

# THE SPIRIT OF THE AGE.

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From Fourier's New Industrial World,

## FOUNDERS OF SOCIAL HARMONY.

Ought we to be astonished that the discovery of a theory which is to change the face of the world has been delayed until our days? It has never been sought for, consequently it has remained unknown. We may find a treasure or a gold mine by accident; but a theory which requires calculations is not discovered until it is made a subject of research, and proposed as the object of scientific competition.

Besides, it is only within a century that we have occupied ourselves with industrial theories. Antiquity made no study of this subject. It was prevented by slavery, which would have opposed many obstacles to the discovery of the social mechanism, impracticable with slaves.

The moderns, who were no longer burdened by the custom of slavery, might have speculated upon agricultural and domestic association, but their economists have been arrested by a prejudice which persuades them that separation, or culture sub-divided by families, is the nature of man, his immutable destiny. All their theories repose on this primordial error, strongly supported by morality, which sees no wisdom save in family relations, in the multiplication of cottages.

The economists have then sanctioned, as necessary, the two radical vices which they have found established—*separation of interest in agriculture—and false commerce or commerce given up to individual competition*, which is all false and complicated, raising the number of agents to twenty-fold that which the truthful system would employ.

Upon these two vices rests the society which is called civilization; which far from being the destiny of the human race is, on the contrary, the vilest of the industrial societies which it can form, for it is the most treacherous—treacherous to such a degree that it excites the contempt even of the barbarians.

Civilization occupies, however, an important position in the scale of movement, for it creates the resources necessary for our progress to association.—Great Industry, the Higher Sciences, and the Fine Arts.

We should make use of these means to raise ourselves higher in the Social Scale, and not grope forever in this abyss of misery and absurdity called civilization, which, with its industrial achievements and its oceans of false light, cannot guarantee to the people even work and bread. Upon other globes, as well as ours, humanity is obliged to pass about a hundred generations in the false and separated system of social mechanism, comprising the four periods—Savage, Patriarchal, Barbarous and Civilized, and to languish there until it has fulfilled two conditions:—

1st. The Creation of Great Industry, the High Sciences, and the Fine Arts—these resources being necessary to the establishment of the society order, which is incompatible with poverty and ignorance.

2nd. The invention or discovery of this Societary me-

chanism, this New Industrial World, opposite to the separate system.

There were numerous methods to success open, of which I shall treat at the end of this abridgment; they have all been neglected—among others, the calculation of *Passional Attraction*, recommended by the success of Newton in the calculation of material attraction.

The first condition has been well fulfilled. We have a long while since pushed industry, the sciences, and the arts, to a sufficiently high degree. The Athenians might already have founded the Social Order, emancipating at the same time their slaves by ransoms payable in annual instalments.

But the second condition has not been fulfilled at all. A hundred years have elapsed since industry began to be a subject of consideration, and yet there has been no attempt to discover a mechanism opposite to that of separation, or small family households. Not even the research of a system of industry combined in agricultural and domestic functions has been proposed. Prizes are offered by hundreds for the settlement of insignificant controversies, saying old things in new words, and not even a medal for the discovery of the Natural Societary procedure.

Meanwhile, it is obvious that the social world has not attained its aim, and that the progress of industry is but a lure for the multitude. In England, so much boasted about, half the population is reduced to labor sixteen hours a day, often in noisome and infected workshops, to gain seven cents a day, in a country where subsistence is most costly. How wise is nature in inspiring savages with a profound contempt for this civilized industry, fatal to those who exert it, and profitable only to the idle and to a few chiefs. If industry was destined only to produce these scandalous results God would not have created it, or rather he would not have given to the human race that thirst for riches which civilized and barbarous industry cannot satisfy—for it plunges into misery the whole industrious multitude to enrich a few favorites, who still remain poor if we should take them at their word.

In reply to the Sophists, who boast of this social chaos as a rapid advance towards perfectibility, let us insist on the primordial conditions of social wisdom, of which not one can be fulfilled in the civilized system; they are—

1. Industrial Attraction.
2. Proportional Repartition.
3. Unitary Education.
4. Equilibrium of Population.

This is a subject so new that some repetitions are needed to free the reader from his numerous prejudices, and to establish him upon sure principles.

I have caused him to observe that if the civilized people enjoyed a copious *minimum*—a guarantee of the necessities and comforts of life—it would give itself up to idleness, because civilized industry is repugnant. It will be necessary, then, in the society order, that labor should become as attractive as our feasts and public amusements.

now are. In this case the reimbursement of the minimum advanced will be guaranteed by industrial attraction or the passion of the people for very agreeable and very lucrative labors; a passion which can be sustained only by a method of equitable repartition, allowing to every individual, man, woman, and child, three dividends, adapted to his three industrial faculties, Capital, Labor and Skill, and fully satisfactory to him.

But, however great the prosperity, the people would soon fall back into destitution if it multiplied without limits like the populace of civilization—the ant-swarm of England, France, Italy, China, Bengal, &c. We must, then, discover a means of protection against the indefinite increase of population. Our sciences indicate no preservative from this evil, against which the theory of Passional Attraction furnishes four guarantees—not one of which can be introduced in Civilization, this society being incompatible with the social guarantees, as we shall see in the sixth and seventh sections.

There are many other vices against which the societary order should possess efficient guarantees. Theft, alone, would suffice to render abortive all attempts at association; these preservations are found in the mechanism of the Passional Series. Civilization cannot appropriate one of them; it fails in every guarantee which it attempts, and often aggravates evil, as we have seen in the case of the slave-trade, and in that of financial responsibility. There is a special theory on the establishment of guarantees, which our scientific men have overlooked as well as that of Association.

The pursuit of the latter opens a most magnificent chance for individual ambition. We see a number of persons of high mark in rank, fortune, intellect, struggling for years to obtain the post of minister, and often very inferior places, and yet we often see them fail after painful efforts, and fall into an incurable vexation. Here, for the honorably ambitious, is a career quite new, and far more brilliant than that of a minister, removable at pleasure. Here the success will be neither dubious nor delayed. The part of a founder of Association will require no intrigue, and will at once raise the successful candidate to the summit of fortune and of glory. Every free man or woman having a capital of 100,000 francs, which can be rendered available as security, and enjoying credit enough to establish him or herself as the chief of a company of stockholders, with an entire capital of two millions of francs, may found natural association or attractive industry, spread it rapidly throughout the globe, convert the savages to agriculture, the barbarians to manners more refined than ours, effect the permanent emancipation of slaves with consent of their present holders, the universal establishment of unitary relations in language, measures, moneys, typography, &c.; work a hundred other prodigies for which he will receive a glorious reward, by the unanimous vote of sovereigns and of nations.

Facts substantiate the assertion that there remains to the rich no career of ready attainment to eminence either profitable or exempt from vexations. That which is now opened to them unites every advantage and presents no obstacle. It serves the interests of the governments and of the people, of the rich and of the poor. It guarantees rapidity of operation. Within two months of action the question will be decided beyond the reach of a doubt; in two months the founder will have changed the fate of the entire world, and have made sure the abandonment of the three societies—Civilized, Barbarous and Savage, and the elevation of the human race to Social Harmony, which is its destiny. And to obtain this triumph, a hundred-fold more brilliant than that of conquerors, is there needed a colossal fortune? No! a citizen's patrimony will suffice if he be an eligible person; 300,000 francs, of which

100,000 are to be in a disposable form, will be amply sufficient.

The facility of this enterprise, the guarantee of prompt success, result from its accordance with all the passions. Thus, for instance, in regard to the great question of the emancipation of slaves. Societary order will be agreed to and even demanded by the masters, impatient to profit by the benefits of the combined life. No class would be contravened in its pecuniary interests; whilst in following the known methods, those of Brisaot, Wilberforce, and the societies for abolishing the traffic in slaves, the interests of the slaveholders are compromised. Let us carefully note this property, inherent to the societary mechanism—that it satisfies all classes, all parties. It is for this reason that success will be so easy, and that a small experiment made upon 700 persons will suddenly decide the world's metamorphosis; because we shall then see realized all the benefits which philosophy limits itself to dreaming of. Real liberty, unity of action, the reign of truth and justice will then become paths to fortune; while in the civilized order, where truth and justice do not conduct to fortune it is impossible that they should be preferred. Thus we see fraud and injustice prevail in all civilized legislation, and increase in proportion to the progress of industry and of science.

The people in its instincts about destiny judges better than the learned; it gives to the civilized estate the name of *world-upside-down*, which implies the possibility of a *world right side up*, whose theory remained to be discovered.

The learned class has not foreseen this new social world which analogy indicated to it. We see in material nature a double distribution—that of the true and false, the distinction of the preparatory and incoherent from the essential and organic state. Are not social relations subject to this duality of progress? May there not exist an order of truth and of liberty, in total contrast to the state of falsehood and constraint which is seen to reign on our globe! The progress of industry and intelligence now serves only to increase the general falsity of its relations, and the poverty of the classes which bear the burden of industry; our plebeians; our laborers are much more unhappy than the savage who lives in carelessness, liberty, and often in abundance, when the hunt or the fishing has succeeded. The philosophers, according to their own doctrines, should have perceived the true destiny of man, and the duality of mechanism in the social movement as in the material movement; for they all agree in teaching that there is unity and analogy in the system of the universe. Let us listen to one of our celebrated metaphysicians on this thesis.

"The universe is made upon the model of the human soul, and the analogy of each part of the universe with the whole is such, that the same idea is constantly reflected from the whole into each part, and from each part into the whole."—*Shelling*. Nothing is more true than this principle: the author and his disciples should have concluded from it, that if the material world is subject to two mechanisms, to planetary combination and to cometary incoherence, the social world ought in the same manner to be subject to two mechanisms; otherwise there would exist no analogy between the two worlds, material and social—no unity in the system of the universe. And as it is evident that our Civilized, Barbarous, and Savage Societies are the estate of incoherence and falsity—the *world-upside-down*—it was necessary to seek the ways of the world in its natural position, or the Order of Truth and of Social Harmony, applicable to the passions and industry, and to encourage this research by competitions and prizes.

Accident having given me the germ of this theory in 1798, I have succeeded, by 30 years labor, in so simplifying it as to place it within the reach of men the least in-



structed, and even of frivolous minds, the enemies of all study; it is a mere calculation of pleasures, and can be understood by women as well as by men. Every woman who desires to render herself illustrious, and who has some pecuniary means, may pretend to the palm of founder of Universal Unity, and establish herself as Chief of the experimental company. It is an enterprise for which, in Europe, 100,000 candidates might be indicated.

EDGEWORTH.

From the London Weekly Tribune.

### MEMOIR OF MR. ROBERT OWEN.

The following sketch of the life of Mr. Owen has just been published by himself in the appendix to his new work, entitled "The Revolution in Mind and Practice of the Human Race." All the material points of his eventful life will be found there recorded in his own language:—

It may naturally be asked, what were the circumstances which enabled the writer of this work to attain a knowledge of the human character and of society, so different from that of his class and country? As the public like now to have the cause given for every thing, the following statement may assist to account for this difference.

In an elementary school, in which reading, writing, and accounts, were but imperfectly taught, he was, at seven years of age, made the usher of the establishment, under the master, for two years.

At nine he was requested to assist in a neighbor's grocery and drapery establishment, in the town in which he was born, on the borders of Wales.

At ten he went to London to seek employment; and there entered into an engagement to serve three years in a superior linendraper's establishment at Stamford. From the commencement of this engagement he maintained himself; and he left it at the end of the fourth year to return to London. He had then acquired so much knowledge of the business that in two years afterwards the owner of the establishment, which was a very profitable one, offered him half of the business immediately, and after a short period the whole, with the necessary capital to work it with equal success.

He had in the meantime acquired experience in an extensive wholesale and retail establishment, first in London, then in Manchester; and, having other views, declined the very liberal offer of his former master.

At eighteen years of age he became a partner in a machine-making establishment, employing about forty men; and at nineteen added the commencement of cotton-spinning, by the then newly-invented machinery.

Before he was twenty he separated from the machine partnership, and became a cotton-spinner on his own account; and was so successful that the next year, that is, before he was twenty-one years old, he was engaged at a salary of £300 a year to superintend and take the entire management of the first fine cotton-spinning establishment by machinery that had been constructed; and he had thus employed five hundred men, women, and children, who were required to work the then novel machinery.

Before the end of six months, the proprietor offered the writer an advance of one hundred pounds each year if he would continue to conduct the establishment; and at the end of four years a partnership; and an agreement was so concluded.

At the end of four years he formed a partnership upon a more extended scale, and commenced with building the Chorlton Mills, near Manchester; and after a short period the New Lanark Mills in Scotland were added. The Chorlton Mills were sold when the writer left Manchester and became the sole manager of the New Lanark Establishment, which, besides four large cotton-mills, an extensive

machine establishment, and a farm of 150 acres, contained a town, with upwards of 2,000 inhabitants.

While in Manchester he had been elected a member of its Literary and Philosophical Society, which then ranked high in public estimation; and this introduced him, as he was a contributor to their papers, to an intimacy with members of all the learned professions, so as to enable him to comprehend them, and to understand their real utility and disadvantages to the public and to each other; and to discover without much difficulty that they were *mere professions*, producing far more evil than good to society.

Being a buyer and seller at home and abroad on a large scale, the writer became a merchant as well as manufacturer; and, having been the first to open the secret of cotton-mill machinery and manufacturing to all others engaged in the same occupations, these establishments throughout the kingdom were in return opened to him; and he soon knew the best thoughts, as well as the feelings and prejudices of the leading minds of this class, including bankers and money-changers, throughout England, Scotland and Ireland.

And now, in consequence of the great celebrity of the writer's new mode of educating and governing his manufacturing population, and the extraordinary success which he attained, he became well acquainted with the thoughts, feelings, and prejudices of the mere agriculturist, and with the acquirements of the country gentlemen of more limited and of the largest properties.

During more than a quarter of a century while he directed and advanced this establishment, he was visited by emperors, kings, and princes, archbishops, bishops, and clergy of every denomination, as well as by every other class and rank, from all countries, to witness the unheard-of results produced on children, and on a population of adults, living in harmony, and governed only by the novel influence of well-directed kindness, without punishment or fear.

Innumerable were the parties who came to see; but they could not comprehend how such extraordinary results could be produced without the application of the prejudices which had been forced into the mind of each visitor respectively. The writer observed and heard all their impressions, and was instructed and often much amused by comparing the opposing prejudices of class, sect, party, and country, and perceiving how completely one set of false impressions overcame and destroyed another. For soon, by this process of observation, with his knowledge of the varied classes and characters, the writer could not avoid discovering the want of general experience in these parties to give them a true knowledge of human nature, and of a rational system of society, based on that knowledge; and especially, how totally ignorant they were of the, so far, hidden superior capacity in man to be trained to become a very enlightened, good, and rational being, although the process and result were exhibited in practice before them. The writer, also, traveled much into distant countries, and came into confidential communication with the leading minds of every rank; and listened with interest to ascertain the peculiar associations of ideas with which the circumstances in which they had been placed had filled their minds and perverted their judgments. Coming thus into communication, under very favorable circumstances, with the whole range of mind as formed by existing arrangements throughout the civilized world, the causes of the errors and prejudices of each class, sect, and party in these countries were opened to him like a map, and he could not avoid discovering the source of their discrepancies and irrationality.

The knowledge destroyed or prevented all angry feelings against his fellows; created in his mind pure and genuine charity for all, and an increasing desire to overcome their

errors, and to render them the greatest service that man can render to man; that is to open the path by which all may proceed to be made intelligent, good, and happy—or to be formed into rational beings.

In furtherance of this great object which the writer has had so long in view, that is, to revolutionize peaceably the mind and practice of the human race, he was, in 1828, earnestly invited by the Mexican minister in this country, and others interested in human progress, to go to Mexico (which he did, under the sanction and with the aid of the British Government) to ask from the Mexican authorities the government of Coaguila and Texas, then undisputed provinces of Mexico. The Mexican government had not then the right of appointing governors to these provinces; they were elected by the people. But they freely offered the writer a district extending one hundred and fifty miles in breadth, from the Gulf of Mexico to the Pacific Ocean, along the line dividing the republic of North America from the republic of Mexico, and included what is now called the golden region of California. The writer accepted this offer, on condition that the government should be guaranteed to him by the three powers, Mexico, the United States, and Great Britain; all deeply interested in the result, as the writer proposed not only to establish a rational government of peace between Mexico and the United States, but one which should become an example to all nations; as it was to be governed on the same principles that were so successful at New Lanark. He added, also, the condition that full religious liberty should be equally given over the whole government, to every sect, and to every individual. These conditions were most generously and freely conceded by the Mexican government; and in furtherance of their execution, the Mexican President and his cabinet brought a bill into the next congress to place religion upon the same broad principles of freedom in Mexico as it was then, by law, in the United States of North America, the government of which country cordially aided these views. But the Mexican government could not carry this measure. Its decided attempt to do so was strongly opposed by the monks, who succeeded in their opposition, and effected an entire change in the government.

Finding the Mexican government and people at that time unprepared for rational freedom, civil or religious, and too divided to protect a young and new government until it could protect itself—the plan of forming a rational and peaceable government on new principles in that country was abandoned by the writer; more especially as he found on his return to Europe that symptoms of a great mental, moral, political, and social revolution were too evident to be misunderstood by him who had so long desired to see it commence; and he was too deeply interested to see it proceed in a peaceable manner, beneficially for all classes, to be absent from the scene of action.

From that period to the present, either at home or abroad, he has been daily engaged in measures to prepare the minds of all parties, governors and governed, for the coming change; for that great revolution of all nations, in mind and practice, which nothing can prevent. The armies of Europe are mere chaff in its progress. It is daily rapidly increasing in strength; and the measures adopted by those who blindly attempt to oppose it, will hasten its accomplishment.

The writer desires above all things to see violence and anger between nations and individuals terminate. They are a waste of power, to do no good, but evil; and the whole of Europe is now acting most unwisely, not to say insanely; for all parties are contending against their own permanent interest and happiness.

These have been some of the many peculiar circumstances in the life of the writer, which have enabled him to overcome early prejudices, and to discover the cause of the

errors and irrationality of the present system of the world: and which have compelled him, in opposition to what is deemed his interest, to expose this great evil, and propound a remedy.

The extended misery of the human race, daily increasing under a most cruel and wretched irrational system, with the bright prospect of future happiness for the human race, under a rational system, are the strong incentives to the unceasing action of the writer.

From Fraser's Magazine for January.

## LABOR AND THE POOR.

There are few, even among those whom outward circumstances or an inward sense of duty has led more or less to associate with, or at least to inquire into the condition of the working classes of this country, who can have been otherwise than startled with the revelations of the *Morning Chronicle* on the subject of "Labor and the Poor;" startled especially to find how closely particular details tallied with the results of their own experience, and, therefore, how great must be the average truthfulness of the whole picture; startled above all things to see how purblind and stunted their own experience had been, in leading them so little from the particular to the general, from the effect to the cause; from this or that "case of distress," to the social disease whereof it was but an individual symptom, which might be quelled and yet leave the evil wholly unabated. From many a lip and heart again the cry will have burst forth, what has the Church been doing with her clergy and district visitors; the local authorities, with their boards of guardians, relieving officers, and other appliances of secular help to the distressed; the State, with its functionaries and commissioners; private societies, with their numberless devices of machine-made charity; statisticians with their figures; economists with their theories; ay, every one of us, with our eyes, and ears, and hearts, what have we been doing that such things yet should be—that a newspaper should be required to tell us of them!

Never before, certainly, on so great a scale was this great and vital branch of the Condition-of-England question exhibited to us with such completeness and in such relief. It is not so much that many absolutely new facts have been discovered; that many grains of truth have been sifted out, which did not lie buried ere this in the dust-heaps of parliamentary blue-books and reports of societies; it is that the light-flood of publicity has shown these facts in their number, in their coherence, and their sequency; it is that the scattered grains of truth, like the iron filings from the mingled rubbish have been drawn out by the magnet of a steady purpose, and lie there to our hand, ready to be welded into some mighty engine, either of death or life, according as we choose to make use of them, for purposes of mutual insult and hatred, or God-fearing fellowship, labor, and love. And each member of the series bears its own distinctive character, points its own moral, reveals a special class of evils and of wrongs, suggests special remedies. The tale of the Rural Districts is cheerless above all the rest. It shows to us the whole mass of the agricultural laborers—in the south-western counties first, and now in the east-midland counties—living not like men but beasts; stunted in their wages, starved of decent house-room, stunted in all their faculties of affection and of knowledge, uncared for, vicious, degraded, sullen and hateful, as a brute half tamed by hunger and fear. And the one cause for all this evil lies in the neglect of the duties of property. Wherever a landlord chooses to exert himself for the benefit of his tenantry, or seemingly only to allow them to exert themselves; wherever a farmer treats his laborers on a par with his cattle, and finds them in keep when he does not find them in work,—a gleam of sunshine



lights at once upon the picture; decency returns to the laborer's cottage, thrifty gardens supply the place of the filthy muck-heap, and the clergyman feels he has no longer to contend, as elsewhere, alone, in sheer blank hopelessness, against universal dishonesty, vice and beastliness. Up to this hour the landlords have the game in their own hands; they have but to will it, and the English peasant may, in a generation or two, be the honor of his country instead of its shame.

The Manufacturing Districts again present, on the whole, the most pleasing side of the picture. It is impossible to peruse this series and not to observe that under two separate conditions, manufacturing industry is decidedly conducive to the welfare of the people employed in it. On the one hand, while as yet machinery has not out-grown domestic use—when, for instance, the loom through its various processes, affords employment for all the members of the household, and becomes thus a very center of family life—thus the condition of the Saddleworth cloth-weaver is equal, and, in some respects, superior to that of the yeoman or small landowner under its best aspect, inasmuch as he has all his children at work under his own eye, and can frequently afford the wholesome luxury of a garden, or the bracing enjoyment of field-sports. Again, when loom and jenny have learnt to cluster round the steam engine, and the operatives have become massed in little armies under the factory-roof, their very numbers and the discipline which machinery always brings with it afford many more appliances of good than of evil. Even though the manufacturer, raised into a real labor-lord, should, like the landlord, neglect his duty toward the tenants of his workshop, screw profits out of wages, and “cut hands” adrift on the slightest sign of commercial depression, still the operative is not lonely and helpless as the agricultural laborer. Collective remonstrances can be urged, the combination of numbers can be opposed to that of capital, may be used for mutual relief, encouragement, instruction; whilst the large scale on which the operations of manufacture take place renders more public every act of tyranny or of wise benevolence, and affords the check of opinion upon the acts of the masters. And where, indeed, the labor-lord does understand his duty, the bonds of union between master and workman, between man and man, can be drawn far tighter than amongst an agricultural population, (as at present constituted;) all improvements in the condition of the working classes, whether material, intellectual, or moral, can be introduced on the largest scale, and a whole factory may become one living body, animated with one spirit of mutual good-will and zeal. This is especially the case in some of the rural factories. It is true that we have here but examples of “enlightened despotism;” the constitutional guarantees of the operative have yet to be settled, his Bill of Rights lies yet unwritten. For the special evils of the system, such as the drugging of children, arising from the demand for female labor in the factories, special remedies must be devised; such as the establishment of those public nurseries, *crèches*, which have taken deep root in France, and which might, by law, be annexed, like schools, to every factory. The *crèche*, it may be shortly stated, is an establishment where infants are kept during the day (by Sisters of Charity, for instance) and delivered back at night to the mother, who comes as often as necessary during the day to give the breast. Cradles are provided and a play-room, with food to be given by hand in case of need. The objection to the indiscriminate use of this plan, that it tends to the neglect of motherly duty, is surely quite out of place in the manufacturing towns, where it is shewn to be the habitual practice of mothers to leave their children to old women or young girls, who drug them with opiates; especially if the *crèche*, as suggested, be annexed to the factory itself. I venture to say that such establishments, if

properly directed, would put a complete check upon the wholesale poisoning of children which is proved to take place, and would, to a great extent, renovate the health of the population.

I shall not dwell here at length upon the letters of the manufacturing series; the condition of the manufacturing poor having been already treated of at length by other hands in the columns of *Frazer's Magazine*. Nor shall I insist upon the letters from the Rural Districts, although the subject of them is one less known and more awful. Awfully, indeed, do they confirm those gloomy pictures drawn of the English peasant by the author of “*Yeast*,” pictures of which so many hitherto doubted the literal accuracy. Both series only serve to bring out the truth which the Metropolitan series exhibit in the most glaring colors with the most startling effect, that everywhere throughout England a force is at work which bears down the wages of the operative with the profits of the capitalists until the profits swallow up the wages, and vice or crime makes up the maintenance of the defrauded workman. On this picture let us now dwell.

(To be Continued.)

From the London Weekly Tribune.

## GREAT BRITAIN.

### PROGRESS OF THE REDEMPTION SOCIETY.

In the great towns it is evident that there is a gleam of comparative prosperity. Work is more plentiful, provisions lower, and wages with a tendency upwards rather than otherwise: in the busy trades it is a period of brighter time to the workingman. We speak of those in work; for in the best of times, when work is most plentiful and provisions cheapest, vast bodies are out of employment and dependant upon charity, or parish pay. When the laboring man was out of work, or but half employed, and provisions double their present price, many of them paid their contributions to the Redemption Society as well and as regularly as now. As we visited their various houses, and met with vast numbers out of employment, many of them made great promises that, when times improved, and work and wages became more plentiful, and provisions cheaper, they would join our noble cause. It is a reasonable thing for people, when pinched, to cry out; and when a public plan for their redemption is laid before them, smarting as they are under distress, it is natural for them to wish that they had the power to help on such a cause. Many did so, and some were not backward in condemning such as were then in work at good wages, and who refused to help on the cause. We recollect on one occasion Mr. Joseph Promise-in-distress, who was out of work, haranguing a number of his fellow laborers in the same predicament, to this effect:—“Friends, you know that the shops in Leeds are all filled with goods which the working men have made. Look at those fine houses; every one of them is filled with good furniture, which is the result of toil. These streets and the roads behind are the offspring of our hands. Yon warehouses, filled with corn till they will hold no more (and because they will hold no more, we must starve) were built by us, and the corn they contain brought forth by our industry. You see also those well-dressed people, ‘cozily’ walking or riding about, as if the earth was made of velvet, and perpetual plenty, with eternal summer, reigned. Well, it is our labor that has made them thus; and now that we have given them all good things, and made them happy, they no longer require us. We have made the table and the masts, and deck the board, but there is no place for us at it; it is for us only to create what others must enjoy. When they have emptied the tables, worn out the clothing, ruttied up the

roads, and damaged the buildings, they will send for us again (those of us, at least, who can scramble through the dreadful interregnum on garbage) to work anew for them, and replenish their exhausted stores. Well, that time will come, and we shall have to obey them; but when it does come let us learn and practice wisdom from the past, instead of spending every little we shall have to spare on drink, tobacco, and, it may be, trying to ape and imitate in dress and frivolities the gewgaws of the fashionable world; let us to a man join the Redemption Society, and devote all we can possibly spare to the acquiring of property of our own, and employ ourselves for ourselves; so that, the next time they shall turn us away, we can betake us to our own lands and homes, and do for ourselves what we have hitherto done so well for others. My friends, just think on that glorious time when they shall come to ask us to work for them, how amusing it will be to be able to say, 'No, thank you, we are too busy growing corn for ourselves to attend to you: and as for making you fine raiment, furniture, palaces, and carriages, we advise you to set about it yourselves, for we are too busy making all these things for ourselves!' Wouldn't they look queer?" This speech of Joseph's took famously at the time. The time of which he spoke has come to him and many of his auditors. Is his speech forgotten? We fear it is. There is a place called a "Casino" in Leeds, and it is filled every night with working people, recklessly spending the money that would redeem them from the slavery of capital; and who, think you, owns this Casino? One of the very class whom Joseph Promise-in-distress called "the well-dressed people." Why, instead of helping themselves in their day of plenty, they are doing double duty for the "well-dressed" classes.

"When the devil was sick,  
The devil a monk would be;  
When the devil got well,  
The devil a monk was he."

So it is with the Joseph Promise-in-distress class. When they have not the power they are all eager for action—nobody so patriotic; but no sooner does power visit them, and the opportunity comes, but they slink away to the beer-shop, the public-house, the Casino, or anywhere but to their duties. Every manner of excuse is made. "Somebody will run away with the money." "It will fail as before," &c., &c., forgetting that the worst kind of thief is already running away with their wealth, health, and reputation, and that their present life is altogether one disastrous failure.

It is far more easy to find fault with the capitalist than to save, by thrift and denial, capital for themselves. Yet this is the only way open for the working man to free himself from the thralldom of capital, and now is the time to commence doing it. And we mean to say, moreover, that if they do not turn this state of things to their advantage, in a communistic point of view, they will *get punished by future panics, whether they deserve it or not.*

We believe that the present prosperity is but at its commencement, and that it will be much greater, and of some continuance; and we call upon the people to make the most of it, and not to shuffle and excuse themselves.

Well, there are three fields open to you: you may work for the Redemption Society and the League of social Progress; and we think it the duty of all who can, to aid both, or you may assist each at your choice separately, and if neither of these suit you, there is Mr. Morgan with his Church of England Village Society; but, if all should fail to meet your capricious taste, then you must begin a plan of your own; but at your peril you remain idle.

The unripe grape changes into that which it was not.

Translated for the Spirit of the Age.

## LAMARTINE UPON CAPITAL PUNISHMENT.

A SPEECH DELIVERED IN THE HOTEL DE VILLE, PARIS, APRIL 18, 1836.

GENTLEMEN:—Before the legislator is able to mold a social conviction into a law, philosophers are permitted to examine it. The legislator proceeds slowly and with care, because he must not be deceived; his error would affect the whole of society. One can destroy society as effectually by the hasty application of principles and truths as by subverting it through error and crime. Then let us not be irritated by the timorous slowness of the application. We should take into account the manners, customs, prejudices even of the present day. We should remember that society is a traditional work which is still existent; that we should only touch it scrupulously, and with a trembling hand; that millions of lives, properties, and rights repose under the shadow of this vast secular edifice from which a stone, too hastily detached, may in its fall crush generations. Our duty it is to enlighten society and not to curse it; he who curses it comprehends it not. The most sublime social theory, should it require us to disdain the law and revolt against it, would be of less profit to the world than the respect and obedience every citizen owes even to that condemned by philosophy.

It was necessary to say this in order fully to establish our position. We are but individual consciences seeking for light; we are holding an inquest over the death penalty.

There is a conscience belonging to mankind, as well as one appertaining to the individual. Like ours, it has its doubts, troubles, and remorse. From time to time it looks within itself, and asks if the laws which govern the social instinct are in correspondence with the divine inspirations of religion, philosophy, and science. And here we cannot sufficiently admire that omnipotence of innate conviction which nothing can stifle, which rises within us against ourselves, and finds utterance and circulation by means of books, deliberative assemblies, and free societies like this, and which, among interests foreign to itself, interests wholly unbiassed, makes men of different religions, nations, and opinions, hear it from one end of Europe to the other. The most incredulous ought to be convinced from this truth that there is something stronger, more irresistible in man, than selfishness; something superhuman, which cries from within him against his own vanity, and which leaves him to repose till he has restored to the laws of his being the principles God has implanted in his nature. We are now in an epoch of social examination; so it is not astonishing that this public conscience should begin to question itself upon one of the most terrible perplexities of legislation, and that it should ask if it is true that there is a social virtue in the shedding of blood; if it is true that the headman is the executor of a sort of priesthood of humanity; if it is true that the scaffold should be the last resort of justice. Its horror of blood and its detestation of the headman are a sufficient response; let us leave it to reflection, or rather let us aid it to reflect. It is for that purpose that we are now assembled.

But before entering into a rapid examination of the numerous and brilliant labors which this concourse has called out, I will, with your permission, fix my thoughts upon the death penalty. You will then be better able to judge of the progress made in your own convictions.

We do not wish to falsify one truth in order to redress another. We do not believe society ever had or can have the right to give or take life. We think—and it is not necessary to tell you that our thoughts are wholly individual—that it never will have that right. Society being,



as we believe, necessary, it has all the privileges essential to its existence; and if in the beginning of its formation, in the imperfections of its primitive organization, and the destitution of its repressive means, it thought that the power of punishing the guilty was its supreme right, its only means of preservation: then it had the power of punishing without being criminal—because it punished in *conscience*. Is it the same to-day—and in the present state of society?—Armed with sufficient force to repress and punish without shedding blood, sufficiently enlightened to substitute moral and corrective sanction for the sanction of murder—can it legitimately remain a homicide? Nature, reason, and science unanimously answer, no! The most incredulous may hesitate, for their minds are still in doubt. But from the day when the law-giver doubts a right so terrible,—when in contemplating the bloody scaffold he recoils with horror and demands if, while punishing one crime he has not committed another—from that day the power of punishing by death belongs to him no more. For what is a doubt which can only be resolved after the head has rolled from the block? What is the doubt which suspends the headman's axe, that in its fall cuts the chord of life? It is, if not a crime, closely allied to feelings of remorse!

Man can do every thing, except create. Reason, science, and association have submitted to him the elements. To him, the visible king of creation, God has given nature; but in order to make him feel his nothingness, amid the witnesses of his grandeur, the Creator has reserved to himself alone the mystery of LIFE.

In reserving life he evidently says to man, "I reserve to myself the power of causing death also. Thou shalt not kill, for thou canst not restore life. To kill is to transcend thy prerogative. It is the usurpation of my divine right. It is to do violence to my creation. Thou canst kill, for thou art free; but in order to place the great seal of nature upon this inviolability of human life I give to the victim the horror of death, and his blood shall cry eternally against the murderer."

Nevertheless the seal of nature was broken by the first violent death. Murder became the crime of the wicked, and we must say it, the defense of the just. As the right of defense or preservation, it became deplorably lawful. It arrayed man against man as it arrayed the tiger against the tiger. Society was formed, and while in its first rudiments, it dispossessed the individual and took the laws into its own hands. This was the first step. But in loading itself with this power society confounded vengeance with justice, and consecrated that brutal law of retaliation which punishes evil by evil, washes blood in blood, casts a corpse upon a corpse, and says to man, "Observe, I know not how to punish crime but by committing it!" And still this law was just: I am deceived, it appeared just, since the conscience of mankind knew no other. If this law was just, was it moral? No, it was a carnal law; a law of impotence, of despair. It but established the revenge of society for the revenge of the individual.

An obscure instinct revealed to it the need of rising to moral sociability, and substituting respect of life for the bloody profanation of the sword. History is full of these efforts. A sensible amelioration of manners is manifested everywhere. Tuscany and Russia still bear witness to the fact. Christianity finally pointed out to humanity the dogma of spiritualization. Wickedness and crime became the only victims immolate. From that time society, having in its christian spirit remitted all vengeance to God, had but two acts to accomplish: to protect its members from the taints of crime, and to correct the individual while punishing him. The divine revelation of the social mystery, whose first act was Christ's mercy in pardoning his murderers from the cross, has not since ceased to penetrate

our manners, institutions and laws. Undoubtedly there is a struggle still going on between the body and mind, between darkness and light—but the mind triumphs, the light increases; and between the various tortures, the rack included, and the penitentiary prisons where punishment is but the inability to do harm, and the compulsion to labor and reflect, there is an immense abyss across which has been thrown the bridge of charity. This space we can contemplate with satisfaction for the present and hope for the future. The efforts we are making here, seconded by so many sympathies from without, are a new testimony of that unanimous impulsion with which society labors for its complete moralization. The application of the death penalty is effaced from eight articles of our codes; grievous punishments are fast disappearing; the scaffold, formerly a spectacle for kings and courts, is now shamefully constructed in the night in order to escape the horror of the people; your squares, your streets reject them, and from disgust on disgust they are removed to your most distant faubourgs, which will soon drive them still farther. What remains then, to society, to prevent it from washing its hands of taint? An error, a prejudice, an illusion; the opinion that capital punishment is still necessary.

(To be Continued.)

### CRAWFORD'S MODEL OF A MONUMENT TO WASHINGTON.

The state of Virginia has appropriated one hundred thousand dollars for a monument to Washington, to be placed at Richmond, and has opened a competition among artists for the work. The plans and models are to be sent in as early as January 8th, 1850.—Among the competitors is the eminent sculptor, Mr. Crawford, who has been passing the last few months in Boston. The model which he has prepared has been seen and admired by many of our citizens. It is sculptural rather than architectural in its character, but fulfills to a remarkable degree the idea of a commemorative monument.

It is composed of an equestrian statue of Washington in bronze, surrounded by other statues in bronze. It stands on a platform, presenting twelve fronts, which answers the double purpose of sustaining the monument, and of affording a promenade to those whom curiosity may lead to examine the various inscriptions and statues with more attention than a distant view would allow. An easy flight of steps conducts to this platform. Out of this rises a base somewhat novel in its character, having for its ground floor the form of a star of six points, which rests on the platform. This is richly ornamented with various mouldings. The superior or upper moulding is carved so as to convey the idea of a laurel wreath, emblematic of the glory of Washington. Its introduction as an ornament to the base assists greatly in preserving the harmony of effect, so desirable in a work of this description.

Out of the star base rises a structure of an octagonal form, composed of two distinct parts or stories, the lower portion of which is devoted to inscriptions. On one of these sides is placed in bas-relief the shield of Virginia, encircled by a wreath of laurel and oak, emblematic of the military and civil men of the state. It also answers the purpose of a back-ground to the statues surrounding it. These statues, which are an important feature of the monument, are six in number, and stand upon pedestals, so arranged as to face the points of the star. They are intended to represent the most eminent men of Virginia, or, it may be, of the whole country, during the revolutionary period. The costume of 1776 is strictly followed, as being absolutely essential in a historical point of view. They stand in various attitudes, and indicate by their action the orator, the soldier, the statesman.

The upper part of the structure is enriched by a boldly projecting cornice, supported by eight consular *fascies* instead of columns. The artist has selected the *fascies* as being emblematic of Justice, and particularly appropriate to the character of Washington. Between these are panels intended to contain the names of the illustrious men of our country. The two large side panels are intended for the name of Washington alone.

The structure which we have thus described, with its two stories, standing on a star, is designed as a grand pedestal for the support of the equestrian group which crowns the monument. This group represents Washington on horseback. The point of time chosen by the artist is just previous to a battle, and while the American chief is addressing his army. His right arm is raised and extended, not in the act of command, but as though he were calmly and energetically pleading before his soldiers the importance of doing their duty to their country. With his left hand he holds the bridle of his horse, whose movements is spirited, but subdued so as not to command too much the attention of the observer. The costume of Washington is preserved entire; this being in harmony with the statues surrounding the lower part of the structure.

If this monument should be executed according to the designs of the artist, the statues at the base would be nine feet in height, and the group of Washington on horseback fifteen feet. The entire height of the monument would be between fifty and sixty feet, and its diameter at the platform fifty feet. The statuary is all to be of bronze of a rich color. Gilding is to be introduced upon the ornaments. The platform and the structure upon it, constituting the base and pedestal, are to be of marble or granite, or a combination of both.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, MARCH 16, 1850.

### TENDENCIES OF SOCIALISM.

NO. II.

Having learned the quality of Mr. James' fundamental principle in his doctrine of the DIVINE BEING, we are now prepared to appreciate his doctrine.

#### II. MAN.

As under the first head, let our author announce his own views.

1. Every Man is substantially the Infinite God. "The internal of every man is God. The external, or that which defines the man, defines his self-consciousness, is only a shadow or reflection of this internal." p. 8. "The substantial force or selfhood in every man is God." p. 45. "God, who is our immortal life." p. 57. "He who constitutes our private and distinctive individuality, He who ceaselessly pants to become avouched and appropriated to every man as his nearest and most inseparable self." p. 62. "The fine genius or faculty of Shakspeare \* \* was in fact God in him." p. 69. "Christianity \* \* affirms the unity of God and Man. \* \* Accordingly, Christ, the representative Divine Man, is seen warring with and subjugating both nature and society, making time and space so fluent and plastic to his desire, as to avouch his actual bodily infinitude, and exerting so wholly genial an influence upon the opposite extremes of society—saint and sinner, Jew and Gentile—as to avouch his equal spiritual infinitude."

p. 82. "Nature and Society are to be glorified into the footstool of Almighty God, enshrined in every human bosom." p. 82. "My internal property or selfhood, that which God gives me, is nothing short of infinite, is Himself in truth." p. 84.

2. Man's End is become like God, the eternal, infinite, exclusive, self-sufficing source and object of his own activity. "As God, being eternal and infinite, is utterly ignorant both of time and space, so His true creature cannot be limited by these conditions." p. 7. "Why does not the spirit of the horse image God? The reason is obvious. \* \* The object of his actions does not fall within his own subjectivity." p. 10. "Man alone possesses personality, or the power of self-derived action. Personality, the quality of being a person, means simply \* \* the power of originating one's own action, or, what is the same thing, of acting according to one's own sovereign pleasure. It means a power of acting unlimited by anything but the will of the subject. Thus, in ascribing personality to God \* \* we mean merely to assert His self-sufficiency or infinitude—His power to act according to His own sovereign pleasure. We mean, in plain English, to assert that He is the exclusive source of His own actions. So, also, in ascribing personality to man, and denying it to the horse, we mean to assert that man possesses the power of supernatural or infinite action." pp. 11, 12. "Personality, when applied to any subject, affirms the subject's infinitude or perfection, affirms, in other words, the subject's entire sufficiency unto himself. It affirms his self-sufficiency or perfection, because it implies the power of originating one's own action. \* \* Infinitude or perfection means self-sufficiency." pp. 19, 20. "Personality implies the subject's absolute property in his action, which property is impossible unless the subject constitute also the object of the action, or, in other words, unless the object of the action fall *within*, be internal to the subject's self." p. 22. "The Artist, then, is the Divine Man—the only adequate image of God in nature because he alone acts of himself, or finds the object of his action always *within* his own subjectivity." p. 34. "Man's destiny is, to become sufficient unto himself; or what is the same thing, to become both the object and subject of his own action." p. 42. "The perfection of action consists in the internality of the object to the subject." p. 48. "The destiny of the creature or his highest, his perfect, his infinite life, lies in his becoming the conscious source of his own action, in his becoming not merely the subject, but also the exclusive object of his own activity; in his becoming, in other words, like God, sufficient unto himself." p. 43. "To become God's image, therefore, man \* \* must be the sole object as well as sole subject of all his activity." p. 44.

3. Every individual man should be infinite sovereign of nature and society. "The divinely-imposed destiny of man, *the destiny imposed by the very fact of his creature-ship*, involves his complete dominion both of nature and society. If man be the creature of God, then as God is infinite or perfect, or what is the same thing, as His power is unlimited by anything external to Him, is unlimited by anything but his own sovereign pleasure, so consequently



man, His creature, is bound to exhibit the same infinitude or perfection, and achieve an equally universal dominion. He is pledged by the fact of his creatureship to exert a power unlimited by anything external to him, by anything but his own sovereign pleasure, and consequently he is pledged to achieve the perfect empire both of nature and society. \* \* He is divinely impelled to aspire after a complete conquest both of nature and society. They must both confess his lordship, must both render him perfect homage and furtherance, or suffer the chastisement of disobedience." p. 45. "I am speaking of the Divine Man, the legitimate Lord of heaven and earth, the man whom both Church and State, both priest and king merely typify. \* \* Let us consider the constitution of this man. Let us, in other words, consider the precise nature of our true or God-given individuality." pp. 47, 48. "Let nature give *herself* to me, and society give *herself*, as is but fitting where God does not hesitate to give Himself. Shall these have the assurance to offer but a part, where he gives all? God gives his infinite self to me." p. 69.

If the work under review was a poem or a rhapsody of devout mysticism, one might respond, in a sense, to extravagancies tolerated if not sanctioned by enthusiasm. But these lectures assume to be a scientific discussion; and when appeal is thus made to the tribunal of reason, one must be allowed to question, at least, whether he is to be worshipped by society and served by nature as *incarnate deity*—to doubt whether in the everlasting future he will become *self-sufficing and infinite*—and above all, to implore salvation here and hereafter from the death-in-life of being *the exclusive source and object of his own activity*.

But, perhaps, some receivers of Mr. James' doctrine may say to me: "You pervert the author's meaning. How can you presume to ascribe such absurdities to an intelligent man?" By all means let us strive to be just, and to bring out his exact thought. Does Mr. James really mean, then, that he and I, and all men are God? In one instance he seems to deny it, where he says: "I who am inwardly one with God—*one* I say, not *identical*, for identity destroys unity." p. 67. Just noting that the words "One" and "Unity" have the double sense of "unit" and "union"—I remark that if the expressions, "*oneness with God*," "*unity with God*," as used in all ages and denominations of the Christian Church, convey Mr. James' meaning, then he has certainly wasted much paper and ink to prove what all the religious world admits; and if the accepted sense of these terms does comprehend his *whole* doctrine, then it would be well, in a second edition of his lectures to modify, accordingly, contradictory phrases. But in all honesty, I understand the writer of these elaborate lectures to be the teacher, not of the old and familiar, but of quite a new and peculiar doctrine of divine life, which is expressed by himself thus: "Because God is Life itself, life in its essence, He cannot impart life save by imparting *Himself*. He cannot impart it by transferring it, according to the vulgar conception, *from Himself to another*, because, inasmuch as He is Life, inasmuch as He constitutes it, this would be to transfer Himself from Himself, or *divide Himself*, which is absurd. Creation conse-

quently *does not imply a transfer of life* from God Himself to another; it implies *the communication of His INTEGRAL OR INFINITE SELF* to another." p. 99. Interpret and compare, in the light of this principle, the following words: "I am *inwardly one* with God, \* \* destined to an actual fellowship of the divine perfection; and \* \* perfection implies the actual unity of object and subject—of substance and form—of internal and external." p. 60. "Personality, or the power of *self-derived action*, not only supposes a composite selfhood in the subject, not only supposes an internal *SELF* and an external self, but it also supposes that these two shall be *perfectly united* in every action which is properly called *his*." p. 14. "Our true individuality is our faculty of *action*, our power to do. \* \* What I do that I am. \* \* What characterizes me, gives me individuality or distinctive genius, is my *action*." p. 48; "He constitutes our *private* and distinctive *individuality*." p. 62; "God's passion and intelligence, so to speak, subsist only in *his action*." p. 48; "*My internal property or selfhood* \* \* is Himself." p. 84. And now can there be doubt in any readers mind capable of reasoning, that Mr. James regards the "internal, individual, private, characteristic self" in every man—the I—as "God Himself, *living, undivided, integral, infinite*." Certainly he means this, or he uses words without meaning. The question seems apposite now, "is God Himself in me *identical* with Himself, *one* with Himself in the sense of an essential *unit*, or not?" And another somewhat startling question thus suggests itself, even this: "Are there as many 'undivided, integral, infinite God's,' as there are men; or are individual men only divided, partial, finite modes of existence of the One God?" The choice, apparently, is between a very liberal Polytheism and boldest Pantheism.

The receiver of Mr. James' doctrine may once again object; "by *self-sufficiency*" is meant *dependance upon God*; for the ideal of life presented in these lectures is, that man should be left "subject forever to God's unimpeded inspiration, and 'individuality' is spoken of as God-given." Let it cheerfully be granted that devout phrases, hallowed by the grateful experience of ages, are quite freely used throughout these lectures; but it seems scarcely creditable that by his reiterated eloquent descriptions of the Artist as being the Divine Man, "the only adequate image of God in nature, because he alone *acts from Himself*," Mr. James intends to inculcate aspiration to Objective Deity, and obedience to the Divine Will regarded as *other* than man's own will. Certainly such phrases as: "I act divinely, \* \* only when I follow my own taste." "I am driven inward upon myself, upon my own spontaneous tendencies and attractions, which are the throne of God's power and majesty, to realize an infinite righteousness," p. 120,—added to the many before quoted, and especially when interpreted by the author's views of sin,—do not very obviously teach religious communion—unless prayer, trust, hope, submission and service, are *subjective* states of which *MY INWARD SELF is the object*. Indeed why argue about so plain a matter, when Mr. James thus authoritatively declares his opinion: "The divine life in every man, the life which is the direct inspiration of God, \* \* con-

sists in the obedience of one's own taste." p. 29. Obviously, the highest form of devotion recognized in these lectures is "spontaneous action," "following the inspiration of genius in one's own soul," "satisfying one's own conception of beauty," "trusting one's own inward affections,"—in brief, that I ought to be self-sufficient, and follow only "my own sovereign pleasure," because I am God in my "internal self."

Finally, the objector may qualify his teacher's somewhat astounding paradox that "every man should achieve an *equally universal dominion*" with God, by declaring that Mr. James' meaning is simply that every man should be "at *perfect harmony* with man and nature." Why not simply say so then, spare the golden fog of rhetoric, wherein this plain thought looms up in such distorted shape and monstrous disproportion! While responding from my inmost heart to many of the glorious paragraphs, in which our author with brilliant touches images the "unity with man and nature" which yet shall be, when "the fact of his divine genesis shall make God's whole earth the home of every man, and all his children intimates and brethren," I yet cannot but recognize that the one radical error—as to "man's inward, essential infinitude"—vitiate all Mr. James' views of Natural and Social life. This will abundantly appear hereafter, when it comes in order to speak of man's relations to the universe and to his race. At present there is room only to pass judgment according to our light upon the view presented in these lectures, of man's relations to God.

Is then this doctrine—that man's "spontaneous tendencies and attractions are the throne of God's power and majesty"—or in simpler speech, that *instinct is a divine inspiration*—an adequate representation of the Divine Life imparted to man, or of man's life in communion with the Divine Being?

A few plain questions will help us to a proximate solution of this problem.

Are man's attractions more "divine" than those manifested throughout the aërial, mineral, vegetable, animal kingdoms: and do they more visibly betoken the agency of the living and life-giving God? Most surely! Because man's attractions are developed to a *higher degree* than those which quicken inferior creatures—the degree of Self-consciousness. This implies the power of distinguishing the *Not-self*.

Are all man's attractions equally "divine"—his animal appetites, social affections, love of order, desire of perfect harmony, for instance;—and are they all alike worthy of reverence? By no means! There is a scale of *degrees of honor* among them, so that in case of conflicting suggestions some may rightfully claim precedence. This implies the power of Self-rule.

Are man's attractions equally "divine" at all stages of life, in all states of physical and spiritual sanity, under all conditions? Not at all! They are lovely or loathsome, baneful or benign, in degree as they act *normally*, in *concert with one another*, and in *conformity to universal order*. This implies the power of being manly, lustial; or angelic, according to rectitude in all relations.

Man's attractions then, according to the clearest lessons of intuition and experience, are not *infallible* indications of divine guidance. They must be disciplined, refined, habituated, directed, harmonized, brought into *intelligent, voluntary communion* with God. "He who follows his spontaneous tendencies" and "acts according to his sovereign taste"—an "Artist" in Mr. James' use of the word,—is not thereby, as a necessary result, "positively good, good by absolute or original worth, good like God, good in himself, and therefore universally good." Spontaneous affection is *but one of the elements* of the Divine Life in man; unrestrained exercise of such affections is *but one of its conditions*.

In a qualified sense, it may be truly said, that *all life is divine*,—not certainly for the reason assigned by Mr. James, that "God is life," and that in imparting life He imparts *HIMSELF*; for then the Infinite Being would be present with "*undivided integrity*" in *every* existence, from the animalcule to the archangel, and in the *first quickening impulse* he would communicate to every creature his *absolute GOD-HEAD*,—but because life is, in all its forms, the *effect of Omnipotent Energy*. It is right, therefore, to reverence man's primitive, unperverted attractions as God's inspirations, and to call them *divine*. If the bird's migratory instinct impelling him, as seasons change, to seek food and shelter at the pole or the tropics is a sign of divine guidance, certainly man's ineradicable longing for perfection in an immortal home is unspeakably more divine: if the beaver's instinct for coöperative commonwealths is divine, what a transcendent expression of superintending divinity is man's innate aspiration after social unity.

But though *instinct is one mode of divine inspiration it is not the sole or chief mode of inspiration*.

This truth needs much ampler illustration than can now be given, for the practical results flowing from it are most instructive—instructive especially to the Socialists. Still, let a few hints be suggested.

In the last number a far-off glimpse was presented of the Eternal Trinity-in-Unity, whose glory is reflected in creation as a harmonious and progressive whole, and in every creature according to the complex unity of its endowments and the measure of its growth. What is the image of the Divine Tri-Unity in man? We may describe its several elements in various terms,—as Affection, Intellect, Activity—Goodness, Truth, Power—Love, Wisdom, Use, &c. But the end of this essay will be best accomplished by calling them *EMOTION, REASON, ENERGY*. *Emotion* corresponds to the Absolute Being in Himself, God in the First Degree, The Father; *Reason* corresponds to the Creative Word, God in the Second Degree, The Son; *Energy* corresponds to the Recreating Power, God in the Third Degree, The Holy Spirit.

We saw how, according to the highest conception that we can form of His mysterious majesty, the Divine Being is Self-impelled, Self-guided, Self-empowered to multiply and diffuse, through unending, unbounded processes of generation and regeneration, his own ineffable blessedness. In the Heavens of reconciled spirits the Son sees reflected the infinite goodwill of the Father, and consecrates himself to fulfil His



Ideal; while the Spirit rejoicingly receives and transmits benignant influences, realizing in deeds of Cooperation the law of all harmonizing love; and evermore the Father, through the order of goodness and the beauty of holiness, unfolds the exhaustless depths of his blissful being. In the Universal Unity of good angels with one another and with Him, the Infinite Original sees assurance of the good of his Absolute Oneness, and in the consummate correspondence of the Divine Principle with the Divine End, the Infinite Mediator finds the motive and form of all pervading sympathy and service.

In this conception of the descending and ascending Series of Existence—whereby from Absolute Being, One-in-All distributes life, and All are recombined in One—is given the Ideal of Divine Manhood, regarded in the hierarchy of its elements. Man's end is to be a coöperative member of the Universe of Spirits organized into a beautiful Unity. In degree as by beneficence he becomes one with fellow beings he receives ever fuller influxes of the blissful Love which is his PRINCIPLE of life. And the METHOD of this communion is free, intelligent obedience to the law of harmonious Order. In other words Emotion and Energy become mutual complements in degree as Reason preserves their equilibrium and regulates their perpetual interaction. Yet further to illustrate this composite method of man's growth, we may balance against each other such maxims as these: "*Goodness is the light of life*," "*According to deeds of good augments good-will*, and the means of this increase is the *law of good*;" or again "*Wisdom in action depends on soundness of heart*;"—*Love grows by useful service and its medium is science*;" or finally, "*Character is matured through conduct faithfully modelled by conscience*;"—In proportion as we realize our ideal, our being is perfected." Pages might be filled with similar maxims, combining to prove that the *harmonic concurrence of all* the elements of man's Tri-Unity is the indispensable condition of man's fullness of life.

The Divine Trinity is reflected not only in this hierarchy of man's mutually dependant and coöperative powers, but also in their order of development. Though we cannot conceive of the Eternal Being as Non-Existent and In-active, yet we cannot but conceive of the Father as the primal source whence proceeds through the Son the Holy Spirit. On the other hand, however, inasmuch as it contradicts the very idea of Infinite Love to think of Him as unsurrounded by loving spirits, loved by Him and loving Him in return, do we intuitively recognize that from everlasting the Holy Spirit through the Son reacts upon the Father. Meanwhile between the Divine Being in Himself and the Heaven of United Angels, contemplation reveals to us the Son perpetually interchanging influxes and refluxes of goodness and joy. The order of development is from the Divine Principle through His Method to His End; yet at every movement of these interminable processes there must be—to use language drawn by analogy from human experience—*reflection* upon the work suggested by genius, *judgment* of its worth, *desire* for fuller influence and effluence of good. And the *divinest* state, of the Infinite One—be it said with awful reverence—is when All are made One with Him in blessed

communion. But between God's Original State and this Final State, intervene *Æons upon Æons of Mediation* when He participates in all the struggles, errors, and sorrows, in all the aspirations, discoveries, and efforts of his creatures. Now these Three Periods of the Divine progress are reflected in man. Though we cannot in thought separate *substance* in man from its *form* and *external action*, and recognize a potential order whereby Emotion through Reason animates Energy, yet intuition and experience combine to teach the reaction of Energy by Reason upon Emotion, as well as the incessant mediation of Reason between them through genius, reflection, and judgment, and the evolution of man's individual and collective destiny—the primitive state of instinctive impulse to that perfected state of free yet balanced power, by means of intelligent conformity to right—are Three Eras. The first is the period of aspiring enthusiasm, man's NATURAL State; the second is the period of deliberate volition, man's SPIRITUAL state; the third is the period of triumphant execution, man's DIVINE state.

To each of these periods a special mode of inspiration is allotted and bestowed; but the successive steps of man's ascent to full communion with God can be made plain only after a survey of his relations. Thus are we led to the next branch of this vast subject, wherein the practical application of the principles now unfolded will appear.

W. H. C.

## Reform Movements.

ADDRESS BY THE COMMITTEE OF THE NATIONAL LAND REFORMERS.—Inasmuch as the right of every man to a portion of the soil is a question that is now being agitated throughout the length and breadth of the land, and inasmuch as the restoration of this right has been earnestly and urgently called for by the people at large, and widely advocated by leading public journals of the day, and inasmuch as the expediency of securing this right by legislative enactment to all who desire to avail themselves of it has been recommended by our State Legislature, and at length obtained able advocates among the members of the United States Senate, therefore we, the citizens of New York, feel proud of this opportunity of being the first to give our countenance and support to the law-givers who are now using their exertions to inscribe upon the statutes of the nation—FREE HOMES FOR ALL.

We feel strong in the conviction that we are uttering a great and undeniable truth, when we assert that man, by his being, has a just claim to the free use of all the elements necessary to sustain life.

The right of every human being to equal ownership in the land, not subject to the uncertain changes of condition or the vicissitudes of fortune, appeals directly to the interests of all classes in our Republic—even the few who seek to amass wealth by forestalling the public domain for mere speculative purposes.

It appeals to the statesman and patriot, who loves his country more than his own glory, and prefers her prosperity and the perpetuity of her institutions to any schemes of self-aggrandizement or individual renown.

From convulsed and unhappy Europe are fleeing her patriotic exiles. Among the nations of the earth our country bears the glorious appellation of the home and refuge of the oppressed

and the asylum of Liberty. The Hungarian casts himself upon our hospitality, and our legislators vie with each other in their endeavors to secure him a free home upon the public domain. This is well—but let not the Hungarian alone be the recipient of a nation's hospitality. Let the unhappy exile of every land share in the bountiful provision, and especially let not the appeal of our own *native-born citizens* pass by unheeded.

In view of these considerations and others that might be mentioned; and believing that the Freedom of the Public Lands is a measure calculated to further the ends of justice and promote the welfare of the human race, therefore be it

1. *Resolved*, That it is the duty of Congress to pass such a law as shall hereafter preclude the purchase or title to the Public Lands of the United States by a non-resident, and that this domain be reserved for the free and exclusive use of actual settlers only, in limited quantities.

2. *Resolved*, That we honor the men of all political parties in Congress who have brought forward this great measure, and have thus become pioneers in the cause of FREE HOMES FOR ALL.

3. *Resolved*, That we look with pride and satisfaction to the action of our State Legislature in so unanimously instructing our Senators in Congress to legislate for the Freedom of the Public Lands.

4. *Resolved*, That Land Monopoly is one of the chief causes of the great and crying evils that have afflicted the nations of the Old World, and that it is a sure precursor of tyranny and oppression, poverty, degradation and crime, wherever it is suffered to exist.

5. *Resolved*, That the Freedom of the Public Lands is a measure calculated to create a more effective bond of union between the several classes of which our Republic is composed, as well as inspire the people with a more ardent desire for the permanency of our institutions, inasmuch as it will convert thousands who are now deprived of land and home into citizen-freeholders, all having an equal interest in the peace, prosperity and welfare of their common country.

6. *Resolved*, That in discontinuing the sale of the Public Lands, and appropriating them in limited quantities to actual settlers not possessed of other lands, inalienable except to landless persons, will be found all the advantages of the present tenure, while avoiding its mighty host of evils that are practically annihilating the blessings of our wise and liberal form of Government.

7. *Resolved*, That in a Republic where every citizen is a freeholder, the Government will ever find an augmenting and unfailing source of public revenue.

*Resolved*, That the true and heartfelt thanks of this meeting be and are hereby extended to those Senators and Representatives in Congress who, catching the first manifestation of the wishes of the workingmen of the community in favor of the distribution of the public lands to actual settlers in quantities sufficient for actual family uses, have already moved in their official stations for the accomplishment of this great purpose, and that the officers of this meeting be directed to communicate its proceedings to those gentlemen.

From Burrill's Citizen.

#### RUM, GUNPOWDER AND MISSIONARIES.

BRO. EDITORS:—Should the Pledge of Universal Brotherhood ever become as extensive as our hearts could wish, we should not find an occasion to chronicle such conduct as is now pursued by those who profess the religion of Jesus. The Brig Smithfield, of this Port, cleared at the Custom House for Africa, Dec. 14, 1849, with a number of Missionaries under

the auspices of the Episcopal Denomination. Having a desire to know of what her cargo consisted, I recently called at the Custom House, and ascertained that the following articles made a part of her cargo, viz.:—18,000 pounds of Gunpowder, 14,989 gallons of Domestic Spirits, and 400 Muskets.

I am told there is but one person in this City, at the present time, in this kind of traffic—that many of the denomination who sent out these missionaries are very sorry to be obliged to send them in vessels with Rum and implements of war, but there is no help for it; and some say if people don't like it, let them furnish vessels which do not carry such things. This is no proper answer to the complaint, and at the tribunal of Jehovah will not excuse them. That the religionists of our land can obtain different conveyances, and those more consistent with their profession, as Christians, there is no reason to doubt. Very few of the preachers raise their voice against such an incongruity, and in all the services, in getting these Missionaries away, (six or eight of them) not a voice was publicly raised against these life-destroying agents. Do they not know the purposes for which they are sent to Africa? History and facts too truly attest their objects. The men who put them on board also know that misery and destruction to an amount incalculable to us will be the effect of landing these engines of death on the shores of Africa: but they fold their arms and say "Am I my brother's keeper?" A pure out-spoken Christian Ministry would soon teach the people a universal brotherhood, and then we should not see Missionaries, Rum, Gunpowder and Muskets, all going lovingly together to convert the heathen.

S. W. W.

Providence, Feb. 8.

From the NEEVIO (ILL.) Patriot.

#### CONSTITUTION OF THE ICARIAN COMMUNITY.

CITIZEN CABET, the author of "A Travel to Icaria," and the founder of the political and social system of the Icarian Community, consented, together with all the Icarians who should be admitted by him to an experiment of his system, and to go abroad, in order to make the trial of an Icarian colony in America; on condition that he should be for ten years the only and absolute Gerant or Director of the experimental trial; that he might the better carry it out after his doctrines and ideas, and gather up all the possible elements of success.

An engagement—a contract was accordingly made, freely and voluntarily, between him and the Icarians; and that contract, sacred by all means, was fulfilled hitherto on the part of Citizen Cabet, who has devoted his life to the emigration and Colony, and came to America; and on the other part by the Icarians that followed him to Neevio; and all of them are determined to the execution of it, so long as it is not modified by another convention reciprocally consented to.

Citizen Cabet would not consent to any great modification if he deemed it useless or dangerous for the Colony or Community; but he thinks that a modification is necessary, to put our social contract in perfect harmony with the American law and public opinion; and, besides, he sees no inconvenience in profiting by the experience acquired during the year which has just elapsed to apply from now the republican and radically democratic principles which would at a later period govern the Icarian community.

Accordingly, Citizen Cabet himself proposes to resign his only and absolute Gerance for ten years for a multiple or committee of six, elective annually; thus submitting himself to a re-election. He proposes a modification in the former social contract, and to replace it by a new constitution.



Here is the summary of it:—

"The Government of the Icarian Community is a radically Democratic Republic; founded on the principles of Fraternity, Equality, Unity, and Solidarity or Community.

"The sovereignty belongs to the Community.

"The Legislative and Executive powers are essentially separate and distinct—the latter being subordinate to the former.

"The General Assembly has the exercise of the Legislative power—framing the Constitution and the laws.

"The Gerance or Executive power is vested with, 1st, the proposition of the constitution and laws; 2d, with their execution; 3d, with the administration.

"The Gerance is multiple and composed of six members; one of whom is the President.

"Their deliberations are in common on any important questions.

"They cannot deliberate unless three or more of the members are present.

"In case of a division in their vote, the President has a casting voice.

"The Gerance is elected by the General Assembly, by ballot, by the absolute majority.

"The President is elected separately. The other five members are elected by ballot of lists.

"The Gerance is elected for one year—one half of whom hold their term of office but six months, and a new election for half to be held every six months.

"The Gerance shall, previous to election, give to the General Assembly an account of its general doings during the last six months, for which it will be responsible, and shall expose to it the situation of the Community.

"The President of the Gerance takes the title of President of the Community, and represents it in all external relations.

"The members of the Gerance cannot preside in the General Assembly.

"The public officers are the mandataries of the Community—all are elective, temporary, accountable, and responsible."

The Constitution comprehends many other dispositions which will complete it in every respect.

In pursuance of the above dispositions, the election to the Gerancy was appointed for the third day of February, 1850, with a view to celebrate the anniversary of the departure of the first Icarian vanguard, which took place on the third of February, 1848.

On the first turn of ballots, Citizen Cabet was unanimously elected President of the Gerance, and of the Icarian Community.

Citizens Prudent, Favard, Bourg, Witzig, senior, and Montaldo, were elected by a large majority, by ballot, members of the Gerance.

Bourg, Secretary.

CABET, President.

Nauvoo, Feb. 6, 1850.

We have to thank our brothers in Paris for a monthly publication, called *La Revue Sociale*; the specified object of which is to settle the labor question in a peaceable manner, and under the direction of Jules Leroux, Paul Rochery, and Louis Nitre. It bids fair to be a valuable advocate of socialism. This journal, now in its third year, had been suppressed by the Government for eight months, and now makes its first re-appearance, with an opening address from Pierre Leroux, in which he recommends the editors to adopt the motto of "Liberty, Equality, Fraternity," as the best substitute for the one

which the Government will not allow, which he should have preferred. This number, besides a review of last year's politics and other original papers, contains an interesting article on the *privileges and abuses of property*, by Jules Leroux, in the form of a conversation between a tradesman, a priest, a mechanic, and a peasant; the result of which is, that all parties are convinced, by the mechanic, that it is for their mutual advantage to hasten the approach of the real "People's Republic."

In another article, by Paul Rochery, the designs of Emile Girardin, in proposing a property tax, are laid open in a masterly style, and the people are warned against those very doubtful converts to republicanism, who are more dangerous than M. Thiers, the Montalamberts or the Napoleons. We shall, probably, at some future time, extract from these and from another paper in the same journal, which is intended to show that the present system of society is opposed to the full and perfect development of agriculture.

From this journal it appears that the members of the Socialist Educational Association had a dinner last month, at which several toasts were given; among others, "The Emancipation of the People by Education," "Socialism," "Religion," and "Education." The festivities concluded with one of Pierre Dupont's songs. This association intend shortly publishing a monthly journal, called *Socialist Education*, at their office, 21 Rue Breda, Paris, containing articles on the subject of education, of interest to parents and instructors. All these publications are printed by the Printers' Association, Paris.

The *Social Review* is published the first of every month, at No. 16, Rue des Saints Peres, Paris, contains sixteen double-column quarto pages, and the subscription is 6fr. per annum for the departments, or about 6d. per number.

EARLY CLOSING IN DUBLIN.—It is well known that the business done in our principal shops after six o'clock frequently does not pay for the gas consumed. The habit of early closing once general, late shopping would be universally laid aside; and those who, with grasping selfishness, would retain the young men beyond a reasonable hour, would quietly find themselves disappointed in their unscrupulous thirst of gain. We have heard that it is the intention of the mercantile assistants of Dublin to take this matter earnestly into consideration. As a body, we entertain a great respect for those young men; there are many amongst them possessing a very high order of education and intelligence, and we believe there are few callings in Dublin that can boast of more respectable members than can the general mercantile body of our city. Without association the mercantile assistants of the various departments of trade can effect nothing; and, without bringing this question constantly and permanently before the public, they cannot hope for success; they must convince the public, as well as the employer, that their own interests demand that the movement for early closing should make steady progress. For our own part, we will most cheerfully give our assistance to what we believe to be a most beneficial reform. The progress of knowledge, the progress of education, the progress of public health, and the mental and moral advancement of hundreds of our fellow-citizens are involved in this question; therefore it shall have our support.—*Dublin Commercial Journal*.

INDIGENT CHILDREN SUPPORTED BY THE STATE.—The Secretary of State has presented his annual return of the number of indigent children under 14 years of age who are supported at the public charge. Ninety-two towns have failed to report to the Secretary; 224 report 2,751 indigent children

under 14 years of age, supported at the public expense, of whom 1,570 are males and 1,181 females. These are distributed among the counties as follows; Suffolk, 393; Essex, 282; Middlesex, 484; Worcester, 470; Hampshire, 60; Hampden, 378; Franklin, 51; Berkshire 92; Norfolk, 310; Bristol, 296; Plymouth, 30; Barnstable, 20; Dukes, 2; Nantucket, 23. Total, 2,751.—*Nan. Watchman.*

**HUNGARIAN ADDRESS.—AMERICANS!**—The remnants of the oldest Free Nation of Europe have landed on the hospitable shores of the Free Union of North America.

There are but two kinds of Nations on earth, the free and the enslaved. Hungary was from the outset a free land.

Despots and Usurpers combine together and place the whole force of their respective States each at the others disposal, for mutual support. The despots ever extend to their kind hospitality, aid and comfort.

Free people have seen, alas! too late, their error in treating each other with indifference—the result of which has been that for the last sixty years all the free States of Europe have fallen a prey to tyrants.

Hungary resisted the conquest. Through the course of nine centuries, amid trials such as no other People has experienced, it maintained its Liberty and Independence.

Not to mention its position as the rampart of Christendom, and its mighty struggles with the Turks, resulting from that position, it has, within the last 300 years, five times measured its strength with that of Austria in successful defense of its rights.

With God and Justice on our side, we have shown, by a hundred victories in the war of 1848-'49, that none can attempt to enslave Hungary with impunity.

We, and with us the right cause of the other People of Europe, had come out of this contest victorious, if the faithless Governments of Europe had not suffered Russia to send forth her armed slaves against us, and if the Northern Despot had not bribed that man to become a Judas to the country whose children had intrusted him with its defense.

Overwhelmed by the barbarians of the North—betrayed by Georgey, who might have been the WASHINGTON of his country—there was nothing left for us but to lay down our arms; though not conquered, yet unequal to the danger of the moment.

Not renouncing our country nor doubting of the Future, which we gladly know is in the hands of God, we save the strength of her heroic children for that country and a happier Future that must come; and for the present yield to the necessity of the moment.

**HUNGARY'S SONS** cannot—will not be Slaves!

**AMERICANS!** Sons of Washington and Franklin! you cannot have forgotten the sympathy that was extended to your fathers on the part of Europe in their heroic struggle. You will not regard with indifference martyrs of Freedom who have always looked upon your growth with joy, and attended it with prayers for your continued prosperity.

Nor will you refuse a kind reception and hospitable rites to men who have willingly sacrificed all that is dear to Man on earth for the sake of Liberty. We, the rightful owners of the land of our fathers, wander homeless over the ocean, while the conspired usurpers trample on the free inheritance of our free fathers; we come to America with the deep grief of mourners in our hearts.

Our sons have poured out their blood on the battle-field; our wives and children have been driven from their homes, persecuted and separated from each other; many of us have

left behind fathers and mothers in misery, or even in the chains of tyrants; many have no knowledge of the fate of those dearest to them; and to none of us it is granted to lighten our grief by weeping among the ruins, over the graves of our dear country.

Thus do we, the unfortunate, come to happy, Free America. Americans! you have already shown us your generous sympathy. The encouraging voice of that sympathy reached us beyond the sea, and the warm grasp of American hands, with which we were welcomed tells us that the Free American honors the Free Hungarian.

Thank you for this! May America calmly and safely advance to that greatness which Providence has appointed for her.

As we step upon your hospitable shores we reach to you our hands in hearty greeting. We hope for a friendly return; for a reception which one Free People gives to another. We count upon such sympathies as must exist between Freemen, who usually honor each other.

We come to you to seek rest here from the labors of battle, to find alleviation for our sorrow; and calmly to wait the day which Providence has in reserve for the restoration of our Country.

We look with confidence for a hospitable reception in this generous land, which may prove to the tyrants of the earth that Free People are closely bound to each other, and firmly resolved to carry on the struggle for the liberation of the Human Race to a victorious issue.

God save America, help the oppressed, and cause freedom to reign throughout the earth. May the day soon come when emancipated Hungary may gratefully return, on the banks of the free Danube, the hospitality so fully dispensed to the exiled Patriots by the noble Americans.

**GOD BLESS HUNGARY! GOD BLESS AMERICA!** A heartfelt greeting to Free America from the Exiled Patriots of Hungary. In the name of the Exiled Hungarians, the Committee:

Rev. George A. Wimmer, late Minister Plenipotentiary to the Court of Prussia. Major Edward Theo. Danbury, late Charge d'Affaires to the United States. Major Emer Hamvasy. Colonel John Pragay, Adjutant General. Colonel Szalay László. Major Cornelius Fornet. Captain Emerich Radwich.

New York, Feb. 28, 1850.

**THE LAND OF IRELAND.**—The great bulk of the land of Ireland is in the hands of proprietors, on whose ancestors it was conferred by the Crown; many of the properties of great extent—all encumbered from the extravagance of "the men of the good old times." These feudal but bankrupt landlords want a return to Protective Duties on Corn—to keep prices up to those of the War period—in order to keep up Rents to the figure of the same period, to enable them to pay the interest of encumbrances, and have enough to squander abroad as usual.

Accustomed to do as they liked with the tenantry, they called upon them to come, as one man, and call for "Protection;" that by thus throwing the weight of Ireland into the scale of the English Protective onset to be made on Free Trade at the opening of the session of Parliament next Thursday they might force the Ministry to concede or resign. The tenantry nearly to a man have commenced the agitation—in precisely the opposite direction—for low rents, to meet low prices; and for a legal right to sell the farm, or compensation for all their expenditure in labor and capital, if the landlord chooses rather to take it—as their encouragement to improve the land and



develop the resources of the country. Solvent landlords must yield; the other estates will come into the market, under "The Encumbered Estates' Sale Commission;" and now the agitation proceeds for land companies for the purchase of these, to be sold in manageable quantities to purchasers who shall have a "Parliamentary title, good against the world"—without "any landlord above them but the great Lord and God of all." This is the commencement of a Social Revolution that will do more to raise the country than all the nostrums of English Statesmen, who use Ireland merely as a weapon to fight their own bye-battles with, and Irish politicians who traffic upon popular credulity for their own selfish purposes.

## Miscellany.

**PROGRESS OF DISCOVERY IN SOUTH AFRICA.**—The South African Commercial Advertiser of the 3rd of November contains the following information:—

The grandest geographical discovery of modern times has just been announced, that, namely, of the great inland lake, so long supposed to exist, to the north of the Cape. The following extract of a letter from Mr. Moffatt to Mr. Rutherford, announcing this discovery, has been kindly given for general information: I shall give you the substance of a short letter received from the lake, dated the 2d of August.—Mr. L. calls the Lake Noka-ea Nama, or Ngama. We reached this a day or two ago, after a journey of about 556 miles from Kolobeng, and feel thankful that our path has been one of safety and pleasure. We are now at the Batanana town, and yesterday rode down about six miles to look on the broad blue waters of the lake. We cannot tell how broad it may be, for we could not see a horizon, except one of water, on the south and west.

We traversed through much desert country, and were looking for the lake 200 miles before we came to it.—We travelled about 200 miles along the banks of a large river which runs S. S. E., a beautiful stream, in some parts very like the Clyde, but frequently broader. The water was rising, and seems to come from the north, from melted snows—it is so clear and soft. Two large rivers run into the lake, both from the north. Batananas are a numerous tribe—the chief a youth. Many Makoba or Bayeive fish and float on the river; darker in complexion than Bachusnas, and speak a language which has a slight click. Canoes hollowed out of one tree, very fine scenery on the banks of the river, splendid trees, mostly new to me, one the fruit like a small yellow pumpkin, about three inches in diameter. Last observation of sun gave about 19 deg 7 min. We are N. N. W. of Kolobeng, but we expect when at Sebetoane's to be considerably farther north.

**WATT, THE INVENTOR OF THE STEAM ENGINE.**—A young man wanting to sell spectacles in London, petitions the Corporation to allow him to open a little shop, without paying the fees of freedom, and he is refused. He goes to Glasgow, and the corporation refuse him there. He makes acquaintance with some members of the University, who find him very intelligent, and permit him to open his shop within their walls. He does not sell spectacles and magic lanterns enough to occupy all his time; he occupies himself at intervals in taking asunder and re-making all the machines he can come at. He finds there are books on mechanics, written in foreign languages; he borrows a dictionary, and learns those languages to read those books. The University people wonder at him, and

are fond of dropping into his little room in the evenings, to tell him what they are doing, and to look at the queer instruments he constructs. A machine in the University collection wants repairing, and he is employed. He makes it a new machine. The steam-engine is constructed; and the giant mind of Watt stands out before the world—the author of the industrial supremacy of this country, the herald of a new force of civilization. But was Watt educated? Where was he educated? At his own workshop, and in the best manner. Watt learned Latin when he wanted it for his business. He learned French and German; but these things were tools, not ends. He used them to promote his engineering plans, as he used lathes and levers.—*Sir R. Kane.*

**BLOWING UP WRECKS BY ELECTRICITY.**—The wreck of the Illinois steamer near the wharf, at New Orleans, has been removed by blasting, using the galvanic battery. A tin cylinder, containing a large quantity of powder, was let down on one side of the bow and drawn toward the other, until it was deemed far enough placed beneath the bottom of the wreck to produce, by its explosion, a powerful and immediate effect. As the means before adopted to fire the powder, when thus placed, had proved insufficient, the attention of the gentlemen superintending the work was drawn to the use that might be made of a galvanic battery, and wires attached to effect the desired object. A battery of eighteen or twenty jars was brought to the spot, the cylinders with the wires from the battery being attached to it, filled and sent down, and soon, upon a slight gesture from the operator, the electric fluid darted down the metal, sped on its destructive errand, a dull heavy sound stunned the ears of those standing near, a volume of water, like a column, rose twenty feet in the air, and when it fell the workmen sprang on the floating staging, the diving bell plunged into the foaming current, and in a short time all hands were busily engaged in hauling up large pieces of the shattered wreck.—*Am. Cabinet.*

**NEW APPLICATION OF LITHOGRAPHY.**—Mr. Ackerman, lithographer in Fulton street, is said to have brought to the highest perfection of any one in this country the method so much talked of in the papers for a few years past, by which copies of an engraving may be multiplied to an almost unlimited extent, at a very trifling expense, and without the use of the original plates.

An impression from a steel or copper plate may be taken upon prepared paper. This paper is then laid upon the lithographic stone, and passed through the press a number of times, after having been well moistened. The face of the stone receives the impression, and the paper is then carefully removed. This impression is next deepened by an acid, and darkened by prepared ink, when it is ready for use. From one such impression three thousand copies can be taken before it is necessary to renew it. Thus, it is only necessary to get one good impression from a plate and it may be multiplied to any extent. Steel plates, therefore, will no longer be needed, for any softer metal can be used, of sufficient firmness to secure one or two fine impressions, and these may be then used while the original is laid aside.

This is a valuable discovery, not only as a scientific fact, but as a practical art. It renders the durability of engravings almost infinite. It will place within the reach of thousands a copy of any of the costly engravings, at a very small sum comparatively, and furnish new means of improving the public taste.

**THE BOTTLE TRICK AT THE ROYAL POLYTECHNIC INSTITUTION.**—We have previously noticed the very excellent lectures delivered by Dr. Bechhoffner at this establishment; indeed, so interesting and entertaining is this subject of philosophy and recreation, that a few remarks will be but justice to its accomplishment. The learned doctor treats the subject in quite a new mode, first of all introducing his experiments under mystic guises, to the astonishment of all beholders; afterwards, however, explaining their manner of execution, and the laws by which such remarkable changes are governed. The bottle trick was introduced under two distinct forms: first ale, sherry, port, milk, water, champagne, were poured from a common bottle filled in the first instance with plain water; then the change produced in pouring out the fluid was truly astonishing, and seemed certainly to partake of conjuring as much as anything we ever witnessed. The doctor, however, explained the cause of such by changing similar stains with certain compounds in small quantities, so small as to escape detection even when closely observed; and those compounds produce, when brought in contact with fluid in the bottle, the various appearances of wine, milk, &c. Not only this, wherein appearance only was produced, but another magic bottle of the doctor's poured out eau de vie, sherry, port, noyau, and many other compounds, all drinkable and of first-rate quality, to increase the wonder and surprise he had previously created. By a variety of conclusive experiments, the professor pointed out the laws governing these apparent anomalies: the latter experiment being dependant upon pneumatical laws for its production; while the former is an important fact in chemical science, a knowledge of which similar changes enables the practical chemist to perform his apparently difficult task of analysis. The doctor was loudly applauded at the conclusion of his lecture.

**DIGGING GOLD—SUB-MARINE ARMOR.**—Mr. George S. Kimberly, now in California, writes home recounting the success he has met with in procuring gold from the beds of rivers by means of J. E. Gowen & Co's sub-marine armor. On one occasion he bagged \$800 in five hours, at the depth of 25 feet. In six weeks he had realized the handsome sum of \$18,500. He had been offered \$5,000 for his armor, and had refused it.

**THE IRISH CATHOLIC COLONY.**—A late Irish paper states that the Abbot of Mount Milleray, county of Waterford, has purchased 4,000 acres of rich land near the Mississippi, about 400 miles from St. Louis, at four shillings per acre, and that on the 4th of February, fifty of the Milleray monks, with six young priests, are to sail from Youghall to New Orleans, on their way to the new purchase. About forty females from the town and neighborhood of Cappoquin, some of whom are said to be wealthy, will sail in the same ship.

**INTEMPERANCE AND CRIME.**—Of 1137 prisoners in Auburn State Prison, in 1843, 450 had been habitually intemperate, and nearly all the rest regular drinkers.

**EDUCATION AND CRIME.**—Of 4,105 convicts transported from England in 1840, only 390 (less than one-tenth) could read.

**SCHOOLS IN SCOTLAND.**—Over 5,000, educating about 300,000 children:—about one-ninth of the population.

**PRIMARY SCHOOLS IN FRANCE.**—In 1849 they numbered 32,100, educating 2,881,000 children: about one-eleventh of the population.

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## THE SPIRIT OF THE AGE.

## PROSPECTUS FOR VOLUME SECOND.

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

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

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