

# THE SPIRIT OF THE AGE.

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WM. H. CHANNING, EDITOR.

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## NATIONAL OR LAND REFORM.

BY THE CINCINNATI NATIONAL REFORM SOCIETY.

### II.—THE HOMESTEAD EXEMPTION.

(Continued.)

This measure has already become law in several of the States, and no doubt the example will soon be followed by others, as public sentiment is becoming universally favorable to it. The law exempting a certain amount of household goods and mechanics' tools from all kinds of forcible seizure and sale has, perhaps, paved the way for the introduction of the one now claimed. The inconsistency of exempting a man's household goods and tools, without extending that same protection to a place to keep and preserve them in must be obvious to all; under such circumstances, in many cases, such property would become burdensome.

One of the main objects of this measure is to secure from the ills of poverty the wife and children, by either the father's imprudence or misfortune. There can be no good reason why the evil consequences of either should fall upon them. When a man once gets a home for his family it should be held sacred, and especially protected from the ruthless grasp of the merciless speculator.

We also anticipate that this measure will prove a salutary check to the reckless abuses of paper-money making, by preventing those disastrous revulsions in commerce which so often occur, and are consequent upon the sudden expansions and contractions of bank-paper. For when bankers can no longer sacrifice other men's homesteads for the convenient purpose of paying their own debts they will be exceedingly cautious to what extent they jeopardize their own: it is not likely that the public could be much injured by such issues.

Although the homestead exemption has been adopted by several of the States, there has been much difficulty in arranging the details, especially as regards the limit to the land.

We do not consider it important that the quantity of land be mentioned in the bill; but merely based upon the money value as assessed for taxation; say not less in value than one thousand dollars.

The purchase-money (of the homestead) labor, or materials unpaid for, should be excepted, on the just principle that property cannot rightly be a man's until paid for.

Wages for labor, to a certain amount, should also be excepted. It being our main object to protect and promote honest industry, so as to prevent the degrading and humiliating necessity of making poor-house provision for the charitable sustenance of human beings who are both able and willing to maintain themselves by their own labor, had they not been prevented by unjust laws and the customs of society from free use of that land which God gave in common to all men, but to no man in particular, with

power to exclude others from it, or demand a tax for its use—neither to governments nor to individuals.

Land by itself is *one thing*, but the property (products of labor) which a man may have upon, or combined with it, is a *different thing* altogether; and to preserve the distinction we consider of the utmost importance. It has been by the despotic action of governments in confounding the value of the two things together and measuring them by the same standard that has produced all the evils, politically, socially, and morally, that we complain of or desire to remove. Abolish, then, the legality of this *unholy alliance* and man would soon not only be free and intelligent, but also virtuous and happy. Restore to all men the free use of the elements of nature, and make them perfectly *Equal in Law*, every man would soon find and maintain that position among his fellows which his talents and usefulness would entitle him to occupy.

Much as charity and benevolence may have been lauded by the poet and the moralist—great and ennobling as may be the practice of its virtues—yet still the recipients of it must stand in a degraded and humiliating relation to it. We would, therefore, much rather place all men in a position where they would not require it, by merely doing justice to all. In our estimation, whoever claims for himself a Right or Privilege that he is not willing to grant to all others can neither be a true Christian nor a true American. We, therefore, advocate these measures for the benefit of all who require or desire them.

### III.—LAND LIMITATION.

A law limiting the quantity of land an individual might acquire after the passage of the act is strongly advocated by many Land Reformers; yet we are of the opinion that when the two measures herein advocated are put into successful operation, individuals will naturally, of their own accord, limit their landed possessions to the proper maximum without the coercion of law, on the simple principle that a man is always anxious to part with whatever will no longer yield him a profit, or that becomes only a burthen; which will be the case with all unimproved lands upon which the owners are obliged to pay taxes. We, therefore, consider it much better that Land Limitation should follow as an effect from the existence of the Freedom of the Public Lands and the Homestead Exemption than to rely upon the Limitation Act as a cause to produce the two other measures.

When this measure is once established by government land speculators would at once know that such a law never could be repealed in a country where the ballot-box was in the hands of the people: they would, therefore, begin to sell their lands while they could get money for them. We object to the immediate adoption of forcible land limitation also on the ground of its coercive character. It would appear inconsistent in us, who profess to repudiate the aggressive and coercive action of governments, to require it to enforce those obnoxious principles to an extent

never before known, and for the existence of which there can be no real necessity.

As to the law making ten hours a legal day's work, contended for by some Reformers, we esteem it of but little consequence; as by experience we learn the futility of a law abridging the hours of a day's labor without a corresponding one to prevent employers from reducing wages; accordingly we come back precisely to the point started from.

Besides these considerations, we find that in a neighboring State, where such a law had been enacted, the operatives of factories were injured rather than benefited by it. The capitalists in combination concocted a scheme for the purpose of eluding the law. They drew up a paper requiring the hands to sign it, which many did. What else could they do? Conscious of the folly of contending with their powerful lords and masters, in addition to the prospective wants of their families, no free land, no inalienable homesteads, and a discharge hanging over their heads, they acted the part of prudence at least, and signed the document. But a portion of them combined together for the purpose of resisting the attempt of the capitalists to counteract the law, and what was the consequence? They were cast into prison, and made to suffer the pains and penalties due only to malefactors, thieves and robbers; and for what? Because they foolishly attempted to sustain the law in opposition to their masters, who had determined to counteract its provisions. This is but another case added to many, which goes to show that the rich may combine and colleague together, and devise schemes for the purpose of oppressing and grinding the face of the poor, and still remain virtuous and good. But if the poor combine together for the purpose of resisting that oppression and wrong, and simply doing themselves justice they are denounced as conspirators, enemies of law and order, fit companions only for the vilest criminals, and are dealt with accordingly: and such will ever be the case while Land Monopoly exists.

Capitalists are always great sticklers for the majesty of the laws, so long as their grasping propensities are promoted by them. But when this ceases to be the case (themselves being the judges) they are the first to evade or break them.

When the working classes become owners of homesteads they will be in a position to regulate, not only the hours of labor, but also the wages, much more satisfactorily to all parties concerned, than could be effected by any coercive law whatever. Although we ourselves have not much faith in the efficiency of the ten hour law, we would by no means discourage such as may contend for its establishment, but would say, go on, agitate the subject, some good may result from it; but the effectual remedy is land reform.

Working men! wake up—wake up! Your oppressors slumber not—neither do they tire. It is you that are destined to fight the great battle between monopoly and equal rights—capital and labor. Therefore arm yourselves with the sword of truth and solid arguments, such as no sophistry nor cant can refute nor gainsay. Meet your adversaries like men, with bold and fearless front, at the ballot-box; quietly and peaceably vote for the Freedom of the Public Lands and the Homestead Exemption, and at least half the battle is won.

#### OBJECTIONS ANSWERED.

Many persons object to these reforms, believing they will tend to make people lazy and indolent, by destroying their ambition, &c., &c. We have previously shown that this could not be the case, because labor would be stimulated by the increase of remuneration. But for the sake of an argument, let us suppose the objection well founded.

No one would question the propriety of a capitalist interesting himself in the habits of his tenants and hirelings. If they were not industrious it is evident he could not get his rent nor his expected profit; he would be, therefore, justifiable in looking after them.

But when a man occupies his own homestead and works for himself, and has no power to appropriate to himself the labor of others, it is *his business alone*. When a man enjoys his idleness at his own cost it can be no other man's business but his own. So, also, when a man chooses to produce more property than his neighbor, it is no other man's business but his own, and all the property produced by him is as sacredly his, and his alone, as the arm which produced it; and when given in exchange he is justly entitled to an equivalent.

But when a man enjoys his idleness, prodigality, and perhaps licentiousness, at the expense of others, it is the legitimate business of said others to look into the matter. Paupers are such as live in idleness upon the labor or at the expense of the industrious, and every man who so lives is a pauper, whether he be a *king*, a *capitalist*, or a *beggar*. It is, therefore, the proper business of the industrious or useful portion of society to look into the matter, and, if possible, cast off the burthen. We consider that crime is the natural offspring of extreme wealth on the one hand and poverty and want on the other—wealth being the parent of poverty and want, and crime their natural offspring. We, therefore, propose these measures for the prevention and cure of the above-named evils, especially that of pauperism.

Many persons think these reforms unnecessary, as there is no reason to apprehend that any material injury can result to the people of this country from land monopoly, because the law of primogeniture is abolished. They say, the lands of the rich are continually becoming divided, subdivided, and scattered among the people; so that their children become poor at least in the third generation, and the poor of this day will occupy their places. All this may be true, but the matter is not mended; because, continually, during this change of places, the majority of the people have remained landless, in poverty and want, to whom the possessions of the rich never become scattered. The evil is only being shifted from one set of sufferers to another: when one goes up, the other goes down; while one is freezing, the other is being scorched. When the one has too much the other has too little; the cause of the one state being the effect of the other. So the evil is neither removed nor obviated; and we are unable to see the beauties or advantages of this see-saw operation. Moreover, the statistics of civilized life in Great Britain show a constant decrease in the number of landowners for the last 200 years; from 240,000 to 36,000, and all this in the face of an increasing population.

Can it be a pleasure or satisfaction for the rich man to reflect, in the midst of his superabundance, that his children or grand-children are to be reduced to poverty and want, made to labor and toil to enrich others, and perhaps become beggars and paupers? Let the rich man answer. To be sure the poor man might rejoice in the midst of his poverty and rags, that however miserable and degraded his own condition might now be, yet his children or grand-children would be rich, and be able to oppress and command the labors of the children of that man who now oppressed him, and absorbed the fruits of his labor and toil, and might say, "as that man now looks down with contempt upon me, so will my children look down with contempt upon him." This would be a very natural reflection, and might afford him some satisfaction, but would it be a good moral or a Christian feeling? Is it good or right for a man to rejoice in his own prosperity by the downfall and degradation of his brother?—Would they be



proper sentiments for him to teach his children! *Let the Christian moralist answer.*

We, therefore, object to the practice of freezing one generation or one portion of the human family for the purpose of scorning another; or, in other words, of making one set of human beings paupers and beggars in order that another set may be overburdened with riches to their own injury. There is no necessity for it; the mass of mankind do not desire it; neither is it consistent with justice, morality or religion. Some tell us that these reforms may be good, but that they are impracticable. To such objections we say—that if simple justice is impracticable among men, how absurd is the attempt of the teachers of mankind to promote morality and religion; such objectors, at least, ought not to make any.

When all men are restored to the free use of the elements of Nature, competition will cease to be the working man's enemy, as it now is, and will become his best friend.

Last, though most important of all, we firmly believe that when the freedom of the Public Lands is once firmly established, that other governments must follow the example, or they will soon be broken up as nations, and consequently all motives and causes which now produce national wars will then be removed or destroyed.

From the Examiner.

### THE SEARCH FOR SIR JOHN FRANKLIN.

A series of Polar expeditions, costing an enormous sum of money for no practical and no adequate object, has ended either in some disabling disaster or in the utter loss of the ships under Sir John Franklin. Upon this commences a new series of Polar expeditions to search for the missing vessels, and crews, or any traces of their fate. These expeditions, from their very object, must be more dangerous than the exploratory ones that preceded them, and which have terminated so unfortunately; for the recovery of the missing ships and crews ought of necessity to lead to visits to the most dangerous places, as it is in them that the ships are likely to have been locked up or cast away. These latter expeditions have hitherto happily escaped, after incurring most imminent dangers; but every fresh venture multiplies the chances against them, and it is a serious matter to consider what would be the result of any fatal disaster to the next. Upon it would commence a new and third series of expeditions in search of the lost searchers, and thus a prospect would be opened of Polar expeditions without end. A parallel on a small scale is of frequent occurrence. A man is sent down a well in which there is bad air. He drops down insensible. Another goes after him, and shares the same fate; a third follows; but the parallel stops about here, for when the mischief has reached a certain point the farther exposure of life ceases, and the purification of the air is set about before any fresh attempt at recovery. But the dangers of the Polar navigation are not, like foul air, to be removed by any human art. Every renewed attempt to recover the missing is attended with the same dangers, and with the chances against escape increased.

Is this consideration a reason for giving up the search while a rational chance of success remains? No, it is not. While such a chance remains the idea of leaving Franklin and his gallant companions to perish is not to be borne. But the grave question is, whether the chance now remaining warrants the risk of another expedition. And if it do not heavy will be the responsibility of sending out another, which, less favored by accident than the last, may never return. We have to bear in mind the wisdom of the old proverb as to the pitcher's going to the well. There is the once too often; and in this peculiar case disaster must be followed by the risk of more disasters, for every missing ex-

pedition must have its train of expeditions of recovery, with their dangers of the same calamity, and the endless renewal of the perilous search.

The Polar expeditions, barren as they were of results, were in point of safety fortunate up to Franklin's last venture; but we may in future apprehend for them less favorable chances, especially as their business now exposes them to far greater dangers, for they cannot look for the shipwrecked or beset without putting themselves in the places most liable to those dangers.

We have thus stated in the strongest form, and with no desire to conceal any part of the case, the difficulties which surround it in its present aspect. But entertaining these views, we have thought it right very closely to investigate the course taken in the last expedition under Sir James Ross, and the announced course of the expedition which is now proposed. The results we shall describe as briefly as possible.

Sir James Ross's instructions were to enter Lancaster Sound, and, proceeding up Barrow's Straits, to attempt to penetrate due west in search of Sir John Franklin. His attention was also directed to Wellington Straits, through which it was thought possible that Sir John might have attempted to penetrate.

Here we ought to remark that there are the strongest reasons for believing that Sir John Franklin pursued the route through Wellington Strait. When Parry penetrated to Melville Island, holding a course due east from Lancaster Sound, Wellington Strait was observed by him to be free from ice both on his passage outward and as he returned. This had made a deep impression on Sir John Franklin. Before he started he is known to have expressly stated his conviction, that, by sailing up Wellington Strait, a course more to the north might be found than any yet tried, and affording a better chance of effecting the north-west passage. To Mr. John Arrowsmith, among others, this opinion was strongly expressed. We entertain no doubt whatever that Sir John Franklin intended to try the passage through Wellington Strait.

There are corroborative circumstances. Had Sir John followed Parry's course (the only other open to him) he must have done one of three things. He must have come out to the west in his ships or boats towards the mouth of the Mackenzie River; or he must have come back by those means, or over the ice to Lancaster Sound; or, finally, he must have made his way over land in a southern direction toward the shores of the Hudson's Bay territory. The sea off the mouth of the Mackenzie River was directly in the line of his onward track, supposing Parry's to have been the course taken. When half-way from Lancaster Sound to that point he was equidistant from each of the three destinations above mentioned. He knew that relief could be got at any of them. It is clear to us, therefore, that had he been arrested in this track of Parry's, he or some of his hundred and twenty-six followers would ere this have contrived to make their way to one or other of the destinations in question. The greatest distance from any of them is less than has repeatedly been accomplished in a summer, with ease, by the Government Arctic land excursions, and by the servants of the Hudson Bay Company.

We take it to be a strong presumption, then, that the expedition passed through Wellington Strait. Sir John's known intentions, and the non-appearance of himself or crews, point to the conclusion that he passed up Wellington Sound. He has not effected the passage. He has not returned. Sir James Ross laid up his ships near Leopold's Island, on the south side of Barrow's Straits; 2½ degrees of longitude (which are very short here) to the east of Wellington Strait, but on the south—the opposite side—of Barrow's Straits. Now a whaler is known to have penetrated as far westward, (while Sir James was there,) pro-

ceeding up the north side of Barrow's Straits. We are convinced that Sir John Franklin's ships, and their crews, if surviving, are somewhere between the mouth of Wellington Strait, and the northern opening of Behring's Straits.

But Sir James Ross did not approach nearer, in his ships, than  $2\frac{1}{2}$  degrees of longitude, and about a degree of latitude, from the mouth of Wellington Strait. In his land expedition, he proceeded, first to the west, along the southern shore of Barrow's Straits, and then turned round to the southward. Though his instructions mentioned Wellington Strait as one of the regions to be searched, Sir James Ross never looked near it.

We make this remark with much pain, implying a reflection, as it seems to do, on a most deservedly distinguished officer. But the facts exact it from us. Sir James Ross might not have known the circumstances which strengthen our belief that Sir John Franklin had passed through Wellington Strait; but he could not have been ignorant of the grounds that exist for believing he intended to pass that way. Sir James was ordered by the Admiralty to examine it. Yet he confined his exertions to the southern side of Barrow's Straits. The accounts of his proceedings which have been allowed to appear bear marks of his having been less anxious in the direction of the specific search than to extend his land journeys in a S.W. and then in a S.E. direction, till he should reach, by another track, the extreme limit he had attained in a former expedition—his "furthest." Nor, when he again set sail, does it appear that he made any effort to reach Wellington Sound. The first published account asserted that he was carried out from his mooring in the midst of a field of ice. A subsequent account in the *Times*, undoubtedly from the pen of an officer in the expedition, stated on the contrary that they had been able to weigh anchor and had tried to beat for a short time to the northward. We do not profess to understand these contradictions; but, coupled with the facts stated, they have left an impression upon our minds the reverse of favorable to the satisfactory conduct of the last expedition.

As to a new expedition, we have already stated the grave question that exists—whether the chance now remaining warrants the risk it would involve. And further, we say that, inasmuch as every fresh attempt multiplies adverse casualties, we are bound to provide that the risk shall not be desperate. There must be a chance to venture for, and a reasonable safety in the venture. We are not indisposed to think that both exist, if the prudent steps are now taken; and we say this with the strongest feeling of objection, as already expressed, to any ill-considered or gratuitous renewal of the perilous search.

We cannot but think it possible that some of the crews may survive. More than two years have elapsed beyond the time to which they were victualled, but they must have been aware of their position sufficiently early to provide in some sort against it. The seas, and shores, and ice, had stores to furnish. We see how the ignorant and helpless Esquimaux exist in regions not much to the south of them. We have seen in Russia what civilized men may struggle through. With their ships for homes, with their intelligence and zeal, with their implements and agencies of help, it seems scarcely possible that the whole hundred and twenty-six men, the flower of our navy, can have sunk entirely hopeless under their difficulties, and perished already. And we hold it to be quite indisputable, that, while a gleam of rational hope survives, however distant, the country which sent forth these gallant men is bound to make still renewed search for them, if the search be compatible with all due safety to others.

There are two conceivable routes by which they may be sought—by Behring's Straits or by Wellington Strait. We may go to meet them, or we may follow them.

Now the first, which is at present proposed, we believe to be chimerical. From the entry into Wellington Strait to Cape Lisburne, the northern terminus of Behring's Straits, is 1,700 miles. Of the nature of the intervening surface of the globe we know nothing. It may be ocean. It may be continuous land from Melville's Island. It may be an archipelago, with straits between, so narrow that the ice is never dissolved. The non-appearance of the Franklin expedition favors the impression that Sir John has encountered insurmountable barriers in the way to Cape Lisburne. Then what would be the use of sending ships to reach him by a route which we have every reason to believe impracticable?

On the other hand, we know that where he has gone others may in similar seasons follow. It is possible to reach him from the mouth of Wellington Strait, and the real question is whether the attempt consists with safety.

Pond's Bay, near the mouth of Lancaster Sound, is much frequented by whalers. The crew of any expedition that could reach it would be safe. All that would appear to be required to ensure the safety of an expedition dispatched in search of Sir John Franklin would be, to take care that they do not penetrate so far as to render it impossible, in the event of their being obliged to desert their ships, to reach back to Pond's Bay.

Ample experience has taught us that a ship may advance 300 miles from such a harbor of refuge in the Arctic Regions, with confidence. A crew obliged to desert their ship could easily accomplish that distance. Say that there were sent out, then, four vessels, with crews sufficient to navigate them, and with supplies for themselves and the missing expedition, and we confess that we should not despair of a satisfactory result.

Taking their departure from Pond's Bay, the whole four might proceed to the mouth of Wellington Strait. Let one of them be moored there, in a safe position. The other three might push on 300 miles up the Strait, leaving a second securely berthed at that point. Three hundred miles farther on, if it be possible to penetrate so far, a third might be moored. The fourth, if possible, might penetrate 300 miles farther; and in this case the most advanced ship would be 900 miles to the W. or N.W. of Wellington Strait—more than half-way to Cape Lisburne. Looking to the progress made by Parry in one season due west, and the non-appearance of Sir John Franklin, there is every reason to believe that he has got no further than this, if indeed ice or land has not arrested him much short of it; and, should it be necessary, a fifth ship might carry on the process of sounding 1,200 miles from the mouth of Wellington Strait—two-thirds of the distance. We are disposed to believe, however, that, considerably short of this, impenetrable barriers occur. The set of the current is out of Wellington Strait; and some of the best geographers attribute this to the Polar current in a southerly direction being deflected to the east by land between that part and Cape Lisburne.

Such an arrangement as we have thus described would completely scour the track on which Sir John will be found, if he is ever found. Each vessel moored would be a harbor of refuge for those in advance if anything happened to them—a station and resting-place keeping open the communication with Pond's Bay. It would therefore be certain that the crews in search of Franklin would be able to return with him and his companions, if found; without them, if not found.

Art not angry because thou dost not weigh a ton, and why dissatisfied if life do not extend a thousand years? If contented with thy stature, why not with the number of thy days?



## INSANITY AND ITS CAUSES.\*

TABLE I.—Previous occupation of Patients.

	1840.	Previously.
Farmers . . . . .	32	335
Laborers . . . . .	20	260
Merchants . . . . .	3	119
Shoemakers . . . . .	9	103
Seamen . . . . .	3	102
Carpenters . . . . .	9	79
Manufacturers . . . . .	11	49
Teachers . . . . .	1	46
Students . . . . .	2	42
Blacksmiths . . . . .	3	28
Painters . . . . .	1	24
Tailors . . . . .	0	18
Clergymen . . . . .	1	16
Lawyers . . . . .	1	6
Physicians . . . . .	1	7
Females accustomed to active employment . . . . .	81	630
Females accustomed to sedentary employments . . . . .	7	264

TABLE II.—Showing the causes of Insanity, and the circumstances connected with the causes and predisposition to Insanity, the last and previous years.

	1840.	Previously.
Ill Health . . . . .	50	427
Intemperance . . . . .	11	324
Domestic Affliction . . . . .	18	288
Religion . . . . .	5	235
Masturbation . . . . .	12	166
Property . . . . .	11	158
Disappointed Affection . . . . .	9	79
Disappointed Ambition . . . . .	2	36
Epilepsy . . . . .	10	74
Puerperal . . . . .	9	89
Wounds on the Head . . . . .	6	36
Hard Labor . . . . .	12	20
Jealousy . . . . .	0	13
Fright . . . . .	0	20
Palsy . . . . .	1	29
Periodical Cases . . . . .	79	629
Hereditary . . . . .	67	765
Homicidal . . . . .	19	57
Have committed Homicide . . . . .	0	20
Suicidal . . . . .	25	342
Have committed Suicide . . . . .	0	16
Cases arising from Physical Causes . . . . .	114	1208
Cases arising from Moral Causes . . . . .	49	855

The prevention of insanity should be the aim of an enlightened community as well as its cure. This could be most effectually done by each individual's obeying the laws of health, which include those that regulate the passions and emotions of the mind as well as those that govern the physical system.

**INDISCRETIONS.**—For the full and healthy development of the offspring, the parents must be healthy and active in body and mind. The children of the wealthy and indolent are less numerous and less hardy than the children of those in more humble and more laborious stations in society. The families of the intemperate cease increasing after the parents have become confirmed victims of this vice. Hereditary predisposition to disease, which is either inherited from ancestors or acquired by the parents themselves by abuse of their own physical system, is transmitted to the lineal descendants, whose systems are thereby rendered more susceptible. In such persons a smaller exciting cause would bring on similar diseased action than would be necessary in one having no hereditary susceptibility, whether the malady be of the brain or of any other organ. It has been said that the mother more readily transmits this predisposition than the father. It does not

necessarily follow that the children or the grand-children will be insane because they are the descendants of insane ancestors. By carefully avoiding all the exciting causes and maintaining perfect health they may not only escape themselves, but they may so far free their systems of it as to transmit to their children no particular susceptibility to this or to any disease. The intermarrying of blood relations is productive of degeneracy, and its effects have long been noticed on the crowned heads of Europe.

**PHYSICAL TRAINING.**—The physical education of the young is of primary importance. Free and active sports and employments in the open air, each day, are necessary for their vigorous growth. Long confinement to the school-room or to the mill is unnatural and unhealthy. The children of the farmers and mechanics in New England are favorably situated for a healthy growth. To the enterprising of this class our cities are indebted for much of their active and successful population.

Many mechanical employments are prejudicial to health, and the younger the operative the more susceptible his system is to any malign influence that may be brought to bear upon him. All employments that require undue physical exertion, all where an impure atmosphere is inhaled, and all where one position is for a long time maintained, are unfavorable to full development of the body, induce various diseases, and shorten life.

**SELF-CONTROL.**—The proper education of the moral and intellectual faculties is of immense importance to the individual's own happiness and to his usefulness to society. The child learns very early many important facts in regard to the physical world. Indeed, it has been said that he learns more of it the two first years of his life than ever afterwards. The character and conduct of those around him is the book from which he gets his first lessons in morals and in self-government.

The notion has been gaining ground, of late, that children, at home and in schools, have heretofore been kept under too strict subjection; that they have not enjoyed their equal rights; that their position in society has not been prominent enough; and that treating them as knowing what was right and proper for themselves would increase their present happiness, and make them hereafter better members of the community. This change in their treatment has tended to foster hope in them which cannot be realized in after-life. Their ambition has thus been raised to be disappointed; for it is hardly to be expected that all their pampered appetites will be gratified, or that great success in life will be attained without corresponding efforts. The early education of many is such and their unrestrained passions have acquired such a mastery over their powers of self-control that only slight reverses of fortune will turn them from the honest pursuit of the ordinary occupations, and make them dissatisfied with the common success in life.

We have been led to believe that insanity was increasing in this community beyond the increase of the population; and beyond the number of that class who are brought in with foreign immigration. The inducements of wealth and of places of honor, in this country, are equally presented to all competitors who may enter the lists, and success usually crowns the well-directed efforts of all, in every branch of trade, and in all arts and professions. The ardent and ambitious are by these considerations stimulated to overtake their physical and mental powers. The allurements of science stimulates its votaries to long-continued trains of thought upon one subject, until the instrument of thought becomes fatigued and is liable to respond in an unhealthy tone, until strange fancies and delusions upon that subject arise in the mind. These delusions become permanent and real unless the attention is diverted to other subjects, and the brain gets re-

\* From the Seventeenth Annual Report of the State Lunatic Hospital at Worcester, Mass.

rief from its incipient disease; but, with the great mass of the community, the all-absorbing desire of wealth and the advantages it brings to its possessor are the principal motives to action. The merchant expands his business beyond his personal supervision, and he trusts his property with his neighbors, with a hope of compound interest in return. He watches anxiously the rise and fall of the market. He is elated with prosperity, but the unseen reverses which come in the commercial world, as well as in all others, bring ruin to his hopes and not unfrequently crush his reason. The speculator ventures deeper and deeper, while successful, but at last he is wrecked in his calculations, and his mind sinks in the storm, unless it is buoyed up by a well educated self-control.

Many persons in humble circumstances work hard and make great exertions to keep up respectable appearances, and to obtain those articles of luxury which the wealth of their neighbors enables them to make common use of. This overdoing to keep up appearances tends to break down some and bring on insanity; and yet every one should be commended for making all laudable efforts in his own behalf.

**FEAR OF WANT.**—There is a delusion on the subject of property with many of the insane which seems at first peculiar to them; but it probably holds true with the sane in different degrees of intensity. It is this:—"The rich man fears he shall come to want and have to go to the alms-house for support." I have never known a patient brought to an hospital who had fears of coming to want but was considered by his neighbor as a man of wealth. I apprehend that the fear of poverty but very seldom brings insanity on the poor; but actual want does frequently. The poor often fancy themselves rich and able to control vast resources. Sometimes those who have abundant means suppose themselves possessed of more than they really are. He who has property fears he may lose it; and, if his mind is not otherwise employed, is liable, by dwelling much upon the chances of losing it, to become morbidly sensitive upon the subject. The poor man has no property, and of course has no fears about it. His mind and body are so much engaged in procuring his daily bread that they are kept healthy by the exercise.

**EXERCISE.**—To insure the health of the body and the correct operations of the mind through its instrument, the brain, daily exercise in the open air is almost indispensable. Some useful occupation is far more effectual than a listless walk. To be of much service to the student the bodily exercise should be accompanied with recreation. The thoughts should be diverted from books and lessons. The student who saws wood half an hour for exercise, or who walks alone the same length of time thinking over his studies, finds himself, when his exercise is done, wearied in mind and body, and wishes to throw himself on his couch; whereas, if he joined in some athletic sports, he would have refreshed his mind and body too, and have returned to his books with renewed vigor. In after-life some profitable manual labor would probably be preferred to the games of youth, and afford like relief.

**SLEEP.**—One of the most constant symptoms in the early stages of insanity is the want of sleep. It is one, more often than any other, noticed by the patient and by the friends of the patient. It usually precedes for several nights the time when self-control gives way in sudden cases: and in those cases where delusions are a long time forming and self-government growing weaker, the sleep is interrupted and frightful dreams disturb the patient. If possible, quiet sleep should be secured by all, and by those especially who are any way predisposed to mental derangement. Six or eight hours of quiet sleep is necessary for the continued health of all adults, and children require and usually take more than that. We should retire early

enough to be ready to rise with the early light of the morning. To secure this amount of sleep the mind and feelings should be calm on retiring. The evening should be passed in some quiet way. The excitement of gay parties, where the feelings get enlisted, should be avoided. Late suppers are also unfriendly to sound sleep. Every one who has had his feelings disturbed or any way excited just before going to bed must remember the many restless hours that passed before his eyelids closed in sleep, and the many ideas that would come unbidden, and that he could not readily banish.

Those who are particularly liable to attacks of insanity, —the nervous, those hereditarily predisposed, those who have once been deranged, and those who have not accustomed themselves to keep in due subjection their feelings by the force of their will—should be cautious about losing their regular sleep. The nurse who watches for several nights in succession is in danger of having the mind disturbed; and if the feelings are strongly enlisted, like those of a mother, for the recovery of patients, then the danger is greatly increased of her becoming nervous, of her losing her appetite, of the secretions of her system being vitiated, and of functional disease of her brain coming on. Domestic affliction—the sickness and death of some member of the family—is usually attended with watching and loss of sleep, and is one of the most frequent causes of insanity. If this want of sleep is not the primary cause of insanity it is so obvious a departure from our normal state of health that the attention of the sufferer should be called to it, and proper means be speedily taken to obviate it.

The increase of the comforts of life in this community has brought with it a corresponding increase of facilities for dissipation. But happily for the community, intemperance in the use of alcoholic drinks is not so fashionable as formerly with all classes, and the number made insane directly by this voluntary and insidious vice is smaller in the Hospital now than it was fifteen years ago. Late evening assemblies, where the mind and feelings get over-excited, are pernicious to health. All great commotions in the community agitate the mind more or less extensively, and are registered in the public lunatic hospitals by those specially made insane by them, whether these movements are political campaigns, Miller excitements, or California fevers.

It has been said that insanity increased with the liberty and civilization enjoyed by any community; but it is hoped that when the causes of this malady are extensively known, and that when the laws of health cannot be broken in any case with impunity, that each individual will be careful to avoid those causes which are the sure precursors of this awful disease.

From the Watchman and Reflector.

### THE COAL-WHIPPERS OF LONDON.

We find in the *New York Spectator* an article of several columns abridged from the *London Chronicle*. It furnishes a great deal of novel information in regard to the coal trade of that metropolis, and the persons employed in it.

During the past year, 2,717 ships were engaged in the coal trade. These contained 3,418,840 tons. They made 12,267 voyages. The increase from 1838 to 1848 was more than 90 per cent. The seamen employed are 21,600. To unload these ships, there are 200 gangs of coal-whippers, made up, with supernumeraries, of about 2,000 persons, and 150 meters or measurers. In winter, the coal-whipper is occupied about five days out of eight, and in summer about three days out of eight, or taking the year round, only about half his time.



In 1843, Parliament passed an act defining more particularly than had been done before, what should be the relations between the coal-whippers and their employers. Previous to that time, the publicans or tavern-keepers in the neighborhood of the river employed and paid them. On the north side of the Thames there were 70 taverns. They were kept by men, who were relatives to the Northern ship owners, and who had mostly gone to London penniless, but afterwards made enough out of their nefarious calling to become ship owners themselves. They realized their fortunes out of the laborers. This was their way of doing it. When a ship was to be "made up," or in other words, hands were to be hired, the men gathered in crowds around the bar, began to bid against each other for "jobs," all the time calling for *drinks* as an inducement to the publican to give them employment.

If one called for beer, the next would be sure to give an order for rum; for he, who spent most at the public-house had the greatest chance for employment. After being "taken on," their first care was to put up a score at the public-house, so as to please their employer the publican. In the morning before going to their work, they would invariably call at the house for a quart of gin or rum; and they were obliged to take off with them to the ship "a bottle" holding nine pots of beer—and that of the worst description, for it was the invariable practice among the publicans to supply the coal-whippers with the very worst article at the highest price. When the men returned from their work they went back to the public-house and there remained drinking the greater part of the night. He must have been a steady man, indeed, I am told, who could manage to return home sober to his family. The consequence of this was, the men used to pass their days and chief part of their nights drinking in the public-house; and I am credibly informed that frequently, on the publican settling with them after clearing the ship, instead of having anything to receive, they were brought several shillings in debt; this remained as a score for the next ship—in fact it was only those who were in debt to the publican who were sure of employment on the next occasion.

One publican had as many as fifteen ships; another had even more; and there was scarcely one of them without his two or three colliers. The children of the coal-whippers were almost reared in the tap-room, and a person who has had great experience in the trade knew as many as 500 youths who were transported, and as many more who met with an untimely death. At one house there were forty young robust men employed about seventeen years ago, and of these there are only two living at present. My informant tells me that he has frequently seen as many as one hundred men at one time fighting pell-mell at King James' stairs, and the publican standing by to see fair play.

About 10,000 ships entered the dock every year, and nine men were required to clear each ship. The average annual expenditure of the coal-whippers for drink was about \$270,000, or \$185 for each man. The result was, says the *Chronicle*, "that the wives and families of the men were in the greatest destitution; the daughters invariably became prostitutes, and the mothers ultimately went to swell the number of paupers at the union." The act of 1843, at the instance of the coal-whippers themselves, forbade this accursed traffic, and provided a system not liable to such iniquitous practices, though it has not wholly stopped the evil. A vast amount of idleness is yet made inevitable, and a vast quantity of beer, rum and gin is yet forced upon coal-whippers, to the wretchedness and ruin of their families. There is visible, however, a great improvement in the character of this class of laborers. They have established a mutual-benefit society, a superannuation fund,

and a school for the accommodation of 600 scholars, out of their meagre earnings.

To see the working of the new system the correspondent who furnishes the *Chronicle* its information visited some of the coal vessels. In the hold of one of these the average depth of coal is 16 feet, and then the coal must be lifted 7 feet higher still to the "basket-man's boon," thus making a height of 20 to 25 feet to which the whipper is obliged to raise the coal. Nine men compose a *gang*. Of these, four in the hold relieve each other in filling the basket—a most exhausting process, especially in hot weather—four on deck draw up the basket, which holds 1½ cwt., by a very difficult and laborious process, and the ninth, or basket-man runs with it to the boon, and shoots its contents into the weighing-machine. This last feat requires great precision and celerity—for if the man did not avail himself of the swing of the basket, the effort would be almost beyond his strength, or at least would soon exhaust him. To "whips" a ton of coal 16 basket-fuls are required, and the men have to jump up and down 144 feet, or, in a day's work of 98 tons, 13,088 feet. It is a very dangerous business, and serious accidents often happen from falling into the hold.

The sails are black; the gilding on the figure-head of the vessel becomes blackened; and the very visitor feels his complexion soon grow sallow. The dress of the whippers is of every description; some have fustian jackets, some have sailors' jackets, some lose great coats, some Guernsey frocks. Many of them work in strong shirts, which once were white, with a blue stripe. Loose cotton neckerchiefs are generally worn by the whippers. All have black hair and black whiskers, no matter what the original hue; to the more stubbly beards and mustaches the coal dust adheres freely between the bristles, and may even be seen, now and then, to glitter in the light amid the hair. The barber, one of these men told me, charged nothing extra for shaving him, although the coal dust must be a formidable thing to the best tempered razor. In approaching a coal ship in the river the ship has to be gained over barges lying alongside—the coal crackling under the visitor's feet. He must cross them to reach a ladder of very primitive construction, up which the deck is to be reached. It is a jest among the Yorkshire seamen that everything is black in a collier—specially the soup! When the men are at work in whipping or filling the only spot of white discernible on their hands is a portion of the nails.

Connected with the calling of the *Whippers* is a class of men called *Purlmen*. They carry malt liquors in boats, and retail it afloat, but are not allowed to sell spirits. They row about all day in the midst of the coal-fleet, and announce their visit by ringing a bell. In each boat, says the account, is a small iron grating containing a fire, so that any customer can have the "chill off" if he requires that luxury. In a fog, it is said the glaring of this fire in the *Purlman's* boat, discernible on the river, has a curious effect.

The *Chronicle's* correspondent went into the basket-men's waiting-room to obtain information from the men collectively. There were 86 present, 45 of whom had not been employed at all during the previous week. The earnings of those who had been employed ranged from 20s. down to 5s.

The average of employment as to time is this: Some are employed for 30 weeks during the year; all for 25 weeks or upward, realizing 12s., perhaps, yearly per week—so many of the men said; but the office returns shows 15s. 1½d. as the average for the last nine months. Waterage costs the whippers an average of 6d. a week the year through. Waterage means the conveyance from the vessel to the shore. Fourteen of the men had wives or daughters,

who work at-sew needlework, the husbands being unable to maintain the family by their own labor. A coal-whipper stated that there were more of the wives of the coal-whippers idle, because they couldn't get work, than were at work. All the wives and daughters would have worked if they could have got it. "Why, your honor," one man said, "we are better off in this office than under the old system. We were then compulsory drunkards, and often in debt to a publican after clearing the ship." The men employed generally spent from 12s. to 15s. Those unemployed had abundant credit at the publican's.

One man said, "I worked for a publican, who was also a butcher; one week I had to pay 9s. for drink, and 11s. for meat, and he said I hadn't spent sufficient. I was one of his constant men." At the time a ship was cleared the whipper had often nothing to take home. "Nothing but sorrow," said one. The publican swept all; and some publicans would advance 2s. 6d. toward the next job, to allow a man to live. Many of the whippers now do not drink at all. The average of the drinking among the men, when at hard work, does not exceed three half-pints a day.

One coal-whipper, who was considered as *more knowing* than the generality, gave the following account of himself:—

"I am about forty, and am a married man with a family of six children. I worked under the old system, and that to my sorrow. If I had been paid in money, according to the work I then did, I could have averaged 80s. a week. Instead of receiving that amount in money I was compelled to spend in drink 15s. to 18s. a week, (when work was good,) and the publican even then gave the residue very grudgingly, and often kept me from eleven to twelve on Saturday night before he would pay me. The consequences of this system were that I had a miserable home to go to. I would often have faced Newgate as soon. My health did not suffer because I didn't drink the liquor. I was forced to pay for. I gave most of it away. The liquors were beer, rum, and gin; all prepared the night before, adulterated shamefully for our consumption, as we durstn't refuse it, and durstn't even grumble. The condition of my poor wife and children was then most wretched. Now the thing is materially altered, thank God; my wife and children can go to chapel at certain times, when work is pretty good and our things are not in pawn. By the strictest economy I can do middling well—very well when compared with what things were. When the new system first came into operation I felt almost in a new world. I felt myself a free man. I wasn't compelled to drink. My home assumed a better aspect, and keeps it still. Last Monday night I received 18s. 7d. for my work (five days) in the previous week. I shall now (Thursday) have to wait until Monday next before I can get to work at my business.

(To be Continued.)

There is nothing in a rational being opposed to justice; but temperance is clearly destined to restrain the pleasures of sense.

Why should I grieve, who never willingly aggrieved another?

What, wouldst thou be commended by one who curses himself thrice in the hour; who is satisfied with nothing he does, nothing he says?

Men were formed for each other; instruct them, therefore, or put up with them.

He who sins, sins against himself; he who is unjust, hurts himself by becoming what is evil.

Brutes enjoy one species of perception, men another; yet there is one world for all that live—one light for all that see—one air for all that breathe.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, APRIL 6, 1850.

### THE NATURAL AND SPIRITUAL MAN.

In the previous discourse it was attempted to point out the essential distinctions between Nature and Spirit—between the outer or natural and the inner or spiritual man. In continuation of the subject, let it now be attempted to state the main facts concerning the organism and faculties spiritual and natural.

#### THE NATURAL FORM.

The outer or natural form is composed of a system of living nerves springing from a center of life in the brain, and reaching to every point of the apparent shape. The osseous, respiratory and digestive systems are all dependant upon the nervous system, and serve as agents and instruments of its growth, preservation and reproduction. The fleshly substance, with its flowing lines and blended colors, is but the garment or clothing of the living form. The brain is the center and fountain of the natural life. It shoots forth the optic nerves and thus opens a communication with the forms of the natural universe, through the faculty of sight, thus penetrating the sphere of beauty. It shoots forth the auricular nerves and thus opens a communication with the utterances of the natural universe, through the sense of sound, thus penetrating the sphere of harmony. It shoots forth the olfactory nerves, and thus opens a communication with the essential qualities of natural organisms through the sense of odor, thus penetrating the sphere of essence. All these senses are divergent manifestations of the great attribute of SENSATION, through whose activity the Mind determines the form, utterance and quality of all objects in the natural world. Within the brain is a chamber where all the nerves of sensation converge, and from whence all diverge. It is the Sensorium. Within it, as within a convex lens, all visible forms are mirrored. Within it, as within a reverberating dome, all audible sounds are echoed. Here all sensations of desire and knowledge converge in a living center. Through the Sensorium, from whence all the fibres of the nervous system either directly or mediately project, the animal mind and will—the natural self—effects its determinations; controls the various members of the form; acquires mastery over natural objects; establishes its supremacy in the world of sense.

#### THE SPIRITUAL FORM.

Within the nervous system, which is the living form of the natural man, exists the organic form of the spiritual man. That there is a spiritual body within the natural body is the high statement of science, and the sure disclosure of the Word. The spiritual form is in the general shape and outline of the natural, member corresponding to member, and faculty to faculty. The outer form takes shape from the inner; the sensible organism being but the visible circumference of the super-sensual. That the spiritual form is definite, complete, and in the outline of the natural, is the concurrent testimony of all who have seen



and conversed with the people of the skies. In the proportions and with the faculties of man the Messiah revealed himself, after his ascension, to Steven and to Paul. As men were Moses and Elias visible in the mount of transfiguration. As men all angels have ever been manifested. The spiritual form is a compact, definite organization, and not in any sense a mere nebulous halo or void emptiness. The natural body is a symbol or representation in the natural world of the spiritual body, as it is, and as it appears in the celestial world. Every external member, organ, faculty, sense, is the image of an internal member, organ, faculty, or sense as much transcending in power, usefulness, durability, beauty, as spirit transcends matter, or as the reality exceeds the shadow or mirrored image of itself. Form, color, symmetry, sensation, energy, intelligence manifested in natural organisms, are symbols in the natural world of realities in the super-natural. They are the representations in Nature of what is first in Spirit. For spirit is identical with essential life, and its eternal fullness is poured forth into particular and universal form.

The Sensorium is the center of the natural life, all the fibres of the nervous system there establishing their unity, all the senses there holding their seat. Now, within and above the sensorium is the Consciousness, the center where all the living fibres of the spiritual form run into their identity, the Capital of spiritual life, where all the Affections report their desires to the Reason: where dwell the sacerdotal Conscience and the regnant Will. As the central court of the natural form enfolds the central court of the spiritual form, so every divergent nerve enfolds the spiritual faculty within it, and thus the real body and the apparent body are in contact point by point from the center to the circumference.

Thus, the spirit is omnipresent in the body as God is omnipresent in the universe, and the spirit reveals itself through the form as its Original reveals Himself through the universal creation. Within the natural nerves reside the spiritual nerves, within the natural senses the spiritual senses, within the natural understanding the higher reason, within the sensorium, where the natural life centers, the consciousness where the spiritual life is centered. Man is the symbol of God. As God is in his being Infinite Good and as his action is the boundless impartation of goodness, so man is an organic form, receptive of divine good, and has the love of infinite excellence as the supreme affection of his nature. As God in his Reason is Infinite Consciousness of Good, so man in his reason has consciousness of infinite good, and his perfected science is but the final statement of his primitive intuition. As God pervades the true universes, natural and spiritual, yet is distinct from both, so man pervades his two forms, natural and spiritual, yet is distinct from both. As the spiritual universe is in the plane of life nearest to God and beyond it is the material, so the spiritual body is the nearest to man, while the natural body is his outer and farther abiding place. As the heavens are eternal but the earths transient, so the heavenly form of man is immortal, while the earthly form is mortal. As the organic forms of the natural world, of themselves, know nothing of God, though he is omnipresent

and omniscient, so the faculties of the natural body, of themselves, know nothing of the indwelling spirit, though their existence is dependant upon its sustaining presence. As the organic beings of the celestial universes discover God as he exists and abides among them, unfolding space and time from his creative thought, and multiplying the heavenly societies by impartation of essential life, so the spiritual faculties in man discover the spirit which is man, abiding in their midst, pouring forth its ideas into nature and quickening their confederated powers by its vital impartations; and through the discovery of spirit they arrive at the knowledge of God, the Father of all spirits, who is in all, through all and above all—blessed forever. Thus is man the image or symbol of God. This preliminary statement leads in order to the several faculties of the spiritual form as they correspond to yet transcend the natural.

#### SIGHT: SPIRITUAL AND NATURAL

Through the optic nerves, which center in the external eye, the Spirit discerns the external universe. The final image of each sensible object is impressed through nervous action upon the sensorium, which is like a plane-mirror within. The sensorium opens into the Consciousness of the spirit as a window opens to a magnificent amphitheatre and dome beyond. There are thus in vision three distinct yet connected processes. First, the object perceived daguerreotypes its image upon the lens of the eye; second, the nerves that form the lens transmit the image to the sensorium, their terminating point, which is central within the brain; third, the sensorium transmits the image it has received to the consciousness, mirroring it upon its dome, and thus reporting Nature to the spiritual Intelligence.

In order, then, to the spiritual sight of natural object these conditions are inevitable: first, the natural object brought within the horizon and revealed by natural light; second, the active and directed optic nerve; third, the active and directed sensorium to receive the image; fourth, the active and directed consciousness to receive the type or form as it is transmitted from the sensorium. If the eye be closed or the light be withdrawn the object is invisible. If the sensorium be filled with other images or be in a deranged condition, the object mirrored on the eyeball is but obscurely or incorrectly reported, or is not seen. If the conscious mind be absorbed or preoccupied, the impression at most penetrates the sensorium without impressing its form upon the consciousness. In order that the spirit may discern the forms of objects in nature, these various faculties must healthfully and in order cooperate.

There is a Natural discernment of the outer universe and there is a Spiritual. The natural vision of the animal differs from the natural vision of the man. The object seen, in the case of the animal, is only pictured to the senses, reaching at most to the sensorium, the seat and organ of the animal soul. The object seen, in the case of the man, passes through and beyond the senses and the natural soul, reaches to the intellect and reproduces itself in living portraiture upon the spiritual consciousness. Thus sight, in man—sight even of natural objects—is a spiritual faculty, the outlook of the Spirit, whose home is always in the unseen world, into the external realms of pictured symbols

and of material forms. Through frail and perishable senses the Immortal Man looks out upon this temporal and fluctuating universe, the senses being but windows through which the spirit perceives.

In our communion with visible nature our outlook is from above. Not as natural beings beholding natural objects do we behold the world or contemplate each other. The teacher may say "I gaze on you, sitting here so rapt, so thoughtful, and it is a Spirit who looks on you through the burning lens of perception: each form that is mirrored on the eye suggests a spirit to my intelligence. You gaze on me as, in the sphere of impartation, I open celestial truths, and the visible outline becomes to your minds the symbol and the vehicle of supersensual realities. We stand and gaze together upon the majestic vision of the natural creation, and, though the senses of perception which we possess differ not from the senses of the animal races, we see more than they. Sensuous creatures use the eye to discover natural forms, but with us the spirit uses the eye and perceives the same sensuous forms but perceives them as symbols, the autograph of God, for the Intelligence within us makes use of the sense and the forms it discovers to enter into communication with the Intelligence that is around us and above. So each form of beauty suggests the presence and the action of the Infinite Loveliness—so molded matter reveals the forming spirit: so Nature leads us up the bright steep of life to Nature's God as through golden vistas opened in the sun."

The great World of Nature is mirrored in its least form upon the eye and thence transmitted to the sensorium: but the sensorium, while it condenses the image received from without, also expands it to its full proportions as it transmits it to the consciousness and pictures it upon the "dome of thought," and within the "palace of the Soul." The image that is to be impressed flies through the optic nerve swiftly as thought over the electric wire, but once impressed upon the consciousness of the spirit, once frescoed upon the walls of the vast amphitheater within, and it must remain forever. The consciousness circles the soul as heaven circles the earth: within it the stars set, and the morning is always bright, and the sunset forever beautiful. There the glorious visions of natural beauty that from time to time have gladdened us remain forever. There flowers bloom that on earth have faded long ago. There graceful forms long since crumbled into clay survive in imperishable beauty, and glide before us in the silence of meditation, and gaze down from out the cloudy heavens of the dream. There the past revives and lives on to immortality. In the consciousness of the spirit each impression is eternal; the vision may be pictured in a moment, but it shall endure as long as God sitteth on his throne.

The Consciousness is the spiritual center of all natural impressions as well as of right. The nerves of the ear, of the palate, the fine fibers, that, by a sense above these, inform us, through contact, of the quality and essence of surrounding objects, all these, like the optic nerve, converge in the sensorium, and are thence transmitted to the Intelligence that sits above. The complete nervous form is thus a medium through which the spirit enters into conscious relations

with the natural universe; and, through natural forms, with spiritual beings who inhabit them; and Truth, which is divine wisdom revealed in natural symbols and tendencies, and with God who is the sustaining life of all. Thus all the natural senses are avenues leading to the spiritual consciousness, and through these natural senses the spirit goes forth to the realms of form, order, beauty and harmony which compose the natural creation. The consciousness of the man is like a palace in the sky, with the natural universe opening in different degrees below. Below it bends the natural heaven with its constellated stars—below it the natural earth with its constellated races. The senses, like spirals of electric light, send out radiating points of contact toward all objects in this universal Nature, and transmit to the spirit, alike, the fragrance of the tiniest flower, and the radiance of the most distant star. Strictly speaking, there is no Past except as it exists within the conscious memory of man.

Now the nerves of the Spiritual Body terminate in the Consciousness as well as the nerves of the natural body. The Spirit from its center of life projects organs by which it enters into communication with the Spiritual Universe, and these organs are the correspondence of the natural. The Spirit has a definite form, organism, faculties and senses, proper to itself, and the external form and faculties are molded to their likeness. The natural creation is the symbol of the spiritual. As in the natural creation are earths, so in the spiritual are heavens. As in the one are natural forms, of which the highest is the natural man, so in the other are spiritual forms, of which the highest is the DIVINE MAN. Thus, in the heavens are forms revealing divine beauty, voices expressive of divine harmony, symbols, arts and languages unfolding divine wisdom, homes containing divinely united societies and families; and shapes, hues, instruments, sciences, whereby Spirits reveal their inspirations, unfold their glorious conceptions, and impart their inward life as proceeding wisdom and blessedness to all. And as there are spiritual forms and worlds, so there is in each spiritual nature a faculty of vision to discern them, and as there are spiritual harmonies, so there is a sense of sound to receive them, and thus every outward sphere of knowledge, or happiness, or usefulness in heaven is connected with the spirit through some corresponding faculty of inward sense.

The peculiarity of the Christian Gospel and Religion is this, that it discloses this Spiritual Continent that is within, yet above the natural. Christ had every spiritual faculty fully active. He also, by reason of his divinely imparted might, had power to open the higher senses of his followers. The wondrous facts of the New Testament are mainly connected with the opening of the spiritual world. The wonders of Heaven which were opened to the followers of the Lord, were revealed to them through the quickening of those spiritual senses which lie latent in every intelligence. Referring to these parts, as we shall in a succeeding number, we shall be able to discover the different degrees of spiritual perception, and the nature of the experiences which they open to the soul.

T. L. H.



## Reform Movements.

**FREE LANDS.—MR. MOORE'S BILL.**—The following is the bill lately submitted to the House of Representatives by Mr. H. D. MOORE, of Pa., and referred to the Committee on Public Lands. [It has (as will be seen) many features in common with that submitted to the House last Winter by the Editor of the *Tribune*.]

### A BILL

*To Discourage Speculation in the Public Lands, and to secure Homesteads to Actual Settlers and Cultivators.*

**SECTION 1.** *Be it enacted, That on and after the first day of June next it may be lawful for any citizen of the United States, being of lawful age, or an alien residing within the same who shall have at the time of the commencement of the operation of this bill in due form of law declared his intention to become a citizen, to file in the proper Land Office a claim of pre-emption to any unoccupied section of the Public Lands which shall have been duly surveyed and offered for sale, and which shall be open to private entry at the minimum price of Public Lands.*

*Provided, That such claim shall be invalid unless it be accompanied by an affidavit or affirmation in writing, duly certified, that the persons filing such claim and making such affidavit or affirmation is not owner or claimant of any other Land or Real Estate, whatsoever, and that he or she intends in good faith to proceed to occupy and cultivate the land described in such claim; and upon the filing of said claim such land shall not be subject to location or entry by any other person for the period of one year from the date thereof.*

**SEC. 2.** *After a residence of one year from the date of said claim upon the aforesaid tract of land, by the said claimant, he or she, or in case of his or her decease, his or her heirs or devisees, shall be entitled to receive from said Land Office a warrant of pre-emption, which shall secure to said claimant the rightful and legal possession of the tract specified in said warrant, for the further term of six years from the date thereof, with the privilege of purchasing the same, or any legal subdivision of 80 acres, at the rate of \$1 25 per acre, with lawful interest from the date of said warrant; but which said pre-emption, right shall cease and be absolutely null and void whenever the original claimant thereof, or his or her heirs or devisees, shall have removed from or relinquished possession of the land described in said warrants.*

**SEC. 3.** *At any time after a residence of four years upon said land, and before the expiration of the term of six years aforesaid, the said occupant, upon due and conclusive proof to the satisfaction of the register and Receiver in the proper Land Office, that he or she has resided upon said land for the full term of four years, and has cultivated the same, accompanied by his or her affidavit or affirmation, in writing, that he or she has not bargained to sell his or her interest in, or claim thereto, or any portion thereof, and that he or she fully intends to reside upon said tract for the remainder of his or her natural life, shall receive from said Land Office a certificate of right of occupancy, which shall secure to him or her, and to his or her heirs, devisees or voluntary assigns, a right to possess and occupy, without limitation of time, any legal subdivision of 80 acres of the land described in said certificate.*

*Provided, That if such claimant be the married or widowed head of a family, he or she shall be entitled to a certificate of right of occupancy for the whole of the land described in said certificate; and the land thus described in said certificate shall not be diverted from such occupant, his or her heirs, devisees*

*or voluntary assigns, by virtue of any judgment or other process of law whatsoever. But the said right of occupancy shall cease and be absolutely void whenever the legal holder thereof shall have become the owner of more than 160 acres of land, inclusive of the land described in such certificate; and in that case, the land so held by right of occupancy shall revert to the United States:*

*Provided, That any person owning other lands, to whom a tract held by right of occupancy may descend or be devised, shall have six months in which to furnish proof to the proper officer that he has legally conveyed said tract to some person who owns less than 160 acres, including this tract, or that he has disposed of other lands belonging to him so as to reduce the aggregate owned or claimed by him, including this tract, to 160 acres or less, or shall have paid the United States for the land so devised to or inherited by him, described in said certificate, at the rate of \$1 25 per acre, with lawful interest thereon, from the date of the warrant of pre-emption; and in every case of forfeiture, it shall be the duty of the District Attorney of the United States, for the District in which the forfeited land is situated, to institute and prosecute an action to recover to the United States the lands so forfeited.*

**SEC. 4.** *On and after the expiration of the six years specified in any such warrant, the whole, or any portion of the tract described therein, which shall not, within the term of pre-emption, have been purchased of the United States and paid for, or been conveyed by certificate of right of occupancy, as aforesaid, shall be open to entry and sale, as if such warrant had not been issued.*

**SEC. 5.** *Every applicant to purchase, except as hereinafter provided, after the first day of June next, any public lands of the United States, whether at public auction or by private entry, shall, before obtaining title to the same, be required to make and file in the proper Land Office an affidavit or affirmation setting forth that he or she desires the same or the whole thereof, for occupation, improvement, and use by him or herself, and has no intention of selling or disposing of the same or any part thereof; and to any and every person refusing to file such an affidavit or affirmation, the minimum price of the Public Lands shall be \$5 per acre.*

**SEC. 6.** *Any wilful or false swearing, or affirming in any proceeding under the provisions of this act shall be deemed to constitute the crime of perjury, and shall be punished by imprisonment for the term of three years at hard labor in a State prison, and by a fine not exceeding \$1,000, at the discretion of the Court. And on conviction of any offender the title acquired by his or her false swearing shall revert to the United States.*

**SEC. 7.** *All acts and parts of acts inconsistent with the provisions of this act are hereby repealed.*

**BURNING THE DEAD.**—On Wednesday night a meeting was held at the City of London Mechanics' Institute, No. 8, Gould-square, Crutched-frisers, for the purpose of originating the practice of burning the dead, instead of burying them, as heretofore. Mr. Jennings, solicitor, Chancery-lane in the chair. The following resolutions were adopted:—

*"Resolved—That this meeting hereby forms itself into an association to be called 'The Pioneer Metropolitan Association, for Promoting the Practice of Decomposing the Dead by the Agency of Fire.'"*

*In order to advance the object contemplated by the association it was resolved:—*

*"Firstly. To endeavor, by all available means, to create a public opinion in favor of the innovation proposed by the*

association upon the existing unwholesome custom of interment.

"Secondly. To carry the proposed improvement into practice upon the bodies of such deceased members of the association as shall have left their remains at its disposal, so soon as arrangements shall have been made for the performance of the funeral solemnities, in such a way as shall not unnecessarily wound the feelings of the English mind.

"Thirdly. To afford countenance and encouragement to the relatives of deceased members of the association who shall have willed that their bodies be consumed by fire, but shall not have left them at the disposal of the association; and thereby, in some measure, to shield the said relatives from the petty persecutions of the ignorant and the prejudiced.

"Resolved—That any person may become a member of this association on payment of 1s. which shall be expended in furthering the object of the association.

"Resolved—That the council of the association meet, for enrolling members and affording explanations, at No. 3, Gould-square, Crutched-friars, on the second and last Wednesdays in each month, at eight o'clock in the evening."

W. H. NEWMAN, Hon. Sec.

#### IRELAND.

**FLAX CULTURE.**—We are glad to see the subject of flax cultivation is attracting notice in influential quarters in Ireland, as may be seen from the following letter:—

QUARTERTOWN, Dec. 1 1849.

SIR,—The prosperity of the farmers and the lower classes in the north of Ireland, as compared with their brother occupiers of the soil in the south and west, is, I believe, to be entirely attributed to the cultivation of flax. The ruinously low prices to be obtained for Cork beef, pork, butter, &c., has not been felt by the northern landowner with anything like the pressure that has affected all other parts of the country. This belief induced me to ask why we should not follow so bright an example. The cultivation of flax gives ample employment to the surrounding population, old and young, from the day the plow is put in the ground to prepare it for the seed until the loom turns out the finest cambric and linen. All that is wanting in the south to rival our northern countrymen is exertion. Our soil and climate are superior, and we learn from the transactions of the Royal Belfast Flax Association that from £1,500,000 to £2,000,000 sterling are annually paid by Great Britain to foreign countries for flax-seed and oilcake, and a like sum for flax to be manufactured. I ask the landed proprietors, the farmers, and the public at large, to endeavor to keep at least a portion of this vast sum at home, which must prove most beneficial to every class of society. Once establish the culture of flax extensively, manufacture of it, as a matter of course, will follow. This will give such employment that your population will be happy and contented, your workhouses comparatively empty, your taxes greatly reduced, and industry instead of idleness will be seen in every quarter. Having for months been making inquiries on this most important subject, and feeling convinced that a greater boon could not be bestowed on this part of the south of Ireland than the introduction of this most valuable branch of commerce, I have determined on making an appeal to all to assist me in what I hope and believe will (if followed up with energy) prove a blessing to the community at large.

J. DILLON CROKER.

The efforts of the Royal Agricultural Society in Belfast to encourage the growth of this useful plant are above all praise, and ought to be supported in all parts of the kingdom. The following statement from an address lately delivered by its accomplished secretary, J. M'Adam, Esq., suggests other no less essential means of benefitting the sister kingdom:—

"Among the manufactures of Ulster the linen trade occupies the great place. The progress of mechanical skill has effected a great revolution in this branch of industry. Twenty-five years ago, it was still essentially a rural manufacture.

The small farmer grew the material, his wife and daughters spun it into yarn, and with the aid of his sons he wove it into cloth, which was sold in the nearest market to the bleacher, who undertook the after-preparation until it was produced in a state fit for sale. But the application of machinery to the process of spinning changed all this. It was found that the adaptation of iron and the power of steam might, with advantage, supersede the nimble fingers of the spinster, and that the thread could thus be made at a very reduced cost. There are many persons who lament this change, and who sigh after the days when the busy whirring of the wheel was heard, throughout the winter nights and the long summer evenings, in the inland valleys of Ulster. But, however interesting such a rural manufacture may have been, however valuable as a source of employment around the cottage hearth, and however preferable, in a moral and sanitary point of view, to the employment of hundreds of young persons within the walls of a factory, stern necessity compelled the adoption of this improvement. Had Ireland then tried, as Germany and Belgium have since endeavored, to retain the hand-spinning, and to neglect the advantages offered by the newly-discovered powers of machinery, she would undoubtedly have lost, as other countries have, a great proportion of her linen trade. England had adopted the new system; her yarns competed with ours, and undersold them in our own markets, and she would have secured a monopoly of this trade, and dealt a death-blow to the prosperity of this ancient staple of our country had not steps been taken by our manufacturers to fight her with her own weapons. About 1828 the first flax-spinning factory was erected. This trade now counts 52 mills, and numbers 312,000 spindles. In 20 years it has attained its present magnitude. It employs about 18,000 individuals, and distributes among them, in wages, £300,000 annually. In the buildings and machinery £1,500,000 are invested, and 18,000 tons of flax, value three-quarters of a million sterling, chiefly of the growth of Ireland, are annually consumed. About 150,000 tons of coal are yearly required to drive the steam-engines of the flax-mills and bleach-grounds, employing 40 or 50 vessels, and 200 to 300 seamen to transport them from the collieries of the sister island. It is worthy of remark, as affording an illustration of the rapid increase of factories, from the census above detailed, that the number of persons employed in factory labor in Ireland has increased in a much greater ratio of late than in England or Scotland. By the report of the Factory Inspectors for 1847 we learn that between 1839 and that year, the increase in Scotland was 13 1-2 per cent, in England 31 1-3 per cent, while in Ireland it was 52 per cent. The export of linens and linen yarns from Ireland to England, and all parts of the world, reaches £4,000,000 annually, and in every market is this produce of Irish industry to be found; in every port where the British flag waves does this fabric appear, to be exchanged for the productions of the country, furnishing an item of the vast system of barter which has carried British commerce over every sea to the uttermost ends of the earth. At the present day about 300,000 souls derive a means of livelihood, directly or indirectly, from the Irish linen manufacture. The growth of the raw material at our very doors, the improvements in machinery, the humidity of our climate, which so much favors the bleaching process, and renders our linen of a purity of whiteness unequalled in any other country, aided by the discoveries in chemistry, which have greatly accelerated and cheapened it, have combined in effecting such an improvement in the manufacture and such an astonishing diminution in the price of the fabric that Irish linens can now defy the competition of the world; and, if the obstructions which an ill-judging policy has caused many nations to oppose to the admission of our manufactured products be, as they must sooner or later be, removed, this trade will, ultimately, have an expansion that few at present anticipate, and may become for Ireland what the cotton manufacture has been for England—the most important item in her future prosperity."

#### GREAT BRITAIN.

**PROGRESS OF THE REDEMPTION SOCIETY.**—A proposition has been made by a member of Leeds, and the board has expressed its approbation of it.

The proposition is this—that not less than two hundred members or friends of the Society shall subscribe twenty



shillings each towards the erection of the Communal buildings in Wales, over and above their usual contributions.

When it is considered that the land on which we build will not be to purchase; that we have plenty of corn, which must be sold to the merchant at a low price, if it is not consumed by our builders on the premises; that there is food for horses; there is, also, clay for bricks and stone, though we cannot say at present how far this may be available.—When we take all these things into consideration two hundred pounds would go a good way in building.

The plans for the building are approaching completion, and with proper exertions a good portion of community might be raised the next year, and our next crop might be consumed by an industrious colony of shoe-makers or other trades, supplying the outside members with a good article at a reasonable price.

It must be understood that these two hundred pounds are to be devoted entirely to building the Community.

The regular income of the Society will do all that is wanted for agricultural purposes, and something over; we trust, should this suggestion be taken up with spirit, there can be little doubt but it will give a great impetus to the progress of the Society.

When we consider the numbers of those who hold the Communal faith in this country, the raising of two hundred pounds for such a purpose seems almost too little for its gigantic powers; it has but to lift its hand and such a thing is done. When one man bequeaths ten thousand pounds for a People's Hall is it too much to expect two hundred pounds from the whole Communist body? The buildings thus raised will be free from debt or incumbrance.

## Miscellany.

**SCIENTIFIC WONDERS.**—The general faith in science as a wonder-worker is at present unlimited; and along with this there is cherished the conviction that every discovery and invention admits of a practical application to the welfare of men. Is a new vegetable product brought to this country from abroad, or a new chemical compound discovered, or a nominal physical phenomenon recorded: the question is immediately asked, *cui bono*? What is it good for? Is food or drink to be got out of it? Will it make hats, or shoes, or cover umbrellas? Will it kill or heal? Will it drive a steam engine or make a mill go? And truly this *cui bono* question has of late been so satisfactorily answered that we cannot wonder that the public should persist in putting it, somewhat eagerly, to every discoverer and inventor, and should believe that if a substance has one valuable application, it will prove, if further investigated, to have a thousand. Gutta Serena has not been known in this country ten years; and already it would be more difficult to say what purposes it had not been applied to, than to enumerate those to which it has been applied. Gun-cotton had not proved in the saddest way its power to kill, before certain ingenious Americans showed that it has a remarkable power of healing, and forms the best sticking-plaster for wounds. Surgeons have not employed ether and chloroform as anaesthetics for three years—and already an ether steam engine is at work in Lyons, and a chloroform engine in London. Of other sciences we need scarcely speak. Chemistry has long come down from her atomic altitudes and elective affinities; and now scours and dyes, bakes, browns, cooks, and compounds drugs with contented composure. Electricity leaves her thunderbolt in the sky, and like Mercury, disguised from

Olympus, acts as letter-carrier and message-boy. Even the mysterious magnetism, which once seemed a living principle to quiver in the compass-needle, is unclothed of mystery, and set to driving turning lathes. The public perceives all this, and has unlimited faith in man's power to conquer nature. The credulity which formerly fed upon undowns, plumes, mermaids, vampires, krakens, pestilential comets, fairies, ghosts, witches, spectres, charms, curses, universal remedies, pactions with Satan, and the like, now tampers with chemistry, electricity, and magnetism, as it once did with the invisible world. Shoes of swiftness, seven league boots, and Fortanatus's winking caps are banished even from the nursery; but an electro-magnetic steam fire-balloon, which will cleave the air like a thunderbolt, and go as straight to its destination as the crow flies, is an invention which many hope to see realized before railways are quite worn to pieces. A snuff box full of the new manure, about to be patented, will fertilize a field; and the same amount of the new explosive will dismantle the fortifications of Paris. By means of the fish-tail propellers to be shortly laid before the Admiralty, the Atlantic will be crossed in three days.—*Edinburg Review*.

**EVERY WOMAN HER OWN DRESSMAKER.**—Every American woman should be above receiving the dictum of an ignorant and tasteless dress-maker; she should be instructed in the anatomy and physiology of her system, and be perfectly able to give a correct outline of a classical figure, and its appropriate dress, on the black-board. She should then be instructed to cut her own dresses in a simple and elegant manner, and adapt them to her figure, so that not the least pressure should exist on any part of her person. Indeed, without a good knowledge of the pencil and the harmony of colors, her person and her house will present what is so frequent in this city, a grotesque arrangement of dress, suitable for a carnival or mad-house, and a drawing-room that would pass for a furniture store or a pawnbroker's shop.

So much, in our opinion, is due to an incorrect and servile taste in dress that it is one of the principal causes of the early decay of our countrywomen. Our climate demands, during one-third of the year, absolute warmth and dry feet; and our fashionable countrywomen would consider themselves disgraced by appearing in public with a dress and shoes that every intelligent Englishwoman wears as a matter of course.—*Scalpel*.

**AN IMPROVED IRON HOUSE.**—A young and successful inventor of our city has invented a new mode of constructing a very desirable building entirely of iron or other metal. It embraces a rigid frame of cast-iron pillars, with other parts of sheet-iron. Pillars of peculiar construction are placed at equal distances, and each interlocks with the girders and cross-sills, as well as the lintels, door and window-frames, and all the parts which require to be firm or to brace other parts. The panels are of sheet-iron, so also are the floors, ceilings and shutters for the doors and windows. To every part of the house there is an interior and an exterior wall, leaving an air-chamber between; this renders each room fire-proof, and each, if desired, may be made fire-proof. The roof is also of iron, and couples to the walls and floors. The frame may be ornamented in the casting as taste shall dictate, and the whole may be painted to perfection, equal to the finest fresco work. The house will resist any kind of atmosphere in the most perfect manner, and when put together is so strong that it may be turned over and back again without injury. These buildings will be more desirable than any other, and may be taken apart

in a few hours and re-put together on another site with entire facility. Having been taken apart, one may be packed in a small space, as the whole is in small sectional pieces, so as to be fitted for rebuilding, and for changing the form, or extending in either direction or in the height, within a few hours, without preventing its use while being so altered or added to, and without loss of any of the material of the original building. Buildings of any size may be made with equal facility. It should be kept in mind that each floor or each room is a fire-proof safe within itself. Every facility for conveying pipes for water, heating, gas, bells, and other purposes is afforded in the walls, which also afford the best possible facility for ventilating every room, as well as every convenience provided in modern buildings of brick.

The cost of such buildings will be something less than similarly finished buildings of brick.

The inventor desires to engage with some capitalist to build such houses, and will give an interest in the Patent on favorable terms to one who will undertake with him.

There is now a demand for such to ship to California, as permanent buildings are as yet scarcely known there. Any one wishing to engage in the business will please address "Inventor," at the Tribune Office.

**IRON MANUFACTURED IN MICHIGAN.**—A short time since, we gave the location of several ore beds in this State. We then stated we had no knowledge of only two being worked. Since then we have gained the following particulars:

The amount of ore consumed by the furnace at Union City, in Branch County, the past year, was 2,950,000 pounds. We also learn that ore is taken from that vicinity to other furnaces in Coldwater and vicinity. The amount of ore used last year in Calhoun county, was 468,000 pounds, and in Cass county it is beginning to be worked—38,000 used last season. In Kalamazoo county the business is increasing: 1,900,000 pounds of ore was used mostly by one furnace. The pig-iron made is of an excellent quality, and is kept on sale, in this city, by K. W. Hudson, on the dock.

The valuable mines on Lake Superior, are now receiving much attention. The Jackson Co. commenced last year and shipped to this city 100,000 pounds of bloom and bar. They have greatly increased their force for the present winter and are doing exceedingly well. It is estimated half a million pounds will be sent down at opening of navigation. The Marquette Iron Co. have commenced their work.—*Detroit Tribune.*

**THE Mercantile Advertiser** gives the following interesting particulars relative to the largest property that has yet been brought under the Encumbered Estates Commission:—"The annual rental of the Portarlington estates in Ireland is £82,640, consisting chiefly of well-circumstanced head-rents; and so valuable is the property that the amount received within one year, 1847, after the terrible failure of the potato, was nearly £29,000. The encumbrances upon the estates amount, on the aggregate, to £617,000, besides about £3,000 a year charged as irredeemable life annuities. Some years before the death of the late earl, the sum of £344,000 had been raised by "contributions," which, with a previous mortgage of long standing, £56,000, which now stands as the prior encumbrance, amounted to £400,000. There were subsequent mortgages to the amount of 130,000, judgment-debts £60,000, and some charges under the will of the late earl, making in the entire £617,000—the amount of the encumbrances at the period of his decease.

**THE ANGLO-SAXON RACE.**—Elihu Burritt has one of his telling articles in the last number of the *Christian Citizen*. He says that the Anglo-Saxon race numbers 80,000,000 of human beings, planted upon all the islands and continents of the earth, and increasing everywhere by an intense ratio of progression. He estimates, if no great physical revolution supervenes to check its propagation, that in less than 150 years it will number 800,000,000 of souls, all speaking the same language, centered to the same literature and religion, and exhibiting all its inherent and inalienable characteristics. The population of the earth is fast becoming *Anglo-Saxonized* by blood; but the language is more self-expansive and aggressive than the blood of that race. He concludes with the following glorious vision:

Thus the race, by its wonderful self-expansive power of language and blood, is fast occupying and subduing to its genius all the continents and islands of the earth. The grandson of many a young man who reads these lines will probably live to see the day when that race will number 800,000,000 of human beings. Perhaps they may comprise a hundred nations or distinct governments.—Perhaps they may become a grand constellation and commonwealth of Republics, pervaded by the same laws, literature and religion. Their unity, harmony and brotherhood must be determined by the relations between Great Britain and the United States. Their union will be the union of the two worlds.—If they discharge their duty to each other and to mankind they must become the united heart of the race they represent, feeding its myriad veins with the blood of moral and political life. Upon the state of their fellowship, then, more than upon the union of any two nations on earth, depends the well-being of humanity, the peace and progress of the world.

**CURIOUS DISCOVERY.**—In removing one of the old almshouses of the Livery Dole, at Heavitree, near Exeter, a curious discovery has been made, illustrative of the practice of fire and faggots in the early days of Henry VIII. It is the remnant of the stake to which Bennet the schoolmaster was tied, in 1531, of which burning for heresy an account is given by Holkar, first chamberlain of Exeter. His crime was, denying the divinity of the Virgin Mary, and denouncing transubstantiation. "Bennet, or Benet, the Torrington schoolmaster, was tied up in a neat skin (cow-skin) and burnt with all the furze and faggots the parish of Heavitree could then supply. One of the Carews burnt his beard with a blazing bran." The stake found is of elm, slightly charred; and there has also been found the iron ring which went round the apex of the stake, into which a stout staple, clamp, or bolt, somewhat in the guise of a ship's anchor, with transverse prongs or flukes, was inserted, having a ring or circular hole at the top, through which the chain went which confined the sufferer to the fatal tree. These relics are to be deposited at the Institution.—*Western Luminary.*

**LIVE STOCK INSURANCE.**—The *Vincennes Gazette* states that books were opened for subscription to the capital of the "American Live Stock Insurance Co." in that town on the 21st inst., and the entire sum requisite for its organization was subscribed immediately; and all, except a few shares in Illinois, by citizens of Vincennes. The *Gazette* says:—"Every one who is thoroughly acquainted with live stock insurance, attests its many advantages. As an investment of capital, it is probably superior to any other that could possibly be made."

H. F. Byayton, of this city, is Agent for a Live Stock Insurance Co., in which any man who has a fine horse or a good cow would do well to insure.



**WHERE IS DESERET?**—We are frequently asked where the new State of Deseret is situated. The following extract from the Constitution recently published will enable our readers to answer the question, especially if they would take the trouble to refer to the map of the United States.

We, the people, grateful to the Supreme Being for the blessings hitherto enjoyed, and feeling our dependence on him for a continuance of those blessings, do ordain and establish a free and independent government, by the name of the State of Deseret, including all the territory of the United States within the following boundaries, to wit: commencing at the 33d deg. of north latitude, where it crosses the 108th deg. of longitude west of Greenwich; thence running south and west to the northern boundary of Mexico—thence west to and down the main channel of the Gila river, on the northern line of Mexico, and on the northern boundary of Lower California to the Pacific ocean—thence along the coast northwesterly to 118 deg. 30 min. of west longitude—thence north to where said lines intersect the dividing ridge of the Sierra Nevada mountains to the dividing range of mountains that separate the waters flowing into the Columbia river from the waters running into the Great Basin—thence easterly along the dividing range of mountains that separate said waters flowing into the Great Basin on the south, to the summit of the Wind-River chain of mountains—thence southeast and south by the dividing range of mountains that separate the waters flowing into the Gulf of Mexico from the waters flowing into the Gulf of California—to the place of beginning, as set forth in a map drawn by Charles Preuss, and published by order of the Senate of the United States, in 1848.—*Wash. Union.*

**LOSS OF LIFE AND PROPERTY ON THE LAKES.**—The aggregate loss of lives and property for two seasons have been as follows:—

	Loss of Life.	Loss of Property.
1848	55	\$420,512
1849	84	368,171
Decrease,	21	\$52,341

**STOPPING FIRE IN SHIPS.**—A practical chemist of London, in a letter to one of the Journals, referring to the loss of the ship *Caleb Grimshaw*, says that fire in the hold of a ship can easily be choked out, by keeping a barrel of chalk in the hold, connected with a two gallon bottle of sulphuric acid on deck. The acid poured on the chalk will generate carbonic acid gas, which will at once extinguish flames.

**GUTTA PERCHA SOLUTION.**—It is now well known that Gutta Percha readily dissolves in a solution of Chloroform without the aid of heat. The solution thus formed makes a capital varnish; for if it is brushed on any object the chloroform evaporates with great rapidity and leaves a thin skin of gutta percha, which thus acts as a preservative against the influence of water and air. It is therefore excellent as a plaster for cuts. This solution is excellent to preserve fruit in a collection of natural history. Heretofore wax has been used for this purpose, but it is not so good as this, for this solution prevents the fruit from drying. This solution is the best and most delicate varnish for paintings and drawings on paper.—*Farmer and Mechanic.*

**HEALTH OF CITIES COMPARED.**—The annual mortality in Vienna is 1 to 22 inhabitants; in Rome 1 to 24; in Naples and Amsterdam 1 to 28; in Brussels 1 to 29; in Madrid 1 to 25; in Paris 1 to 36; in Geneva 1 to 43; and in London 1 to 44.

**DESTRUCTION OF BOOKS.**—The destruction of books at various times exceeds all calculation; the earliest fact on record is related by Berosus:—Nebonassar, who became King of Babylon 747 years before the Christian era, caused all the histories of the kings, his predecessors, to be destroyed; 500 years later, Chihoang Ti, Emperor of China, ordered all the books in the empire to be burnt, excepting only those which treated of the history of his family, of astrology, and medicine. In the infancy of Christianity many libraries were annihilated in various parts of the Roman empire: Pagans and Christians being equally unscrupulous in destroying their respective books. In 390 the magnificent library contained in the Temple of Serapis was pillaged and entirely dispersed. Myriads of books have been burned in the frequent conflagrations at Constantinople; and when the Turkish troops took possession of Cairo, in the 11th century, the books in the library of the Caliphs (1,600,000 volumes) were distributed among the soldiers instead of pay, "at a price," says the historian, "far below their value." Thousands of the volumes were torn to pieces and abandoned on the outskirts of the city, piled in large heaps. The sands of the desert having been drifted on those heaps, they retained their position for many years, and were known as the "hills of books."—*Sharpe's Magazine.*

**A PICTURE OF MISERY.**—Labaume, describing the retreat of the French army from Moscow, says: "The road was covered with soldiers who no longer retained the human form, and whom the enemy disdained to take prisoners. Every day furnished scenes too painful to relate. Some had lost their hearing, others their speech; and many, by excessive cold and hunger, were reduced to such a state of phrenzy that they roasted the dead bodies for food, and even gnawed their own hands and arms."—*Elihu Burritt.*

**PRIZE OXEN AND THOSE WHO FED THEM.**—The beast and his driver furnished us with some strange contrasts. The ox has been petted from his youth upwards. . . . The driver sent into the world to be a slave of the ox, living in the foulest of dens, harassed by day with the toil, by night with the anxiety of providing for the hunger (scarcely ever satisfied) of the next day: fed with the coarsest of food, of less value to his employer than the cattle, the implements, the bricks and mortar of the farm. Measured against the prize beast the laborer's value shrinks into nothing. His pariah would be but too glad to make a present of him, and a hundred like him, to any man or nation under the sun. What, however, must be his feelings if he is taken into the cattle-show? He will find thousands of lookers on who discourse with rapture of the fat oxen, with unction and scientific precision on clovers, on oil-cake, and on everything which makes oxen fat; on everything except the poor human laboring-machine—himself, and others like him—whose highest mission seems to be to form a cheap link of communication between the fat beast and the rich owner.—*Historic Times.*

**A PAPER DEVOURER.**—In the Bank of England no fewer than sixty folio volumes, or ledgers, are daily filled with writing in keeping the accounts! To produce these volumes—the paper having been previously manufactured elsewhere—eight men, three steam presses and two hand presses are continually kept going within the bank! In the copper-plate printing department 28,000 bank-notes are thrown off daily; and so accurately is the number indicated by machinery that to purloin a single note without detection, is an impossibility.

**THE BALLAST-HEAVERS.**—Last week we gave an account of the monopoly under which these men were oppressed. On Monday evening last a meeting of 1,500 working men, principally ballast-heavers and coal-whippers, was held at the British and Foreign School, Shadwell, under the auspices of the metropolitan correspondent of the *Morning Chronicle*. A committee was appointed to concert measures for the emancipation of the ballast-heavers, and a unanimous determination to promote that object seems to have prevailed. We give the statement made by one of the laboring men at this meeting, as a specimen of the condition and treatment of the ballast-heavers. The names of the speakers are not given in the *Chronicle's* report for obvious reasons:—"T—F— described his introduction to the occupation of a ballast-heaver, three or four years ago. He said he was taken into the tap-room of a public-house in Wapping-wall. Thirty ballast-heavers were there, with pots of beer before them, and several half-pints of gin and rum upon the tables. They were all drinking. 'Is it here,' he asked his companion, 'where you get your employment?' 'Yes,' was the reply; 'but you must not say a word to displease the master or the mistress, or you'll not get any yourself.' He remained there a few hours, during which card-playing commenced, and the men began to gamble for more drink. After a long time he went to the bar, and while he was there a certain foreman, well known to the meeting, came in and said, 'Mr. —, I want five gangs of men.' 'There are plenty,' said the publican; 'but mind who you take—those men who have been drinking here the previous part of the day, and no others.' The foreman went into the tap-room, and chose twenty of the most drunken men he could select. Some of them were hardly able to walk. The object was, that being set at work in the evening they must pay the score they had spent in the morning."

The consumption of coal in England and Wales was estimated at 3,500,000 tons yearly, for manufacturing purposes, and 5,500,000 for household purposes. These are the inland dug coals. The additional quantity carried coastwise was estimated at 3,000,000 tons; making a grand total of 12,000,000 tons.

**INCOMBUSTIBLE CLOTH.**—At a meeting of the British Association, Sir David Brewster read a paper "On a specimen of incombustible cloth, for the dresses of ladies and children, manufactured in Dundee, by Mr. Latia. This cloth is printed calico, of which several specimens were prepared by immersion in phosphate of magnesia. When inflamed it soon went out without the flame spreading, and Sir David stated that a spark of red coal would not ignite it."

**STRAIGHTENING TEMPERED STEEL WORK.**—John Anderson, a writer in the *Practical Mechanic's Journal*, recommends the following process:—

If, after tempering, the work has got twisted, heat a piece of iron proportioned to the size of it, and fix it in the vice, and then pass the convex side of the work over the iron in contact with it, until it becomes as warm as the temper will allow of; and to ascertain this, a part must be cleaned on the concave side to show the color. Then take a wet cloth, and apply it to the convex side to cool it suddenly and let the concave side expand. While the work is heating, and until after the cloth has been applied, the work must be held at the extremities of the curve, and a little pressure given towards the convex side. This process is well suited for delicate works, as it leaves the fine skin unmarked, which would not be the case if the hammer were used.

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## THE SPIRIT OF THE AGE.

### PROSPECTUS FOR VOLUME SECOND.

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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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