

THE SPIRIT OF THE AGE.

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NATIONAL OR LAND REFORM.

BY THE CINCINNATI NATIONAL REFORM SOCIETY.

MAN has the same right to the free use of *land* that he has to any other element of nature. He stands precisely in the same relation to the *Earth* that the *infant* does to its *mother's breast*. In fact, there are no other means provided by the Author of Nature for the sustenance of the life of either. Therefore, whoever has a right to *live* has an equal right to the free use of *land*; and he who has no right to *land* can have no right to *live*. Any power, therefore, that deprives a man of this right has an equal right to take away his life.

There is not a single instance among the lower animal tribes of any of their species being systematically deprived of the means necessary to their existence by others of their own kind. Man, with all his godlike, moral and social attributes, stands solitary and alone in this kind of aggression.

No All-wise Power could have designed that man alone, of all animated existences, should be dependant on his fellow for the means of supplying his natural wants; or that one portion of his race should be compelled to labor and toil for the subsistence of both. It has been through ignorance, or a mistaken view of their own true interests, that the rulers of mankind have inflicted upon their fellows the great wrong of monopolizing the soil to the exclusion of others, thus making it a subject of barter and sale. It is likewise in consequence of the ignorance and weakness of the landless toilers that the injustice has been, and is now being submitted to, and perpetuated. But from the course of the progress of the present age the friends of human rights fondly anticipate that the day of its oppressive reign is most assuredly passing away.

It is a truth so obvious and self-evident as only to require the declaration to cause it to make its way rapidly through the world, that *Every man has a natural, inherent right to the free use of the soil, without money and without price!*

Yet, in this so-called free country, many are deprived of this right: it ought, therefore, to be, as soon as possible, restored to all.

In order that all may enjoy their right in the land, it is necessary that no one should be permitted to appropriate to himself more than a reasonable share; in the possession of which it is the duty of government to protect him, as well as in the products of the labor which he may have bestowed upon it, from all aggression. This just and equitable principle has been lost sight of by all so-called civilized governments, and a majority of the people have been deprived of their birthright, degraded, and made to labor for the support and aggrandizement of useless idlers. *The Right* having been discovered and promulgated, it ought to be restored with as little delay as possible. No

individual of any generation (nor government,) could have had the right to make bargains or regulations that would deprive any portion of any future generation of their natural inheritance, so as to subject themselves, or their successors, to a slavish dependence.

Man's right to the soil is *Universal and Inalienable*; and this being well ascertained, it would be exceedingly atrocious, in those who are sensible of the injustice, to allow this generation to pass away with the great and growing evils of land monopoly unredressed—without an effort. Which, then, is the safest, the speediest, most humane, and most effectual way for the soil to be restored to the people, so that every family may enjoy the possession of an *Independent Freehold* or *Homestead*!

The National or Land Reformers propose to their fellow-citizens the three following measures, to be established by law; believing them competent to bring about gradually the desired results quietly, peaceably, and without doing violence or injustice to any one:—

I.—FREEDOM OF THE PUBLIC LANDS.

The Government of the United States, and the people thereof, being essentially one and the same—in fact is the people themselves—it follows, as a matter of course, that the government can hold or possess nothing but what actually belongs to the people; and whatever it may hold or possess, it can only be in the capacity of a trustee or guardian, subject to the will and control of the people. The Public Lands, therefore, emphatically belong to the people—not to government independent or separate from the people. Under this view of the subject, for government to compel or require a citizen to purchase from himself that which already belongs to him involves in the act a most glaring absurdity. Let Congress, therefore, make the Public Lands *free* in limited quantities, not exceeding one hundred and sixty acres, to *actual settlers only*. The benefits to be gained by this measure are many and various, among which are the following:—

First. It would prevent the falling despots of Europe from becoming the owners of our soil, in quantities sufficiently large for the establishment of petty kingdoms in various parts of our country; thus enabling them to oppress and enslave the ought-to-be free-born sons and daughters of America. When foreign nabobs can purchase twenty, fifty, or a hundred thousand acres of our Public Lands in a body it is high time for the landless citizens to take the alarm, and resist the anti-republican practice to the utmost by all constitutional means within their reach.

Foreigners, on being admitted to these lands, should be required to declare their intention of becoming citizens. The country would gain in resources by exempting them from taxation, from three to five years; after which, let them be admitted to full citizenship, and receive a patent deed for their land. What could bind a man stronger to his country and government than this? Nothing. Think you, would men under such circumstances be apt to rebel

against a government which so fostered, cherished and protected them? It could not be—the thing is impossible. It is only tyrannical and oppressive governments that men rebel against; to do which is a cardinal virtue—"resistance to tyranny being obedience to God."

Could not men thus situated be firmly relied upon to defend their country against foreign aggression, their homesteads and everything that makes life desirable at stake? Would an oath of allegiance bind them stronger? Let common sense answer.

Second. This measure would have a tendency to draw off the surplus mechanical and other labor from the large cities, and would thereby modify that deadly competition which now oppresses the working classes in all densely populated places; and as the price of land in the country would diminish, house-rent would fall in the cities; but the rewards for labor would increase, in accordance with the axiom of all political economists who have written upon the subject of supply and demand. So the working classes who still remained in the cities would have less rent to pay, and would also get better wages. Thus a gradual equalizing process would go on, which would offer no violence nor injustice to any one.

The present plan of surveying and laying off the Public Lands is admirably adapted to carry out the reform herein advocated. In every township one section in the most eligible spot for such a purpose should be laid out in small lots for a village, for mechanical and other pursuits not agricultural; and no individual should possess more than two—one for a dwelling and one for a place of business. Persons so situated would soon create capital sufficient for all good purposes, nor could it be made use of as an engine of oppression, for the reason that every man being his own landlord, his homestead secure from forcible seizure and sale, the position of all being equal, all attempts to oppress would of course be successfully resisted, and capital would be reciprocally used for the mutual benefit of all.

Third. It would have a tendency to weaken, and, we believe, would finally break up the despotic governments of Europe, by drawing from them the most industrious, energetic and valuable part of their populations—leaving Kings, Nobles, Landlords, and paupers to form the mass of their people. This consideration should be sufficient to induce every American Republican to be favorable to the measure. There is no reason to be frightened about over population; the Public Lands of the United States are more than sufficient to sustain abundantly all the inhabitants of the globe!

Permanent funded debts, money paid for land or its usage, and interest on money, are the great absorbents of human industry, for which labor receives no equivalent—not even a shadow of it. And this kind of tribute is continually increasing and multiplying in a greater ratio than the products of labor, which alone can pay it. Consequently, a time must come when the annual amount of this canker-worm tribute will exceed the annual products of labor; in which case those persons to whom this tribute is due will be the owners of all the wealth of the world! And we think nothing can prevent the occurrence of such a fatal result if the present funding-system of civilization progresses, as it now does, much longer. Nothing can save us from universal ruin, repudiation, and bankruptcy, save and except the measures herein advocated.

It would be well for the General Government to ascertain, as near as possible, the amount of the kind of tribute abovementioned in the United States, so that it might be compared with the annual productions of the country. Our legislators must look to it.

Inasmuch, then, as the legal establishment of property in land—it being a false principle, a false *pivotal center* in

the organization of society—is established, which divides it into two antagonistical portions, thus destroying the natural and true relation between man and man, must of necessity generate a force in the social intercourse of mankind in a *wrong direction*, producing almost all the vice, crime and misery which now so grievously afflict all so-called civilized communities. We, therefore, logically conclude, that if a new *pivotal center* is established upon the Public Lands of the United States, recognizing the *true principle*, making all the elements of nature free to the use of man, without money and without price, an impulse to our political, moral, and social intercourse would be given in the *right direction*, which would finally harmonize all the relations of life, and gradually bring about that happy state which all good men are so anxiously looking for, without doing violence or injustice to any one. It must be so, or evil is superior to good, and the negative superior to the positive.

The freedom of the Public Land is objected to by many, on the ground of its supposed *injustice* towards those who have been obliged to purchase their land. If there is any weight in this objection, it must hold equally good in a precisely similar case. Suppose a man who had formerly been a slave, but had purchased his freedom, were to complain of the wrong and *injustice* done him by slaveholders in setting their slaves free without payment, perhaps from conscientious motives; would not such a man be only laughed at? The absurdity is too glaring not to be seen at a glance; yet there can be no greater absurdity involved in the former case than in the latter. If there is a difference, objectors ought to show it. For whether a man be taken from the land or the land from the man, the result is precisely the same; his very existence depends upon the will of others. We do not advocate the Russian doctrine, that the man belongs to the land, but that *the land belongs to the man*, and being deprived of it, he therefore loses a portion of his manhood, and becomes a slave.

Some object to this measure on the ground that many persons would not take the land, even as a gift, but would rather prowl about the cities in poverty and idleness. In plain English this objection stands thus:—Because some persons will *do wrong* and make themselves miserable, therefore, those that would *do right*, and make themselves happy, ought not to be allowed the opportunity of doing so.

Another objection is frequently urged against this measure on the ground of inexpediency. The objectors say that if men could get land without paying for it, they could not properly appreciate its value, &c. To such objectors we merely remark that, perhaps, we do not properly appreciate the value of air for breathing purposes, because we are not taxed or made to labor for it.—Suppose, then, that a government should grant a special privilege to a few rich men to be called *Lords of the Atmosphere*, with power to tax every body, except themselves, for the use of air; those who had money, or were able to give labor in exchange for it, might enjoy it; but those who could give neither should have no air to breathe.—Would it be right? Most certainly not. Yet there is quite as much property in having *Atmosphere Lords* as in having *Land Lords*; and if the rulers of mankind could have controlled the air so as to have been able to dole it out at so much per gallon, or quart, they doubtless, ere this, would have imposed a tax on their fellow men for the use of it, and in that case we might, probably, be enabled to properly appreciate its value; every one, no doubt, would work exceedingly hard to get some of it. But the question is, *would it be right?* If not right in the one case it cannot be right in the other—there is no getting away from this conclusion.

Other objectors tell us that this measure would weaken and paralyze the arm of industry—would restrain man's

energies—check useful enterprise, &c. Now, is it a fact, that a man relaxes his energies in industrial pursuits in an inverse ratio to the amount he receives of the fruits of that industry—the less a man gets for his labor the more willing he is to perform it? The assertion is ridiculous, and no sane individual can, for a moment, believe it; all experience most emphatically contradicts the assertion, and the objection, therefore, is a fallacy. It is the reward which a man gets for his labor that stimulates and invigorates him to perform it: no other cause could impel him to it, save and except the *Lash*.

No one would attempt to deny the self-evident truth, that when a man's labor is confined to his own land his reward is greater than when employed on the land of another. The aggregate of wealth would, therefore, be increased; and, better still, that wealth would mainly be left in the hands of those who produced it, by the amount of that oppressive tribute which the producers now pay in the form of land, rent and interest on money—the principal absorbents of human industry. So, then, the objection is without foundation.

True, the arm of speculation, oppression, and wrong might be crippled and finally paralyzed, and the anticipation of such a result is, perhaps, the true ground of objection. But that such an effect would prove injurious to society—that persons and property would be less secure than they are now, or that mankind would be more vicious or less happy, remains for the objectors to show how and why. The question which most deeply concerns us is—*is the measure right?* If it is *right*, let us have it; every good and honest man must be favorable to it, provided he so understands it.

When the mass of the people become independent freeholders, they will possess the means of giving their children such an education as befits the condition of a free people, and without which, and with a knowledge of our natural rights, this glorious Republic can never be preserved, nor the precepts of the Gospel reduced to practice. Let the objectors show who would be injured by it.

From *Frazier's Magazine* for January.

LABOR AND THE POOR.

(Continued.)

The transition is complete from the compulsory socialism (to use a much belied term) of the manufacturing districts to the reigning individualism of the Metropolis; from the gregarious factory hands to the solitary shirt-maker. London seems emphatically the city of unsocialized labor. From the great slop-seller to the poor slopworker in her garret there is a chasm of indifference and selfishness wider almost than that which separates the clod from the most careless landlord. Less labor-lords than mere money-lords, the employers for the most part have not the slightest connexion with the employed, beyond the giving out work and paying for it, generally with cruel deductions. Men of a low stamp of character (with a few bright exceptions, such as Mr. Shaw, the army clothier) they are wholly absorbed in money getting, and, from their position and feelings are often as much beneath the control of public opinion as the landlord or cotton-lord sometimes fancies himself above it. The consequences are, an extreme of misery, such as cannot be paralleled elsewhere; and yet interwoven with that misery golden threads of heroism and virtue, which show that the largest cities bear the mark of God's hand as well as the most lovely landscapes; nay, that there only, perhaps, man reaches the very sublimity of greatness—the suffering alone in a crowd. Even the blacker warp of vice itself crossed with that crimson web of anguish becomes less hateful to the eye. We turn with shrinking and disgust from Wiltshire or Dorsetshire laborers,

pigging their life-long by dozens in one room—children and adults, blood-relations and strangers, their senses dulled to incest itself; we scarcely dare turn with unmoistened eyes from the story of the maddened mother prostituting herself for her child's bread; of the young girls forced to eke out wages by prostitution, for the dear life's sake; and yet loathing it in their hearts—flying from it on the first opportunity. Or again, we pity the Suffolk laborer stealing a few turnips for the sustenance of his family; we look with almost admiration on the smooth-handed London pick-pocket, competing, and often in vain, for the rough but honest labor of the Docks. And nobler examples even than these can yet be set forth from these precious records of the long suffering and patience of the London poor in their manly struggles for honest labor.

Strange and sad, indeed, are the pictures which these Metropolitan letters exhibit, drawn from God's own storehouse of Fact. Stranger, sadder, terrible than all fiction. Look at the Spitalfields weavers, "formerly the only botanists in the metropolis," possessing within the memory of living man an Entomological Society, a Horticultural Society, an Historical Society, and a Mathematical Society, all maintained by the operatives,—bringing forth a Dollond, a Simpson, and an Edwards—and then, in the course of this very half-century seeing their wages cut away from them year after year, falling from 14s. 6d. (average) in 1824 to 7s. in 1839; and to 5s. 6d. in 1849; till the second or third-rate weavers are found living twenty-three persons in a house, tasting sometimes animal food once a month, while they produce maroon-colored velvets "for ladies to wear and adorn them, and make themselves handsome." Look at the three thousand laborers scuffling every morning at the London Dock-gates for a single day's hire of half-a-crown, and if failing of admission waiting in the yards by the day long, on the chance of earning 4d. an hour if wanted for some stray ship,—the average earnings of the whole class not exceeding 5s. a week throughout the year; while an easterly wind will throw 7,000 out of employ, or, with their dependents, 20,000! Look at the slop-work tailors, the men receiving 3s. 6d. for the coats they made at 5s. 1d. two years ago,—sometimes eating, drinking, sleeping, working in one room, as many as ever the room will contain; the women earning at the best from 4s. 6d. to 5s. per week, let them sit from eight in the morning till ten at night, and paying out of that 1s. 6d. for trimmings and 6d. for candles every week, so that altogether they earn about 3s. in the six days,—hopeless creatures, that "never knew a rise, but continual reductions!" Look at the shirt-maker, making shirts for 2s. a dozen that were 3s. 6d. eight years ago; her usual time of work "from five in the morning till nine at night, winter and summer;" when there is a press of business getting up often at two and three in the morning, and "carrying on" till the evening of the following day, merely lying down in her clothes to take a nap of five or ten minutes, for "the agitation of mind never lets one lie longer; and for all this toil earning on an average 2s. 10½d. per week, or 2s. clear, after deducting cotton and candles,—a hopeless creature, too, that "never knew them to raise the price!" Look at the waistcoat-maker,—her average earnings about 3s. to 4s. a week, out of which, all deductions made, she has about 1s. 10½d. to live upon; she, too, one who has found "prices continually going down," and "never knew an advance," and yet knows persons "who get even lower prices than she does; oh, yes, a great deal lower!" Look at the workers for the army-clothiers,—the one working for the soldiers and marines, and receiving 8d. for jackets that fourteen years ago used to be 1s. 4d., for, "you know they lower them always," earning 2s. a week on an average, and finding her own thread; the other, working for the convicts, earning 3s. a week when in full work, and having to de-

duct thread and candles, "which is quite half; whilst of the trowers-stitcher "the most she ever earned was 2s. a week, and that her girl helped her a good bit!" By the side of such misery the stay-stitcher seems almost wealthy with her average of 2s. 6d. a week clear, deducting candles; and yet she, too, tells her tale of falling wages: thirty years ago she has made as much as 17s. 5d. for her week's work, and now the most she can make is 8s. 6d. But the shoe-binder, again, "generally works about eighteen hours a day," and makes about eight pair of boots—"for getting them out and taking them in all takes times;" and eight pair of boots at 2½d. clear bring in 1s. 6d. a week, out of which she has to pay candles, and they come to 6d. a week, leaving one shilling clear; and here, too, the prices were much better twelve or thirteen years ago. "The best 'lasting' boots were 1s. 6d., and some 2s., then; now I should get 5d. and 7d. for the same kind of work." If the stock-maker, employing a "hand" and a little girl, can clear about 5s. a week, her tale of falling wages opens as dire a prospect for the future. She remembers "the prices of the Napiers being 8s. 6d. a dozen—they're 3s. 6d. to 4s. now." The prices have fallen considerably more than one-half, within this last year and a half. The mantle-maker sits upon an average at her work from nine in the morning till eleven at night,—"often longer, seldom less,"—and makes about 4s. 8d. a week when in work—the "slacks" occurring twice in the year, and being of three months each. The upholsterer may earn in a week from 10s. to 12s.; but the fluctuations of the trade are so great that "for the last two years she has not earned 4s. a week, taking one week with the other, while "the prices paid to the work-people have decreased materially within the last five years, to the extent of one half in bed furniture. The worker in furs repeats the same tale of falling wages. "The prices have fallen a great deal within the last five years. Every year it gets worse and worse. The prices have come down fully a shilling a dozen since 1845. We could then earn with the same labor 12s. where we can now earn 8s." And the result of the whole is, that for eight months in the year she may earn 8s., while for the other four she does not get more than 2s. a week upon an average. The embroiderer gets 1s. to 1s. 3d. the dress, what she used to have 5s. and 6s. for, and more than that. "Why they are paying now 2s. 6d. for cardinals that I've had 16s. for." She can earn 12s. a week on twelve hours work a day; but her weekly earnings "for the whole of the year haven't been more than 2s. take one week with another; and three years ago she used to make 15s. to 16s. a week regular, and that with perfect ease." The garter-maker works from eight in the morning till nine at night, to earn about 4s. a week clear; she has always worked at the same prices, but "they told her the last time she was at the warehouse that she must do the work for something cheaper, they were obliged to sell so low." The brace-maker,—and here again we are stooping over almost incredible depths of misery,—earns "about 1s. to 1s. 3½d. every week, working six days of twelve hours, and finding cotton and candles, and has three months' slack in the year, during which she gets about 4½d. every week, paying a half-penny worth of cotton. The prices fell the summer before last from 3½d. a dozen to 3d., from 6d. to 5d. Of course the poor creatures who are reduced thus far cannot live by their own exertions. The husband of the woman last spoken of is a hawker of groundsel, and making from 4s. to 5s. a week in the summer, and 3s. to 4s. in the winter; and he, too, used to get a 1d. nine or ten years ago for the same bunches which he now sells for ½d.

But what do they do who have no husbands or lovers—for concubinage is of course, frequent—to eke out their earnings, or who have burdens to provide for? Listen:—
I make moleskin trousers. I get 7d. and 8d. per pair.

I can do two pairs in a day, and twelve when there is full employment in a week. But some weeks I have no work at all. I work from six in the morning to ten at night; that is what I call my day's work. When I am fully employed I get from 7s. to 8s. a week. My expenses out of that for twist, thread, and candles, are about 1s. 6d. a week, leaving me about 6s. a week clear. But there's coals to pay for out of this, and that's at the least 6d. more; so 5s. and 6d. is the very outside of what I earn when I am in full work. . . . Taking one week with another, all the year around, I don't make above 3s. clear money each week. . . . The trouser work is held to be the best paid of all. . . . My father died when I was five years of age. My mother is a widow upwards of sixty-six years of age, and seldom has a day's work. Generally once in the week she is employed pot-scouring; that is, cleaning publicans' pots. She is paid 4d. a dozen for that, and does about four dozen and a half, so that she gets 1s. 6d. in the day by it. For the rest she is dependant upon me. . . . We can earn together, to keep the two of us, from 4s. 6d. to 5s. each week; out of this we have to pay 1s. rent, and there remains 3s. 6d. to 4s. to find us both in food and clothing. It is, of course, impossible for us to live upon it, and the consequence is I am obliged to go a bad way. . . . I was virtuous when I first went to work, and I remained so till this last twelvemonth. I struggled very hard to keep myself chaste, but I found that I couldn't get food and clothing for myself and mother, so I took to live with a young man. . . . Many young girls at the shop advised me to go wrong. They told me how comfortable they was off; they said they could get plenty to eat and drink and good clothes. There isn't one young girl as can get her living by slop-work. . . . It stands to reason that no one can live and pay rent and find clothes upon 3s. a week. . . . I am satisfied there is not one young girl that works at slop-work that is virtuous, and there are some thousands in the trade. . . . I've heard of numbers who have gone from slop-work to the streets altogether for a living, and I shall be obliged to do the same thing myself unless something better turns up for me. If I was never to speak no more, it was the little money I got by my labor that led me to go wrong. . . . I know how horrible all this is. It would have been much better for me to have subsisted upon a dry crust and water rather than be as I am now.

(To be Continued.)

From Ticknor's History of Spanish Literature.

COLUMBUS.

"But the great voyagings of the Spaniards were not destined to be in the East. The Portuguese, led on originally by Prince Henry, one of the most extraordinary men of his age, had, as it were, already appropriated to themselves that quarter of the world by discovering the easy route of the Cape of Good Hope; and, both by the right of discovery, and by the provisions of the well-known Papal bull and the equally well-known treaty of 1479, had cautiously cut off their great rivals, the Spaniards, from all adventure in that direction; leaving open to them only the wearisome waters that were stretched out unmeasured toward the West. Happily, however, there was one man to whose courage even the terrors of this unknown and dreaded ocean were but spurs and incentives, and whose gifted vision, though sometimes dazzled from the height to which he rose, could yet see, beyond the waste of waves, that broad continent which his fervent imagination deemed needful to balance the world. It is true, Columbus was not born a Spaniard. But his spirit was eminently Spanish. His loyalty, his religious faith and enthusiasm, his love of great and extraordinary adventure, were all Spanish rather than Italian, and were all in harmony with the Spanish national

character, when he became a part of its glory. His own eyes, he tells us, had watched the silver cross as it slowly rose for the first time above the towers of the Alhambra, announcing to the world the final and absolute overthrow of the infidel power in Spain; and from that period—or one even earlier, when some poor monks from Jerusalem had been at the camp of the two sovereigns before Granada, praying for help against the unbelievers in Palestine—he had conceived the grand project of consecrating the untold wealth he trusted to find in his westward discoveries by devoting it to the rescue of the Holy City and sepulchre of Christ; thus achieving, by his single power and resources, what all Christendom and its ages of crusades had failed to accomplish.

Gradually these and other kindred ideas took firm possession of his mind, and are found occasionally in his later journals, letters, and speculations, giving to his otherwise quiet and dignified style a tone elevated and impassioned like that of prophecy. It is true, that his adventurous spirit, when the mighty mission of his life was upon him, rose above all this, and, with a purged vision and through a clearer atmosphere, saw, from the outset, what he at last so gloriously accomplished; but still, as he presses onward, there not unfrequently break from him words which leave no doubt that in his secret heart, the foundations of his great hopes and purposes were laid in some of the most magnificent illusions that are ever permitted to fill the human mind. He believed himself to be, in some degree at least, inspired; and to be chosen of Heaven to fulfil certain of the solemn and grand prophecies of the Old Testament. He wrote to his sovereigns in 1501, that he had been induced to undertake his voyages to the Indies, not by virtue of human knowledge, but by a Divine impulse, and by the force of Scriptural prediction. He declared that the world could not continue to exist more than a hundred and fifty-five years longer, and that many a year before that period he counted the recovery of the Holy City to be sure. He expressed his belief, that the terrestrial paradise about which he cites the fanciful speculations of Saint Ambrose and Saint Augustin, would be found in the southern regions of those newly discovered lands, which he describes with so charming an amenity, and that the Orinoco was one of the mystical rivers issuing from it; intimating at the same time, that, perchance, he alone of mortal men would, by the Divine will, be enabled to reach and enjoy it. In a remarkable letter of sixteen pages, addressed to his sovereigns from Jamaica in 1503, and written with a force of style hardly to be found in any thing similar at the same period he gives a moving account of a miraculous vision, which he believed had been vouchsafed to him for his consolation, when at Veragua, a few months before, a body of his men, sent to obtain salt and water, had been cut off by the natives, thus leaving him outside the mouth of the river in great peril.

"My brother and the rest of the people," he says, "were in a vessel that remained within, and I was left solitary on a coast so dangerous, with a strong fever and grievously worn down. Hope of escape was dead within me. I climbed aloft with difficulty, calling anxiously and not without many tears for help upon your Majesties' captains from all the four winds of heaven. But none made me answer. Wearied and still moaning, I fell asleep, and heard a pitiful voice, which said: 'O fool, and slow to trust and serve thy God, the God of all! What did He more for Moses, or for David his servant! Ever since thou wast born, thou hast been His especial charge. When He saw thee at the age wherewith He was content, He made thy name to sound marvelously on the earth. The Indies, which are a part of the world, and so rich, He gave to thee for thine own, and thou hast divided them to others as seemed good to thyself, for He granted thee power to do so. Of

the barriers of the great ocean, which were bound up with such mighty chains, He hath given unto thee the keys. Thou hast been obeyed in many lands, and thou hast gained an honored name among Christian men. What did He more for the people of Israel when he led them forth from Egypt! or for David, whom from a shepherd He made a king in Judea! Turn thou, then, again, unto Him and confess thy sin. His mercy is infinite. Thine old age shall not hinder thee of any great thing. Many inheritances hath He, and very great. Abraham was above a hundred years old when he begat Isaac; and Sarah, was she young! Thou callest for uncertain help; answer, Who hast afflicted thee so much and so often! God or the world! The privileges and promises that God giveth He breaketh not; nor, after he hath received service, doth He say that thus was not his mind, and that His meaning was other. Neither punisheth He in order to hide a refusal of justice. What He promiseth, that He fulfilleth, and yet more. And doth the world thus! I have told thee what thy Maker hath done for thee, and what He doth for all. Even now He in part sheweth thee the reward of the sorrows and dangers thou hast gone through in serving others.' All this heard I, as one half dead; but answer had I none to words so true, save tears for my sins. And whosoever it might be that thus spake, he ended, saying, 'Fear not; be of good cheer; all these thy griefs are written in marble, and not without cause.' And I arose as soon as I might, and at the end of nine days the weather became calm."

Three years afterwards, in 1506, Columbus died at Valladolid, a disappointed, broken-hearted old man; little comprehending what he had done for mankind.

THE FISHERMAN'S BOY.

On the south bank of river Esk, at its confluence with the German Ocean, and immediately opposite to the picturesque and thriving town of Montrose, stands the fishing village of Ferryden. Some seventy years ago, there dwelt in one of its little huts a young fisherman and his wife, remarkable alike for their sober and industrious habits and indomitable spirit of perseverance. They began the world with no capital, and roughed its thorny path with few friends; but, as their cares multiplied, new fields were opened up for the employment of their industrial skill, and new sources were successfully cultivated, under circumstances of the most remarkable and encouraging kind.

In those days, few of the fishermen on the east coast of Scotland would venture beyond what was technically called "the rock-fit,"—in other words, the seashore,—for fishing; but our hero of the oar, in the present case, was ill at ease under such limitation. He had frequently met with a number of Dutch fishermen, who used to take shelter with their "busses," or fishing crafts, in the harbor of Stonehaven, and from these he learned that about ten or fifteen miles off lay the "Dutch" as well as the "Dogger Bank,"—a mountain in the deep, stretching from the Orkney Islands to the harbor, where there was an abundant supply of all kinds of fish, from the tiny sprat to the bottlenosed whale. Animated by a strong desire to explore this mine, and having now saved a few pounds, the reward of industry and economy, a half-decked boat was purchased, rigged out after the smack fashion, and fitted with all the appointments of the deep-sea fishery. In this enterprise he was joined by a few more daring spirits, and taking with him one of his boys, set out on the evening of a fine summer day to try the adventure. The effort succeeded. Fish of a larger size, of a greater variety, and finer quality, were thenceforth landed in Ferryden, and the market returns in money and provisions (fish being then sold by barter)

were of the most profitable character. But he was not satisfied with the result of this experiment. The risks were great, and the returns, though good, not equivalent to the tear and wear of the service. By accident, the attention of the young fisherman was called to the cod and ling fisheries on the banks of Newfoundland, and he felt a strong desire to draw something from the treasure of that wintry deep. This project necessarily involved considerable additional expense. But "where there's a will there's a way," and so it was in the present case, for, in a few months, a fine sloop was got ready, an experienced crew of fishers engaged, and, in less than six months from the time the project was formed, the most sanguine expectations of its promoters were realized. By and by, our fisherman became a sailor, and the sailor became an owner, until he both owned and commanded, in the coasting trade, one of the smartest and tidiest little crafts that sailed from the port of Montrose.

In all these adventures, the boy Joseph was engaged. He toiled with his father at the oar of the fishing-boat and at the helm of his sailing vessel. He was a willing boy, and inherited all the spirit and perseverance of his parents. But it was not the wish of his parents that Joseph should continue at the sea, and, having removed from Ferryden to Montrose, he was sent to school, to learn at least the elements of a common education. While at school, Joseph discovered remarkable genius for the mathematics, an aptitude for languages, and was always characterized by an indomitable spirit of perseverance and self-will. Near to the residence of his parents, who lived in a plain but substantial and comfortably-furnished old-fashioned house in Murray-street, a worthy burgess carried on business under the sign of the "pestle and mortar," to whom Joseph was apprenticed as a druggist, somewhat, we understand, against his will. While engaged in the faithful discharge of the duties and the drudgery of this apprenticeship, he conceived the idea of becoming some day or other a great man; and then it was that he gave himself up to study, choosing for his *sanctum* the attic room of his father's house, and for his motto "perseverance." Early and late he toiled at his books, and, in a few years, was one of the best informed and most devoted disciples of Esculapius of which the north of Scotland could boast.

Availing himself of the advantages which the medical school of Edinburgh afforded, he spent some time in that city qualifying for the degree of "surgeon," and having at length obtained his diploma, the patronage of a gentleman in the country of great influence in high quarters was promised in his behalf. Time passed, and Joseph had to realize the truth that "hope deferred maketh the heart sick;" but, at last throwing himself entirely on his own resources, he pushed his way forward, and got an appointment, or rather a footing, in the medical staff of the East India Company. When in India, Joseph's talents as a linguist soon attracted observation, and, in the course of a few years, he found the office of "interpreter" far more lucrative, and much more safe and comfortable, than that of administering medicine or splicing broken bones. From one thing to another, in his intercourse with the merchant-princes of the East, he plodded upwards and onwards, now making a trading visit to England, and anon returning to Bombay, until he gained a handsome competency, on which, at the close of the war he retired from the active commerce of desultory life.

But Joseph could not live in the quiet seclusion of his family. His temperament would not let him rest; and, having an earnest desire to benefit society, he sought a field wherein he could bring his talents and experience to bear in furtherance of the common good. Sincerely deploring the corruption which he saw prevalent in the administration of public affairs, he seized a favorable oppor-

tunity of presenting himself to a Scotch constituency, and was returned as their representative in Parliament. For twenty-nine years has the fisherman's boy enjoyed this honorable position, and he now sits in St. Stephen's as he did at first, and for many years, the representative of Montrose, his native town.

Such is a brief outline of the rise, progress, and present position of JOSEPH HOME.—*Hogg's Weekly Instructor.*

From the Washingtonian.

OVER-SEA SKETCHES.

BY D. W. BARTLETT.

ENGLISH TAXATION AND REPRESENTATION.

Not long since I took occasion to refer to the iniquitous burthen of taxation imposed by the English Government upon the people, which is greatly augmented by the pension list. The original idea of granting pensions to distinguished literary or political persons who were in poverty has been wholly lost, and though nearly five millions of dollars are paid yearly in pensions, not more than twenty thousand dollars of that enormous amount goes to literary or scientific men—the great balance being swallowed up by the lazy sons and daughters of lords, viscounts and bishops. While that sweet but unfortunate poetess, Frances Browne—the blind songstress—gets but one hundred dollars a year as a pension, there are a dozen of royal and noble prostitutes who receive a hundred times the sum. While Campbell was receiving his scanty \$800 a year, and the widow of the celebrated Maturin only \$250, Mrs. Arbuthnot, a nobleman's concubine, was receiving \$5,000 annually from the government for no services rendered, for no peculiar talents and genius, but, rather, as a reward for a life of adultery. If the money were given by men who had a right to dispose of it as they please it would be quite a different thing; but it is filched from the pockets of the starving people.

Four individuals take \$100,000 annually from the Post-Office Revenue, two of whom are children on the left of the miserable Charles II. Thus the present population of England is obliged to pay for the debaucheries of a king who lived years before they were born—for the pension is in perpetuity. The salaries of the officials of the government are all enormous in comparison with our own. The Governor of Vermont gets a salary of \$600 a year, while the British Governor of Canada gets \$30,000. The Lord Chancellor receives \$70,000; the Governor of Ireland, \$120,000; the Lord Lieutenant, \$100,000; and, beside these, there are twenty minor officials who receive as large (or larger) salaries as our own President, and some hundreds of others with salaries of from five to twenty thousand a year! The whole list of pensions and salaries is one mass of corruption; the aristocracy absorb all, eat up every thing that is worth eating in the land, and do nothing but insult the common people.

William Howitt has arranged a curious table, showing the proportion of distinguished men in Great Britain who sprung from the nobility. It appears that while the people have furnished to the world 23 world-renowned lawyers, not one ever came from the ranks of the nobility; the people have furnished 28 statesmen, and the nobility 7; the people 15 patriots like Hampden, Pym, Cromwell, and Milton, the nobility 5; philosophers, the people 18, the nobility none; poets, the people 180, the nobility 7; authors, the people 210, the nobility 10; great commanders, the people 30, the nobility 2; and so on to the end. The talent, the genius, and the wealth of the country, is of the people; and yet the nobility consume all offices, all

lands, and pretend to a state of refinement unknown anywhere else on the face of the globe. It may be so, but with that refinement there is associated very little honesty, talent, or religion. It is a notorious fact that the genuine *primogeniture* nobility of England are amazingly devoid of sense, or even manners, in the true meaning of the word; and were it not that they seduce the great men of the people by offers of rank and wealth they would soon become as miserable a pack of fools as the nobles of Spain. The Duke of Wellington, Lord Brougham, and Lord Campbell, are specimens of what rank and wealth can effect, for they were once of and with the people, but are now the friends and advocates of the aristocracy.

The annual taxation of Great Britain amounts to more than \$250,000,000! Now, in Austria and Russia, although the taxation is heavy, it falls principally upon the proper shoulders—upon those who own property, landed or otherwise. But in England, the aristocracy own the land, and it would never do for them to be taxed for their own salaries, so that while something like \$200,000,000 is levied yearly upon the people's bread, drink, and clothing, but \$30,000,000 is assessed upon the real property of the nation, the balance (\$20,000,000) coming from stamps, &c., &c. The people, poor, wretched, and without property, are taxed *ninety-eight* times heavier than the nobility, who possess everything! The most singular thing of all is, that the people bear it all so quietly. They are almost wholly to blame, for no man can, in this world of thieves, expect his rights unless he demands them.

The people here have always been divided, treacherous to each other, apathetic. When Cobden commenced his great agitation, the final result of which was the grandest triumph the people ever yet achieved in Great Britain, Feargus O'Connor and his associates, styling themselves the reformers of England, yet threw themselves against Cobden and his young movement—did all that was in their power to frustrate his schemes—came into his meetings and broke them up by disorderly conduct, &c., &c., until Cobden naturally imbibed a disgust for them and their principles. What the people of England, and not England alone, but Ireland, and all of Europe need, is faith in their associates. They appear to have some faith in God, but lack faith in man. They do not trust each other; their leaders are very soon without followers unless they, like Daniel O'Connell, make a terrible ado about—nothing. In England, the reformers, of late, are becoming consolidated; O'Connor has fallen into Cobden's ranks, and with him the majority of his followers. Cuffey, Jones, &c., &c., the unprincipled demagogues among the Chartists are either dead, in prison, or exiled, and there is a little chance that the people may get hold of a little true enlightenment.

A reduction in the expenditures of the nation is the great idea of the reformers at present; the people are beginning to join in it heartily; by-and-by the prayer must be granted, and then an extension of the suffrage; or universal suffrage, will be demanded for the people. This will be the final triumph; for when that is granted all abuses can at once be abolished. Then the world will no longer see the strange spectacle of the British nation upon its knees before a pack of dotard peers, begging for what they should ask no being save their Creator. Then the disgraceful pension list will perish, and the vicious satellites of the nobility take care of themselves, or go to the work-house, and real literary merit receive its just reward. Then poor blind Frances Browne shall receive a thousand instead of a hundred dollars annual income, instead of the bad women belonging to bestral lords. Then that iniquitous system called the laws of entail and primogeniture, will receive its death-blow, and the landed property of the nation become diffused among the people for the benefit of

of the people; the House of Lords then *must* topple down, and finally, if not monarchism, all that is despotic, will be abolished, and the power of the Queen and her ministers will be merely executive. For the coming of that day the British people must pray—and work.

THE DEAD CHILD AND THE ANGEL.

BY HANS CHRISTIAN ANDERSEN.

As soon as a good child dies, one of God's angels descends upon the earth, takes the dead child upon his arms, spreads out his large white wings, and flies over all the places that were dear to the child, and plucks a handful of flowers, which he then carries to heaven, in order that they may bloom still more beautifully there than they did here on earth. The loving God presseth all these flowers to his bosom; but the flower that he loveth best he kisseth; and then it receives a voice, and can sing and join in the universal bliss.

An angel of God related this as he bore a dead child to heaven; and the child heard as in a dream; and they flew over all the spots around the house where the little one had played, and they passed through gardens with the loveliest flowers. "Which one shall we take with us and plant in heaven?" asked the angel.

And a beautiful slender rose tree was standing there; but a wanton hand had broken the stem, so that all the branches full of large half-open rosebuds hung down quite withered.

"The poor tree," said the child; "take it, so that it may bloom again on high with the loving God."

And the angel took it, and kissed the child; and the little one half-opened his eyes. They gathered some of the superb flowers; but they took the despised daisy and the wild pansy too.

"Now we have flowers," said the child, and the angel nodded; but they did not yet fly up to heaven.

It was night; it was quite still. They strayed in the great city, they floated to and fro in one of the narrowest streets, where great heaps of straw, of ashes and rubbish, lay about:—there had been a removal. There lay broken pots, sherds and plates, plaster figures, rags, the crowns of old hats; nothing but things that were displeasing to the sight.

And amidst the devastation the angel pointed to the fragments of a flower-pot, and to a clod of earth that had fallen out of it, and which was only held together by the roots of a great withered wild flower; but it was good for nothing now, and was therefore thrown out into the street.

"We will take that one with us," said the angel, "and I will tell you about it while we are flying."

And now they flew on; and the angel related:

"Down yonder, in the narrow street, in the low cellar, lived once a poor sickly boy. He had been bedridden from his very infancy. When he was very well indeed he could just go a few times up and down the little room on his crutches; that was all.

"One day in spring his neighbor's son brought him some wild flowers, and among them was, by chance, one with a root; it was, therefore, planted in a flower pot and placed in the window close by his bedside. It thrived, put forth new shoots, and every year had flowers. To the sick boy it was the most beautiful garden—his little treasure upon earth; he watered and tended it, and took care that it got every sunbeam, to the very last that glided by on the lower pane. And the flower grew up in his very dreams, with its colors and fragrance: to it he turned in dying, when the loving God called him to himself. He

has now been a year with God—a year has the flower stood in the window, withered and forgotten; and now, at the removal, it has been thrown among the rubbish into the street. And that is the flower, the same poor faded flower, which we have taken into our nosegay; for this flower has caused more joy than the rarest flower in the garden of a queen."

"But how do you know all this?" asked the child which the angel was carrying up to heaven.

"I know it," said the angel; "I was myself the little sick boy that went on crutches; I must surely know my own flower again."

And the child opened his eyes and looked in the beautiful calm face of the angel; and at the same moment they were in heaven, where was only joy and blessedness.

THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, MARCH 30, 1850.

THE MUTUALIST TOWNSHIP.

BY A. BRISBANE.

(Continued.)

BAKING AND WASHING.

The township would have a common Oven, to which the families could send their bread to be baked. This would save 80 ovens and 80 heatings, a vast deal of useless labor and trouble to 80 housekeepers, and in addition, badly baked bread three times out of five.

A convenient and commodious Wash-house should also be established; here the different families could resort to do their washing, avoiding by this means the dreary recurrence of wash-day at home; or the washing could be done by a group of women, paid at a fair rate for their labor. In either case the most perfect machinery for washing, pressing, drying, crimping, and ironing, should be introduced; the drudgery attendant upon this branch of work could be abridged *one-half or two-thirds*, and toil and sickness—particularly in winter—avoided to the wives and daughters of the members.

MUTUALIST BRANCHES OF LABOR.

It is a matter of utmost importance to secure regular and profitable employment at all times to all the members of the township. A vast deal of time is lost by our farming population under the present system; the sons and daughters of the farmers, so often without proper spheres of activity on the farms, are reduced to idleness, or forced to leave the homestead for other fields of exertion. Let us guard against this, against the thoughtless and idle life, so common in the country, especially in the winter months. Let us organize certain branches of Industry, so as to open a profitable field of employment for all the members of the township, who otherwise might be idle.

What are the branches of labor that can be prosecuted in common?

The care of herds and flocks, the dairy, the raising of poultry, care of bees, besides those already mentioned.

Members wishing to engage in these pursuits would form companies or groups, each of which would take charge of one of these branches.

THE DAIRY.

Let us suppose that forty young women agree to engage in dairying. An extensive dairy would be constructed, in which nearly all the operations of the township in this line could be concentrated. It would be built, like the granaries, by the members collectively, each furnishing cash, products, or labor according to his choice, to be repaid in instalments out of the earnings of the concern.

The members of the company or group—and what I say of this group applies to all others—would introduce a systematic division into the work; one or more persons would take charge of a detail, for the proper execution of which they would be responsible. Each member would be paid according to the time she worked, and according to the value of the work, estimated by the skill or difficulty required in its execution. A member who worked one hundred days would receive twice as much as one who worked but fifty, provided their labor belonged to the same category, or was considered of equal difficulty.

The making and exportation of cheese and butter could be prosecuted on an extensive scale in the township, and would be a valuable source of revenue. A Mutualist operation of this kind has long been in successful operation in a part of Switzerland. The peasant of Jura, finding that the milk collected by a single family does not pay the expense of making an esteemed kind of cheese, called *Gruyere*, unite and bring their milk daily to a common dairy, where notes are kept of the quantity deposited by each family; from these small collections a large cheese is manufactured, which is divided *pro rata* among those who contributed the milk to it. The farmers of the township would, in a like manner, send their milk to the public dairy, and receive in return the value in butter and cheese, or their share of the profits when sold. Milk, in large quantities, would also be furnished by the herdsmen.

HERDS AND FLOCKS.

The raising of animals on a large scale would form a very important branch of operations in the township.

Certain portions of the domain, and the outskirts for the most part, would be fenced off and devoted to pasture-lands for herds of horses and cattle, for sheep, and other animals if found profitable.

A group of fifteen or twenty young men, with a few experienced persons to advise them, would engage in the raising of horses; another in the raising of horned cattle, and so with the sheep and swine. In a few years extensive herds and flocks might be raised from a small beginning—from stock put in at first by the farmers.

These herds and flocks would furnish teams for all farming operations; butter, cheese, and meat to the members; hides for the tannery; wool for the cloth manufactory, besides a large surplus for external sale.

The pasture lands would be selected and reserved when the domain was first laid out; they would be collective, not individual property,—and would form part of a collective fund, the revenue of which would be devoted to purposes of public utility—schools, libraries, &c.

Farmers wishing to keep cattle, could have them taken

care of by the groups of herdsmen, paying therefor a certain per centage in kind.

An extensive Apiary could be organized on the same plan, as also an extensive poultry-yard. The latter could be attended to by young persons and children combined.

The establishment of a certain number of Mutualist branches of Industry would be of so much advantage—material as well as moral—to the township, that it cannot be too strongly recommended, however much it may be out of the track of present habits.

It would be a source of profit, and a means of industrial education to the younger members of the township, who would mostly engage in these branches.

It would secure regular employment to all who wished it.

It would increase greatly the collective prosperity of the township.

It would unite the interests of farming and manufactures, and combine their operations.

It would aid agriculture essentially, by furnishing an abundant supply of teams and other materials; and, by relieving the farmers from an immense amount of useless and extraneous drudgery—care of teams and cattle, fencing, &c.—which will forever prevent scientific or high farming.

EXCHANGE OF LABOR.

There is one more arrangement which I would recommend; it is a system of *Reciprocal Services, or Exchange of Labor*. The members of the township should organize a general system of mutual aid, based upon strict reciprocity and equivalence, except in cases of misfortune.

There is a great deal of labor, particularly in agriculture, which requires to be done promptly and within a given time. There are labors also, in which combination multiplies the power of each individual by that of the mass. A farmer has, for example, fields to plow; if he works alone he will spend two or three weeks of solitary labor upon them; he wishes it done in as many days. A system of reciprocal services should be instituted whereby he could obtain the requisite amount of aid at any given time, by giving previous notice. Crops are to be harvested and gathered promptly to avoid storms and exposure; a sufficient amount of labor must be combined and concentrated at the various points where necessary, and as required.

Books would be kept open at the Township Counting-house, where would be inscribed the names:

1st. Of those members who were in want of employment, and were willing to work for others requiring it.

2nd. Of those who were willing to exchange labor with each other—aiding their neighbors to be aided in turn by them.

No settling of accounts would take place between members, as it would unavoidably give rise to bickerings and selfish disputes. Accounts would be settled at the Counting-house; this would take place at stated times, say quarterly. Each individual would be credited for the labor he had performed, or debited for the labor he had received. Offsets would be made which would balance

many of the accounts: balances would be paid in cash or products.

TENURE OF LANDED PROPERTY.

This is an important point and one in which innovation, however essential, will be difficult, owing to acquired habits and prejudices. The present tenure of the soil gives rise to great evils, and would in the Mutualist Township, if not counterpoised by proper regulations, lead to a disruption of the system.

The lands might, for example, be monopolized by a few, and population too much diminished for the operation of Mutualism; or, on the other hand, they might be cut up into too small parcels, which would produce other evils. Mortgages, foreclosures, irregular divisions of the land, and consequent incoherent distribution of the domain, would also take place—sowing the seeds of conflict and disunion.

How can these abuses, as well as the master evil of LAND MONOPOLY, and speculation in land, be avoided? I will point out three methods, leaving the choice to those concerned.

1st. Represent the entire landed property of the Township by stock, divided into shares. Each person owning a share would be entitled to a farm. The farms would be laid out according to the best judgment of the founders of the township; the size and boundary lines would be decided upon and made permanent—not to be changed except by the collective consent and authority. The farmer could sell his share and leave, or he could make an exchange of farms with any other member, but he could not change the size, boundaries, or shape of the farm. The shares should be held by *those only who cultivate the land*; and no person could hold more than *one share*—that is, *own more than one farm*. By this means land monopoly would be avoided, and land-rents and the tenant-system rendered impossible. The farms would be originally laid out of various sizes so as to suit all wants. Industrial liberty would not be thwarted in any way by this system of stock-property, applied to the soil. The price of the shares would not vary, but would be maintained at the original cost of the land. The improvements put upon it would be sold by him who made them, at such a price as he chose to ask or could obtain.

2nd. The land might be held by trustees, and each farmer own a perpetuate lease of a farm, paying for the lease once for all, not an annual rent. This would be substantially the same as owning the land, save that certain guarantees against monopoly, necessary to the collective good, would be secured.

3rd. The farms might be held in fee-simple as at present, with this simple restriction or sales; namely, that no member could sell his land except to a landless man. If the domain were laid out originally by the founders of the township, and a *maximum* size agreed upon for the farms, this simple innovation might prevent land monopoly and the concentration of the soil in the hands of a few.

Let me sum up briefly the leading features of the Mutualist Township.

Each family will own its own house, manage its own

domestic affairs, and live separately as at present. No innovation is proposed in the family life.

Each farmer will own his own farm, and each mechanic his own workshop, and will prosecute his branches of labor as he judges proper. Each will own the entire fruits of his industry, and will be responsible for his own failure or success.

Domestic life and the prosecution of labor would be an individual affair, and would be left in their present separate, and individualist state.

All other interests, branches of business and labor would, as far as possible, be organized, prosecuted, and regulated according to the Mutualist principle; that is, jointly and coöperatively.

Combined granaries, barns, and stables would be built. Extensive agricultural machinery would be purchased jointly. Combination in purchases and sales would be introduced, and a common store would be owned by the township. A combined edifice for the workshops would be erected. Combination would be applied to baking and washing. Concert of action to fencing, ditching, draining. A system of Mutualism would be introduced into exchanges of Labor and into Credit.

Various branches of combined Industry would be organized—cattle-raising, wool-growing, the dairy, apiary, poultry-yards, &c.—which would give occupation to all those who could not find it on the farms or in the workshops.

Thus Mutualism and Coöperation—SYSTEM AND ORGANIZATION—will be introduced into the *higher and more general branches of Industry*. *Individual responsibility and separate prosecution* will exist in branches of an individual character.

For the Spirit of the Age.

A PRACTICAL MOVEMENT FOR TRANSITION.

A meeting was called in New York, by the writer, on the 26th of February, to arrange preliminaries for a practical effort to change existing conditions. But a small number of those who have communicated their desire to unite, were present, the rest having signified their entire satisfaction in the principles already set forth. Those who were present, but did not propose to join personally, declined taking any formal action, although we had the benefit of their advice, and the expression (in some instances in quite a substantial form,) of their sympathies. The result has been the adoption of the accompanying Constitution, presented with a good deal of diffidence, and rather to invite criticism with a view to its improvement than as a perfected instrument. But this seemed the only way to proceed, as the persons to be practically associated with the movement are scattered over some ten states, and can never be brought together until they meet upon their common inheritance. An unassuming name has been adopted. A more imposing title can be adopted when it is earned. In regard to location, Western Virginia seems to present the most favorable inducements. Health, a sufficiently fertile soil, good water-power, proximity to immense, uni-

versal wealth, and steam navigation, a ready market, mild climate, &c., are secured here. Considering how important health must be to an infant Colony, this location has been thought preferable to one farther west or south, where the increased fertility of the soil is compensated by great distance from market, long winters, or liability to sickness. Several tracts, on the waters of the Shenandoah, may be purchased very cheap: and if answering at all the descriptions given, will be very suitable for our enterprise. It is not proposed to purchase, however, without personal inspection. And to enable me to do this, it is necessary that I be furnished the means. About one-half the computed expense of the tour was secured in New York. A few dollars from each individual who has communicated with the writer will furnish enough to meet that expense and some others, which must be met by somebody as we can proceed. I would request each individual so communicating to state for what sum they can be depended upon towards the purchase of the lands, between this and the coming Autumn. It is desirable that I should be enabled to go as soon as May or June. In this way, and in this way alone, can it be told who are to be depended upon, and who are not; since we are so widely separated.

With regard to qualifications of associates, it is hoped that each one will consider himself a specially-appointed committee for self-examination. Let the question be put and seriously pondered—"Am I prepared for *co-operation* and *self-sacrifice*—to be governed by a deep regard for the good of all, and not by personal interest or caprice?" Every individual is better qualified to answer this question for himself than another is for him. Let the answer in every case be frankly given, and the future action made to correspond.

There has been one difficulty of some moment in the details of our plan: the manner in which our real estate is to be held. The joint-stock principle has already been proved defective by trial. Individual property in land is open to a still greater objection, as all experience has proved, by the monopoly in the hands of wealth of man's natural inheritance. The plan proposed in the following form seems to be the only just one, securing to all an equal right of access to the soil. With regard to its validity, legal counsel will be obtained. The measure of productivity, from the cultivation of the soil, has been made the measure by which all other labor done for the Association shall be remunerated. This at first, perhaps, may not appear favorable to persons with trades and professions, but it seems right to us; and when it is remembered that agriculture is to be the basis of our movement, and that all, of whatever calling, must look to that ultimately for compensation, and will have to take more or less active interest in it; all objections, we think, will vanish. Every individual can be a cultivator of the soil who chooses; and if he prefers some other employment, it should be in consequence of a natural attraction for it, and not for love of gain.

The expression of interest from friends, and from persons entirely unknown to the writer, except by spontaneous correspondence, is highly encouraging. An opportu-

nity is now given which may test, in some respect, the foundation on which my hopes are built. Every token of encouragement will be duly acknowledged. J. E. L.

Southington, Conn., March 6.

We, whose names are hereunto annexed, in order to establish a better system of society, ensure to labor its full award, promote the recognition of man's rights, and the principles of reciprocal and distributive justice, and to secure the blessings of independence to ourselves and posterity, do associate and severally agree and pledge ourselves to conform to the provisions of the following

CONSTITUTION.

ARTICLE 1. This Association shall be known as the **MUTUAL TOWNSHIP**, (state and county hereafter to be inserted).

ART. 2. The object of the organization shall be the elevation of labor to a condition of independence, by the redemption, reception and improvement of lands, and the establishment of the various branches of industry upon a basis which shall give to labor its entire products, a system of practical education, and a fraternal coöperation with all movements calculated to elevate the social and civil conditions of the industrious classes.

ART. 3. Any individual may become a member of this Association by signing the Constitution and contributing the sum of FIVE DOLLARS. But to become a Resident Member it shall be necessary to pay in the sum of TWENTY DOLLARS, towards the redemption of land, for every member of a family brought in by such member. But at the option of the Association single females and minors may be admitted without such payment.

ART. 4. All lands and property owned by the township, shall be held by a Trustee or Trustees, for the resident members as tenants in common. But individual members, with the general consent, may appropriate a portion of the land not exceeding ten acres for each member of the family, and at his or her option buildings may be erected thereon and the land cultivated, for personal benefit, without rent; provided that no such premises shall be loaned or rented by such person for an income, nor be cultivated by others for wages differing from an equitable share of the products.

ART. 5. The amount of capital which any individual (whether a resident member or not) shall invest to be controlled by the voice of the Township, shall be guaranteed to him or her without diminution of value, to be repaid in stipulated instalments, not to exceed the proportion of one-tenth of the whole in any one year. But no premium or interest, or dividend to capital, shall ever, in any shape or for any pretext, be allowed; and no guarantee to capital shall be binding for a longer period than twenty years.

ART. 6. Every child belonging to the Township shall be entitled to equal opportunities of education; and if destitute, shall be supported and clothed at the public expense, without being subject to any other labor than what is required of all. And every individual who has been a resident member for one year shall be entitled to support in case of sickness and destitution. Attendance and care

in sickness shall be provided for all, by a reciprocal exchange of services, without charge. But individuals cultivating the land, or engaging in any other business on individual interest, shall only be entitled to these guarantees by an equitable contribution to the funds set apart for such object. And persons entering the Township when sickly or superannuated shall only be entitled to them by a special agreement with the association.

ART. 7. To secure these guarantees and an ultimate equalization of the capital employed by the organization, and likewise to provide for incidental expenses, authorized by the majority of resident members, a proportion of the yearly products, not exceeding one quarter of the whole, shall be set apart from year to year to meet, as nearly as possible, the expense of these several guarantees.

ART. 8. That individuals may be secure in the event of a closing up of the business of the Association, a strict and regular account shall be kept of all funds paid in, and of all labor performed under the general direction, for purposes of improvement, creation of machinery, &c. An account shall be also kept of all labor, productive and remunerative, within each year. And annually, or oftener if convenient, the distribution of the annual products shall be made in a ratio determined by this latter kind of labor, after the yearly provision is made for guarantees. The individuals performing the first kind of labor shall be paid in the same proportion, out of the division set apart for guarantees, or let their dues remain to their credit as capital to be subsequently equalized, as provided for in Article Fifth. No office or employment shall have attached to it a higher compensation than another.

ART. 9. There shall be kept a storehouse, supplied with the necessities of life, and each resident member shall be entitled to trade at an advance, on the cost of purchase, as nearly as possible covering the expense of transportation and delivery. And to obviate the necessity for credits, and to prevent over-trading by any, the authorized agent shall award to all labor performed under the general direction weekly or monthly certificates of the amount. These shall be received at the store, and an amount advanced upon them safely within their probable value. At the periodical settlement, the amount advanced on such certificates shall be deducted, but no charge shall be made for interest or exchange.

ART. 10. In case of disputes arising between members, or between a member and the agents of the Association, each party shall choose a person, and these two a third. These three shall decide the matter of difference; but if such arbitration is appealed from, then it shall be determined in a meeting of the members, whose decision shall be final. For grave misdemeanor members may be suspended or excluded the benefits and privileges of the Association; and any person refusing to abide the decision of the majority shall be regarded as resigning their membership. But no such action of the association shall invalidate any claim for labor or capital, which any individual may equitably possess, nor require a precipitate evacuation of premises to the inconvenience or pecuniary injury of the person.

ART. 11. After ten families shall have moved upon any tract held by the Association, and regularly associated themselves together, it shall be competent for them to elect their own Trustees, establish their offices and groups, manage their own affairs, and enact bye-laws for their own government; also to determine who shall thereafter be admitted into their organization. But in the reception of new members, preference shall be given to such as have contributed to its funds, and those who shall be recommended by organizations which sympathize with our views and objects, and coöperate in their realization. Nor shall such persons be debarred the privilege, at least, of coming upon the lands as individuals (except there are moral objections) while the domain shall exceed the proportion of forty acres to each male resident. Such organization shall be made to represent, as nearly as possible, the town, district, or other corporation in the state where located.

ART. 12. Until such actual settlement has been made and such organization formed, J. K. Ingalls shall be Trustee of this Association, and authorized to receive moneys, purchase lands, for the objects and within the limits specified, and make such arrangements as are necessary to carry the designs of this instrument into practical operation. All investments and contributions shall be receipted by him, with the express understanding and condition that he shall surrender to the first Trustees or Agents duly appointed by the resident members, all property, deeds and titles held by him in trust.

ART. 13. All persons born in the Township, or who may have come in with a parent or parents, and continuing therein, shall, on attaining the age of twenty-one years, have equal right and inheritance with the rest, and all rights, privileges, guarantees and obligations, expressed or implied, shall be understood to apply equally to persons of both sexes.

ART. 14. Amendments may be made to this Constitution by a vote of two-thirds of the resident members, present at any regular meeting of the Association, such amendment having been duly notified at a previous meeting, and provided that no such amendment shall propose to give a premium or vote to capital, or infringe on the rights and guarantees secured herein.

Translated for the Spirit of the Age.

LAMARTINE ON CAPITAL PUNISHMENT.

(Continued.)

First, then, we ask if what is atrocious is ever necessary; if what is infamous in the act and instrument is ever useful; if what is irreparable before an upright judge is ever just; and finally, if society, by murdering a human being, shows the inviolability of life in a stronger light! No voice is raised in answer except the paradoxical voice of those glorifiers of the headsman, who, attributing to God a thirst for blood, for blood shed as an expiatory and regenerating virtue, extol war, that system of murder in masses, as a providential work, and make the hangman, the priest of the flesh, the sacrificer of humanity. But nature replies to these men by the horror of blood, society by the moral instinct, and religion by the gospel.

Intimidation then remains, which, according to our adversaries, if weakened by the abolition of the Death Penalty would cause a rapid increase of crime. They believe we need death as a sanction of justice.

Undoubtedly law must be sanctioned; but there are two kinds of enforcement—material and moral; both of which ought to unite, and together satisfy society. But just so far as we have advanced in the ways of spiritualism or improvement, just so far does this sanction of law partake of one of these two sorts of penalties; that is to say, it is more material or more moral, more afflictive or more corrective, just as the punishment inflicted is proportioned to the flesh or the spirit. Thus primitive legislation killed; but Christian legislation suppressed the sword, or exposed it rarely to the people's eye; and, finally, broke it in twain, substituting for its bloody punishment the detention which preserves society from all further ravages of crime, the shame which is stamped indelibly upon the guilty one's every feature, the solitude which forces him to reflect, the lesson which enlightens his mind, the labor which subjugates him body and soul, and finally the repentance by which he is regenerated.

Behold, then, the two species of sanction between which we are to choose. In order to arrive at a decision we have only to ask if, in our present state of social guarantee and administration, we have not, independently of the scaffold, sufficient defensive and repressive forces to anticipate and intimidate the criminal.

These forces are of two kinds—*Material* and *Moral*. Society has always been organized and governed by means of the former. It has its government with a watchful eye, and extended hand always ready for the defense of its established customs. It has its army always in permanence, everywhere presenting enough of strength to put down all opposition and resistance. It has its patent or secret police, central and municipal surveillances, invested with the right of protection and vigilance over the smallest hamlet in the territory. It has its gendarmery—an army constantly seeking out the malefactor. It has tribunals scattered throughout the chief places of its provinces, in order to give efficacy and interpretation to the law. Finally, it has its guarded routes, its lighted streets, its walls, enclosures, inviolable hearths, deportations, prisons and bagnios, which combined, form one vast arsenal of defensive material forces.

Is society more defenceless when governed by moral force? First take Religion, that communion of minds and consciences, that family legislation whose code punishes crime by an eternal penalty. It is everywhere present, in the darkest night, on the deserted routes, and in silence and solitude, its interior voice is heard uttering its requirements, promises and threats. Then comes Legislation with its codes, its prosecutions of office, and its juries, those bodies to be feared even by the innocent; for a person, however pure, once summoned into their presence receives the stigma of unfeeling and unthinking minds. And next comes Public Opinion, that mutual judge between men, that judge at first accusatory, afterwards infallible, which supplies religion and law, and rewards every one according

to his works. And shame, that punishment by his own personal opinion, which pursues, wounds, tortures even the acquitted criminal, and which, though he may have escaped civil judgment, makes him see a judge in every look. And the Press, and the publicity multiplied through it, which everywhere sends the name, the deed, and the penalty, and gives to human chastisement the ubiquity of celestial vengeance. And lastly, we see progressive lights, universal precepts, increasing morality, new forces of moral society against the aggressions of crime.

Who will dare to say that such an arsenal is insufficient? Custom alone, or fear?

Now let us examine the mind of the person who meditates a crime. Crime is the effect of one of these two causes—passion or interest. If *passion* drives man to the commission of wrong, the laws intimidation, for the time being, has no influence over him. Passion, blind in its nature, excludes reason and gratifies itself, whatever may be the penalty. It does not recoil at the prospect of death; but on the contrary, the idea of braving such a fate often causes the culprit a sort of ferocious excitation, and he almost believes himself justified in his own eyes: who will say that temptation comes not over mysterious human nature when in peril like the dizziness that confuses the intellect of a person who is hanging over a yawning gulf?

Now consider *interest* as the instigator. The criminal thus coolly calculating his prospects, knowing the chance he runs, and nevertheless pursuing his homicidal work, has poised his crime against its penalty: and since the enormity of the punishment does not arrest him, it is apparent that intimidation has no power over him. There is no need of adding, that intimidation by all the other penalties—shame, seclusion, isolation, life-penitence—have no more effect upon him than the penalty of death. The duels, the innumerable suicides, the outrages daily committed in the bagnios, for the mere purpose of obtaining death, afford ample proof that such a punishment is not always the one most feared by the guilty, and that life is more frightful in prospect to some men than the scaffold.

Whenever punishments have been modified, the imagination has been terrified by persons crying out that an increase of crime must inevitably take place, and yet tortures and many punishments have been abolished, and still the statistics of crime remain about the same. Society has had more influence upon criminality than legislation. Since Tuscany suppressed the death clause, offenses in that country against persons have become very rare. At Naples and Rome the introduction of the French penalties has reduced assassinations to thirty per cent. In Russia, where, for the last eighty years there have been but four capital executions, crimes against life are rapidly diminishing in number. In France we still inflict death in cases of infanticide, and yet infanticide does not decrease. The statistics demonstrate that crimes grow less frequent by reason of education and the comforts of the population, and that moderation of punishment tempers the ferocity of crime. Bloody laws make bloody manners. That is the vice of the laws of intimidation by murder. Suppo-

sing them efficacious even, what does the law-giver accomplish if, in order to intimidate a few villains, he depraves, by the taste of blood, the mind of a whole nation!

J. B. JT.

(To be Continued.)

Reform Movements.

THE DESTITUTE POOR OF LONDON.—The special correspondent of the *Morning Chronicle*, whose graphic details of the condition of the laboring poor and destitute of the metropolitan districts have attracted beneficial attention, gives in his Wednesday's communication an appalling picture of the miseries of the houseless during the present inclement season. "There is," he says, "a world of wisdom to be learnt at the asylums for the houseless poor. Those who wish to be taught in this, the severest school of all, should pay a visit to Playhouse-yard, and see the homeless crowds gathered about the asylum, waiting for the first opening of the doors, with their bare feet—blue and ulcerous with the cold—resting for hours on the ice and snow in the streets, and the bleak stinging wind blowing through their rags. To hear the cries of the hungry, shivering children, and the wrangling of the greedy men, scrambling for a bed and a pound of dry bread, is a thing to haunt one for life. There are four hundred and odd creatures utterly destitute—mothers with infants at their breasts—fathers with boys holding by their sides—the friendless—the penniless—the shirtless—shoeless—breadless—homeless; in a word, the very poorest of this the very richest city of the world.

THE EDUCATION OF IDIOTS.—In the message of the Governor of New York, there is a recommendation to the Legislature to provide for the amelioration and improvement of idiots. While the State has made liberal provision for the care and education of the blind and mutes, it has done nothing for the improvement of the idiot. The reason is doubtless to be found in the strong impression which has prevailed that nothing can be done for the improvement of such persons. He has, however, been taught to articulate and to talk distinctly, and to bring his passions and appetites into subjection; he has been instructed and made to read, to write, and to sing, and to exercise mechanical labor and skill in various trades. These results induce the Governor to recommend the establishment, by the Legislature, of an Asylum and School for Idiots, on such a scale and terms of endowment as their wisdom shall deem best.—*Philadelphia Ledger*.

TYPOGRAPHICAL WIDOW, ORPHAN, AND NOMINEE FUND.—On Saturday evening last a public meeting of compositors favorable to the establishment of a widow, orphan, and nominee fund was held in the British School-room, Neville's-court, Fetter-lane. The meeting was numerously attended, and Mr. Hartwell, of the *Daily News*, was unanimously called upon to preside. Mr. J. Longman (the honorary secretary) then read at length the rules as prepared by the provisional committee. These rules provided that the object of the fund shall be to afford pecuniary assistance to the widows, orphans, or nominees of deceased members. The Chairman having submitted the second rule, and "that the society be composed of compositors of fair character, who have served seven years to the business, or who are otherwise entitled by patrimony, including also those gentlemen who are holding situations either as printers or overseers, also readers who have not served an ap-

apprenticeship to the business," the rules were adopted, with a few verbal amendments, the principal of which were fixing the amount of subscription at 3d. per week, with 1s. entrance fee, and giving £20 at a member's death.

NATIONAL PROVIDENT INSTITUTION.—The 14th annual meeting took place at the London Tavern. The chair was taken by Mr. S. H. Lucas. The annual report stated:—"In the past year 1736 policies of assurance had been issued, the annual premiums on which amount to £27,233 19s. 5d., and 225 additional proposals declined. The annual income now amounts to £151,976 4s. 7d. The balance of receipts over the disbursements is £77,214 11s. 10d., increasing the capital stock of the institution to the sum of £517,243 7s. 1d., which is invested in real and Government securities. The sums due on policies of deceased members for the year amount to £46,075 3s. 6d., of which £26,919 15s. 6d. has been paid, and the remainder, £19,155 8s., is in course of payment. It appears that if the deaths had occurred at the rate assumed in computing the table of premiums, there would, during the thirteen years, have been claims under 627 policies, whilst the deaths that have really occurred have given rise to no more than 297 of such claims, being about 43½ per cent of the estimated mortality."

SLAVERY AND MISSIONARY WORKS.—The following advertisement is from the *Religious Herald*, a Baptist paper published in Richmond, Va.

"WHO WANTS \$35,000 IN PROPERTY.

I am desirous to spend the remainder of my life as a Missionary, if the Lord permit, and therefore offer for sale my Farm, THE VINEYARD, adjacent to Williamsburgh, and containing about 600 acres—well watered, well wooded, and abounding in marl—together with all the crops and stock, and utensils thereon.

Also, my house and lot in town, fitted up as a boarding establishment, with all the furniture belonging to the same.

Also, about forty Servants, mostly young and likely, and rapidly increasing in number and value.

To a kind master, I would put the whole property at the reduced price of thirty-five thousand dollars, and arrange the payments entirely to suit the purchaser, provided the interest be annually paid.

SCREVVANT JONES."

O, holy simplicity! O, soul-degrading slavery! how have ye modified the labors of the cross!—When Jesus traveled up and down the world, he was a man of sorrow and acquainted with grief. He had not where to lay his head; but poor and despised he traveled among enemies, proclaiming deliverance to captives and freedom to the bound. His was a cross-bearing life; his daily path was the path of self-denial, and his life was sacrificed to his love for humanity, in his efforts to plant the principles of universal Liberty and eternal Right. He sent forth his missionaries in the same cross-bearing way, the path of self-denial, to preach the same blessed doctrine—deliverance to the bound—freedom to the captive and the slave. They also sacrificed their lives to their love for all.

But now the professed disciple and missionary of Jesus can sell instead of liberating the captive, and go forth with the price of blood in his pocket; can associate with the great, clothe himself in purple and fine linen, and fare sumptuously every day. He knows no cross, exercises no self-denial, preaches not liberty to captives, but tells them it is the providence and will of God that they are in chains! If this be the gospel of Jesus and this his missionary how wonderfully have they changed.—*Portland Pleasure-Boat.*

LAND REFORM.—The support of the poor in Herkimer County, N. Y., for the past year, cost upwards \$13,500—not less than \$8,000 of which is a special tax growing out of the Rum trade. So says the *Herkimer Freeman*.

No doubt a large part of the \$8,000 expense for intemperance, and a large portion of the balance which makes up the \$13,500, should be placed to the account of Land monopoly.

Many who are deprived of the right to raise their bread from the soil, are driven, by circumstances, into the way of temptation, and become victims to the poisoned cup. Others resort to it to drown their troubles, who, had they been allowed their birthright to the soil would have been temperate, industrious, and independent farmers.

How wicked it is for governments and individuals to monopolize the earth! What an awful responsibility rests upon them. They have no more right to deprive men of the privilege of cultivating a sufficient portion of the soil to derive their subsistence from than they have to deprive them of life itself.

In every State in the Union there are large tracts of land claimed by the government of the State, and lying unimproved, while hundreds and thousands of landless and homeless people are out of employment.—*Portland Pleasure-Boat.*

THE BOOKBINDERS AND THE BIBLE SOCIETY.—A public meeting, numerously attended by those connected with the bookbinding trade, was held on Thursday night, in the Mechanics' Institution, Southampton-buildings, for the purpose of stating the evils entailed on the trade, and especially on females, by the contracts of the British and Foreign Bible Society, and of devising means for the amelioration of their condition. Mr. F. Bennoch took the chair, and introduced the business by stating that he was no partizan on either side; that he was happy he had never subscribed to the Bible Society, considering the course they had taken; for he looked upon them as disseminating the Holy Scriptures, and bound by the principle therein contained to distribute good on all hands, without any admixture of evil: that, after examination of the subject, he considered they had an excellent case to present to the public, and to that journal which had taken up with so much ardor and zeal the cause of "Labor and the Poor." He considered that no united body, supported by charitable contributions ought to enter into competition with tradesmen; to whom, in that case, they did injustice, without the possibility of an appeal for a remedy. But such a society as this, by the effects of its course, first reduced people to vice and distress, and then, in order to reclaim them, they got up great emigration societies, and sent them and the bibles to the antipodes. The meeting was then addressed by Mr. Luke J. Hansard, Mr. Duncan, Mr. Horry, Mr. Edwards, Mr. Daking, and others, who proposed resolutions to the effect that the alliance of the Bible Society, under the charges made against it, was discreditable to it, and that to cheapen the Scriptures by reducing the price of labor was opposed to sound economical principles. Mr. Taylor spoke to the great reduction which had been lately made in the price of gilding the bibles, which he said was paid generally now at the rate of 6s. 6d. per hundred, although it cost the party 5s. per hundred for gold. This was occasioned by the Bible Society: but it spread itself into general work. The meeting terminated by a vote of thanks to the chairman.

TENANT-RIGHT, in the most popular sense of the term, is securing to the tenant that value which his improvements had effected upon the farm, over and above the landlord's rent. If a tenant had agreed to pay £100 per annum, and he had made

his farm worth £120, he could either let the land for £120, keeping the £20 himself, or, which was the usual course, he sold the entry to the farm to another tenant for £360 or £400.

Now, you will find that in the great majority of cases the present low price of all farm produce has not only swept away the value which the tenant had created, £20 per annum, but a part of the landlord's rent; in other words, the farm which was originally worth £100, and which, previous to the abolition of the corn laws the tenant had made worth £120, is now worth only £80 or £90.

What, then, becomes of the value of the tenant-right? or how could its recognition by the Legislature enable the parties to absorb the able-bodied pauperism of the country?

A GOOD EXAMPLE.—In consequence of the tenantry under the Right Hon. Lord John Scott complaining of the damage done by the game to their crops, &c., his lordship had destroyed the whole of his extensive preserves in Warwickshire, dismissed his keepers, and given directions to the tenants to keep the game down by shooting all that they see on the land in their occupation.

Miscellany.

THE ART OF COSTUME.—The author of the brilliant article on "Human Progress" in the last Westminster Review has some excellent remarks on the barbarous condition of the art of costume, which have suggested to a writer in the *Spectator* some additional reflections in the same vein. Neither man's dress, nor woman's, the writer contends, fitly answers any one purpose of clothing, and the process of making is rude. Dresses are not made entire, of fitting shape, but are formed out of flat sheets of stuff, laboriously sewn together. The manufacture is rude, the effect uncouth. Woman is less disfigured than her mate, because her dress, in its essentials, is simpler, but man is basely disguised. A living philosopher has said that every man designs his clothing with the view of tipifying externally what he feels to be his nature; and that seems to be a sound rationale of the true principle and the actual intent; but how near is it to the fact? The living statue man cannot be recognized in the living tailor's block. His vaulted head is roofed by a black chimney-pot—though, by the way, he never uses that chimney, when he lights a tobacco pipe in his mouth. His limbs he thrusts into shapeless cases, too loose to display the natural form, too light to assume any symmetrical form as drapery. His feet are put into black cases, which reduce the rounded, finely-figured foot to a shape as near as possible to the model of a piano-forte pedal. His trunk is incumbered by the meeting of the several bits that make his garment—flaps lengthened here, curtailed there. The column of his neck he hides with a complicated system of swathing, bows, and flaps of a white garment beneath; on grand occasions, men of refinement, inclining to serious views on religious subjects, put a white table napkin round their throats, and "boast themselves more lovely than before!"

NINETY thousand patients are annually received into the hospitals in Paris. Fourteen thousand old and infirm are supported in the infirmaries. Five thousand foundlings are taken care of in the public institutions, and twenty-three thousand are sent out to nurse. Thirty thousand indigent families also receive assistance.

VELOCITY OF ELECTRICITY.—It is not unfrequently a subject of wonder that the velocity of electricity has been so accurately measured, when its speed is so incredible, and many persons express entire disbelief in the correctness of any such measurement. It has, nevertheless, been accomplished, and that by a contrivance so ingenious and yet so simple, as to be within the understanding of a child, and at the same time incapable of committing an error. A small mirror, one inch long by half an inch broad, is made to revolve on a pivot, and is attached to a spring and cogwork, which give it a swift revolution. It is, of course, perfectly easy to regulate this velocity to any required number of revolutions per second. Coils of wire of various lengths are provided. A coil is taken, say, for example, twenty-five miles in length. The two ends of this are brought near each other and fastened on a board, on the flat surface of which is left a break in each end of the wire, so that the passing electricity shall make a mark as it crosses at each break. A Leyden jar is charged and a spark is sent through the coil. To the eye this appears to cross both breaks at the same instant, although there are twenty-five miles between. The experiment is made in a room which has an arched ceiling, in a precise semicircle, carefully measured and divided into sections. If, then, this board be so placed that the revolving mirror may reflect the spark, and (the room of course being darkened) the mirror be put in motion and the charge sent along the coils of wire, the first break in the wire will be marked by a reflection of the mirror on the arch, and the spark of the second break will be a little farther along on the arch.

Thus if the mirror be making one hundred revolutions per second, and the reflections of the two sparks be one-eighth part of the circle distant from one another, it is obvious that the mirror has made one-eighth part of a revolution while the electricity was passing twenty-five miles, and the time occupied is of course one-eighth-thousandth part of a second, which would give a velocity of two hundred thousand per second. After repeating the experiment with coils of wire of various lengths, from five to a hundred miles, and finding the distance between the reflections on the arched wall to vary in precisely the same ratio with the lengths of the wire, and the final result to be unvarying, it is evident that the problem has been solved, and the velocity of electricity ascertained.

COST OF WAR IN HUMAN LIFE.—The distinguished British statesman, Edmund Burke, in his "*Vindication of Natural Society*," observes: "I have said something concerning the consequences of war, even more dreadful than that monstrous carnage which shocks our humanity, and almost staggers our belief. I think the number of men now upon earth is computed at five hundred millions, at the most. Here the slaughter of mankind, on what you call a small calculation, amounts to seventy times the number of souls this day upon the globe!" Dr. Thomas Dick, of Scotland, estimates the number of human beings that have perished by war at 14,000,000,000! and remarks: "What a horrible and tremendous consideration! to reflect that 14,000,000,000 of beings endowed with intellectual faculties, and furnished with bodies curiously organized by Divine wisdom—that the inhabitants of eighteen worlds should have been massacred, mangled, and cut to pieces by those who are partakers of the same common nature, as if they had been created merely for the purpose of destruction!"

DEAF AND DUMB IN ENGLAND.—They average 1 in every 1,600 of population. Whole number in the kingdom, over 13,000, about 1 in 60 of whom is educated by the asylum for deaf and dumb.

A BEDSTEAD MANUFACTORY.—We believe the only exclusive bedstead manufactory in the United States is presumed to be that of Messrs. Clawson & Modge, in Cincinnati, which has been established about nine years, and now does a business averaging \$150,000 per annum. We learn from the *Farmer and Mechanic*, that the buildings are of brick, and are 190 feet long, 70 wide, and five stories high. One hundred and thirty hands are regularly employed, who, with the aid of excellent machinery, driven by steam, turn out 125 bedsteads per day, or about 37,500 each year, of different styles, ranging in price from \$1 75 to \$60. In their manufactory, nearly 3,000,000 feet of lumber are annually consumed. The business extends over the South and West, but New Orleans is the greatest market. In the last two years the home demand has been over \$40,000.—*Am. Cabinet.*

Dogs.—The question of dogs or no dogs is now being discussed in France. M. Roger gives a terrible catalogue of the evils caused by dogs. M. Remilly, in the Chambers, stated that there were 3,000,000 of dogs in France, costing 225,000*fr.*, or what would feed 640,000 persons—half of Paris. Dogs are injurious to health, kept in small rooms, by consuming the oxygen necessary to man. During eleven years, thirty-nine deaths occurred in Paris from dogs. A tax on the dogs will very likely follow these curious revelations.

TAILORING IN LONDON.—At a recent meeting in London, of persons connected with the Tailoring Trade, it was stated that the working men engaged in making clothing for the Government establishments, the Post Office, the Custom House, and for the soldiers and police, did not get more than 1*s.*, or at most, 1*s.* 5*d.* a day. One of the speakers said he had worked for Moses & Son at the rate of a penny an hour; and another said that for making a coat for a first-rate master tailor, patronized by the Duke of Wellington and other aristocratic customers, he had only received 5*s.*, out of which sum he had to pay for candle-light and trimmings. Resolutions were adopted, calling upon Parliament to pass a law compelling employers to have work done on their own premises; doing away with "the slop-sweating and middlemen system."

MORTALITY OF BACHELORS.—The following statistics, published some years ago in England, furnish a strong argument against "single blessedness." Mortality from 35 to 40 years of age, among married men, 18 per cent; bachelors, 37 per cent. Those who attain to the age of 40, married men, 78 per cent; bachelors, 41; to 60, married men, 48 per cent, bachelors, 29; to 70, married men, 27 per cent, bachelors, 11; and to 80, married men, 9 per cent, bachelors, 3!!

A bottle of wine four hundred years old was drunk one day at President Tyler's table, and a calculation was made of its costs on the supposition that the price was half a dollar at the first, and that the interest on that half a dollar had been collected once every three months, and, also laid out at interest during the four hundred years, by which mode the principal would double every eleven years. The result was that 400 years compound interest on fifty cents amounted to some \$40,000,000.

Of 28,000,000 spindles at work in the world, Great Britain owns 17,000,000, France 3,000,000, and the United States 2,000,000; Russia the same.

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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.

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

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