock, the shadow of the dial. It is this organic God which impels and controls the internal movements, nutrition, and growth of societies, as of individuals, which discriminate from the partial, fickle, and eccentric tendencies of individuals or sects who aspire to co-operate in the social movement, without having first studied the laws of collective physiology, the constitution of the human race, or the science of destinies.

Every Saturday night a feast or ball will be prepared, generally in the open air, and diversified by songs, athletic feats, &c. The whites will always mingle (by invitation, not as police officers, but as friends) in these festivals, whence ardent spirits will be excluded.

The food of all will be prepared in a unitary kitchen, in the most wholesome manner, varied with those fruits and vegetables so cheap and abundant in the southern and southwestern country, and served at tables or in the fields, according to the convenience of the work and preference of the Negroes, who will be encouraged to form groups or pairs of mutual choice. Flesh need not be given as a regular allowance, a vegetable and fruit regimen being in that climate more conducive to health and gentleness, while those temperaments which require flesh can procure it by hunting on Saturdays, Sundays, and nights of the week. Every day, before and after work, the whole population will march to the river or the bathing-house, and swim or perform general ablutions.

The lash is not to be even named in the establishment. Misconduct will be corrected entirely by a kind admonitory procedure, sometimes combined with isolation, and with processes of the water cure. Crime is always to be treated as disease, and where from want of skill or means it resists all methods of cure, the Negro must be sold, not tormented or degraded on the estate, because this only makes him personally mean, treacherous, and dangerous, but it lowers the tone of honor on the whole plantation.

Men always tend towards the standard of their reputation, be it noble or mean. Expediency therefore requires that all our adaptations be made to the divine and not to the demoniac nature of man.

The worship of God in the Sun, his great natural symbol and representative to the earth, will be celebrated every day at his rising and setting, and on the eighth day at high noon, with music, graceful dances, reserved for these occasions, or silent contemplation, at the pleasure of those who prefer it.

It is of immense importance that a visible or sensible representation of God, as the Sun is, should be presented to the Negro as an object of worship, for living so much in the senses as he does by his native organization, he cannot abstract his conception of creative power from its manifestations, and his strong sentiment of duty here baffled, makes him a victim of the wildest superstitions. Witness the Obi magic. I have found by the fences at remote corners of a plantation near Raleigh, where the Negroes had of course, better chance of enlightenment, and where nothing of the sort was suspected, old cows' horns filled with poisonous weeds, lizards, and dead reptiles called goamer-horns, which some one was preparing according to the rites of magic to do mischief with. The concentrated malignant volition on one hand, and the extreme impressibility on the other, of these beings, whose ignorance and limited relations render all personalities more intense, give to their magic, which is of course only a form of magnetism, powers elsewhere little known The worship of visible powers is the great lever of all superstitions, and this among the rest. Sunshine dissipates mysteries, and restores man to the healthy consciousness of his life and its relations.

Light, source and expouent of truth,—Heat, of passion or affection, and Electricity, of practical use, the three component elements of the solar ray, flood with a practical religion the whole life of the true Sun-worshipper. But I must reserve this subject for other articles

After the establishment is safely based, and increasing its profits, if sympathy and general confidence have been established by the methods, and procedure, and tone of intercourse, it will be time to introduce new features, the chief of which are, the alternation of labors, the participation in dividends, and progressive emancipation.

1st. Alternation in labors. This is equally essential to the development of character and of the highest physical vigor. Man becomes stupid and mechanical when confined twelve hours a day to one routine of action. If it be necessary that any work should be carried on steadily through all the day, or even day and night, without interruption, it can be effected by relays of groups relieving each other, the members of each of which, as they are relieved at intervals of from three to four hours, will retire to rest, or join some other function of industry This provision of short sessions, so necessary to integral development and efficiency, so favorable to health and enjoyment, and conciliatory of interests among the different departments of labor pursued, may be at first attended with some sacrifice of profit and time, requisite for the initiation into new functions. It can therefore only be adopted after the different branches have been organized separately, and when the income of the establishment is sufficient to bear the loss.

2d. Participation in dividends. The Negroes who amass some small sums by their extra labors, will be encouraged to invest them in the stock of the establishment, which will be a safety fund bank for them, where interest will accumulate in proportion to the general profit. This personal stake and joint ownership in the establishment, will develop in the Negro a sense of dignity and responsibility, as well as energize his industry.

Free labor may be also compensated by proportional dividends from the general profit, instead of by stated salaries.

3d. Progressive emancipation. This will be effected by dividing the estimated value of each Negro into twelve shares, so that he may ransom himself, or refund the money expended in his purchase by the profits of his spare hours.

If his ransom be estimated at $600, divided into twelve shares of $50 each, he may buy first his Saturday morning, then his Monday afternoon, and successively six hours by six hours of any day of the week, and each half day ransom will, according to his own energy, increase his resources and opportunity for the purchase of the rest. This reimbursement of the original capital will enable the association to make new purchases of slaves, to whom the same advantages may be extend ed, at the same time that the freed Negro is educated in different branches of industry, holding association stock, and thus guaranteed a good market for his labor—attracted also it is probable by social ties, remains a permanent resident, and may be received into all the priviliges of full membership, social intercourse being restricted by no other law than that of affinity of character. A gentleman of New-Orleans some years since tried the method of progressive emancipation by divided ransoms with his Negroes, and so great a stimulus was afforded by his encouragement, combined with the prospect of their liberty, that in a few years they were all free, and during this period excited the admiration of all who knew them by their energy and good behavior.

How much easier this would be for a large agricultural and manufacturing association, whose varied labors would always give profitable employment, and to which the Negro would be more useful after his freedom than before, since his industrial education and general culture continues to progress under a mechanism plastic in its adaptation to the exigencies of human faculties and passions. This plasticity or adaptiveness reposes on three principles, and a pivotal or unitary force, namely:—

1st. Discrimination of functions to each individual aptitude.

2d. Concerted action of masses on each function.

3d. Short sessions of from three to four or at most six hours, and frequent alternations of employment.

Pivotal. Propulsion and control of each department by a passional chief, so constituted by industrial and social efficiency, and of all the departments collectively, by one or more characters equal to this position among the founders.

EDGEWORTH.

For The Spirit of the Age.

POPULAR MUSIC.

NUMBER ONE.

"Music is a higher revelation than Science or Philosophy."—BEETHOVEN.

Scarcely one endowment with which universal love has qualified mankind has remained wholly and integrally conservated to the universal end. Speaking of man as a race, there is nothing, perhaps, over which he has control that he has not depraved. His own mind, his own body, his own family; nought has been kept reservedly sacred. Whether the direct involuntary gifts or loans of a benign creator, or the voluntary developments of Genius, for which he is indebted to the same power all have at some time or other, in some measure, greater or less, fallen under the taint which characterises man himself. Such result is indeed but a consequence of man's own condition. It is an observable fact, nationally and individually, that man's works are but the imprint of himself. His works are but trifling evidences compared to these, for his real state of being at any given time. The speech of a man is not needful to tell us he is orderly in nature and habit. Nay his speech may be contrary to the fact. We need neither to hear nor to see the orderly man to know his character. Admit us to his house, his chamber, his garden; and we behold in these the faithful impress of their owner's state. Man, then, who has carried the results of his own position through all things, from the loftiest efforts of artistic genius down to the very earth of the planet itself, has not granted any exemption to Music.

The nobler any misused gift stands on the scale of divine blessings the more fatal is its perversion. Man's degradation, of the earth brings to him only a pinching in outward supplies —a penury in animal delights, but the infraction of the Music law deprives his soul of harmony, and almost of sustenance. Man in bartering the work of his hands, may, perhaps, degrade his body only; but the work of his mind can never be brought to market without wounding and despoiling the source.

To Music, true Music, in its sublimity, in purity, all other modes of art may without disadvantage or impropriety be subordinated. It is the least concrete, the most living, subtle, and evanescent of all the varied forms of art. So fleeting, so full of life, that without living instrumentation, without the constant presence of the artist it exists not. The architect may erect the noble temple, and its grand columns and carved walls, and heaven-vieing roof remain in masonic solidity to admiring ages; the sculptor ornaments its vestibule with his almost living models, the painter adorns by his frail canvass every favorably lighted niche, and the author demonstrates to the senses of the modern observer the genius and diligence of departed minds. But the art which is to crown all these, to blend every form, and proportion, and color into one harmonious, heart felt whole, is yet incapable of any fixation. The living human voice, the living human hand must be always present, and as constantly used by human genius. There is yet no daguerreotype for sounds. Manifestations of the harmonic law, in its highest department, cannot be embossed in frozen representations, and nailed upon the wall.

Some guide to the elevation at which the fine arts respectively range is to be found in the comparative roughness or delicacy of the materiels in which they are outwardly embodied. This is true of both divine and human production. The mineral, vegetable and animal worlds are as distinguishable by this simple trait as by gravitation, growth, and locomotion. Of all animal structures the human is the finest. Man is the most curiously and most wonderfully made creature in a whole creation of curious and wonderful productions. Thus architecture which works in ponderous and massive blocks, outliving by many ages the artists who set them up, is of a less exalted character than sculpture, which as an art is yet ponderable and gross compared to painting. And painting again presents a permanence to the eye, which music does not to the ear.

Music is the supreme mode of the divine voice through the human organs. It comes from the deepest nature in man, and appeals to his deepest nature. It bears the mandates from the sacred sanctuary, and there alone are they re-echoed. It is now but faintly and unfrequently heard even in the poetic voice, although every human vocation should be filled by it. Above all remarks too it should be noted that music is essential to the comprehension and enjoyment of all other artistic works. In contemplating a building, a statue, or a painting we can neither fully feel nor see, unless the complementary genius of Music presides. A building or a statue may in some degree be apprehended in the dark, or by the blind; but that entire harmony, which is perceived by the light of day is wanting to such investigations. They become like the critic who estimated the beauty of versification by measuring the poet's lines with the compasses. And such dilettanti could conclude no other of painting, but that it was a flat surface representing nothing.

The fact that every object of art, and every object in nature too, is opened to us under new enjoyment as suitable musical sounds accompany our sight of them, should not be be taken as an additional and almost extraneous pleasure, which strict moral criticism should exclude. The truth is by no means thus. But it is that the object of sight is not actually filled up to the mind, until the complement of sound is brought in. These modes should no more be separated in the fine arts than they are by the creator himself, in what, for the occasion, we may designate his arts. In producing a rose neither form, nor color, nor odor, was separated from the other developments, and would we be silent enough to listen we should discover that the melody in its leaves is also as peculiar and inseparable. Niagara's falls would gain little in truth or sublimity were the mighty water to descend in silence, or their spray no longer to refract the rainbow. Yet such a phenomenon might be considered interesting to the scientific inquirer and worth a long journey to witness.

Of such a nature is the banishment of music from the other arts. We receive not one if we receive not all. And what is the reason for our reception of painting and the others, while we are at least indifferent to music if we do not reject it? We are despoiled of its charms, because it has been perverted, nay, polluted. As already observed, the nature highest in exaltation when true, becomes the lowest in degradation when false. Music cannot be perverted without the saddest loss to man. Either as a cause or a consequence, or possibly both, man must be debased where music is so. And where is it not debased? Have we a child born with this god-like gift in any eminent degree, and is it not immediately trained to the market to sell its heavenly intonations to the voluptuous and the heedless? No genius is so soon seized upon by the immoral world as the musical. Be it mind or body, as composer or singer, a superior nature for the elimination of sweet sounds, is almost sure to be fatal to the possessor. Other arts do not touch the soul so deeply. There is not the like desire to debauch them; and when, as is not uncommonly the case, the artist is subdued to the degradation of the market, the position is not so dangerous, the results are not so deadly. We may lose a blood stream from the arm without danger, but the smallest puncture at the heart is generally decisive.

The sense of this abasement, a sense deeper than any intellectual perception of the fact, deters the seriously disposed mind from a due patronage of music. Every where is it felt that its purity and holiness are lost by its offering at the shrine of pleasure, of worldly profit, or of Church and State projects. At the Opera House, at the Romish Chapel, in the army, the art finds its steadiest support, and the considerate thinker often beholds in these positions little else besides debauchery, super-

stition and murder. To delight the ears of the rich, to lull the rational powers of the devout, and to stifle the groans of the dying, seem to be such uses of human ingenuity as must preclude any pure, religious, or joyous use of the same instrumentation. Hence, most probably the extreme repugnance of some, and the coldness of many to the free introduction of music.

Music as well as all other arts, must be originated in another ground, and the only observation on the past or present seems to be called for by the use which the Roman Catholic Church has made of it. The opposite sentiment has been alluded to. Let the other now be taken. If we suppose for a moment that the utterances in this ritual were all truly oracular, and if scriptural they would in one sense at least be so, and all the sensuous objects were in harmony therewith, there cannot be a doubt that this unitive combination of the arts, the appealing attractively at once through all the senses of feeling, seeing, hearing and smelling as calculated both to awaken the soul to nobler intuitions and to fix their remembrance in the most abiding manner. Were not this the case the Roman Church could not so long have sustained the supremacy it did. Millions of persons were thankful to it for their best experiences; and if that sensuous state of mind has passed away, the duty is to see that our music also is elevated to a more spiritual position rather than it shall be swept altogether from the category of educative conditions. That such sensuous means have the tendency to make the mind sensuous and sentimental is just as true as that the rational and argumentative means of less antient and and less extensive churches have a tendency to rationality and argumentations. Neither of these is devotion. Neither alone is so much as devotional. In the devout mind both the sentimental and rational natures are livingly present and ceaselessly active, but always in subordination to the supreme nature in the human being. Music is the chosen utterance from this central power.

Controversy is not our aim, therefore we are not called upon to enlarge upon this topic. It did seem, however, needful to trace our musical position to the deepest considerations which have affected it. Let all the past that is objectionable remain in the graves of its enactors. Let the errors of the present be not guides, but warnings. Let music be dated from a new point, let it be conservated exclusively to holy uses, let it be manifested from its true origin—the harmonic law in the human soul. Music must not only subdue the voice or the feet to melodious measure, but attune the whole being to harmony, until a spherical harmony or the harmony of all the spheres is no longer a fable, but a fact; an audible, a visible, fact. E. L.

From The Bhagvat Geeta.

THE PIETY OF ALL AGES.

The following sentences are taken from Charles Wilkins's translation of the Heetopades or Amicable Instructions of Veeshnoo Sarma, according to Sir William Jones, the most beautiful, if not the most ancient apologues in the world, and the original source of the book, which passes in the modern languages of Europe and America, under the false name of Pilpay.

EXTRACTS FROM THE HEETOPADES OF VEESHNOO SARMA.

Whatsoever cometh to pass, either good or evil, is the consequence of a man's own actions, and descendeth from the power of the Supreme Ruler.

Our lives are for the purposes of religion, labor, love and salvation. If these are destroyed, what is not lost? If these are preserved, what is not preserved?

A wise man should relinquish both his wealth and his life for another. All is to be surrendered for a just man when he is reduced to the brink of destruction.

Why dost thou hesitate over this perishable body composed of flesh, bones and excrements? O my friend, [*my body,*] support my reputation!

If constancy is to be obtained by inconstancy, purity by impurity, reputation by the body, then what is there which may not be obtained?

The difference between the body and the qualities is infinite; the body is a thing to be destroyed in a moment, whilst the qualities endure to the end of the creation.

Is this one of us, or is he a stranger? is the enumeration of the ungenerous; but to those by whom liberality is practised, the whole earth is but as one family.

Fortune attendeth that lion amongst men who exerteth himself. They are weak men who declare Fate the sole cause.

It is said, Fate is nothing but the deeds committed in a former state of existence; wherefore it behoveth a man vigilantly to exert the powers he is possessed of.

The stranger, who turneth away from a house with disappointed hopes, leaveth there his own offences and departeth taking with him all the good actions of the owner.

Hospitality is to be exercised towards an enemy when he cometh to thine house. The tree does not withdraw its shade even from the wood-cutter.

Of all men thy guest is the superior.

The mind of a good man does not alter when he is in distress; the waters of the ocean are not to be heated by a torch of straw.

Nor bathing with cool water, nor a necklace of pearls, nor anointing with sanders, yieldeth such comfort to the body oppressed with heat, as the language of a good man cheerfully uttered, doth the mind.

Good men extend their pity even unto the most despicable animals. The moon doth not withhold the light, even from the cottage of a Chandala.

Those who have forsaken the killing of all; those who are helpmates to all; those who are a sanctuary to all; those men are in the way to heaven.

Behold the difference between the one who eateth flesh, and him to whom it belonged. The first hath a momentary enjoyment, whilst the latter is deprived of existence

Who would commit so great a crime against a poor animal, who is fed only by the herbs which grow wild in the woods, and whose belly is burnt up with hunger?

Every book of knowledge, which is known to Oosana or to Vreehaspatee, is by nature planted in the understanding of women.

The beauty of the Kokeela is his voice; the beauty of a wife is constancy to her husband; the beauty of the ill-favored is science; the beauty of the penitent is patience.

What is too great a load for those who have strength? What is distance to the indefatigable? What is a foreign country to those who have science? Who is a stranger to those who have the habit of speaking kindly?

Time drinketh up the essence of every great and noble action, which ought to be performed and is delayed in the execution.

When Nature is forsaken by her lord, be she ever so great, she doth not survive.

Suppose thyself a river, and a holy pilgrimage in the land o Bharata, of which truth is the water, good actions the banks and compassion the current; and then, O son of Pandoo, wash thyself therein, for the inward soul is not to be purified by common water.

As frogs to the pool, as birds to a lake full of water, so doth every species of wealth flow to the hands of him who exerteth himself.

If we are rich with the riches which we neither give nor enjoy we are rich with the riches which are buried in the caverns of the earth.

He whose mind is at ease is possessed of all riches. Is it not

the same to one whose foot is enclosed in a shoe, as if the whole surface of the earth were covered with leather?

Where have they, who are running here and there in search of riches, such happiness as those placid spirits enjoy who are gratified at the immortal fountain of happiness?

All hath been read, all hath been heard, and all hath been followed by him, who, having put hope behind him, dependeth not upon expectation.

What is religion? Compassion for all things which have life. What is happiness? To animals in this world, health. What is kindness? A principle in the good. What is philosophy? An entire separation from the world.

To a hero of sound mind, what is his own, and what a foreign country? Wherever he halteth, that place is acquired by the splendor of his arms.

When pleasure is arrived it is worthy of attention; when trouble presenteth itself, the same; pains and pleasures have their revolutions like a wheel.

One, although not possessed of a mine of gold, may find the offspring of his own nature, that noble ardor which hath for its object the accomplishment of the whole assemblage of virtues.

Man should not be over-anxious for a subsistence, for it is provided by the Creator. The infant no sooner droppeth from the womb, than the breasts of the mother begin to stream.

He, by whom geese were made white, parrots are stained green and peacocks painted of various hues,—even he will provide for their support.

He, whose inclination turneth away from an object, may be said to have obtained it.

THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, NOVEMBER 17, 1849.

SOCIAL REFORMATION.

How escape the impending Social Revolution?

By Organizing Industry.

This is the *only* answer, which those, who have studied with any tolerable degree of thoroughness the tendencies of the times, can find for a moment satisfactory.

Madmen alone will hope to crush the People down by Reactive Absolutism. Selfish or timid men alone will prefer the sluggish, tantalizing, universally degrading career of Industrial Feudalism to the prompt, encouraging, elevating course of doing justice to the Working Class.

The very best and wisest movement, in our day, is for Governments, Wealthy Corporations, Associated Laborers and Capitalists, to establish Communities,—wherein Agriculture, Manufactures, Domestic Arts and Commerce may combine, around Education and Religious Union, as a center.

But morally, mentally, materially, Society at large even in the most cultivated portions of Christendom feels unfit for so great a work and fears to undertake the practical attempt of fully organizing communities; and but few are found anywhere attracted by desire, conviction and social affinity, or free in domestic and pecuniary conditions to engage personally in such a movement.

What then are those to do, who,—recognizing more or less clearly existing social evils, acknowledging that prevalent conditions are inhuman and unchristian, foreseeing the fatal progress of the Money-Power to oligarchic sovereignty, dreading the outbreak of the People's vengeance, and reversing the manifest will of Providence, that now summons the Middle Class to bridge over the gulf between selfish competition and fraternal co-operation,—earnestly seek to fulfil the present ideal of Humanity?

They are to institute the *Policy of Transitions*, in every sphere of Domestic, Industrial, Social, Religious life.

This will be a process of Peaceful Reformation.

Encouraging signs each day multiply which combine to shew that Europe and America may yet succeed to curb the banded Tyrants and the mob of Revolutionists; and were it not for brutal temperaments inherited alike by high and low, rich and poor, privileged and proletary,—the prestige of military power—fixed habits of relying upon force as final arbiter—and a general want of faith in man—one might confidently hope that Christendom would soon unite in a grand common movement, first of *Disarmament*, secondly of *Practical Justice*.

Leading statesmen, and bodies of producers find that their judgments, desires, necessities, are converging swiftly and surely, to this one end,—

The substitution of sure means of Self-Support to all classes, for Legal Charities and Armies or Police.

One of the chief points to which the attention of Social Reformers is naturally directed, is that of Dwellings for the Working-Class. And in proof of the strength of this tendency in the least enthusiastic and most practical nation of Europe, we give the following extract from a letter of Lord Ashley to the *London Times*.

"The improvement I rejoice to say, of the dwellings of the poor, with its concomitant blessings of health and morals, is no longer a matter of theory and investigation; it has been established by abundant proof; it may be seen in full operation in the various model lodging-houses of London, founded by the Laborers' Friend Society, by many benevolent individuals, and by the Metropolitan Society for improving the Dwellings of the Working Classes—a joint-stock Company which, if it were well supported, would, of itself, be able to grapple with half the mischief. We may see in them decency, cleanliness, and repose: in the houses for single men every comfort their station requires, at the price which each one elsewhere would pay for the twentieth part of some pestilential sty; in the houses for families, three well-aired apartments, with daily and ample supply of water, for the rent they would otherwise pay for one single room, and no water at all. The effects are corresponding; the human beings are elevated; they look better, speak better, think better, and are placed in a situation where it is their own fault if they do not discharge their duties as Englishmen and Christians.

"It is well worthy of remark that, while the Cholera was ravaging, to a frightful extent, the filthy and overcrowded receptacles, these new-fashioned lodging-houses were altogether spared. In all the establishments belonging to the Laborers' Friend Society there was not (so I am informed by Mr. Berry, our honorary surgeon) one case of Cholera and two only of diarrhea, which speedily yielded to medical treatment. I have heard the same most striking statement from Mr. Gatcliffe, the Secretary to the Metropolitan Association.

"The establishment of baths and wash-houses is an indispensable part of any system for improving the domestic condition of the poor. To omit for a moment the effect upon health, we may assert that it is absolutely impossible to a large mass of the population, however well disposed, to be cleanly in their clothes or in their persons. This is no figure of speech—if any one doubt it, let him perambulate the streets and alleys, penetrate the courts, dive into the cellars, and climb into the garrets, the swarming nests of filth and misery, and he will then admit the truth of this assertion. He may find some houses, perhaps, where the laborious, scanty, and imperfect washing is carried on in the very apartment tenanted by the whole family. But an evil arises here, for hundreds of instances may be recounted in which the husbands, to avoid the disorder and discomfort of their homes, have become the habitual frequenters of the pot-house.

"These, too, require no further investigation; the success of the admirable establishments in Goulston-street, Easton-square, and the parish of St. Martin, has manifested, beyond a doubt, the adaptation of such arrangements to the welfare of the people, and the exigencies of the times.

"The truth is, that all these provisions should henceforward form a part of our normal state, and become inseparable items of the parochial system.

"Every one will admit it to be a singular advantage in the plans proposed, that they partake in no respect of an eleemosynary character. The institutions are self-supporting, and, in order to be widely diffused, must be remunerative. The model houses, constructed or adapted to the purpose, at the expense of individuals or associated bodies, have proved that they will be so, and encourage the outlay of public and private funds in a benevolent yet profitable investment. The rents, fixed at a reasonable amount, are rigorously demanded and punctually paid. The independence of the working man is thus consulted and maintained, while the aid of those who possess capital or leisure (the very things which the working men generally neither have nor can have) does no more than render available for his services the gifts and recourses of health and industry.

"It has been estimated that, on an average, the working-man loses by sickness (the result, in most instances, of his noisome abode) about thirty days of labor in each year. Suppose his condition improved, and he lose but ten, the saving on the twenty, in time and medicine, may be calculated as worth at the least £3; no inconsiderable sum in the minute details of 10s a week. But the pecuniary benefit of the washhouses to the laboring class is still greater. A woman may now, by the excellent arrangements of these institutions, do for herself and her family, in three hours and a half, and with the outlay of a few pence, as much as (badly done, after all) would have occupied, in her own house, the better part of two days, amid neglected children, a disordered household, and the pestiferous exhalations from linen hung to be dried in the common apartment. And as to the financial effects, some housewives of this class informed me that they had calculated the reduction on the actual sum formerly assigned to washing expenses (omitting the value of the time saved) to be no less than 75 per cent., and in some instances even more."

THE PHALANSTERIAN MOVEMENT.

BY VICTOR CONSIDERANT.

We postpone several articles,—and among them Letter Fourth to the Associationists----in order to make room for the following Address by the acknowledged leader of the Associative School in Europe, which we find translated in the Tribune, with admirable clearness and energy.

TO THE ASSOCIATIVE SCHOOL.

You know what my course was on the 13th of June. On the 1st of July I left France. I have obtained liberty at least from my exile. Let us consider our affairs together. I come to ask of you the effectual means of reorganization. I come to make an appeal to your devotion which will be heard and answered.—But, in the first place, let us explain the present condition of things.

I.

We are all acquainted with the law of the development of Humanity, and its application to the present epoch. We can, therefore, easily judge both of the general and special position of our School in this great crisis, which marks the birth of the NEW ORDER that our fathers opened in '89.

The historical end of the French Revolution, now become European, is the modern problem, the enfranchisement and association of individuals, of nations, and of races—that is to say, the creation of true Order; of Order founded on Justice, Liberty and Fraternity; in a word, the Constitution of Integral and Universal Harmony.

We have done everything to prevent this great regenerative movement from being involved in a conflict.

Our fathers were not enlightened by Social Science. They were guided only by instinct, aspiration, sentiment; they as sailed the ancient order, without suspecting that a Social Organization was to be created in order to embody the great principles of Philosophy and Christianity in the life of the nations. They believed that everything would be done as soon as they had organized Political Power on a democratic foundation. The view usually held among us as to the consequences of this capital error is a common-place one.

After this great struggle of the Revolution, the conquests, the follies and the reverses of the Empire, the higher class of the Bourgeoisie, who had succumbed under the despotism of the sabre, lost sight of the generous traditions of the Revolution. The selfishness of class took the place of devotion to principles. The Government of the Middle Classes soon became its Social Idea, its System of Doctrine. The ardent, skilful and imposing struggle for liberal formulas, which it maintained during the fifteen years of the Restoration was only a combat, on its side, *pro aris et focis*. It wished for the dominion, which was disputed with it by the Emigrants and Jesuits. The year 1830 gave it all it desired.

A new phase was opened.

The Middle Classes, or rather their Chiefs, the Mercantile Oligarchy, and the Doctrinaires, organized Power, on aristocratic principles, and in their own interests, by the *Charte* of 1830 and by the Electoral Law of 200,000 copy-holders.

The French people, comprehended that the new order of Society was not built, nor the object of the Revolution attained, nor the mission of modern times accomplished, by putting an oligarchy of so-called Liberals in place of an oligarchy of nobles.

Unhappily, the idea of the Social purposes of the Revolution did not obtain a new and luminous development among the members of the new oligarchy, but on the contrary, it lost strength every day. The publicists and politicians, who took the reigns of opposition, had lost this idea, quite as much, at least, as their adversaries. The Democratic sentiment was suppressed by the sabre under the Empire, stupified by Liberalism under the Restoration, and thrown into bewilderment under the quasi-Restoration of Louis Philippe.

In lack of ideas, they planted themselves on the narrow and exclusive formulas of political right—some concentrating all their ideas of the future in a certain extension of the electoral sphere, others going for universal suffrage and the Republican form; almost all failing to recognize, and often even angrily rejecting, the fundamental question—that of the Enfranchisement of the Proletary and of Social Reform.

II.

At this epoch the Associative School, founded in fact at the commencement of the century, by the first publications of Fourier, was brought before the attention of the public. We could easily judge according to their merits, of all those fractions of the Opposition which had been seen, and which still are seen in the performance of their task. In Power, as well as in opposition, there was the same negation of principle, of conviction, of ideas; there was ambition, intrigues—nothing more.

As to the sincere democrats, who wished to push forward to new revolutions, we addressed to them the most earnest and often the rudest cautions. "What will you do," we did not cease to say to them, "what will you do with a Revolution? What will you do with universal suffrage? What will you do with power, even supposing it to be incontestibly in your hands, while you have not studied the Social Question—while, so far from having obtained a solution of it, you do not even know

the elements of its problems?" When a nation neither knows what it wants nor what it wishes; when it has not an idea, a common faith; when it has not yet conceived of an end for its collective activity—whatever its forms of government, it will always struggle in weakness or anarchy. To provoke a Revolution before the ideas which it is to realize are formed, announced, and generally accepted (at least by the leaders of the movement), is to prepare a mystification, a grand humbug, or to light up a furnace in which the elements of the revolution will successively and necessarily consume each other.

I remember, in 1831, that Godfrey Cavaignac, who warmly rejected this reasoning, which we had so often presented, replied to me one day, "Universal suffrage is fruitful in itself. The necessary solutions to every problem will spontaneously proceed from its exercise."

Cavaignac afterward gained light, but his reply of 1831 was the formula of the illusion in which was long sunk every party of the one-sided Republicans.

Universal suffrage has given us the Constitutant and the Legislative Assemblies; the Executive Commission, the Dictatorship of General Cavaignac, the Presidency of Louis Bonaparte, the Falloux-Faucher-Barrot and the Barrot-Falloux-Dufaure Ministries, the two states of seige and the reaction, have proceeded from its exercise. Admirable solutions to social questions!—And yet eighteen years, during which these questions have been agitated in every aspect and all their solutions produced, have passed over the naive response which which was made to me by Godfrey in 1831.

III.

In 1839 the Parliamentary bourgeoisie began to degrade themselves by the great intrigue of the Coalition, in which Thiers, Barrot, Guizot, Berryer, and all their compeers, openly making a joint stock concern of their wretched ambition, were seen to pull down a Ministry which governed as they have all successively governed, whether with or without Louis Philippe.

This intrigue consummated the ruin of the bourgeoisie oligarchy.

Starting from that, its political immorality knew no bounds. The verbiage of principle, now open to the light, concealed nothing.

The extravagant policy of the bellicose loafers who directed the Cabinet of March 1, gave a decissive victory to what was called the Conservative party. From 1840, this party was master of the field. Every election only served to increase its compact and contented majority.

Since that time, when consolidated by its victories over the Legitimists, of Republican attempts of 1830 to 1834, the Government of the bourgeoisie have directed, without opposition, the destiny of the country, we have not ceased to follow it with our appeals.

We have pressed it to enter upon a course of economical reforms, to direct its attention to the melioration of the masses, to prepare with earnest solicitude for the enfranchisement of the proletaries, announcing as inevitable the explosion of the problem of Capital and Labor, if it was obstinately set aside instead of being resolved.

For eighteen years we have warned them, we have supplicated them, we have conjured them, in every manner, to save themselves by opening to society the paths of necessary progress, by opening their minds to the understanding of the wants of their epoch, of its invincible aspiratio of its irresistible tendencies. Nothing! nothing! They have wished to see nothing to foresee nothing, to hear nothing. In the difficult moment, when a revolt was raging at Paris, at Lyons—when their cowardice was shaken by some panic, they would speak of progress, of amelioration in the lot of the People. They wished all that! Their policy would give all these advantages! As soon as their Government was settled, free, undisputed, they would be seen at work! But the danger was scarcely passed when they replunged into their ignorant and stupid selfishness.

Still more, in proportion as their power was consolidated, this selfishness became more and more revolting. As soon as the Conservatives believed themselves definitively masters of that false shadow of Democracy which was called the Opposition, the gross Materialism which characterises the mercantile and financial Feudalism and the principle on which it rests, was developed as a hideous plaueg, and rapidly assumed the most gigantic proportions. Fear, venality, contempt of the interests of the people, ardor in speculation and stock-jobbing, greediness for gain in the most abject forms—such were the means of Government adopted by this corrupt and corrupting party. It elevated the worship of the golden calf to honor with the French Bourgeoisie, and extinguished that generosity of sentiment, that virtue of devotion, of affability, of a lofty social spirit, which constitute at once the titles of nobility for the French people, and the symbols and inspirations of its glorious mission.

IV.

The bourgeoise Oligarchy is definitively judged in France.—Eighteen years of sterility, of degradation, of apostacy, and above all, of ineptitude, have settled its account with history. We have lent ourselves to the trial of its Government. We have long been compromised by defending the legal order which it established, and by attempting to inculcate it with intelligence and the love of progress. The teachings of the past have taught it nothing. It has been what the dominant and contented classes, have been in every age.

While the party of the bourgeoisie was losing its force and its virtue, a new order was preparing to enter upon the scene. This was the People. I call by that name every one in the nation, who has the thought, the sentiment, or the instinct of Democracy.

The people did not disdain social ideas. As these were presented in their different forms, they took a deep hold of the heart of the people. The slaves, they efranchised, the populace, listen to the voice of Christianity, which is at first despised and then prosecuted by the peroonsuls and privileged.

Besides, so necessary was the advent of Socialism in this age, that even the movements of its adversaries conspired to its approach. Each of their efforts to constitute their supremacy in industrial and financial Feudalism, in fact brought on a social discussion; and from 1840 to 1848, it was Socialism which almost in the anti-Socialist *National* itself, took the front rank in all serious opposition.

The Revolution of February, in fine, what was it? It was produced neither by electoral reform, nor even by the violation of the right of assembling. It was the expulsion of the bourgeoise dynasty, the outbreak of popular contempt against the government of the satisfied, against the infamies of the usurious and stock-jobbing feudalty. The stupefaction of that class, when they witnessed the bursting forth from the heart of the popular masses of this Socialism, whose existence they pretended to doubt, was equal to the fury with which they pursue and persecute it at the present day.

V.

The Revolution of February arrived some years too soon to be immediately fruitful in social institutions. The Socialist sentiment already existed in the masses, but the ideas connected with were it still obscure and confused. Whatever may have been the sterility in this respect, however, the Revolution has none the less realized an immense progress.

It has liquidated the account of the old policy, and opened the eyes of every honest man who believed that universal suffrage and the Republic were all that was necessary.

In exhausting the formula of political rights, as it can be comprehended at the present day, it has put an end to every pretension, and given to Socialism all men whom sincere love of

Democratic rights had hitherto made nothing but Republicans.

In fine by proving that the most pacific and the least revolutionary Socialists even by the force of their principles, were far more devoted to Democratic institutions and interests than the one-sided old-fashioned Republicans, a large number of whom have now gone over to the Re-action it has definitively shown te the masses that Socialism was genuine Democracy.

This is not all. By disturbing the Old World, as it has done, which the cowardice and inaptitude of the anti-Socialists Republicans has saved for the last time, it has shown that the modern spirit has everywhere under-mined this Old world; it has beside, profoundly developed the sentiment of universal solidarity of the Democratic fraternity of nations, and placed the Social question as the order of the day for the whole civilized world.

FAILURE OF SUCCESS IN PRACTICAL ASSOCIATION.

To ascertain the causes which led to the dissolution, (I don't like the word failure,) of the various associations which sprung up like mushrooms at the first preaching of the *apostles*, would require a minute history of the doings of each. We may, however, come at the truth of the matter, near enough for all practical purposes, by comparing the means, location, and circumstances of one association, which, being yet in existence, may be said to have succeeded, with a similar enterprise that was given up. I will therefore place them in juxtaposition:

I. The North American.

The domain was purchased at a reasonable price; the climate comparatively mild; land of easy cultivation, and well adapted to fruit, and to a great variety of products, which find a ready sale for *cash* in the New-York market. The land can be made rich and kept so, by marl obtained from inexhaustible beds of that fertilizer on the domain. The N. A. P. had sufficient capital to erect from the beginning a decent Unitary building, which enabled it to realise some of the economies of association. Members could enjoy the comforts of home, and be within visiting distance from their civilized friends and relations. Agriculture was made the *pivotal* occupation, all others were only accessories to employ the time of members in winter and in bad weather.

Had men possessing sufficient skill and experience to carry on and direct agricultural operations.

The members were generally, if not rich, at least not absolutely poor, and could supply themselves with the necessaries of life.

II. Sylvania.

Was situated in a rough and mountainous country, of a difficult and expensive access. The domain made up in extent what it lacked in quality. The cleared and cultivated part was worn out, and the remainder chiefly covered with stones or large trees prostrated by a hurricane,—to remove them would have required an industrial army of the Harmonian Period, instead of a handful of greenhorns.

An idea of the value of the domain may be formed from the fact, that it was purchased for seven thousand dollars. Two thousand dollars were paid in stock of the phalanx, three thousand in cash, and with the clearing and improvement made on the land, the mortgagees are not willing to take it back for the two thousand dollars remaining due. The buildings were mere huts, in ruins: in these over one hundred persons were crowded, without regard to comfort,—that was entirely out of the question, except during the last six months, when a new house being finished, the most favored families had a room ten by twelve feet.

Undertook a variety of branches of industry, which met with no encouragement in that dismal region.

Had no one experienced enough and capable of directing agricultural labors. Add to this the chilling hand of Jack Frost, which destroyed everything early and late. Also the *potato rot*, which nullified our labor, and you have a scene of misery, which might well shake the stoutest heart.

The great majority of members were entirely destitute, and dependent entirely on the scanty supplies of the Association. Much suffering of body and anxiety of mind was experienced by all, and was the cause of innumerable difficulties.

In speaking of the individuals who composed these associations, no invidious distinctions could be made, for the average amount of talent, moral worth, and devotion possessed by each, may be considered as very nearly equal, if not absolutely so.

But there is one quality, which, it appears, was possessed in a superior degree by the N. A. Phalanx,—that quality is *Perseverance*. We may perhaps account for it from the fact, that the disaffected members who left the N. A. were replaced by devoted associationists and efficient laborers from other disbanded Phalanxes. It appears to me, that the great error made in most associations, and which eventually caused their ruin, was to attempt *too much*. We see that those who have confined themselves to agriculture have lived, and are likely to succeed: it is the only true foundation.

In connection with these remarks I must say, that the bad success which has attended these early attempts at Association, should not be held up as scare-crows, to frighten people out of the idea of trying again, and in due time to wait for the grand experiment to be made by the *School*, some time or other. Although recognizing fully the value of Social science, and having a perfect faith in the whole system of Fourier, I nevertheless think, that small and of course fragmentary association, is a *practicable, desirable, and perfectly natural mode of transition* from the present state of incoherence, to higher organizations and forms of society. Twenty or more families, of the working-classes, with $500 or $1,000 each, can, by associating on an *agricultural basis*, and with common industry and prudence, insure to themselves a mode of existence far superior and safer to that they are obliged to lead in civilization. They would start with the benefit of the experience of the associations that have preceded them, and would avoid a great many mistakes, which have proved fatal to the first pioneers. They would soon discover the great advantages of larger numbers, and in the same way and for the same reasons that individuals were induced to form these small aggregations, these will tend to unite and form larger and more complete corporations.

When a great end is to be attained, Providence is bountiful of ways and means,—and Association is so evidently the great end and essential destiny of the race, that many roads, some crooked and rough, some smooth and straight, lead to it. Almost any plan of Association, great or small, if not *iron-bound*, like that of the Shakers, Rappites, etc., and left open to free thought and progress, will ultimately resolve itself into the natural and true order, and science will surely illustrate the progress. The generality of farmers and mechanics possess sufficient knowledge and means to procure the necessaries and even elegancies of life. The stock of *Ideas*, great or small, now in the world, is sufficient to feed the minds of humanity for centuries to come: there is little danger of souls starving.

The grand question that stirs the civilized world, the question of Association, in some form or other, is at this day mainly a question of *bread and butter*—only get that secured first, and all other things shall be added unto you. To those who think science a sine qua non, I would, after the manner of old Rough and Ready, illustrate my meaning and the truth of the matter by a fable, not of Æsop but of Lafontaine, and refer them to the the capital translation of the shepherd, the merchant, the nobleman, and the son of a king, by citizen Elizur Wright of the Chronotype.

J. M. P.

For The Spirit of the Age.

HUMAN DEPRAVITY.

Viewed in the exclusive light of our subject, the world is indeed dark and forsaken. The shadows of the past all converge into one dense cloud, whose element is corruption, and whose darkness obscures all the brightness of the universe. The soul is subverted, *in nature*, and from a pure essence, has become impure, a thing of malignity. And it is no modern-looking at the world as it is—that this dark view of human nature should so widely obtain. While the soul is obscured it looks at things obscurely. Such is the law of its action, now and always.

That man is corrupt, there is no dispute; for the gigantic wars of the ages, crimsoning the whole, beautiful, green earth, and claiming their more than thirty thousand millions of victims; the slavery of more millions still, through the diabolical selfishness of the few; the extensive prostitution of God's image in man's better half and the still deeper prostitution of man's-self; the crime engendered of want, on the one hand, and freely chosen for the gratification of unbounded passion, on the other; the beastly drunkenness of the debauchee, and the tortured victim of gaming, of duelling, and the like, all attest it. *Corrupt!* Why, the earth is indeed a hell, and man the receptacle of its life. And there is no worse hell than earth. I remember hearing Dr. Dewey give the annual discourse on Peace before the American Peace Society in Boston, some two years ago, in which he supposed it possible, and even somewhat probable, that the inhabitants of other planets had so far advanced in moral and intellectual development—in the progress of the arts and sciences, that having constructed an instrument so far superior to the telescope, as to be able to look down upon the earth, and behold the terrible carnage of war; to witness the fiendish passion of the combatants, and the horrid destruction of human life, they would very naturally come to the conclusion that this earth was the hell of the universe! And why is it not such? surely there has been evil enough here to make it so.

And all this evil is the result of human depravity. But depravity of what? To this question two principal answers have been given. 1. Depravity of *nature*; and 2, depravity of *life*. Let us look at each.

1. *Depravity of nature.* Is man depraved in his nature, or is he not? The question is a fair one and one of deep and thrilling interest. On its truthful answer, hangs the destiny of a universe.

Looking at the evil side of life alone, it seems as though the question demanded an affirmative answer. And how else shall we account for the direful ills of the past, save from the fact, that man's nature is depraved? But perhaps the force of this question will be lessened somewhat, when we reflect that a question of this character cannot be settled by a merely historical argument. Man may be after all, something more than the past has shown us. Even if his whole past life were purely evil, that, of itself, would be no absolute proof that his nature was such. It would only show, at most, that the elements of his being had been most fully obstructed in their attempt to flow out into true life. Some clue back of past manifestations, must be sought out to show depravity of nature, and then the manifestation itself may be legitimately referred to corrupt elements. Until this is done, we think we are warranted in denying the soundness of the purely historical view of the matter. But again, to suppose that man is depraved in his nature, reflects somewhat seriously upon the divine workmanship! We are made in the image of God, and therefore have a nature like his own. Were it not so, we could not be images of Him. Now, to suppose we were originally made corrupt, we cannot, for that would be charging God directly with the authorship of evil. And to suppose He endowed us with a power called free will, by which it was morally sure, such corruption would ensue, does not help the matter much, as at best, it only makes the same cause to be a little more remote. And then, to suppose want of power to remain pure in quality of being, charges the Giver of life with deficient plan and deficient power, to say nothing of the motive which gave birth to these. The fact is, depravity of nature, supposes some grand defect in the human mechanism, which it will take more than all the logic of the schools to obviate.

Again, as to the nature, condition, and quality of the human spirit, there is no analogy in nature which illustrates its depravity; while, as to what constitutes man's *real* depravity, nature presents us an abundance of symbols. Take light and heat, for instance. Are not these good in quality, whatever may be their character, in action? Take the air; is it not pure, in itself? And then electricity,—this even is a purifying agent, which could not be the case, were it depraved in the nature of it. The legitimate nature and tendency of all these elements is good, but their results are sometimes bad; and why? It cannot be because evil inheres in them, for only good is there. God made them, and he makes only the good. Air is good, and so is the electric element. Thus whatsoever God makes is characteristic of himself. He is the All Good, and the universe is his symbol. Where, then, is the evil?

As it regards the human soul, we may likewise put the question. Where then, is the evil? If it does not inhere in man, what is the secret of it? If it belongs not to the quality of spirit any more than to the quality of heart, light, air, and electricity, to what does it belong? This leads us to consider,

2. *Depravity of life.* Life and its element, or cause, are two things. Though they be inseparable, yet they are two. Life is a result. It is existence not being. It supposes being as its basis, but it is not being itself. There might be being without existence, but there can be no existence without being. In the former case, existence would be latent, and being an abstraction, till life should give it personality, and then being exists. Instance the moral and intellectual power of the child. These have being, but they have no life. The time has not yet come for them to act. They are yet latent.

This brief analysis is given, that the two ideas may not be confounded—that being and life may not be made to blend together in such a manner as to make depravity referable to both, when, in reality, it belongs only to one. If being and existence were one and inseparable, in the idea of them then, whatsoever was true of one would be equally true of the other; and without farther controversy we should side with the common idea of depravity. But as they are two, it may be, after all, that evil, deep and lasting as it is, is nevertheless more superficial than has been supposed. This must be the case, if it belongs to existence instead of being—to action rather than the elements of action.

And is it not so? Is not the ill of nature in the operation of its elements, rather than inherent in the elements themselves? But why in the operation, you will say. And our reply shall be because of the obstruction the elements meet with in the performance of their functions. The air was designed to perform a healthy function, as air; but does not always do so. Why? Not because of any defect in the design; nor yet, because of any absolute impotency on the part of air itself, considered as an agent of the Divine will; but because of the various obstructions it meets with in its ever-flowing and life-giving vitality. Obstruction everywhere, is the secret of evil as to its cause; and evil must exist, while obstruction remains.

These observations are eminently true as it regards human depravity. The native powers of the spirit seek an outbirth, but come first in contact with ignorance of the true mode of action; and having as yet no conscious law to guide them they go first to excess in one direction, and then in another. This excess is evil—depravity. The cause is on the surface, as is also the effect. And this shows us the nature of evil. It does not make it the

eternal antagonist of God, and of heaven; it does not render it immortal. But placing it where it belongs—in the life of good elements, coming in contact with obstruction, and not in the elements themselves, it predicts its demolition, and the restoration of its victims; which could not be, were nature and being themselves depraved. In that case, to have a pure universe, there must be an entirely new creation—not development; for depravity of nature, whether we call it total or not, includes the idea of a totality; and therefore precludes the idea of working over that which is already made. No pure gold can be made of nothing but dross. Of filth alone, nothing pure can result. And it is perfect folly to say, that even divine power can bring good out of that which has no objective basis, or capability of good. Divine power does indeed bring good out of evil; but it is because there is something good in the evil to be brought out, as there is pure gold mixed with the dross, and capable of separation.

Man, then, is depraved, as nature is depraved—in his life, not his being—in his character, not his quality. He is therefore capable of regeneration and may have hope of it. His destiny is not to be a fiend, but an angel—not to inhabit hell, but heaven. When, working with God, he removes the obstructions which prevent the genial flow of his passions, in accord with the laws of the universe, then shall the glorious beauty of his inner life unfold itself, and his whole being thrill with joy, such as the angels know. S. C. H.

Rockport, Oct. 1849.

EUROPEAN AFFAIRS

FOR THE WEEK ENDING NOV. 17.

Latest Date, Oct. 27.

A report was current in Paris, at the latest date from that city, that the French Ambassador at St. Petersburgh had forwarded dispatches to his Government, intimating a change in the hostile determination of RUSSIA in its disagreement with TURKEY, upon the subject of the extradition. So far from forcing matters to extremities, Russia expressed itself anxious to settle the differences quietly, provided no warlike interference was threatened on the part of England. The same rumor was prevalent at Vienna on the 21st.

A letter from Constantinople relates several interesting particulars in regard to the change of religion by Bem and other Hungarian refugees:

"General Bem, as soon as he learned the determination of the Sultan to resist the demands of Russia and Austria, and to refuse the extradition, declared that his country was his first religion, and as the Sultan had the same enemies and friends with himself, he wished to become his subject, and to serve under his flag, and that he would embrace Islamism; that he had resolved upon this when he left Hungary, and that he had not sooner announced his profession of faith, lest it might have the appearance of yielding to fear. He added that he did not wish to influence any one to follow his example. Still, the Generals Kmelz, Slaen, and thirty of the most ardent officers, were unwilling to separate from him, and announced their determination also to embrace Islamism.

"Kossuth, greatly irritated at Bem, went at once to the camp of the Hungarians, and informed them that the Porte resisted the demands of Austria and Russia, that France and England appeared decided to aid the Porte, and implored them not to stain by apostacy the flag of Christian Hungary, which they had always served with honor. Some expressions of Kossuth, indicating that Bem and his companions had yielded to the promises or the threats of the Porte, produced a great effervescence in the camp of the Hungarians, and for a moment it was feared that there would be a disturbance."

An able examination of the pretences alleged for the execution of Count Batthyany by Count Teleki, appears in the Paris journals. It concludes with the following eloquent appeal:—

"To resume. This condemnation without proofs—this judgment without a court—this sentence without a law—this execution on the 6th of October—this measure, which was taken now that Hungary is under foot—this measure, which they dared not take when Hungary had a sword—this measure, which was taken after sparing those who prolonged their resistance to the last extremity—how are we to call it? I leave it to the friends of order among all parties to find a name for this measure. I have done my duty. I have done it calmly and deliberately, while my heart is breaking. I had but to analyze a death-warrant of Batthyany. I need not speak—he is well known. His name was great—his soul was mighty. He was always noble and generous. His dying hour was sublime. Thou heroic martyr of a great and beautiful cause, thou gavest thy soul up to God, but thy memory will be green in our hearts—it will live forever, and die with the last sigh of the last Magyar."

It was supposed that Kossuth had taken passage in the Peninsular and Oriental Company's steamer Sultan, from Constantinople, bound for Southampton. Arrangements are making in the latter town to give the illustrious Magyar a suitable reception. The Sultan is expected at Southampton about the 6th proximo.

No further executions have taken place in Hungary, but arrests are the order of the day. A nephew of the unfortunate Count Batthyany has been ordered to enlist as a private hussar in an Austrian regiment.

Silence—the silence of the tomb—prevails at Pesth. The gibbets have been removed, blood has ceased to flow, Haynau has left, men breathe more freely in the Capital of Hungary. Such is, in a few words, the latest intelligence from Pesth. Haynau is no longer allowed to play the part of Alba in Hungary. The European cry of horror at the atrocities he has committed had reached the royal palace at Schonbrunn, and startled the young Emperor upon his throne. Adjutant-General Count Gruone has been sent to Pesth to put a stop to any further executions. Haynau is reported to have growled at this interference with his full powers, and to have sent in his resignation. He is at present at Gratz. Other changes are spoken of in the high posts of the Austrian Administration.

It is stated that the Sultan has made a grant to Lamartine of an immense extent of lands situated in a fertile plain, a few hours' distance from Smyrna, forming part of the estates of the crown, and that an agent had gone to take possession of the property in the name of Lamartine, who was coming himself in the spring.

In FRANCE, the trials at Versailles are not proceeding so orderly and tranquilly as they did at their commencement. Repeated interruptions, and those too of a stormy kind, are continually taking place, which go to suspend for a time the inquiry, and detract from the becoming gravity of the Court. Four of these disgraceful scenes occurred on Tuesday: some of the witnesses in giving their evidence having used opprobrious epithets in application to a portion of the prisoners, the latter gave full vent to their indignation by the most violent expressions of rage. In one case, the prisoner Lamaziere called the witness a liar, and was forthwith condemned by the Court to four months imprisonment and a fine of one hundred francs. The proceedings of the High Court on Wednesday were not marked by any particular incidents. Col. d'Alphonse of the 62d Regiment of the Line, gave his evidence in such a manner as to call down the most marked approbation and eulogium of the Court, and in which even Col. Guinard, one of the prisoners, joined. The gallant Colonel expressed his regret that his own frank and honorable conduct on the 13th of June was not met by the same conduct on the part of some of those he made prisoners in the Conservatoire, and who had pledged their word not to escape. Col. Guinard explained why his friend Ledru

Rollin did not remain. The Court adjourned at half past six o'clock.

The Democratique Pacifique and the Republique were seized on October 23d, at their offices and the Post Office, for publishing the following letter, signed by Louis Blanc and other refugees in London:

"CITIZEN: The sentence which has, in the person of Citizen Cabet, just struck one of the most pure and courageous servants of democracy, has not surprised us. Whatever opinions may be formed on an attempt at colonization, inspired moreover by so elevated a feeling of devotedness, every Socialist considers himself as jointly attacked by the judgment pronounced against Cabet. It belongs to those who have sanctified the pillory and the hulks, to re-establish also the benches of the Correctional Tribunal. Each of us henceforth has paid his debt. The musket, the hulks, exile, imprisonment, the galleys, and infamous condemnations, are the consecration of new ideas. It is still the gibbet of ignominy transformed into the standard of victory; the cap of the slave become the glorious symbol of liberty. Health and Fraternity.

An important debate took place in the Legislative Assembly on Friday, Oct. 19. In the course of it Gen. Cavaignac took substantially the position taken by Ledru Rollin before the affair of June 13, and M. Montalembert came out in favor of Papal Absolutism.

A second intercicw has taken place between Mr. Haddock, a friend of Sir John Franklin, and the Bolton clairvoyante. She professed to have had interviews with Sir John Franklin and Sir James Ross, described their position in the ice, with sundry other particulars. She said she had some refreshment with Sir John Franklin, who had his provisions in thick tin boxes. He had also some hard meat in a big tub. Sir John, she said, would be out of the ice in less than nine months. That it was ten minutes past eleven by Sir John's time, and a quarter past ten a good while after by Sir James Ross's time. That she went a good way further than Sir James Ross, where the stars went round but did not twinkle, and she was sure it was quite ridiculous to attempt to find a road for ships over there. That she found Sir John in a house made of large blocks of ice, about nine yards from the ship. That Sir John had been a great way over the country, but had returned to his ships. That Sir John had seen the natives, but not Sir James Ross, and that there were two ships on their way home, which would bring good news. The statements of this girl have excited great interest all over the country. It has excited the attention of the Admiralty, and the matter is said to have been inquired after in high quarters.

Abbott Lawrence, Esq., Envoy Extraordinary and Minister Plenipotentiary from the United States, had an audience of her Majesty at Windsor Castle, on Saturday, Oct. 20, to deliver his credentials He was introduced by Viscount Palmerston, G. C. B., her Majesty's principal Secretary of State for Foreign Affairs.

Seventy-four families, amounting probably to three hundred and seventy souls, have been evicted from the property of Col. Wyndham, in the parish of Clondegard, and in the ill-fated, ever persecuted County of Clare. Their dwellings have been left with few exceptions—in the words of our correspondent—"hideous heaps of ruins." There were no notices of eviction received in due time by the relieving officers. There is no room for the crowd in the Ennis Union Workhouse. They are denied out-door relief on some pretext or other. Women, with infants in their arms, slept out under the freezing cold of last week, and the floor of the chapel is now the only home of the exterminated people.

☞SIR JOHN FRANKLIN sailed from England on his Arctic expedition, May 19, 1845.

News of the Week.

THE ST. LOUIS TRAGEDY.

We have seldom seen greater excitement manifested in this community than was displayed during the whole of yesterday produced by the tragedy of the previous night at the City Hotel, an imperfect account of which we gave in our last issue. The particulars, as we have been able to gather them, as well as such rumors as bear upon the case or tend to explain in the least degree the mysterious cause of the terrible deed, will be found in what follows.

Two Frenchmen, who registered themselves as Gonzalve de Montequiose and Raymand de Montequiose, from Paris, arrived at the City Hotel Sunday forenoon—they are several weeks from Chicago, from which place they have leisurely traveled overland, each occupying a buggy, and furnished with guns and other apparatus for a hunting excursion.

At the hotel they occupied No 46, the entrance to which was from a hall running from the back piazza; room No. 47, immediately opposite, the entrance to which is from the piazza, and not in sight of the door to 46, was occupied by Messrs. Albert Jones, H. M. Henderson and Capt Wm Hubbell; and room 57, the back window of which opened to the piazza at its extreme end, was occupied by Mr. Barnum's nephew and the steward of the house, Mr. Macomber.

About 11¼ while Barnum was preparing to retire, a light being in the room and the curtains to the window drawn aside hey were startled by a loud tapping at the window—applied with such force as to break the glass. Perceiving two men upon the piazza, the one nearest having a gun in his hand, the occupants became alarmed, and immediately commenced crying "murder, fire," &c. Simultaneous with this alarm, the man with the gun fired through the window, the contents of which took effect in the back and side of Barnum, a portion of the charge wounding Macomber in the wrist. The cry of murder and the report of the gun, alarmed the inmates of room No. 47, when Jones, who had not retired, sprang to the door and opened it—a light being in the room at the time. No sooner had the door opened than one of the men standing upon the piazza by the window to room 57, fired at him, the contents of the gun passing through his body and wounding Mr. Henderson across the forehead and Capt. Hubbell through the wrist. Jones fell inside the room against the door and immediately expired.

To proceed from 46, occupied by the Frenchmen, to the window of 57, at which the alarm was first made, the assailants were compelled to pass the doors to 45, 47, 48, 49, and the window to 58, all opening upon the piazza. At none of these, as we learn, was any effort made by the assailants to enter. It may be proper to state also, that in none of these rooms, except Barnum's was a light to be seen from the piazza. The occupants of 45 state that sometime previous to the alarm an attempt was made to enter their room from the outside, but upon alarm being given, the person at the door, who was trying to use a false key, fled.

The Frenchmen, after firing two shots, returned to their room, where they were arrested by the officers. It appears that they were both standing at the window when Barnum was shot, and Macomber states that both were armed with guns and both fired—one at Barnum, the other at Jones. A negro man who was near by cleaning boots, and who had a full view of the whole transaction, states, in contradiction to Macomber, that only one man was armed, and that he fired both shots. In the room occupied by the assailants were two double barrel guns, both barrels in one and one barrel in the other discharged. This is an important question in the matter. If it can be positively established that both of the Frenchmen were armed, and fired, it precludes, from what has taken place, any plea of insanity,

The perpetrators of this outrage are men aged about twenty-

eight and twenty-six years. At the time of their arrest they were perfectly sober, the elder laboring under some little excitement in consequence of his acts. They were traveling in fine style, being provided with large wardrobes, and every necessary for comfort and amusement. Their trunks were searched yesterday evening, and found to contain nothing but gentleman's paraphernalia, and $1,455 in gold, in two separate bags.

They claim to be of a family of some distinction in France, the eldest of the two bearing the title of Count. The younger states that their father was killed in Paris in the outbreak of last February, and in consequence of their connection with the events of the period, and opposition to the Republican Government, they were compelled to flee the country. They arrived in the United States in June last, since which time they have been leisurely wending their way west, with a view of seeing the country and spending most of their time in hunting, a sport for which they manifest great fondness, and for which they are amply provided with the proper accoutrements. The younger of the two states that his brother has several times recently displayed symptoms of insanity, and but a few evenings since while they were in the town of Alton, made a demonstration to attack some person, but was timely prevented by his interference. The older brother appears to be sensible of his having done wrong, exculpates the younger brother from all blame, and claims that he alone should be made to suffer for the consequences of his act. He states that a powerful feeling which he could not resist, took possession of him, and told him that he must kill two men; that while laboring under this feeling he seized a (double-barrel) gun and rushed from the room and fired at the first two men he saw; his brother followed for the purpose of preventing him from doing injury, but before his interference could be exercised the fatal deed was consumated. This is what we glean as the history of these men, and as far as supported by other facts and circumstances, we give it for what it is worth.

The occurrence occasioned much excitement in the public mind yesterday, and there were grounds to apprehend that violence would be attempted last night. The extraordinary circumstances of the affair—the absence of any probable motive for the commission of the terrible crime—the mystery which enveloped the whole transaction, added to the many improbable stories which were in every one's mouth—were sufficient to excite unusual feeling. But when we add, that the unfortunate sufferers from this tragedy—young Barnum and Albert Jones—were well known and much beloved—that one of them had been suddenly and so causelessly ushered into eternity—it is not surprising that men's minds were overwrought, and symptoms of violence were displayed in some places.

At night, and until 11 o'clock, there were large congregations of people on Chesnut-st from Third to Sixth, in the immediate neighborhood of the jail. But a great many persons seem to have been drawn thither by curiosity, and as those who may have been mischievously disposed were without leaders, no attempt was made to get possession of the prisoners. We trust that no further effort will be made to interrupt the proper administration of justice. The Criminal Court meets next Monday and then a thorough investigation will be made of the whole affair. The facts which we have stated dissipate many of the stories which were in circulation yesterday as to the character of the accused—some of the more excitable representing them as robbers, their trunks filled with jimmies, and other implements of the profession—and it may be that, dreadful as the sacrifice has been, time will establish that *insanity* has urged the murderer to the commission of the crime.

The *Reveille* of the same date says: "One of our citizens who speaks French, paid a visit to the Montesquions at the jail yesterday morning. One of them refused to enter into conversation, and maintained a sullen silence throughout the whole interview. The other, on the contrary spoke freely on every subject, and readily answered all questions. When asked what could have prompted him to the barbarous deed he had committed he replied: 'I was merely fulfilling a mission. One year ago, two of my relatives were killed by a mob at Paris; the idea had often occurred to me that their death should be revenged; I know it was my duty to avenge them. Now it is done, and I am satisfied. I have fulfilled my destiny, and I have nothing to reproach myself.' Mr. Barnum was, at a very late hour last evening, lying in a very critical situation. His physician had lost all hopes of his recovery. The fact that Mr. Albert Jones was to be married in a few days to an amiable and intelligent young lady of this city, contributes to the sadness of his melancholy end inspires." [St. Louis Repub. Oct. 31.

TWO WEEKS LATER FROM CALIFORNIA.

The steamer Empire City, Captain Wilson, reached New-York on Sunday morning from Chagres, touching at Kingston, Jamaica. She left Chagres on the 29th ult. and Kingston November 3d. This steamer brings in all not less than ONE MILLION in gold.

The news from California is of great interest. We take some details from the correspondence of the Tribune:

The Convention here has been in session a month, and has adopted in Committee of the Whole nearly three-fourths of a State Constitution. It is believed that another week will close their labors. A vote will then be taken on the Constitution, and after its adoption, an election will be held for Legislature and State officers. There is, as yet, no prominent candidate for Governor, the Senatorship being considered as a more desirable place. Among the candidates spoken of for the latter, are T. Butler King, Col. Fremont, Dr. Gwin, and Robert Semple. Col. Weller, since his removal from the Boundary Commission, is suspected of electioneering for such an office, but has made himself too unpopular by his course at San Diego, to have much chance of success.

Among the principles already adopted by the Convention are the following:

No Slavery shall ever be permitted in California! adopted by a unanimous vote; the boundaries of the State shall be those fixed by Mexico, embracing the whole of the interior territory known as the Great Basin; no free blacks shall be admitted into the territory (passed by a small majority and will probably be reconsidered;) the State capital shall be established at Pueblo San Jose; inhabitants of Indian blood shall not possess the right of suffrage, (this passed by one vote, and will no doubt be changed on second reading—the native members are very indignant on the subject, as the law would embrace some of the first families in the country.) The right of married women to property possessed before marriage has also been established, and the first Legislature recommended to pass severe laws against dueling. In most of its provisions, the Constitution is wise and liberal, and if two or three very objectionable parts be removed, will do lasting honor to its makers.

This country seems fated in regard to gold and golden excitement. It was supposed not long since that the limits of the placers had been settled, and that the Sierra Nevada was the great storehouse of the precious metal. Since my arrival, however, discoveries have been made which almost induce us to believe, that the whole country, from San Diego to Cape Mendocino, from the Pacific to the topmost ridge of the Nevada, and heaven knows how much further eastward, has been completely seasoned and spiced with the yellow grains. News reached San Francisco of a large placer having been found on Trinity River, a stream which rises in the Coast Range, and empties into the Pacific opposite the head of Sacramento Valley. The story was soon verified by intelligence from the diggings on the American Fork, which stated that the diggers were leaving in large

bodies for the Trinity placer, where men were said to wash out $100 a day. It is best to receive the stories of gold digging even here with a grain of allowance, but the main fact is true. I lately saw a letter from a merchant in Sacramento City to his partner in San Francisco, in which he says: "There is good news from Trinity River; gold is very plenty and provisions scarce. We shall make a great raise on the goods I have sent there."

Near the Mission of San Antonio, situated among the Coast Mountains, sixty miles south of this, a washing of considerable richness has been discovered. At the last accounts, a number of people were working there, with fair success, and traders are beginning to send their teams in that direction. Gold is said to exist in small quantities near the Mission of Carmel, only four miles from this town, and, in fact, there is every geological indication of it. That San Francisco itself is built on a a placer, I am well satisfied. To my certain knowledge, boys have picked four and five dollars in a few hours, from clay dug 30 feet below the surface, in sinking a well. The story of Mr. Harrison, the Collector, having found gold in the adobes of the Custom House, is something more than a good joke.

An arrival from the Sandwich Islands has brought the startling intelligence of the Islands having been taken by the French. It is the same old quarrel broken out again. The story, as I have heard it, is this: "The Island government placed a heavy duty on various articles, such as wines and liquors, which constitute the principal exportations from France to the Pacific. The Commander of the French fleet at Honolulu demanded that it should be revoked, and, on the refusal, opened his guns upon the fort, which finally yielded. He then occupied it and took possession of the Island. An express came here in sixteen hours from San Francisco—130 miles—with the news. What the course of our authorities will be, everybody conjectures but nobody knows.

Town and Country Items.

LUTHER ON DANCING.—In a life of Martin Luther, by M Audin, an elegant French writer, the following opinion of dancing is quoted from the Reformer:—"Is dancing sinful?" his disciples asked him. He replied. "Was not dancing allowed to the Jews? I am not able to say; but one thing is certain—people dance now-a-days. Dancing is a necessity of our state like dress with women, and like dinner or supper. And, indeed I do not see how dancing can be prohibited. If people commit sin, it is not the fault of the dance, which does not offend against faith or charity. Dance then, my children."

BEEF-STEAKS MISAPPLIED.—A Cincinnati paper relates the following horrid instance of ingratitude:

A benevolent man who once in a while passes through the market as a "looker-on," purchased a fine steak yesterday, and placed it in the basket of a woman who he thought was needy. To show her gratitude she took it out and slapped him over the head several times with it, soiling his linen and mortifying his flesh.

DISTURBANCE ON THE BALTIMORE AND OHIO RAILROAD.—The contractors on the railroad west of Cumberland have considerable trouble to keep down the spirit of rioting so frequently manifest among the laborers on the line. The *Civilian* says, that the Connaught men driven from the Central Railroad in Pennsylvania, in June last, by the Far-Downs, being now strong in numbers west of that place, indicate a disposition to exclude their opponents from the work. Some scenes of violence have ready occurred, and many more are looked for.

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