

THE SPIRIT OF THE AGE.

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IMMENSITY OF THE SOCIETARY PRODUCT.

One of the causes which has delayed the invention of the societary mechanism is, that no tables or pictures of the immense benefits of association have been presented as motives of hope and stimulants of study. Volumes might be filled with them. I shall limit myself to a few pages, in which I shall suppose association everywhere established, and our villages replaced by industrial phalanxes of about 1800 persons. Let us distinguish their advantages into Negative and Positive.

The Negative advantage will consist in producing, *without doing anything*, more than the civilizes by their greatest exertions. For example, I have proved that a societary kitchen would save in fuel nine-tenths, and in laborers nineteen-twentieths of those employed in the kitchens of isolated households. Besides the product of all these savings, we should have that of a much improved preparation. The profit, indeed, would be positive and negative at once, for to a prodigious saving of fuel would be added the advantage of restoring the forests and springs, and their beneficial effects upon the climate.

Let us continue upon the hypothesis of societary exploration, by applying it to the fishery of small rivers. We may by combined inaction, by agreement on the times of commencing and closing the fishery, decuple the quantity of fish, and preserve them to fatten in reservoirs. Thus, by inaction alone, the societary reunions called Industrial Phalanxes will obtain ten times more fish whilst employing in the fishery a tenth part of the time and of the persons now engaged, and at the same time concerting for the preservation of the breed of fish in the whole region. Here are several points on which the profit is ten-fold and twenty-fold ours. I do not, then, exaggerate in estimating the societary product as the quadruple of ours; and it will be seen that this term is far below the reality. How many motives for examining whether the procedure of natural association and of attractive industry is really discovered. Let us continue the estimation.

The putting an end to robbery would be an immense benefit obtained *without doing anything*: fruit is the easiest of all harvests to raise, but the risk of theft prevents the forming of nine-tenths of the plantations which it would be desirable to make, and necessitates the construction of very expensive walls, injurious to plants in many positions by their shadow. Association, exempt from the risk of theft, would have less trouble in raising thirty times as many orchards than we have now in enclosing and watching them. It would have such an abundance of fruit that it would nourish the children with them all the year—preserving the fruit by scientific procedures and using it in sweetmeats, marmalades, &c., which will cost less than bread, because the order of Passional Series having the property of creating industrial attraction, of converting to agriculture the savages, negroes, &c., the torrid

zone will soon be cultivated throughout, and sugar will cost no more than corn, weight for weight.

In this case preserved fruits will become, for the poor class, a nourishment cheaper than bread, because the fruit of the third choice, proper for this purpose, will cost scarcely anything—so immense will be the orchards when theft shall be no longer feared, and when the restoration of climates—effected by general and methodical culture—shall be a sure guarantee of harvests. They are now reduced to less than one-third of what they will be, in consequence of this restoration, which will take place about the fifth year of societary harmony.

In place of this superabundance the civilizes are deprived even of the necessary quantity of fruit, for the fear of robbery prevents them from allowing the little they have to ripen. The good and simple country people are so thievish that they would not have one fruit upon an unenclosed tree if it was not gathered before it was ripe. This risk necessitates a *single* gathering instead of three or four—which is very prejudicial to the quality. Three hundred families of a civilized village would need three hundred wall entrenchments, which are three times more expensive than the orchards themselves. The raising of trees is, besides, very much hindered by the frauds of the nurserymen; frauds which will cease when the commercial system shall have passed from the false or civilized to the truthful method.

It is then, certain, that the societary order will gain, by doing nothing or very little, more than the civilizes by their greatest exertions. The benefit will be often twofold, as in the following example:—A hundred civilized milk-women may be seen carrying to market three hundred cans of milk, which, in association, would be replaced by a tun upon a spring wagon, driven by one man, and a team instead of a hundred women, with their asses and three hundred vessels. This economy would rise from the simple to the compound degree, extending from the producer to the consumer, for the milkman arrived at the city would distribute his tun to three or four progressive households of about 2,000 persons each, which cities form when they pass into association. Thus the economy, already five-fold increased on the transportation, would be equally increased in the distribution, limited to three or four great kitchens or pantries instead of 1,000 families.

One of the brilliant sides of societary industry will be the introduction of truth in the commercial system. Association, in substituting a competition, corporate, solidary, truthful, simplifying and guaranteeing, for our competition, individual, not solidary, false, complicated and arbitrary, will hardly employ the twentieth part of the hands and of the capital which mercantile anarchy or fraudulent competition abstracts from agriculture, to absorb them in functions entirely parasitical. For parasitical they are, whatever the economists may say to the contrary, for all that can be suppressed in a mechanism without diminishing the effect plays a parasitical part. A turnspit is made with two

wheels: if a workman finds the means of introducing forty wheels, there will be thirty-eight parasitical. Thus operates false commerce, or the system of complicated competition and superfluous agents. An industrial phalanx or societary township would make but a single negotiation of purchase or sale, instead of three hundred conflicting negotiations employing three hundred heads of families, who lose three hundred days in the inns and market-places, selling in small parcels the provisions which the societary township would sell in mass to two or three of the neighboring phalanxes, or to a provincial commission agency. In commerce, as in every other branch of relations, the civilized mechanism is always that of extreme complication, the most false and ruinous method. It is very surprising that our philosophers, who pretend to be impassioned for the august truth, should be also impassioned for individual commerce or fraudulent anarchy. Have they ever met the august truth in any branch of commerce; has she taken refuge with the horse-dealers or with the wine merchants, or beneath the columns of the exchange?

We have also a thousand parasitical functions besides the industrial: some very obvious, as those of judiciary tribunals which are based on the vices of the civilized system, and which will fall simply by our attainment to the societary estate. Other labors, entirely parasitical, are unperceived and even reputed useful; such as the study of languages—a very troublesome work which produces nothing whatever. From the commencement of the societary estate, a unitary provisory language will be adopted—perhaps the French—with the addition of several thousand words, in which it is deficient. Every child will be reared to speak this general language from early infancy; thenceforth every one without the study of languages will be able to communicate with the whole human race, and will thus have a greater advantage than he who now employs twenty years in studying twenty languages, and after all cannot make himself understood by three-fourths of the existing nations.

The economies in public works will be yet more immense. At present France, a state reputed opulent, lacks 200 millions which the repairing of its miserable roads requires! In Association there will be, throughout the globe, from township to township, grand roads with sidewalks; and these superb roads will be constructed and kept up without taxes, by each township, besides those of general service for carriers and transportation.

A statistical map of France, with its local properties, must cost, it is said, a hundred millions and fifty years of work, and would be almost useless, for the limits of properties would be all changed when it was finished. In Association a statistical map of the entire globe will cost but a year and scarcely any expense; for each phalanx will execute, at its own expense, the plan of its own township, with a description of the nature of the soils.

Certain civilized functions absorb more than a thousand times the necessary time. An election amongst us costs every elector about five days loss, comprising the caballing party-meetings by which it has been preceded, the traveling expenses, &c. In association it will cost less than a minute, without any traveling. I shall describe, in a future section, this method of election, in which 300 millions of electors intervene.

I have spoken little of Positive Products, for until the reader shall be acquainted with the method called *Passional Series* and its influences, no judgment can be formed upon the means of perfecting them and the economies which it yields. We shall see that by the assistance of this method the societary product will rise far beyond the quadruple of ours. For example, the horse of Ardennes is the meanest race of all Europe. In place of horses

which are not worth 100 francs, the phalanxes of Ardennes will be able to stock their country with races now estimated at the value of 100 louis, and whose longevity would be double.

Upon objects where it appears to be impossible to attain even a double product, as in the culture of the vine which does not allow a second harvest, the societary estate will be able to attain much more than the quadruple through the combination of different methods, to wit:—

1. Methodical and complete cultivation.
2. General preservation until maturity.
3. Assorted combinations and daily cuttings.
4. Quality refined by the equilibrium of temperature.
5. Quantity increased by the same cause.

Not only will these united means more than quadruple the product of the vine, but a single one of the five may, in different cases, give this four-fold product—here is the proof. I have seen a wine which after the harvest would have been sold only for five cents, which preserved and skilfully attended to during five years, increasing its expenses to ten sous, found purchasers at fifty sous—a sum five-fold the first value, comprising the interests and other expenses. But out of the whole product of this canton there was not actually a tenth part thus improved and preserved for five years. Most of the cultivators are hurried to sell in order to pay debts or provide themselves with necessaries. A wine which should be kept five years will not be kept five months: it will be consumed in taverns and in small households before having attained the fourth of its possible value. If to this chance of general preservation, which may alone quadruple the real value of certain wines, the benefit of four other chances is added, it is evident that on this wine the societary estate will be able to procure a decuple product, supposing it on the average doubled by each of the five chances, and especially by the cessation of the scourge called the second winter or Russian moon, which, by its delay of vegetation not only denies us two harvests but so frequently injures our one.*

As a general statement, civilization presents two-thirds of unproductives. In this number we find not only those now considered as such—as soldiers, custom-house officers, fiscal agents—but also the greater number of agents considered useful, such as servants, and even farm laborers, who are parasitical in a great number of functions. I saw, one day, five children employed in minding four cows, and still they did not keep them from eating the corn. This disorder is met with at every step in the civilized management. By adding the classes now destroyed by fatigues, by excesses, by unskilful navigation, by epidemics and contagions, and chronic diseases, we shall find between the civilized and the societary population a difference of one to ten, in regard to the industrial faculties or the products which can be obtained from a mass of inhabitants on a given space.

In fact, if men, women, and children, work from pleasure from their 3d year to advanced old age; if dexterity, passion, mechanisms, unity of action, free circulation, the restoration of climates, the vigor, the longevity of men and animals, augment to an incalculable degree the means of industry, these accumulated chances will very soon raise the mass of the product to tenfold the present,—and it is only in respect to the present means that I announce

* If the spring really and permanently set in about the last of February, when the weather moderates, and the first movements of vegetation are apparent and were not checked by the subsequent blighting colds of March and April, our year would have effectively near or quite three months longer of summer, and a double harvest, as happens farther South. This will be ensured to us by the effects of integral high culture, and the changes to which they will lead in our climates by elevating the temperature, &c., soon after association is organized.

a fourfold product, for fear of bewildering my readers by colossal, though very exact prospectives.

The ameliorations introduced by association will bear chiefly on the fate of children, so ill managed now by mothers of families, who in their hovels, their garrets, and their back-shops have nothing that is necessary to the care of children: neither physical resources, nor passionate attraction, nor knowledge, nor the discretion which this care requires. In great cities, such as Paris, and even in smaller ones, such as Lyons and Rouen, children are so far the victims of unhealthy conditions that eight times as many die as in healthy country places. It is proved that in different quarters of Paris where the circulation of the air is intercepted by narrow courts and alleys there prevails a miasm which especially attacks children in their first year. We see among those below this age a mortality which carries off 7 out of 8 before their 12th month; whilst in healthy countries, such as those of Normandy, the mortality of this category of children is limited to 1 in 8. Deaths will be hardly 1 in 20 in the Societary Phalanxes; and yet notwithstanding this chance of population they will not procreate as many children as the civilized. The earth, although giving a quadruple, and even a tenfold product, would soon be crowded with wretches as at present, if the societary estate had not the property of *equilibrium in population* as in all the branches of the Social Mechanism. (See Section 5. On the Equilibria.)

I have shown by a few details how gigantic will be the profits of association. A complete table of these profits would fill many volumes.

EDGORTH.

(To be Continued.)

For the Spirit of the Age.

THE MUTUALIST TOWNSHIP.

BY A. BRISBANE.

UNDER this title, I propose a new Organization of the Township, in which the great and beneficent principle of Mutualism will be introduced.

By Mutualism I understand; reciprocity of services, combination in general or collective interests, and coöperation in the higher branches of Industry.

This principle of Mutualism has been applied to Insurance against fire, in which it has been found highly advantageous. It can be applied, and with still greater advantage, to other departments, to the general business and industrial operations of an agricultural and manufacturing township.

The Mutualist principle is also to be found in the Odd Fellows' Order, and other societies of the kind, and in the commercial reform now in progress in New England, known under the name of *Protective Unions*.

This great principle is applicable to Commerce, to Credit, (exchanges of products on time,) to Insurance—of crops as well as houses, to various branches of labor susceptible of joint prosecution, to building, &c.

If a body of intelligent farmers and mechanics would unite and found a Mutualist Township, I estimate that they could increase thereby two-fold their prosperity, and augment greatly the sources of their moral and intellectual happiness. It would be most advantageous to our Farmers emigrating to, and settling in the new regions of the West. It would offer them incalculable advantages over

the present individual, isolated, disjointed system of emigration and settlement. It would prevent a majority of the evils now attendant upon settlement in new countries, and render such settlement comparatively easy.

A Mutualist Township could be founded in two ways.

1st. By a band of reformers who wish to escape the poverty, anxiety and competition conflicts of our great cities and our populous agricultural districts.

2nd. By a body of Farmers and Mechanics intending to emigrate to the West, and desirous of avoiding the evils and dangers of isolated emigration, such as unhealthy locations, deceptions and frauds in the purchase of lands, want of schools, of society, of places of religious worship, and other drawbacks on new settlements.

Let us give a general outline of the plan of a Mutualist Township, as it could be carried out by either of these two classes of men.

NUMBER OF FAMILIES.

The proper number of families would be about eighty—sixty farmers and twenty mechanics. The number could be increased or diminished without essentially affecting the plan. Twenty or thirty farmers, and half a dozen mechanics could found a township on the principle proposed: they should, however, reserve space to increase the number to one hundred, for all the advantages of Mutualism cannot be secured on so reduced a scale.

HOW TO UNITE THE MEMBERS.

Suppose there are some three or four farmers or mechanics—men of intelligence and means—living in the same neighborhood, who decide upon emigrating to the West: they could form the nucleus. Let them come together, and form a combination or a society for the purpose of carrying out the idea. The first thing they would require is a plan of operations; this I will endeavor to furnish them; it is the result of some reflection, and one which I believe to be practicable and of easy application.

Having agreed upon their plan, the individuals forming the nucleus would advertise in the papers in their part of the country, stating their plan, and inviting farmers and mechanics to join them in their project of emigration and organization of a Mutualist Township.

For such an enterprise active, industrious men—possessing some means—are necessary.

As soon as a *minimum* number of adhesions is obtained, say twenty, a general meeting would be held, the society organized, and the plan of operations definitely agreed upon.

If it were a band of reformers who took the initiative in the enterprise they could take the same course. Two or three capable and earnest men could form the nucleus, and draw around them the materials—the men and means—necessary to put the plan into operation.

The two primary points to be determined are—1st, the time at which each member desires to emigrate; 2nd, the amount of means which each can furnish in cash, tools, implements, merchandize, and other kinds of portable or available property.

This information once obtained, calculations could then

be made as to the nature, character, and extent of the operations to be entered into.

PLAN OF OPERATIONS.

A simultaneous emigration of all the members would not take place, but successive departures, as arrangements could be made to erect houses and locate the emigrants in their new homes.

The society would select one or two judicious men, possessing the requisite knowledge, who would be dispatched to seek for a *good and healthy location*. Three conditions should be observed in its choice—1st, health; 2nd, a fertile soil; 3rd, means of communicating with a good market.

How often is the isolated emigrant deceived or cheated in the selection of a location, and made to expiate by sickness or death an erroneous choice!

I will mention three regions, which I believe combine all the above conditions, together with cheapness of soil. The first is the Western shore of the Mississippi River above St. Louis; the second, Western Virginia on the Ohio River; and the third, the southern part of Louisiana, bordering on the Gulf of Mexico—the Attakapas country, west of New Orleans. This region of country, *for sixty miles back from the Gulf*, possesses, owing to the daily and regular sea breeze, a *salubrious and healthy climate*: fevers commence when you leave the range of the gulf breeze; this region is fertile, and is one of the finest in the United States.

Let us suppose the location chosen and purchased. The next step to be taken is to prepare the tract or domain for the reception of the emigrants. The society would select a corps of mechanics—masons and carpenters—under the direction of a competent business man, who would proceed to the tract and commence erecting buildings.

Plans of houses would be made by a skilful architect, and the members would make a selection, guided by their tastes and means. The houses of the members would be erected in the order of their emigration. An individual could reserve his town lot or farm, and wait for two, three or four years before leaving.

Each member would pay for his own house; there would be no mingling of interests and accounts. The means of the members, let me add, would not be put into a common fund, but each would retain possession and entire control of his own property.

Each person could build separately, without any concert with the others, if he wished; but the society, by concert of action and the application of proper business talent, could construct much cheaper than the individual, and combination in building operations would, to a certain extent, be entered into. Arrangements could be made, for example, to buy materials in common, to have a brickyard and burn the brick on the spot, and to raise a fund to support the mechanics while engaged on the work, paying them the balance at a future day, or in such property as the members could dispose of.

As fast as the houses were erected, the members would emigrate and take possession of their new homes. It

would, of course, require some months of preparation, after the formation of the society, before the first squad of emigrants could leave.

The immense advantages of a concerted and combined system of emigration, such as is here proposed, will be readily understood by the thinking mind. The members will avoid—1st, frauds and deceptions in the purchase of lands; 2nd, unhealthy locations; 3rd, poor soil; 4th, badly or ignorantly constructed houses, which are often the cause, in new countries, of fevers; 5th, the disadvantages of isolation, such as want of schools, want of aid in cases of sickness, want of society, and so forth; 6th, separation from friends. On the other hand, they will enjoy all the opposite advantages, together with those growing out of the system of Mutualism, which I will proceed to describe.

I have pointed out the manner in which the society could be formed and the emigration organized. I will now explain the organization of the Township itself.

PLAN OF ORGANIZATION OF THE MUTUALIST TOWNSHIP.

Calculated for sixty farming families and twenty mechanics.

A tract of land containing from five to six thousand acres lying in a body and forming as nearly as possible a square, would be purchased; it would form the domain of the township. This would allow to each farming family nearly one hundred acres, which is more than is necessary with a good system of cultivation; but reservations would be made for the admission of a certain number of additional members.

This tract would be about three miles square—the quarter of a township; it should not be much larger, for the residences of the members being, under the mutualist system, concentrated around a central square, the distance otherwise would be too great to the boundaries of the domain.

In our *individualist* townships the land is divided in an irregular manner; the houses are scattered incoherently over it, and the inhabitants live separately and isolatedly, with few ties or relations with each other. A different system is to be adopted in the Mutualist Township. The domain would be laid out in a regular manner, as if it were the property of a single individual. The roads and avenues passing through it would be distributed with a view to facilitate general relations, and place all parts in easy communication, and the farms would be located symmetrically on them, in a way to be the most accessible possible from the center.

In the center of the township, a large square, containing about fifty acres, would be laid out. Here would be the central point or focus of life, and of all general operations. Around it would be located the houses of the inhabitants; in the center would be erected the public edifices;—a Mechanics' Hall, or a large building with workshops, large and small, for the mechanics; the church and school-house; and a commodious building containing a counting-room, a store, store-rooms, a council hall, a hall for public meetings, a place for social unions and festivities, and an inn for the accommodation of travelers.

Before entering into details let us distinguish the branches of Industry, and the interests to which the principle of Mutualism will be applied.

Mutualism and reciprocity can be applied to those branches of business and labor which are of a general character, which do not require the close association of the members, which do not interfere with private life and interests, and with private enterprise. Mutualism would not be introduced, for example, into households or domestic life. Each family would have its separate house, with its domestic interests and affairs distinct and under its own control. But Mutualism could be introduced, for example, into commercial operations. The members could have a common store, buy their goods at *wholesale*, and sell them at *cost price*, thus saving the intermediate profits besides the frauds of the present commercial system.

Each farmer would have his separate farm, which he would cultivate as he judged proper, responsible for the amount of his production. Coöperation would not be introduced into this department, at least until sufficient experience in other branches had been obtained. But the farmers of the township could unite in obtaining threshing machines, cider presses, and other agricultural machinery.

Mutualism could be applied to such general matters without interfering in the least with individual liberty or private enterprise, but on the contrary, facilitating them essentially.

Each farmer would manage his own private affairs, those of production among others, but he could combine with the other farmers of his township in the sale of his products. They could have a general store-house and granary on the domain, and an agent in the neighboring city to attend to their sales and purchases.

Each mechanic would have his own workshop, and would carry on his branch of industry as at present, but the 20 mechanics could unite and construct a commodious edifice—a Mechanics' Hall, in which they could have rooms at much less expense and with far greater convenience than in separate workshops.

Let us lay down the principle that Mutualism will be applied to industrial operations, but not to domestic life and to operations only of a general nature, which are susceptible of combination, and which do not interfere with individual responsibility, enterprise, and freedom of action.

The following are the principal branches in which Mutualism can be introduced:—

Commerce, or sales and purchases.

Exchanges of products between farmers and mechanics.

Credit, or exchanges of products on time.

Public workshops.

Public buildings.

Granaries, stables, and barns.

Agricultural machinery.

Teams.

Fencing, ditching, and draining.

Herds of cattle and horses; flocks of sheep.

Baking and Washing.

The dairy.

Minor branches of industry, like the raising of poultry, the care of bees, &c.

Let us explain briefly the organization of these elements of the township, precluding with a few remarks on the dwellings.

LOCATION OF DWELLINGS.

The houses of the members would not be scattered irregularly over the domain, but concentrated and located around the central square or public place, so as to facilitate communications and public relations. There should be a general unity, though not monotony, in their architecture, and a general sympathy in their distribution. The township should present at its center the appearance of a beautiful village, in which a much higher degree of taste would be evinced than in our present villages. To each house would be attached a piece of land containing from two to five acres, which would form the garden of the family.

This concentration of houses around the public square is important in so many respects, that it is to be particularly recommended to those who wish to organize a Mutualist Township. The farmers would go from their houses to their farms, extending from the public square to the limits of the domain. This may appear too great an innovation at first sight, but when the reader understands the mutualist system of granaries, stables, teams, and agricultural machinery, he will see that any apparent difficulties are overcome.

Each farmer would have, as was stated, his separate farm, which he would cultivate as he judged proper. Mutualism in cultivation, or joint-agricultural operations, could not be attempted, at least in the beginning. It is true that at a later period the members might unite their farms, and introduce a joint system of agriculture; but in this case agricultural labor would have to be systematically organized, which would be too difficult an undertaking in the outset. Let us not therefore undertake to apply Mutualism to cultivation, at least in the foundation of the township.

COMMERCE, EXTERNAL AND INTERNAL.

The members would organize commercial operations so as to avoid the enormous intermediate profits now paid to commerce, and escape the speculations, extortions and frauds practiced by the trading on the producing classes. The labor of the latter would net them one-third more, if they organized exchanges, that is, purchases and sales, properly.

The township would have its store, under the supervision of the *Industrial Council*. A proper person employed as commercial agent would attend to purchases and sales, and take the place of three or four merchants, and a dozen clerks under the present system. This agent would be paid a fair price for his services, and not allowed to speculate on the community, like our irresponsible merchants.

Stocks of goods would be laid in twice a year, purchased wholesale at the lowest cash prices, and sold at cost, transportation added, to the members. The Commercial Protective Unions of New England demonstrate the practicability of this system.

The farmers and mechanics of the township would exchange their products without any intermediate profit, and make advances to each other of the same, that is, *give credit to each other reciprocally*.

Credit stripped of the complication now connected with it, is simply an exchange of products on time, that is, an exchange in which one of the products is created and delivered before the other.

There will be no *real* prosperity for any country until agriculture and manufacture are combined in the same locality. The Mutualist township would effect to a certain extent this desired end, and secure to the members the advantages of such a combination.

WORKSHOPS.

The 20 mechanics, instead of building 20 separate workshops, would construct a commodious edifice for their operations with 20 or more rooms for the different branches of work. It would cost less, besides affording far greater facilities for work, particularly as regards power, which they could not obtain in small workshops. A steam engine would furnish the necessary power for all the mechanical operations of the township. With the waste steam the building could be warmed, thus saving fuel and avoiding the danger of fire. This edifice could be located on one side of the public square; it would be surrounded by trees, and would form one of the architectural ornaments of the village.

The property in it would be represented by stock, divided into shares; each mechanic would own stock sufficient to represent his workshop, or his share of the building. This stock he would sell as he now would a house or a piece of land. The mechanics should not rent, but should own the building. The rental system is ruinous in the end to the producer, and should be avoided in the Mutualist township.

PUBLIC BUILDINGS.

In the center of the public square would be erected what we may call the *Township Hall*, with the Mechanics' Hall on one side and the Church and School-house on the other. It would be the point where all the business transactions of the township would take place, and all operations of a mutualist character regulated. It would contain the store, the ware-rooms for the deposit of the products of the place, which were destined to be exchanged between the inhabitants, or sold on the spot to strangers, a Council room, a hall for public meetings, a place for public amusements, and a small inn for the accommodation of travelers.

The Industrial Council, elected by the inhabitants and entrusted with the general regulation of the industrial affairs of a mutualist character, would hold its meetings here.

GRANARIES, STABLES, BARNS.

I have now to propose an innovation which will conflict to some extent with present habits, and consequently present prejudices, but it is too important to pass it over for this reason; I would call the particular attention of the farmers to it. It will save them over one-half the labor and expense now necessary in the care of teams and cattle, and will free them from being, what so many farmers now are, *the body servants of their horses and oxen*. It will also save the necessity of fencing, so enormous an expense at present.

Sixty farmers require at present 60 barns and stables, 120 teams, and 200 to 300 cows. The labor of taking care of these barns, stables, teams, and cattle separately is immense; it is one of the greatest drawbacks on agriculture. The farmer has but little time to devote to high farming, and to the acquisition of knowledge necessary to a scientific prosecution of his business; he is absorbed in

the grosser labors of the farm. The mutualist system applied to the care of animals will avoid all this, and open new life to the farmer, and a new era in farming. A few extensive barns, stables, and granaries, properly located, would take the place of the 60 separate, inconvenient, generally badly constructed barns and stables now under the present system. Here would be united and concentrated all the teams, cattle, and agricultural machinery of the township. These buildings would be erected at the joint expense of the farmers, each of whom would furnish in cash products or labor, *his share* toward their construction. (It is possible that one range of rural buildings centrally located, may be made to answer all purposes, a few large barns only would then be scattered over the main. This is a matter for the farmers to decide, guided by the best experience.)

Instead of 120 teams, 60 would answer the purpose, and if of a superior quality, and well taken care of, they would do more really effective work than 120 ordinary teams now do. Half the number necessary under the present system would be sufficient in the mutualist township, because all agricultural operations—plowing, harvesting, &c.—could be so combined as to avoid complication and waste of time. One hundred and fifty cows of a superior breed, and well taken care of, would give more milk than 300 of our ordinary cows, often miserably neglected. An economy of 50 per cent in teams and cattle, and a further economy of nearly as much in taking care of them, would reduce to a mere trifle comparatively, the labor now expended in the care of animals,—which makes animals of men.

The teams and stables would be taken care of by a body or group of persons who would volunteer to do the work, and who would be paid fairly for their labor: they could earn as much in this department as in any other. The sons of the farmers, and even of the mechanics,—young people who are generally fond of horses—would be naturally attached to this kind of work: it would be open to all. The farmers themselves would often take part in it, and pay in labor for the use of the teams they employed.

The farmers would hire teams to do their plowing &c. The rates charged would be sufficient to cover the expense of keeping the animals, and the wear and tare; no more. It would be cheaper than to keep teams of their own. The farmers would pay for the use of the teams in cash for products,—hay, oats, and corn,—or in labor at the stables.

The same system would be applied to the care of the granaries and barns. A certain number of persons having a taste for the work, or wishing occupation, would combine and devote themselves to it, receiving the current rate of wages for their labor.

The farmers would draw their grain directly from the fields to the granaries; it would be thrashed out &c. would remain without further molestation until sold. All other products,—hay, hemp, peas, beans, &c.—would be transported direct from the farms to the general barns and granaries. The farmers would order their products at such times as they judged proper. They would be guided in their decisions by the advice of the Industrial Council and the commercial agent.

Let the reader reflect on the numerous advantages which such a system of combination in teams and stables, granaries and storage would secure to the farmers of a township, and he will be convinced that it would be a most desirable innovation. I consider it one of the most important improvements connected with the mutualist township. Besides its economies and other material advantages, it would possess one still greater—a moral advantage,—that of elevating the farmer above parasitic farm drudgery, and securing him the time for mental culture.

AGRICULTURAL MACHINERY.

Threshing machines, plowing, reaping, mowing, and raking machines, and other agricultural machinery of a labor-saving character, would be procured by the township, and placed within the reach of all the members. In connection with this subject I will mention that the members would exchange labor with each other. A farmer, if he wished, could obtain the aid of a dozen others, and with good teams and with labor-saving machinery, they would do as much work in one day as he, working alone, could do in twenty, or perhaps thirty. In these exchanges exact accounts will be kept, so that in the end none will be losers, but all gainers thereby.

FENCING.

This is a source of great expense, constant care, and a vast amount of hard labor to the farmer in our individualist townships. It is a kind of labor which is not in itself necessary, like plowing or reaping; it grows out of the defects of our general agricultural system, and is to be classed among the parasitic work belonging to that system. With the aid of the combined of stables, barns, and teams, all internal fences will be unnecessary. The cattle will be kept up, or within certain enclosures.

(To be Continued.)

From Ashton's Philadelphia Gazette.

CAPITAL AND LABOR.

There is nothing in the spontaneous action of the social economy to limit the accumulation of wealth in single hands, and municipal law nowhere interposes to say thus far shall individual appropriation go, and no farther; nor, on the other hand, does the constitution of society or civil law make any provision, other than poor-laws and voluntary charities, to prevent absolute destitution. The distribution of wealth is left to unregulated individual competition. The natural tendency, and the actual operation of this system, is to increase all existing inequality of distribution until it ultimates in the very extremes of pauperism and of opulence. All the causes which are primarily concerned in breaking the balance continue to act, and with a force multiplied at every stage by its own effect, so that every new result is an increased departure from proportion and equality.

Capital does not, in nature and fact, reproduce capital, for "money is barren," and all commodities perish in the using. Capital and labor cooperating have the function of reproduction,—separated, they are both alike incapable. In the present order of things they are divorced, or, rather, they are unmarried; they hold no true relation to each other, and their issue is not legitimate. Capital purchases, and, by purchasing, dishonors labor, and at the same time corrupts itself. Their union is necessary to their fruitfulness; but labor is denied any natural right in the issue, and accepts wages instead. This is the principle of the mis-alliance, and the degradation corresponds to the wrong. Labor is honorable in union with capital, and its wedlock undefiled; but its prostitution is not relieved by either custom or necessity. The labor that sells itself every day in the market would not be so much flattered if it were really respected.

Under our system of hostile ownership, the soil, materials, and implements are under the dominion of one party and interest; and wherever the system has become considerably matured, the other party is at its mercy, and must accept such conditions as it has to offer. Against political and religious despotisms, revolutions and rebellions are often successful; but against the money power never. The law of property, established in the world's conscience, and strong in every man's instincts, sanctions the mischief

and protects the abuse, while it supports the right that lies under them. Men cannot do what they know to be wrong in principle and inconsistent also with the tacit agreement of the social organization. The evil is in the system. It is an organized warfare. Man is armed against his fellow man, and life itself depends upon the struggle, and compels it. The laborer exhibits his sufferings and makes his complaints; the capitalist answers by showing his own necessities, and so justifies his monopolizing acquisitions. In impulse and purpose both are right; in method both are wrong, and equally anxious, uncertain, and unhappy.

The method only is wrong, for exclusive property and differences of taste and necessities are just and natural. But nature is consistent with herself, and no man's interest is in another man's loss, by her constitution. The parties must be reconciled in action as they really are one in interest. The *brotherhood* of the race stands translated into *partnership* in business. Instead of buying or selling, hating and robbing each other, give each his equitably adjusted benefit in the mutual product of combined means, skill and toil; inaugurate justice; conform the system of life to the truth of things, and we shall have reciprocity of feeling and mutual guarantees out of our harmonized interests; and all the benefits and blessings of a true commonwealth, industrial and social, as well as political, will result.

It may be difficult, but it cannot be impossible, to organize society naturally: in truth, there is nothing so practicable as the right. Human experience proves that all false systems fail; sound philosophy insures the success of the true. To call the hope of better things visionary, is in effect to preach content with the existing falsehood and evil, and virtually to defend and support them.

REMARKABLE DREAM.

The following extract from the *Imperial Magazine*, for December, 1819, may be of service to every minister of the Gospel. It is the substance of a remarkable dream, related by the Rev. R. Bowden, of Darwin, Eng., who committed it to writing from the lips of the person to whom the dream happened, on the evening of May 30th 1813.

"A Gospel minister of evangelical principles, whose name, from the circumstances that occurred, it will be necessary to conceal, being much fatigued at the conclusion of the afternoon service, retired to his apartment, in order to take a little rest. He had not long reclined upon his couch before he fell asleep, and began to dream. He dreamed, that on walking into his garden, he entered into a bower that he had erected in it, where he sat down to read and meditate. Whilst thus employed, he thought he heard some person enter the garden, and leaving his bower, he immediately hastened toward the spot whence the sound seemed to come, in order to discover who it was that had entered. He had not proceeded far before he discerned a particular friend of his, a Gospel minister of considerable talents, who had rendered himself very popular by his zealous and unwearied exertions in the cause of Christ. On approaching his friend he was surprised to find that his countenance was covered with a gloom which it was not accustomed to wear, and that it strongly indicated a violent agitation of mind, apparently arising from conscious remorse. After the usual salutations had passed his friend asked the relater the time of the day; to which he replied, "Twenty five minutes after four." On hearing this the stranger said, "It is only an hour since I died, and now I am damned!" "Damned! for what?" enquired the dreaming minister. "It is not," said he, "because I have not preached the Gospel, neither is it because I have not been rendered useful, for I have now many seals to my

ministry who can bear testimony to the truth as it is in Jesus, which they have received from my lips; but it is because I have been accumulating to myself the applause of men more than the honor that cometh from above; and, verily, I have my reward." Having uttered these words he hastily disappeared, and was seen no more.

The minister awakening shortly afterwards, with the contents of this dream deeply engraven upon his memory, proceeded, overwhelmed with serious reflections, toward his chapel in order to conduct the evening service. On his way thither he was accosted by a friend, who inquired whether he had heard of the severe loss the church had sustained, in the loss of that able minister? He replied, "No." But being much affected at this singular intelligence, he inquired of him the day and the time of the day when his departure took place. To this his friend replied, "This afternoon, at twenty-five minutes after three o'clock."

THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, MARCH 23, 1850.

TENDENCIES OF SOCIALISM.

NO. III.

We have seen that, in Mr. James' system, the Divine Being appears as an Infinite Self-sufficing, Self-regarding Solitary, eternally absorbed in the joy of revolving his own inward imaginations, and utterly ignoring the limited conditions of his creatures; that Mans' destiny is to become, like God, the exclusive source and center, subject and object, of his own self-directed, self-enjoyed activity; finally, that inasmuch as God imparts his undivided, integral self to the spirits whose all of life is comprehended within Him, and inasmuch as Mans' inward self is substantially God, the method of divine manhood is to follow unrestrainedly one's own sovereign pleasure. Thus, the lectures now under review, present **ABSOLUTE SELF-LOVE**—in principle, end, law,—as constituting the perfection of spiritual being, alike in God regarded as the Essential One, and God regarded as the Existing Unity of his multiplied forms. We come then next in order to consider:—

III. MAN IN HIS RELATIONS.

Once more, let the author set forth his own views—

1. Nature and Society are to be esteemed by every man merely as "the subservient, tributary means" of developing his own infinite, sovereign, individuality. "Nature and Society having themselves no individuality, are utterly godless, exhibit no faintest suspicion of mans' vital source. Accordingly they suggest to him only an outward law of action, only an outward principle of development:—the former the law of self-love, the law of his relation to his own body; the latter the law of charity, the law of his relation to his fellow-man. Nature bids him realize his infinitude, his perfection, by the service of his own body. Society bids him realize it by the service of his fellow-man. Thus neither nature nor society conceives it to be already provided and secure in God, and only waiting the cessation of their strife to flow into his consciousness." p. 110. "Mans' perfect or infinite self-hood, that which he derives from God, becomes evolved only by the gradual elimination or removal of his

finite self-hood, that which he derives from nature and society." p. 105. "Thus you perceive that we derive from nature and society a self-hood intrinsically finite, limited successively by our relations to our own body or outward nature, to our natural progenitors and the inmates of home, to our fellow-townsmen, to our fellow-countrymen, and to men of other lands." p. 106. "The individual, thus disciplined consequently, and feeling in every pulse of his soul the instinct of sovereignty, proceeds to realize it by these natural and moral methods. If he be of an external or sensual genius he pursues the former method, the method of pleasure, obeying the law of self-love. If he be of an inward and reflective temper, he pursues the latter method, the method of duty, obeying the law of brotherly-love. But the more diligently he prosecutes either pursuit, that of pleasure or this of duty, the further he strays from his great quest and accumulates defeat." p. 117. "Society was made for man, not man for society. It is the steward of God, not his Heir, and he holds it to a rigid accountability. If it regards the interest of the heir in the first place accordingly, and its own interest in the second place, then He will bestow upon it abundant honor; it shall reflect in fact all the glory of the heir. But if it forget its intrinsic subordination or stewardship, and claim to be itself the heir, He will deprive it even of this reflected glory, and deliver it over to contempt and death." p. 123. "He cannot communicate Himself, save in so far as the creature be made receptive, which receptivity becomes effected by means of the creature's natural and moral experience, the issue of which is to exalt him above nature and above society, endowing him with the lordship and supremacy of the external universe." p. 21.

2. Vice and crime, committed by any individual, convict society of having sinned against that individual's infinite sovereignty. "So long as the subjugation of the physical and moral universe to the individual life is actually incomplete, and mans' dignity as man consequently in abeyance, you find him asserting his rightful supremacy to both, if not in a normal and permanent way, why then by the ephemeral and loathsome methods of vice and crime. Philosophically regarded, vice and crime are simply negative assertions of mans' sovereign individuality, of his divinely communicated and indefeasible responsibility to himself alone." p. 46. "Man has been vicious, that is, has warred with nature, only because nature unjustly claims his allegiance. And he has been criminal, that is, has warred with society, only because society holds him in unrighteous subjection." p. 44. "How sheer an idleness then to tell me that I have robbed a man of property divinely given! Any property, which it was in my power to take from him was not peculiarly proper to him. It was at least quite as proper to me, or I could not have taken it." p. 70. "Society pronounces me an evil man, by virtue of my having violated sundry of her statutes. But what shall statutes say of themselves that are capable of violation! shall they pretend to be divine! That were blasphemous. For who ever heard of God's statutes being violated, of God's will being frustrated. The imagination is childish. The divine power is perfect, which means that it never encounters op-

position." p. 71. "God decides by the absolute constraint of His perfection, that the true criminal in this case is society; that if I, His child, have broken any law, it was only because that law was itself or primarily a violation of my essential liberty, the liberty I have in Him. How should I, his creature, and therefore as pure in my inward parts as He himself, become a thief, unless society tempted me by giving some one else an exclusive property in that which every want of my nature makes equally appropriate to me! How should I become an adulterer unless society affirmed some one else to possess an exclusive property in some person whom the very fact of the adultery proves to belong equally to me! How should I become a false witness and murderer, unless society, by putting me at a disadvantage with other men, by ensuring them a superior social position and a more affluent supply of nature's wants, steadfastly commended them to my envy and enmity." pp. 73-74.

3. Morality, that is—"charity" or "brotherly love" "expresses a very imperfect development of the individual life;" the Divine Man "acts with no view to benefit others, but simply to express his own delight." "Moral distinctions belong purely to our earthly genesis and history. They do not attach to us as creatures of God. As the creature of society I am either good or evil. I am good as keeping my natural gratification within the limits of social prescription, or evil as allowing it to transcend these limits. But as the creature of God, or in my most vital and final selfhood, I am positively good; good without any oppugnancy of evil." p. 63. "What becomes of your moral distinctions in His sight? If He have no higher esteem for me, a morally good man, than He has for you, a morally evil man, then it is clear that the moral life is not the life He confers, the life about which He is chiefly solicitous." p. 162. "The whole conception of a man really sinning against God is intolerably puerile." p. 66. "The only sin for man which God cognizes is the sin against the Holy Spirit, or the resistance of his own genius, and this, thank God, is a sin which no individual is capable of committing." p. 160. "Man is destined, by the fact of his divine genesis, to self-sufficiency, to self-government; destined to find all guidance within him, and none whatever without him, and cannot accordingly persist in the infantile habit of seeking help beyond himself without flagrant detriment to his manhood, his destiny." p. 92. "Let society allow my native and God-given appetency to be the sole measure of my outward enjoyment, then my relations with nature and society will become instantly harmonious." p. 74. "The true complaint against society is not the little it does actually to promote the divine life in man, but the much it does actually to hinder that life, by giving him a conscience of sin against God, and so falsifying the true relation between them." p. 65. "Morality covers my relations to society or my fellow man. As my natural action is conditioned upon a law of necessity or of subjection to nature, so my moral action is conditioned upon a law of duty or of subjection to my fellow man. I act morally only in so far as I act under obligation to others; being morally good when I practically acknowledge and morally evil when I practically deny this obligation.

* * Both the moral and the natural man are imperfect. Both fail to exhibit that balanced or self-centered action which is the exclusive basis of personality, and both alike consequently fail to express the DIVINE MAN, or accomplish the divine image in humanity." pp. 22, 23. "Before a man can truly act or show forth the divine power within him, he must be in a condition of perfect outward freedom, of perfect insubjection to nature and society; all his natural wants must be supplied, and all social advantages must be open to him. Until these things are achieved, his action must be more or less imperfect or base. You may, indeed, frighten him into some show of decorum, by representations of God as an infallible policeman, intent always on evil doers, but success in this way is very partial." pp. 32, 33. "So long as this condition of bondage lasts, you may be sure that my action will be the action of a slave, and that the deference I pay to morality will be purely prudential." p. 31. "When, therefore, I call the divine man, or God's image in creation, by the name of Artist, * * I mean the man who is a law unto himself, and ignores all outward allegiance, whether to nature or society." p. 27.

One who takes pleasure in consecutive reasoning cannot but admire the hardy logic with which Mr. James has thus unflinchingly followed out his principles to their legitimate results. For the monstrous paradoxes, which have just been quoted, are but the inevitable conclusions involved in his premises. The substantial selfhood of every man, according to him, is God, equally good with God, and incapable of sin. Each individual, then, is responsible to himself alone; being his own legislator, judge, executive, and enjoying indefeasible liberty in God, to obey only and always his own will. If he apparently commits evil, therefore, it must be merely in appearance, and because the external world through his body or the social world through his relations invade his rights, presuming to imprison, by want or convention, the Heir of God, who, by divine inheritance, is entitled to universal ownership and rule. And finally, as God is cognizant of no end beyond his own well-being, and acts solely from the delight of creative love, so the Divine Man most brightly impersonates God when, ignoring natural limits and moral obligations, he follows out with uncontrolled freedom his sovereign attractions. In a word, the perfection of my manhood is to use all relations as means for the aggrandizement of my supreme individuality.

Thus far, at least, our author is consistent with himself in the development of his theory of the Divine Life. But the eye of the reader falls occasionally upon phrases, sentences, paragraphs, which seem to be interpolations from *after-thought*, so out of keeping are they with the sublime unconsciousness as to the rights, interests, welfare of fellow-men, which alone becomes the "Artist." They are like boulders washed down from some far-off mountain-range upon a plain, or the cropping out above the soil of long-buried strata. Whether these self-contradictions are to be attributed to an imperfect mastery of his own system—to the enthusiasm incident to a reception of new views that tempts an author into extravagancies, for

which he does not expect to be held strictly accountable, and which, on reconsideration, he thinks it best to qualify—or to sympathies instilled by the "Moralism" from which infantile mankind is yet unweaned—it is the fact, that a doctrine, radically distinct from the one which characterizes these lectures, has found a hospitable welcome in their pages. Mr. James is really a TRANSCENDENTALIST or EGO-PANTHEIST, intent upon securing *Individual Perfection*; but he has gained the idea of *Collective Manhood* from the New Church, and the Spirit of HUMANITY that animates the age, and these two elements he has worked up together into a form of SOCIALISM which, as we shall hereafter see, is not without beauty. A few of these counter-statements will serve as a suitable transition to a sketch of man's relations, as viewed by Christian Socialism.

"The divine spirit within me prompts a perfect love to all mankind—prompts me to abound in every office of respect and affection. How shall this spirit get actual organization, so long as society arrays me against every one else, and every one else against me, so long as it makes my interest clash with the interest of every man in the community." p. 74. "The divine spirit in every man incessantly urges his unity with nature and his fellow-man, his unity with the universe." p. 114. "A true fellowship or society among men has an internal ground or origin, springs from their spontaneous sympathies or attractions. Its foundation is the unity of human nature, a unity which exacts the utmost variety or distinction in the elements. Exactly in the degree in which these various elements become freely asserted will their unity be manifested, will human society become perfected." p. 108. "It is exclusively our infidelity towards God which leaves us under the tyranny to nature and society, and we have only to acknowledge the truth as to the former and higher relation to find this tyranny perfectly innocuous, to find it, in fact, transformed into a complete and measureless benediction." p. 122. "Thus all these institutions beginning with marriage, or the union of one man and one woman, and ending with the nation, or the union of many towns, are merely so many enlarging expressions of human unity developed by our experience of variety. They are so many types or symbols of that internal and integral unity which men have in their Creator; and they take place or result, each in its turn, from an increasing experience on the part of the race of the infinite variety which characterizes its members." p. 111. "He alone truly fulfils the law who regards it not as a task imposed by an outward authority, and with a view, therefore, to its rewards, but with an inward delight, as breathing the divinest and most universal love." p. 138. "What God wants is to see a *perfect* society among men; to see an *infinite* fellowship, binding every man with every man, because this fellowship or society is a necessary means to the revelation of His own glory in man." p. 155.

Were it not for the selfish motive attributed to the Divine Being in this last clause, here are sentences, any one of which might serve as a complete refutation of Mr. James' view of "man's experience and destiny." Strange

that he could write them, and not feel how their sunburst of love thaws away the glittering icebergs and frost-bound streams of Individualism, setting the prisoned waters free to circulate with interchanging currents of air and ocean, and gladden earth by dew and rain. "Nature and Society are utterly godless," and yet "perfect society," "the unity of man with nature and man," is "the necessary means to the revelation of God's glory!" "Morality," "charity," "brotherly love," "are incompetent to image God," and yet "a divine spirit prompts a perfect love with all mankind!" "We derive from nature and society a selfhood intrinsically finite, successively finitely by all social relations," and yet "all these institutions are so many enlarging expressions of humanity, developed by variety, and types of that internal unity which men have with their Creator!" "Society suggests only an outward law of action," and yet "a true fellowship or society has an internal ground or origin, and springs from their spontaneous sympathies or attractions!" "My moral action is conditioned upon a law of duty or of subjection to my fellow man," and yet "he only fulfils the law, who regards it with inward delight!" But the theme under consideration is so majestic, that personal criticisms seem to desecrate it, as the clash of contending swords would a temple. It is enough for present purposes to say, that these last made quotations are radiant with divine truth as to the source and end of man's relations. Into the sunlit paths thus opened let us now enter.

UNIVERSAL UNITY—viewed as comprehending the *one and all of being*—distributes itself before the contemplative mind into three grand degrees, the *Natural Universe*, the *Spiritual Universe*, the *LIVING GOD*; and at once the intuition flashes upon us that the Material world with its countless harmonies is the outmost symbol of the Divine Beautiful Joy, that the Moral world with its exquisitely ordered affinities is the mediate symbol of the Divine Wisdom; while for the Divine Love there is no worthy type, except the mysterious animating principle which quickens each existence, and fluently passing from one member of the innumerable multitude to another, unites them into a symmetric image of the Eternal One. But the Material and the Moral worlds are the Not-God, whose infinite descending and ascending series, as composite wholes and in each constituent particular, are but the seed-vessels, wherein He deposits appropriate germs. They are objective to the Infinite Being, as Power and Wisdom are objective to Love *within Him*. And although the Divine Tri-Unity must be conceived of as present, not in division, but in combination, throughout each degree of the Universal Unity, yet the Energy of God presents itself as reflected more brightly in the beauty of Nature, while the Word of God appears in fullest revelation in the order of the World of Spirits, God in Himself being seen as the incommunicable and the unapproached Mystery. Once more—though in relation to all creatures, in all stages of their development, the Absolute Being appears as Perfect Unity, yet in creation he manifests himself as Unity passing out into Variety, the *One-in-All*, and in re-creation as Variety combining in consummate Unity, the *All-in-One*.

Yet again—in acknowledging the truth of the everlasting productiveness of Divine Beneficence, and so of a Heaven of Heavens, from untold ages in the past, imaging back God's eternal glory, the mind gratefully admits the conception of embracing Almighty as the *circumference* of being—of quickening All-goodness as its glowing *center*—while intercommuning All-science is its radiant and reflective *medium*. And finally—to bring to an end these stammering utterances, which may the Ineffable pardon—though in Essence, Form, Ultimate, He who is above all, and through and in all, is in regard to us Love, in most simple and composite richness, yet the Holy Spirit seems to influence us as the grace of reconciling coöperation, the Son to shed the light of life upon us as the truth of mediating mercy, while from forever to forever the Father attracts us to be one with Him in reciprocations of sympathy, for whose pure beatitude earth's confused speech has no besetting names.

Man's Life is in and by his *Relations* to Universal Unity, in each and all of its degrees. He lives *from* God, *through* the Spiritual Universe, *amid* the Natural Universe; lives in such communion, and by such communication, that if we could conceive of him as *unrelated*, MAN in his very principle, idea, end, would be seen to vanish away into nothingness. He lives as *man* by means of these relations; and the very meaning of these relations is the multiplication, reciprocation, fulfilment of many life. No thought is simpler, yet none more prolific in practical results, than that *One Finite Being* communes with *Infinite Being* exactly according to the measure of his fulfilled *relationship with All Finite Beings*. An isolated man, inspired to the highest degree possible in such isolation, so far from imaging God, would be an exact opposite of God, as a finite, non-subsistent, insufficient, *partially* knowing, loving and energizing spirit; he could not dimly represent even God's idea of man, except when viewed as a germinal principle of a *Race*. The fittest image of God in creation is the Spiritual Universe, organized as *One Divine Man*; and the least image of Him, which can be considered *adequate*, is a Humanity upon a Globe, hierarchically combined into a Collective Unity. How utterly it violates, then, the first principle of the Law of Life, to represent one individual man as Divine! Man is an *ACTIVE FORM OF LOVE*, combined with countless Active Forms of Love of similar generic rank in the scale of being, and interlinked by innumerable ties with beings of *inferior* and *superior* rank; and just in proportion to his conscious sympathetic coöperation, according to exactest order of affinities, with this inconceivably grand and constantly growing Organization, is the fresh vigor of his innermost life, and the swift and large expansion of his immortal existence. Again let it be repeated, Man's Life is *in* and *by* his *RELATIONS* to Universal Unity.

W. H. C.

Fearest thou dissolution; what can be done without it, what more conformable to nature and providence? Couldst have a bath without fuel, or be nourished without food? Nothing can be done short of change. Does not see, then, that alteration has its use?

Reform Movements.

GREAT MEETING IN THE TABERNACLE IN AID OF THE HUNGARIAN EXILES.

A large assembly of citizens was gathered in the Tabernacle on Monday evening, in pursuance of a call previously made, to adopt measures for the permanent relief of the gallant Hungarian patriots, now the temporary residents of New York.

The meeting was called to order by MYNDEET VAN SCHAICK, Esq., and on his nomination His Honor Mayor WOODHULL was unanimously chosen President for the evening. The following gentlemen were then chosen

Vice-Presidents:

MOSES H. GRINNELL,	FRANCIS GRIFFIN,
MYNDEET VAN SCHAICK,	THOS. E. DAVIS,
WM. S. WETMORE,	MOSES TAYLOR,
JOHN C. GREENE,	W. H. HAVEMEYER,
WARREN DELANO,	MATTHEW MORGAN,
WM. H. WEBB,	CHAS. H. MARSHALL.

Secretaries.

ROBT. LENOX KENNEDY, WM. ELLERY SEDGWICK.

HORACE GREELEY introduced the reading of the following Address and Resolutions with some brief remarks, observing that we might without impropriety adopt the language of Gratian in speaking of Irish liberty, that he had stood by its cradle and followed it to its grave. It is now about two years since that we were assembled in this place to celebrate the inauguration of European liberty, and we have now come to express our sympathy with its disastrous fortunes. Under these circumstances he would present to the meeting for its acceptance, an Address and Resolutions as follows:—

ADDRESS TO OUR COUNTRYMEN.

FELLOW-CITIZENS—The fall of a Nation is a calamity to the whole civilized world. Europe, still suffering from the disastrous effects of the Partition of Poland, is called to lament a crime equally gigantic, equally without excuse, in the overthrow and temporary extinction of Hungary. The leagued perpetrators of the recent crime were the chief actors in its antecedent, and divided between them the greater portion of the spoil. History teaches that each of them was speedily called to pass through the furnace of disaster and humiliation—that the stunning defeats of Rivoli and Marengo, of Hohenlinden and Wagram, of Austerlitz and Friedland, soon crippled the power and shook the thrones of the despots who in peace and fancied security had plotted and accomplished the dismemberment and subjugation of distracted, unhappy Poland. Let us not doubt that in the dispensations of Providence the giant wrong the world has just witnessed will draw down upon its guilty contrivers retribution equally decided and memorable.

The late resistance of Hungary to the faithless devices and ruthless assaults of the Austrian Court was made under circumstances calculated to win for the Magyars the ardent sympathy of every enlightened mind, of every generous heart. The upright and truthful were naturally revolted by the spectacle of a monarch called to sway the scepter of a gallant Nation upon certain clearly expressed and well understood conditions, systematically defying or trickily evading every important promise of his coronation oath, officially approving legislative acts which he had predetermined to violate, and instigating his confidential instrument to revolt against and attempt by force to subvert the government of which he was the executive head—officially denouncing as a traitor and offering a reward for the capture of the very tool whom he was secretly enabling and urging to persist in his treasonable devastations. The Con-

servative could not but regard with approbation the efforts of a Nation to preserve its ancient Liberties and their Constitutional guaranties against the flagrant assaults of despotic encroachment and novel usurpation. The Reformer was impelled to rejoice at the spectacle of an ancient and proud Aristocracy, freely surrendering their long-cherished privileges on the altar of a lofty Patriotism, and spontaneously decreeing an equality of rights and advantages to all subject races and hitherto degraded classes. In whatever light regarded, the recent effort of Hungary to shake off the yoke of a Royal race which had repaid a generous confidence with innumerable perfidies, using the power accorded it by the free choice of an independent People to reduce that People to abject provincial vassalage, could not fail to command the sympathy of the great mass of mankind; and in this country, as is well known, that sympathy was evinced with a unanimity almost without parallel.

It has pleased the All-Seeing to give a temporary triumph to the confederated despots. Tyranny, by the help of Treachery, has Hungary at its mercy; the gallows and the volley have quenched the lives of many of her noblest patriots; her fields are bloody, her towns are ashes; while thousands on thousands of her sons are expiating in dungeons or in exile the crime of having loved her too well. Her constitution and laws are subverted; her liberties are no more; murder, violence and rapine stalk over her soil its unquestioned masters. Haynan is her Governor and Kossuth is an exile in prison. Hungary was and is not, but in her stead Austria has one Bohemia more.

This cannot last, for God reigns. But while it does last a sacred and joyful duty devolves upon all who love Liberty and Justice in lands where to love them is not a crime; especially on us, who enjoy in so great measure the blessings of Freedom, and are so widely removed from and so impreguably shielded against the malevolence of Tyrants. It is ours to show to the world that our appreciation of the champions of Human Rights is not affected by the accidents of Fortune, but that they are as dear to us in this hour of their adversity and sorrow as they were in their proudest day of hope and victory. It is ours to proffer some mitigation of their anguish by showing them that, though Hungary has fallen, the spirit which animated her heroic efforts lives here unbroken, undaunted; and that while Liberty has so magnificent a domain as our country, there are homes and bread in it for all her exiled defenders; there are honors for her champions and tears for her martyrs.

A few fugitives from the wreck of Hungary have already reached our shores; more are probably on their way; we trust many more are preparing to follow them whenever they can escape from the prisons of their oppressors, or evade the vigilance of the police of despotism whose network now over-spreads all Europe. They cannot be too many so long as one of them remains behind who can no longer be useful to the cause where he is, and might be less unhappy with us. Let us everywhere take such steps as may be deemed fitting to give a brotherly welcome to all who seek our shores, and extend an unobtrusive hospitality to such of them as may be constrained by misfortune to accept it until they shall be enabled and ready to dispense with it. In short, let such organizations be effected as will secure the due application of the ready offerings of sympathy to the noble end in view, and prevent their diversion into the greedy coffers of knavery and imposture. So shall we give to the now triumphant Kings and trampled Millions of the Old World a lesson, which shall teach the former moderation and the latter hope. So shall we discharge a grateful duty to the unfortunate, to our own character, and to Humanity.

RESOLUTIONS.

1. *Resolved*, That in their unswerving and self-sacrificing devotion to their Austrian monarchs so long as those monarchs preserved a decent appearance of respect for the Constitutional Rights and Guaranties they had solemnly sworn to respect and maintain—in their forgiveness and forgetfulness of repeated and flagrant treacheries and usurpations by those rulers committed—in their indignant and manful resistance when those treacheries reached their climax in the war of extermination commenced by Jellachich and his Croats, at the secret and vehemently denied instigation of the Austrian Court, upon the surprised and defenceless Magyars—in the promptness and energy wherewith they organized an independent government, with an army, public credit, finances, civil justice, police and military stores—in their instant discomfiture of Jellachich and their ultimate defeat and expulsion of the Austrian Grand Army led by Welden and Windischgratz—in their undaunted persistence against the overwhelming odds brought against them by the accession of the Russian Autocrat to the ranks of their enemies—in their gallant resistance to the combined armies of the two Emperors, until paralyzed by the treason of Georgey—and in the uncomplaining firmness with which they have borne the destruction of their liberties and their hopes, and endured the worst inflictions of vengeful despotism, withstanding under the remembrance of recent defeats and humiliations—the Hungarian People have proved their abundant right to an honored rank among the Free Nations of the earth, and justified our hopes that no conspiracy of tyrants, no combination of mischances can long deprive them of that noble position.

2. *Resolved*, That while we propose no physical interference in the internal conflicts of Foreign States, we desire, and intend to have it at all times understood and felt that, as the sympathies of despots and aristocrats are ever with despotism in all its struggles, so whenever and wherever a People shall be driven by intolerable abuses and tyrannies to struggle for the restoration of their natural rights, their efforts and their cause must inevitably attract and secure the ardent sympathies of sincere Republicans throughout the civilized world.

3. *Resolved*, That in welcoming to our hearts and our homes the noblest antagonists and most illustrious victims of European Despotism, we perform a duty dictated no less by our National origin and history than by our personal feelings; and, in view of the subsisting predominance and sanguinary spirit of the Old World's kingly oppressors, we do especially rejoice in that benignant Providence which has blessed us with a country of such ample extent and unrivaled fertility as to proffer hospitality and plenty to all the upright and deserving who may be induced to seek its shores.

4. *Resolved*, That in the gallant struggle so triumphantly prosecuted by the Hungarians against the perfidious Austrian tyrant so long as he fought single-handed, and so undauntedly maintained by them against the banded might of the two largest empires of Europe, until Treachery came to the aid of Tyranny, we see no reason for discouragement, but very many for hope and confidence as to the final issue of the momentous struggle between the down-trodden Nations of Europe and their bayonet-girdled oppressors.

5. *Resolved*, That we earnestly solicit of Congress a liberal donation of Public Lands for the use and benefit of all who have incurred confiscation, injury or exile by their devotion to Hungary and her Independence, as a most effective and beneficent testimonial of our National admiration and gratitude for their sufferings and sacrifice in behalf of Liberty, Justice, and the Rights of Man.

The Addresses and Resolutions were unanimously adopted.

HOMESTEAD EXEMPTION.—A bill is now before the California Legislature, securing, from forced sale, the householder 80 acres of land in the country, dwelling and appurtenances. In any city or town, one lot 50 feet front and rear, and 50 Spanish varas deep. The exemption not to extend to any mechanic's or laborer's lien, nor to any mortgage of same, signed by the wife, nor to any sale of the same for non-payment of taxes.

2. The householder must be a resident of this State to claim the benefits of the exemption.

3. All household goods, furniture and utensils, in value not

exceeding \$750, twenty sheep and their fleeces, and cloth manufactured from the same; two cows, five swine, all necessary pork, beef, fish, flour, corn, vegetables, and other provisions actually provided for family use, and fuel for six months; family Bible, family pictures, library and school-books; his arms and accoutrements. The tools, implements, materials, stock, team, &c., necessary to the carrying on of his trade, calling, or profession, and all necessary food for six months for the animals exempted from sale by this bill.

4. No bill of sale, lien, or chattel mortgage, of any of the property exempted by this bill, (except the articles named in the 8th section of the bill, relating to the tools, implements, &c., above alluded to,) to be valid unless signed by the wife. Also exempts a church seat or pew, all spinning wheels, weaving looms and stoves.

5. Act to take effect March 1, 1850.

Jan. 18, the Homestead Exemption Bill passed the Assembly by the following vote:

YEAS—Messrs. Aram, Bradford, Cornwall, Covarrubias, Crittenden, Gray, Hughes, Martin, McKinstry, Patterson, Randolph, Scott, Stowell, Tefft, Tingley, Walthall, Williams, Mr. Speaker Elger—18.

NAYS—Messrs. Baldwin, Brackett, Brown, Cardwell, Creamer, Morehead, Moore, Per Lee and Stewart—9.

It was taken up in the Senate and read for the second time.

THE COMMUNITY AT NAUVOO.

FIRST MEETING OF THE NEW BOARD OF DIRECTORS: 5th February, 1850.—The Direction having met under the Presidency of Citizen Cabot, declares itself constituted and takes the following decisions:

Whereas, the articles 30 and 31 of the Constitution read as follows:—

ART. 30. The members of the Direction share the administration among themselves.

ART. 31. The jurisdiction of each is determined provisionally, thus:

- 1st. President, Superintendence and General Direction.
- 2d. Superintendent of Finance and of Diet.
- 3d. Superintendent of Clothing and Lodging.
- 4th. Superintendent of Education and of Health.
- 5th. Superintendent of Industry and Agriculture.
- 6th. Superintendent of Secretaryship.

In consequence of these articles, the six members of the Direction divide among themselves the several attributes of the administration, as follows:

The President Cabot, Superintendence and general direction, exterior negotiations, preparations for the choice of land, initiative in all affairs, general superintendence, especially as to education, the interests of women, Icarian virtue, and the practice of fraternity, the maintenance of peace and harmony at home, the observance of the Constitution and of the law, propaganda, journal, writings, correspondence; he may preside over all meetings.

The Citizen Prudent, Superintendent of Finances and of diet, bakery, butchery, cooking, dairy, gardening, fruits, hunting and fishing, receipts and expenses, store at St. Louis, registers, accounts.

The Citizen Favard, Superintendent of Clothing and Lodging, outfit, washing, furniture, fuel, light.

The Citizen Montaldo, Superintendent of Education and of Health, Hygiene, cleanliness, Infirmary, Dispensary, festivals, amusements, music, library, cabinet of natural philosophy.

The Citizen Witzig, Superintendent of Industry and of

Agriculture, workshops, tools, machines, culture, cattle, transports.

The Citizen Bourg, Superintendent of Secretaryship, minutes of the proceedings, record of births, deaths, marriages, &c., registers, compilation, archives.

CABOT, President.

P. BOURG, Secretary of the Direction.

THE Cheshire Provident Institution for Savings, it will be seen by the report recently published, has in trust the large sum of \$391,290 09. When established, in 1833, there was no other savings institution in this part of the country. Now there are institutions similar in Claremont, Charlestown, Walpole, Bellows Falls, Brattleboro, and New Ipswich. The capital of the Cheshire, exceeding by \$91,000 the whole capital of the three banks in the county, has been managed with no other expense than the moderate salary allowed to the Treasurer, Mr. George Tilden, who has been the sole receiver and disbursing officer of monies, and who, personally, in addition to the attention necessary to be given to his other branches of business—book-selling, publishing and binding—has kept all the accounts, and made all the castings, in a manner highly satisfactory to the officers and trustees. We have no citizen that better deserves the reward of laborious industry.—*Keene (N. H.) Sentinel*.

THE Wexford Independent publishes the following placard, which has been extensively circulated throughout all parts of that county:—

LOW RENTS—FARMERS OF WEXFORD!—The land is too dear, and landlords must reduce the rents. They are trying to evade it—to put off the evil day, and to lead you astray. They have called a meeting to be held at Ennisecorthy, on Wednesday, the 9th inst., and will ask you to attend and shout for Protection. The landlords want to keep up the present high rents, while you have anything to pay them, and therefore seek for the Corn Laws again, that they may grind the tenants as heretofore.

Farmers do not be fools. Think of the rents your forefathers have paid. Make the landlords give you cheap land and security of tenure, to enable you to live, and not be bamboozling you with the corn laws, which you have repealed forever. Come then to the meeting and shout for cheap land, tenant-right, and protection from bad landlords.

HOMESTEAD EXEMPTION.—The following bill, to secure the People of New York against the legal confiscation of their Homes for the payment of Debts, was introduced to the Assembly of our State at an early day by Mr. L. WARD SMITH of Rochester, and read twice and referred to a Select Committee—reported from said Committee (Feb. 28), and committed to the Committee of the Whole.

AN ACT

To exempt from Execution certain Real Estate of a Householder having a Family.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. In addition to the property now exempt by law from sale under execution, there shall be exempt from such sale for debts contracted after this act shall take effect, real estate not exceeding in value one thousand dollars, owned by the debtor being a householder, and having a family.

§2. To entitle a debtor to the benefit of such exemption, a description of the property claimed to be exempt, with a notice of such claim, signed by the debtor, and proved or acknowledged as deeds are required by law to be proved or acknowledged to entitle them to be recorded, shall be delivered to the officer having such execution in his hands for collection, prior to any sale of such real estate by virtue thereof; and in case

such real estate shall have been levied on and advertised for sale prior to the delivery of such description and notice to the officer, the debtor shall pay the fees and expenses of such levy and advertisement.

§3. In case a description of the property claimed to be exempt with notice of such claim, proved or acknowledged as above provided, shall be recorded in the records of deeds in the Clerk's office of the county where the same may be situated, prior to the docketing of the judgment in the same county, the debtor shall be entitled to the benefit of such exemption without delivering the description or notice, or paying fees or expenses as mentioned in the second section of this act.

§4. Any creditor having a judgment against such household, which, independent of the provisions of this act, would be a lien on the real estate claimed to be exempt, may cause such real estate to be advertised and offered for sale under execution upon such judgment in the manner provided by law, and if not more than one thousand dollars shall be bid therefor, the sale shall be stopped, and the amount so bid shall be returned with the execution, which sum shall be considered for one year thereafter the value of such real estate; if more than one thousand dollars shall be bid and the property shall be bid off, by or in behalf of the debtor, the excess of such bid only, over one thousand dollars, shall be required to be paid, and duplicate certificates of the facts of such sale shall be made by the officer conducting the same, one of which shall be filed in the Clerk's office of the county, and the other delivered to such debtor; no conveyance of such real estate shall be made in such case, and the same shall thereafter be exempt from sale for the same debt or any part thereof.

§5. In case such real estate shall be bid off, not by or in behalf of the debtor, the officer making such sale shall state in the certificate thereof, in addition to what is now required to be stated therein, that the real estate so sold may be redeemed by or in behalf of the judgment debtor, or the widow, heirs or devisees of such debtor: within one year from the time of such sale, on payment to the purchaser, his personal representatives or assigns, or to the officer who made such sale, for the use of such purchaser, of the excess bid on such sale over one thousand dollars, with the interest on such excess from the time of such sale, at the rate of ten per cent a year, and such redemption may be made by or in behalf of the debtor, or the widow, heirs or devisees of such debtor accordingly; and upon such redemption being made the sale of such real estate, and the certificate of such sale shall be null and void.

§6. The sum required to be paid by the purchaser at the time of a sale, in pursuance of the last section, shall be the excess only which shall be bid for the premises over one thousand dollars, and such sum shall be applied first to discharge the fees and expenses of such sale, and the residue in reduction, or so far as may be necessary in satisfaction, of the amount due on the execution.

§7. No deed shall be executed by the officer making such sale, to the purchaser nor to any person who may have acquired the rights of such purchases, in the manner provided by law or otherwise, until the sum of one thousand dollars shall be paid to such officer by the person demanding the deed, for the use of the judgment debtor; and in case the same shall not be paid within eighteen months from the time of the sale, such sale, and the certificate given in pursuance thereof, shall be null and void.

§8. The officer receiving such sum shall pay the same to the judgment debtor, and the same, and any securities which shall be taken therefor, and any income thereof, shall not be liable to be taken for any debt of such judgment debtor within one year from the time when the same shall be paid to such debtor.

§9. The crops which may be raised upon, and the rents, issues and profits which may be derived from the real estate claimed to be exempt from execution, in pursuance of this act, shall not be liable to be taken to satisfy any debt of such judgment debtor, within one year from the time when such crops may be secured from the land, or the rents, issues or profits may be received by the debtor; provided a description of the real estate and notice of such claim shall be recorded, as provided in the third section of this act, before such crops shall be secured, or such rents, issues or profits received by the debtor.

§10. This act shall take effect on the first day of January, 1851.

Miscellany.

DECLINE IN THE PRICES OF RAILWAY STOCKS.—The Boston *Traveler* of Monday says, that a reference to a record of sales of railroad shares, for a period of about two years, shows the following result:—

Prices within 2 years.	Feb. 4, 1850.
Connecticut River	101 90 and 91
Old Colony	95 65
Cheshire	84 61
Northern	97 65
Passumpsic	98 68
Vermont & Mass.	74 37
Vermont Central	76 45
Rutland	96 60
Eastern	106 95
Boston and Maine	116 102
Boston and Worcester	117 91
Ogdensburg	48 23
Norfolk County	100 28

Here is an extraordinary fall in value of this species of property; but there is a large class of railways—Stonington, Reading, L. Island, Norwich & Worcester, Lexington, &c. &c.—costing some tens of millions of dollars, which, from prices quoted, and those merely nominal, seem to be of little or no value—not enough, nor one-fourth enough, to pay the interest on sums advanced for their creation.

At the recent election in Wisconsin, the question of free suffrage was voted upon, and decided in the affirmative—the vote showing 4,090 for, 3,603 against it. This establishes the right of every male citizen, of whatever color, over the age of twenty-one years, to vote at all elections in the State.

It is estimated that 150 religious newspapers are published in this country, circulating above half a million of sheets every week.

A bill has been reported in the Virginia House of Delegates, appropriating \$30,000 per year for the removal of free negroes to Africa.

At a Boot and Shoe Convention recently held in New York city, it was stated that \$18,000,000 worth of boots and shoes are manufactured annually in Massachusetts; yet the demand is beyond the supply.

THE Lake Trade of New York and Boston for the year ending 1849, it is estimated, will amount to nearly \$75,000,000 in value. This commerce is said to double itself every four years. In 1844 it was more than \$34,000,000.

THE AUTHOR OF JANE EYRE.—The London correspondent of the *National Intelligence*, in a late letter, says—Miss Brontë, the author of "Jane Eyre," and "Shirley," is the survivor of three sisters, Charlotte, Emily and Anne, who have each been before the public under the assumed name of Bell. Charlotte as Currer Bell, Emily as Ellis Bell, and Anne as Acton Bell. Emily published a volume of poems under her assumed name of Ellis Bell; and Anne wrote "Wildfield Hall" as Acton Bell: Emily and Anne both died consumptive; but Charlotte remains, and we hope will long continue to do so, to amuse and instruct the world with some more of the inspirations of Currer Bell.

ELECTRIC LIGHT—A SUBSTITUTE FOR LAMPS.—The idea of producing lights that should displace the use of lamps by means of the galvanic battery is not new: so attempts to propel machinery by steam were made long before steamboats were made. But now electrical lights give promise soon of being a practical reality. We have previously alluded to the experiments in progress in London, by Mr. Straite. He has brought his apparatus to produce such results as to have created no small panic in the gas companies in London. His apparatus consists of an ordinary voltaic battery, having an hundred cells. To each wire or pole is attached a piece of carbon, artificially prepared. The light is produced by first bringing the points of these two pieces into contact, and then setting them a small distance apart—the distance varying with the intensity of the electric current. His model battery produces a light equal to 800 wax candles: and what is especially wonderful about it is, that all this is done at less than no expense. The apparatus is actually making money while it produces the light; for the materials used in the battery to excite the electrical action undergo a chemical change which enhances their value as an article of merchandise. This invention unquestionably promises the most important results.

NOBLE ACT OF A GIRL.—The *Baltimore Clipper* states that a few evenings since, just after dark, a young female residing on the railroad near Sykesville, observed that the rain had caused a part of the embankment to give way, and entirely cover up the railroad track. Knowing that the train of cars would pass along in a short time, she hastily and alone procured a light, and set to work to remove the obstruction. In a few moments, however, she heard the train approaching at a fearful rate, and abandoning her humane effort to clear the track, she took her station in the middle of the road, and by waving the light to and fro, succeeded in attracting the attention of the engineer. In a few minutes more, had it not been for the great presence of mind, courage and thoughtfulness of this young girl, the whole train might have been dashed to pieces.

OPUM TRADE, CHINA.—In 1798 this trade was prohibited by the emperor. At that time the annual import was about 1,000 chests. At present it is nearly 50,000 chests, or 7,000,000 pounds! It is estimated to destroy 100,000 lives annually!

JAY'S MEXICAN WAR.—We learn from the *Peace Advocate* that Judge Jay has generously presented to the Peace Society the copy-right of his masterly Review of the Mexican War, and that the owner of the stereotype plates has also given them to the same society, which is making a good use of the gift by printing a cheap edition of the work. The cause of peace and righteousness cannot be better served than by its universal circulation.

By the law of 1849, the New York Safety Fund Banks, whose charters are about expiring, can avail themselves of the privileges of the free banking system, and gradually deposit securities for three years, and thus effect a gradual transition from one system to the other.

By the report of the New York State Comptroller, we learn that the whole number of free banking associations is 58; and the number of individual bankers, under the free banking law, is 55—total number of free banks 113. The whole amount of circulating notes, countersigned by the bank department, and issued to the 113 banks, was on the 1st December, 1849,

\$11,180,675; for the redemption of which, securities have been deposited with the comptroller, in trust, to the amount of \$11,916,606. Of this amount there are:

Bonds and Mortgages,	\$1,365,044
Cash Deposits,	148,333
United States Stocks,	1,232,611
New York State Stocks	7,239,311
Illinois, Michigan, Arkansas, Indiana, and Alabama Stocks,	1,642,607

From this exhibit the reader can judge of the securities pledged to redeem the circulation of the New York Free Banks.

SHAKESPEARE'S USE OF TIME.—Shakespeare appears to have done for time what the painter has done for space,—thrown it into perspective, and given to the remote and to the near its proper and distinctive place, coloring, and character, as each exists in the natural world. The one, upon the upright plane, and (except coloring) unvaried surface of a small sheet of canvas, presents to the spectator's eye a landscape embracing space from its nearest foreground through all the varieties of hill and valley, until the distances melt into the imperceptible line where the green earth or the blue sea melts into the undistinguishable horizon; the other, within the undisturbed loop-hole of a single watch, gathers up the passages and events of a transaction, from its remotest manifestations down to its perfect and present consummation. The arts of both are of a homogeneous nature, and may be at once characterized and distinguished by the analogous names of the perspective of space and the perspective of time. The painter produces his effects by means of lights and shades, by the force of his foreground coloring, by atmospheric effects, and the gradual feebleness of his background or distant tints. The poet produces his by a series of dates skilfully graduated through a course of events, from that which is actually visible and palpable to the eye, to those transmitted only to the ear, or suggested to the spectator's imagination, through a hundred different channels, until the impression left upon his mind is an impression composed of the visible and the audible, the natural and the dramatic, the real and the illusory. Shakespeare knew at least as well as Horace that

"Segnius irritant animum demissa per aures,
Quam quæ sunt oculis subjecta fidelibus."

Upon this well-known principle he contrived what one may term a chronometer, consisting of a double series of time or dates: the one illusory, suggestive, and natural; the other artistical, visible, and dramatic; the first of which may be called the protractive series, the latter, the accelerating; and out of the impressions thus unequally created he constructed a dramatic system unknown to the world before his time, and unpracticed ever since. He was the first discoverer, and, as far as my observation goes, the last practitioner, of an art which realizes in its full sense the canon of the Roman critic—

"Ut pictura poësis." [N. T. Halpin.]

SHIPMENT OF PAUPERS.—A correspondent of the *Boston Traveler* says, that a British officer informed him, a few months since, that Colonel Stafford, a large landholder in Ireland, sent out eleven hundred Irish people, and paid their passages to the British Provinces, for the purpose of getting rid of them; and that on their arrival at the Provinces, the authorities immediately sent nine hundred of their number to Boston—by water to Portland, and by railroad to this city! And yet we are told that foreign landlords are not shifting their burthens upon us.—*Transcript.*

PROGRESSIVE POPULATION—The territory of the United States is nearly as large as that of all Europe; its population including the Aborigines and immigrants may exceed 23,000,000, which is not a tenth part of that of Europe. In August, 1780, the United States contained nearly four millions of people, inclusive of about 700,000 slaves. In 1800 there were 5,305,925 inhabitants; 7,239,814 in 1810; 9,654,596 in 1820; 12,866,020 in 1830; and 17,063,356 in June, 1840, of whom 14,189,705 were whites. Since the era of 1812, the area of the Union has more than doubled. During 26 years, to 1843, 1,588,872 persons have migrated from Great Britain and Ireland to North America, chiefly to the United States. In the year 1848 there arrived at the port of New York 189,176 immigrants, of whom 98,061 were from Ireland, 51,976 from Germany, and 6,415 from Scotland. The whole number of persons not natives who are now in the United States is believed to be nearly four millions, or between a fourth and a fifth of the whole population. In the year ending September 30, 1848, 229,483 passengers arrived in the United States; besides those via Quebec: 136,126 were males and 82,883 females. Of these only 19,299 landed at New Orleans. In 1847 and '48, 507,359 persons left the United Kingdom, in 1846 only 129,851.

Some think that the accession of population to the United States by immigration will soon reach 500,000 a year. Were our country filled up like Germany, 172 persons to a square mile, the population would be 500,000,000. Europe contained 183,000,000 inhabitants in 1807; in 1848 they had increased to 262,300,000 in the same era. Excess of population, enormous taxation, and the scarcity of subsistence, has driven millions to America within the last 20 years. At a former period religious persecution banished thousands from otherwise happy homes.

In a few months we will have the decennial census of the United States for 1850, and we have seen a calculation making the population represented 21,027,527, and giving the Eastern States 25; the Middle, including Delaware, 58; Western, free, 50; Southern or Slave, 78; Representatives in Congress, at one member for 100,000 persons, 211, which is too small a number for the transaction of business, and one representative to 100,000 constituents by far too few.

Eighteen hundred and fifty-one will bring us a decennial return from the United Kingdom, which, in 1841 contained 26,835,103 inhabitants, and may give a return of nearly 30,000,000 persons.

INTEMPERANCE IN GREAT BRITAIN.—From Parliamentary statistics we learn that, while the annual expense for bread in Britain is about \$130,000,000, the consumption of liquor is about \$250,000,000! About \$30,000,000 worth of grain is annually converted into intoxicating drinks. The dram-shops and taverns in England alone are about 110,000. London alone has 5000. Since these reports were made, however, there has been some improvement.

CONSUMPTION IN ENGLAND.—Annual deaths about 40,000, being one-ninth of the whole mortality. The largest proportion are artisans.

INDELIBLE DAGUERRETYPE.—A process has been discovered by which a daguerreotype impression is made as indelible as a steel engraving. To the discoverer of this method the London Society of Arts has awarded a gold medal. A writer says that he has seen pictures prepared in this new manner which will bear any amount of friction, short of a file or sandpaper, without injury. The process has not been made public, but we understand the price is but little more than the price of good pictures on the old "indelible" system, which are so easily defaced.

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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.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism; Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One, True, Holy, Universal Church of Humanity*, reconciled on earth and in heaven—glorifying their planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

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.

EDITOR

WILLIAM HENRY CHANNING.

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