THE

SPIRIT OF THE AGE.

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THE HOLY LEAGUE OF NATIONS.

LA SAINTE ALLIANCE DES PEUPLES.

FROM THE FRENCH OF BERANGER.

In this song, Beranger thirty-four years ago indicated a similar step to that which the Peace Society have but lately commenced.

I.

I saw to earth fair Peace descend,
Scatt'ring rich gold, fair flowers, and wheat;
Calm was the air, and War's dire torch
She trampled out beneath her feet:
"Ah!" whisper'd she, "in valor, peers,
Whether from Russia's frozen lairs,
France, Belgium, England, Saxon lands!
Oh People, form a holy League,
And give your hands!

II.

"Poor Mortals! so much hate but slays—
Your rest is painful, and soon o'er—
Let each have place beneath the sun—
Divide thy narrow world once more.
All drag grim Power's bloody car—
From Peace and good ye wander far!
Ah, slavish bands!
Oh People, form a holy League,
And give your hands!

III.

"Ye fire your neighbor's humble cot—
The cold wind blows, the fork'd flame climbs—
The earth is parch'd with heat, and here
The grass press'd down with scatter'd limbs;
No grain is pure from human blood!
A desert's now where cities stood,
Oh, foolish bands!
Oh People, form a holy League,
And give your hands!

IV.

"And Monarchs in your burning towns
Have, scepter pointing, dared to say—
'These are the thousands, count them o'er,
Which mark'd our conquest's bloody way!'
And yet ye pass without a guard
Beneath their iron yoke so hard!
Poor, weakly bands!
Oh Nations, form a holy League,
And give your hands!

V.

"So bloody War may stay his course;
Within your suffering lands form laws—
Nor bare again your life's red source
To ingrate kings and conquerors!
Abjure their influence malign—
Be bold one day, they'll cease to shine
O'er these poor lands!
Up, Nations, up! and form a League,
And give your hands!

VI.

"Yes! flee at last the world respires;
Oh, throw oblivion o'er the past,
And till your fields to tuneful lyres—
The incense Art should offer Peace;
And laughing Hope in Plenty's breast
Again shall call the marriage feast
For jovial bands!
Up, Nations, up! and form a League,
Give each your hands!"

VII.

Thus spake this virgin, so adored—
And even kings retold her words,
Whilst Spring reclothed the barren sward,
And Autumn gave her fruit and herds;
And Gallia's wine—the brightest, best—
For strangers ran, again her guests
From foreign lands!
Oh People, STRIVE TO BE THE FIRST
To give your hands!

JAMES FRENWELL.

From the Second Annual Report of the Oneida Association.

LABOR.

That Labor has become attractive here, is a fixed fact of our experience. As a body, we feel that we have nearly approached, if we have not fully attained, that state of free sportive labor described by Bushnell in his celebrated discourse on "Work and Play;"—a state of attractive action which, if it is called labor, still has nothing in common with the repugnant, lifeless drudgery that is the necessary curse of isolation—a state which every body instinctively longs for, but which few believe can be actually realized in this world.

But here let us make the proper discrimination, and assign the intrinsic change which is renewing the whole department of our labor to its true cause. While we find in the circumstances of association everything *accessory* and *adapted* to a state of attractive labor, yet this alone can never be the effective cause of lightening the burden to one human soul. No amount of science, and no collocation or interweaving of individual interests, by means of lateral organization, however perfect, will make labor attractive or remove one jot of its curse. We ascribe the result

in the case of this Association to a deeper cause. It springs from a vital, and not a scientific or local change. The same resurrection which raises us up into unity with God and with each other *also* lifts us up from the plane of NECESSITY in regard to labor to the plane of ATTRACTION.

The repugnance universally connected with labor in the world is not repugnance to *action*, purely considered. That of itself is natural to man, wholly congenial to his constitution and taste. It is the goading demon of *necessity* which through unbelief imposes labor as the condition of "*getting a living*" that makes it revolting to the soul.

We have been enabled to rise above this feeling of necessity. Faith has extracted the gnawing evil from our hearts; and in the place of a persecuting destiny, we see over us a perfect, all-sufficient Father and God. We have discarded forever the idea, and forever deny the necessity of "getting our own living." That imperative torment passed away when we found that we were not fatherless outcasts, but children of the great King. Here, in this discovery of a relationship to God, which secures us from want, lies the principal secret of our and of all attractive labor. A murky cloud of law and wrath is removed from our heavens. Action, disconnected from the groveling motives of necessity, relieved from the haunting specter of poverty, and the deadly atheistical fear in regard to subsistence, becomes *true* action—free, spontaneous, God-like. Labor thus emancipated from the degrading obligations of unbelief, is raised with us into the sphere of attraction, education, art. In one word, we have learned to "take no thought for the morrow;" and put forward that "hard saying" in Christ's Sermon on the Mount as the true exponent of our position. Let the reader analyze the exhortations of this passage, and mark the antagonism which is shown between faith and careful necessity, and he will have the secret both of the toiling drudgery of the world, and of the free, unconscious action which belongs to the children of God:—

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. *Are ye not much better than they?* Which of you by taking thought can add one cubic unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he not much more clothe you, O ye of little faith!* Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek;) *for your heavenly Father knoweth that ye have need of all these things.* But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6: 24—34.

The *principle*, then, of our positive regeneration of labor, as of our external community and every other good result, is grounded, back of all results, in our union with God. That one condition makes all other conditions favorable to its external demonstration, possible. And we recognise in our social circumstances, our common interest, our vital organization, conditions which, though secondary, are still essential to the most effective and attractive industry. We will allude to some of the most obvious advantages that thus continually operate in our favor.

Many demands on individual time and labor are avoided. It will be readily seen that in separate families much time must necessarily be spent by each man in doing business at the store, mechanics' shop, mill, post-office, &c., which in Association can be done by one man for all. The distribution of labor and responsibility is recognized even in the world as a great economy, and is pushed there just as far as their conditions will allow. It proceeds on the evident propriety of giving to every one that part which he is best fitted to perform, and relieving him from all unnecessary drawbacks on his efficiency. We are in a situation, from mutual confidence and common interest, to take the fullest advantage of this principle. And the practical result is, that while all are supplied with congenial employment, all are relieved from the thousand petty cares and trifling collateral duties which in the aggregate make a tremendous burden on isolated life.

It is a common saying that "there is a *right time* to do everything;" and this maxim it is easy for us practically to observe. By combination of labor we are able to do everything in the right time. For instance, the particular time has come when a field of grain or some agricultural crop is precisely ripe, and when it can best be secured. This operation, with our neighbors must at best extend over a lingering, indefinite time. With us a signal is only to be given by our farmers, and the hour of maturity is the hour of execution. Ten acres of corn have thus been cut up and stooked by volunteers of the Community in half a day, and sport made of it. To draw this corn from the field, husk and store it, would be a long and tedious job for one or two; but the Association can accomplish it at the right time, and at the rate of six acres a day, with all the enthusiastic, sportive feeling of a game at ball.

This practice of doing work "by storm," or in what is more commonly called a "bee," in which the men, women and children engage, has been found very popular and effective. It may be employed in a great variety of operations, especially of out-door business, and always contributes to enliven and animate the most uninteresting details of work. By such volunteering, *en masse*, the clearing up of a wild meadow or swamp is done at a single stroke; and the occasion is always remembered as one of positive entertainment and luxury. In fact, wherever we can introduce this gregarious, chivalric principle, (as is seen in the case of city firemen) the otherwise most odious demands of labor become attractive invitations and opportunities for action.

To shew, in addition to what we have already said, the *effectiveness* of employing this principle, and the amount of work done on some occasions, it may be mentioned that one time last fall when volunteers were called out for husking, 550 bushels of corn (in the ear) were gathered from the field, husked, sorted, and stored the same day. On another day 400 bushels were secured in the same way. On one evening it was decided to build a line of picket-fence in a certain place, a distance of 37 rods, and to muster volunteers for the service. In the course of the following day the posts were drawn from the woods, the post-holes dug, most of the rails and pickets sawed at the mill, the fence put up, and half of it painted; besides making a new road the same distance.

It is argued here at the North, and facts abundantly prove, that free-labor is more profitable than slave-labor, as well as more attractive. We fully believe, and expect to prove to the world, that the conditions of labor in our Society are as much superior to the hireling system of the North, in every particular, as that is acknowledged to be better than the slave-labor system of the South.

The cramping oppression that is brought upon labor by the slavish system of individualism and competition falls heavily, and with blighting power, upon those who are dependant on their labor for subsistence. It is steadily and surely encroaching on the *compensation* of labor—reducing it in many cases even now to a point barely sufficient to support life. The growing discouragement and misery of this state of things is beginning even to alarm the world. To correct this evil—to free the laboring class from the effects of capital and competition—is the great problem that the world (*or* at least the reform part of it) are seeking to solve. We are bold to say, that with us that problem is *worked out*. The members of our Association were of the usual classes—laborers, mechanics, farmers, and professional men; but neither in theory or practice do we recognize a "laboring class." That distinction is held with us as a "relic of barbarism."

The visible proceeds, the actual results that have been produced from our new relations to labor, stand and show for themselves. We regard them thus far as chiefly incidental, as the immature achievement of a transition state. We are as yet but on the threshold of physical results. We have proved, however, that in passing from law to grace nothing has been lost that was valuable in the old system. Unbelief predicted looseness, unfaithfulness, imbecility, and general anarchy; but instead, the fruits have been faithfulness, efficiency, order, and an organization growing out of *vital relations*, as much above the organization of the old world as a builder is above the house he builds; or as a company of organized, competent workmen are better than the machinery which they create and superintend.

HEALTH, ETC.

The health of the Association continues to be a fact of special interest. Instead of the virus of disease there is a strong contagion of health actively prevalent, to which every one finds himself exposed—exposed to the imminent danger of *living*, and growing youthful, elastic and rugged. The past year has seen not only the absence of all the common forms of acute disease, but the surrender of long-seated chronic complaints, and the invigoration of the constitutionally feeble, so that there remains now in the Association not a solitary invalid, or one who has not his part in active employment and usefulness. The robust, smiling health of our family of children is a constant occasion of thanksgiving to God. We have dispensed as usual with the employment of physicians and the use of medicine.

Our preservation from accidents and "shocking casualities" is also worthy of note. The Association has been remarkably exempt from things of this nature, which they ascribe to the insurance of Providence, as well as the inherent vigilance and clairvoyance of spirituality.

CHILDREN'S DEPARTMENT.—J. C. ACKLEY'S REPORT.

"In this department there is a great saving of labor, time, trouble and expense, in every way; and yet I believe the children have better attention and more faithful care than they had in separate families. I have been connected with this department five months, and am convinced that our social system is as economical in respect to the duties of parental care, as it is in respect to dwellings, furniture, &c. Accidents and complaints common to their age are quite rare among the children; so much so indeed, that the care and attention formerly required by my family of only three, is amply sufficient to meet all demands of this nature here. As to quarreling and tumult, so common among children, I will venture to say that few families of ordinary size in the world have less of this trouble than our community-family of forty-six. The cause of our prosperity I ascribe to the fact that our children are given up to God. Feeling in our hearts that they are his, we believe that he has a watchful care over them—and all anxious solicitude is relieved.

"They have all needful amusements and recreations, and are joyful and happy. On Sundays they are distributed among their parents, and spend the day in the mansion-house; but they return cheerfully at night to their own house, which, being only two rods from that occupied by the parents, allows all the freedom of communication that is desired. Four are chosen out of their number every Sunday, who are each put under the special charge of parents or some one else, and live at the mansion-house a week. All enjoy this privilege in turn, and it is made pleasant and improving to guardians and children.

"We discard the practice of scolding, fretting, and threatening them, but rule them by love and instruction. We seek to find out the way God deals with us, and apply the same rule and theory to them, and expect more from the spiritual influence that surrounds them than from any rules or precepts. My experience with them has proved to me that it is not necessary that my philoprogenitiveness should be wrapped only around my own children, but that it is large enough, when given up to inspiration by the grace of God, to encircle and shelter all in its arms. The idea of loving them as Christ loves the church is a fruitful one, and I think applicable; and by following it out we shall deal justly and honorably by all, and if need be sacrifice our own private happiness or lives for their good."

SCHOOL.—H. J. SEYMOUR'S REPORT.

"Our method of instructing children differs from that of ordinary schools in many important particulars. We act on the principle that the things most necessary to be attended to with children under the age of fourteen years, are their physical development and spiritual interests. We value quietness, obedience, and loving hearts, more than intellectual attainments. We labor to impress on their minds and hearts that God is the author of all good, and the devil the cause of all evil, wherever it is manifested; and that the only way to be good, or to do good, is to keep in fellowship with Christ and have all our motives under his control. The result of this management is, that the children are very quiet without legal restraint, are obedient, ready to help each other, and enjoy each other's society. The labor of taking care of them is very small, and is constantly growing less. In proof of this I will state, that ten or a dozen of those that are from two to five years old can be left in a room with a few playthings for an hour at a time without any crying or disputing.

"Another result of this system is, that there springs up among them a natural desire for intellectual improvement. Learning to read and write is with them a means of social enjoyment; and we see none of that pride and pertness which characterize precocious intellects.

"Our principal business with the children, as already intimated, has been their spiritual and moral training. False habits acquired in the world have rendered such a course necessary for all. The Bible has been our principal school-book. We find more in that to interest them and to enrich their minds with the best kind of knowledge, than in any other. The common course of learning, however, is not neglected, but is successfully pursued by the school, upon the following plan:—

"Conversation is regarded as the best means of communicating truth. We endeavor to get the whole school interested in some particular branch of science, and then make it a subject of general conversation, the teacher taking the lead. In this way the intellectual wealth of each becomes community property. When the private stock of information which each one possesses on the subject in point is exhausted, and an appeal to books becomes

neces ary, the research is entered upon with cheerfulness and good will. Our arrangement places each in the capacity of a public officer whose business it is to report to all the result of his inquiries. The advantages of this method are ap parent.

"1st. It makes the pursuit of knowledge the servant of love. The deficiencies of one are supplied by the fullness of another; and no one can say to his neighbor, 'I have no need of thee.' 2d. The honor of serving the whole is a more healthy and powerful stimulant to activity than law or selfish interest. 3d. The pupil will get a more clear idea of the subject when his object is to make others understand it, than when his motive is to get through a recitation in the ordinary way. 4th. It cultivates the social faculties, and brings into play the power of rendering wisdom available for the benefit of the whole, which we so much admire in the true gentleman. 5th. All science being inseparably connected, as History with Chronology, Geography, &c., a more flexible or fluent method of study is required than that ordinarily pursued. Our conversational process enables us to examine truth as a complete whole, giving each branch its due share of attention.

"Our experience in carrying out this plan has thus far been very successful. Though scholars, under our system, may not display so much immediate advancement in particular branches of book-knowledge as others, yet we are satisfied that they have a more complete and correct idea of truth than can be obtained in ordinary schools.

"One day I inquired of them what advantages they thought our school possessed over others. One said—'We learn more about God here than elsewhere.' Another—'We learn more about love.' Another—'We do not have such strict rules.' Another—'We do not have so much quarreling.' Another said—'We shall go to school always and ever be learning something, while in other schools we have to stop learning to work for a living.' Another said, 'he was not obliged to go so far, and most freeze before he reached school.' Another, that 'she did not have to study when she was tired and did not wish to.'"

GENERAL EDUCATION.

The class of youth, as indeed the whole adult portion of the Community, are encouraged to form themselves into groups and circles for intellectual improvement. In this way the sciences, general literature, music, and the arts, have been to some extent cultivated. We have been closely kept thus far to our central object, spiritual improvement; but we have no doubt, that as fast as symmetrical development demands our Association will offer the most perfect advantages for a university education. In our social medium knowledge, as well as everything else, is invested with a warm glory, which makes its pursuit attractive, and its acquisition easy.

A library has lately been fitted up in the parlor of the mansion-house, of about 700 volumes. There is a growing appreciation of Music in the Association; and our facilities for its cultivation are valued highly. We see, however, a sacredness in the soul of this art which indisposes us to trifle with or prostitute it to the spirit of mere sensual amusement. It is the fitting expression and complement of all the inward harmonies.

The following general view of the subject of education, prepared by GEORGE CAMPBELL, embodies the mind of the Association:—

"Our ideas of education are far more enlarged and comprehensive than those generally entertained. We make it the business of our life. The hope of our calling, as children of God and subjects of his kingdom, is Eternal Life; and an education for such a destiny must be something more far-reaching, extensive, and practical, than the mere book-knowledge that passes for such in the world. We should define it to be the art or ability of *doing things*; the full development and unimpeded action of all our powers and faculties, both of body and mind: and a complete education thus defined, implies the ability of doing everything within the range of human capacity.

"An education of this sort must begin at the heart. As the life of God in the heart is the central principle of all goodness, so we may say it is the central principle and energy of all true improvement. It is by the spiritual cultivation and discipline of the heart, by securing obedience and subordination to the will of God, that a foundation is laid for improvement in all other directions. With this subjective preparation of the heart, the energy of improvement will spread through our whole nature, and fit us for excellence in every department of things.

"To the pursuit of this universal education all our hearts are devoted. We find the love of God to be a stimulus to improvement, which, to be understood and appreciated, must be felt. We regard not only our hours of study, but also our daily employment, our hours of recreation, as so many means of educating our powers, and perfecting our practical ability to honor God and serve each other in every capacity. We do not confine ourselves to one occupation, but let the skill and ingenuity which God has given us, work itself out in every direction. Gifts and knowledge are not sought for the mere sake and love of possession, but for their usefulness to patriotic hearts—as helps to our social harmony, and our fellowship with higher intelligences.

"It is upon these principles that our system of education is based. It is but partially developed as yet, but the results so far are very satisfactory."

From the London Weekly Tribune.

PAUPERISM AND CRIME.

During the last fifty years the increase of working men in towns has doubled the number of residents in rural districts. In 1838 a Poor-Law report drew attention to their condition, which was followed in 1839 by a further account of the sufferings of the poorer classes. In 1840 a commission was granted for the purpose of investigating the condition of the inhabitants of great towns. The result of their inquiries showed that evils of the most afflicting nature prevailed regarding the health and comfort of the poor in large cities. In 1842 the report of Mr. Chadwick fortified that of the commission, and in 1843 a commission was appointed by the right Hon. baronet (Sir. R. Peel) to inquire into these matters. In 1844 the first report of that commission was issued, and in 1845 a second report appeared, both of which appeared to demonstrate gross neglect in large towns of all regulations for the health and comfort of the working classes. In 1845 further proofs were obtained of the extensive injury to the public health, arising from causes capable of removal. In 1840 the Children's Employment Commission reported that in the great majority of instances the places of work were defective in ventilation, in cleanliness, and that nothing had been done to provide innocent amusement and healthful recreation to the children employed in factories, the consequence being, that their moral and physical health were alike injured; they were stunted in growth, pale, and sickly. This state of things remained to the present day. The summary of the report of the Children's Employment Commission was, that in a large portion of the kingdom the moral condition of the children was lamentably low, and that no means appeared to exist of effecting any improvement in the physical or moral condition of the young children employed in factories. That report was made in January, 1843, and since that period nothing effectual had been done. Another numerous body consisted of nearly 80,000

hand-loom weavers, dispersed through different parts of the country. They were reported to be, as a body, in a state of distress, and the only hope of improving their condition was, that they should betake themselves to other avocations wherever practicable, and use as much economy and forethought as possible, when wages were good. There were also 600,000 railway laborers at work in different parts of the country, for whose comfort and means of living no provision was made, and who were compelled to live in close and unwholesome dwellings. What had been the effect of this neglect on the part of the Legislature? That there had been an immense increase of crime, pauperism, disease, and discontent throughout the country and an excessive mortality among the humbler classes, whose expectations of life was in some towns only 20 years, while that of the upper and middle classes was 37 and 27 years respectively. The illness from preventible causes was doubled, and it was proved that for every person among the working classes who died three were ill, and their illness extended over a period of six weeks. Crime had increased in a rapid ratio. The committals in England and Wales had increased from 16,500 in 1821, to 30,300 in 1849, so that it appeared crime had increased six times as fast as the population of this country. The summary convictions in England and Wales had increased from 14,800 in 1837, to 35,700 in 1845. The number of prisoners brought before the justices in the second seaport of the kingdom, was in 1840, 17,490; in 1842, 22,000. The committals in the district of the metropolitan police had increased from 4,000 in 1840, to 5,900 in 1847. The number of persons accused of crime in France was, in 1825, 7,000, in 1835, 6,900, and in 1845 about the same number as in 1835, so that while our criminals were increasing at this rapid rate, crime in a neighboring country was almost stationary. If honorable gentlemen opposite believed that crime was confined principally to our great cities the return showed that from 1806 to 1841, in six agricultural counties, with an increase in population of 55 per cent, the increase of crime was equal to that of six manufacturing towns, where the increase of population had been equal to 92 per cent. He now wished to call the attention of the house to the cost to the country of this neglect of the welfare and improvement of these numerous classes. From a calculation made by a commission, it appeared that the cost of crime was £11,000,000 per annum. The poor-rates at that time amounted to £5,400,000, and here he might remark that the poor-rates of 1848 had increased 10 or 15 per cent on the former year, and had gone on increasing ever since 1834. The cost of hospitals, and the loss from illness arising from preventible causes, was £5,400,000. The cost of police, gaols, transports, and penitentiaries was estimated at £1,500,000. Altogether the calculation, which was not in his belief exaggerated, was, that crime, the poor-rate, hospitals, loss of time, and other causes which would be diminished by the improvement of the condition of the working classes, cost the country £27,500,000 per annum for England and Wales alone. The sum total, including Ireland and Scotland also, was, that there was an expenditure and loss of £40,000,000, which was to be diminished gradually and effectively by taking measures for the improvement of the condition of the working classes. Their condition had never yet been looked into by any Government, but there were three things it was the duty of the Government to do; first, to give the working classes instruction for their children; secondly, protection for their health; and, thirdly, fair play and reasonable facilities to aid their forethought and stimulate their industry. The poor-man's health was his only property; but the House had only just, at the eleventh hour, passed an Act of Public Health. He trusted that this measure would be found to be of great benefit to the working classes; but, had we had a council, a department of state, a deliberative body, or a standing committee or commission, composed of members taken from both sides of the House, to consider these subjects, there would have been a remedy found for these great evils long before. He asked the House to agree to the appointment of such a standing council or department of state to inquire what practical measure might be brought forward for the improvement of the condition of the working classes. With the view of administering these remedies he suggested a council, or department, or standing committe, independent of party, and unaffected by political changes; and he called upon the House, instead of lavishing money in erecting gaols and workhouses, and in experiments upon hardened criminals, to try a remedial process upon the young and uncontaminated.

From the Eclectic Review of February.

THE RIGHTS OF LABOR.

In viewing the demoralization and misery which distinguish the less favored classes of British society, it is necessary a careful attention should be given to the causes of which such misery and demoralization are the effects, and much calm thought devoted to a consideration of the means by which those causes—those fruitful sources of evils, as varied as they are direful—may be destroyed; and quitting a purely abstract line of reasoning, and, instead of lingering with the remote, fastening our attention on the more *immediate* causes of national depavity, it is impossible to avoid the conclusion that to the pressure of *adverse social circumstances* may the degradation of our laboring millions be ascribed. We believe that among the immediate causes of the deplorable state of things we are now contemplating a want of education, in the highest sense of the term, a want of regular demand for labor, and a want of adequate remuneration for the laborer, will be found the most prominent.

We have heard much of late of the rights of capital, and the claims of the landed interest. But whilst talking of the rights of capital and the claims of land, in the name of justice let us not forget the rights of labor, which is the only capital of the poor man, and the claim—yes, and the Divine claim, too—of the sons and daughters of industry to earn their bread by the sweat of their brow. Britain is ready enough to honor wealth, whilst she churlishly forgets or dishonors the industry which creates it. Far and near does the influence of Mammon, the Juggernaut of modern times, extend. The worship of wealth has grown, in the case of hosts of men professing better things, into the merest idolatry; and no affection is too beautiful, no claim is too holy, no tie is too close and intimate to be sacrificed on that tear-washed altar, which rears its pale form mid want's overloaded graves. From the *Morning Chronicle* reports, it appears that, owing to the virulence of competition at the present time, both in the trade market and in the labor market, the wages of the worker, more especially of the female worker, are reduced so low that to subsist on them is impossible; and hence starvation or the workhouse, theft or prostitution, assume the form of a necessity. We do not mean to deny that this state of things may be traced to the action of causes *at present* beyond the control of the employers or the employed. We are, however, prepared to assert that the laborers of England in modern times, are hedged about by circumstances, which necessarily deprive them of the freedom without which they can enjoy nothing like an equal chance in the heated lists of competition—that capital wields an unjustly preponderating weight of influence and power—that the advantages of improvement, and the blessings of civilization, luxuriated in by the few, can hardly be said to reach

in a form, the many—that so far from the prospects of the laborer, in connection with modern arrangements, waxing brighter, those prospects are but growing gloomier if honestly investigated—for in the fact of a daily-increasing population may be discerned the germs of a yet fiercer strife, a more desperate struggle, an over-crowded, a glutted, and hence a helpless labor-market.

Labor's weakness is an immediate result of the laborer's isolation Enlightened, virtuous, Christian union is necessary for the laborer's emancipation. *Combination*, not for the purposes of aggression, but of mutual defence; not to keep up wages by arbitrary force—a simple impossibility—but to turn all resources to the best possible account; combination, in fine, not for the injury of capitalists, but for the creation of capital and the multiplication of capitalists. This we believe to be the great want of our working classes at the present time. Labor, the great creator of England's wealth, does not enjoy, in modern England, a fair and equal chance.

There can be no such thing realized as independence for labor so long as we have to contemplate a glutted labor-market. How, then, is labor to be socially emancipated? How can its scattered and isolated forces be so organized and directed as to successfully resist the downward pressure imposed by an inordinate competition, from which, at present, there seems no escape? We deny that the changes, on which our mind's eye is now so fondly and hopefully fastened, can be brought about by Government interference.

In emigration we discern the germs of future blessings to humanity, the extent of which it were impossible to exaggerate. An emigration presided over by the spirit of religion and humanity would claim the respect and earnest coöperation of every philanthropist. It appears to us, however, that the man who relies on emigration alone for the relief of the labor-market is fairly chargeable with taking a very narrow and partial view of that vast and imperious labor question, which might, without exaggeration, be styled *The Question of the Age*. It may be pertinently asked whether, amongst the working classes, there does not exist the germs of a power which but needs arousing, developing, and organizing, to secure for them a larger share of comforts, a genuine independence, and a social position of dignity and happiness, without violence being done to existing interests, without any vain attempts being made to realize the dreams of literal equality, of which poets have sung and orators have declaimed; and above all, without anything like antagonism being encountered on the part of the laborer toward the titled and wealthier classes?

Now, if capitalists, by coöperation, can complete works which in their capacity as individuals were utterly impracticable; if, by a combination of possessors of capital this land is covered with railroads, our seaports provided with docks, and our towns with club-houses, why may not our laborers combine and coöperate for the purpose of creating capital on their own account, and thus becoming more and more independent of the contingencies inseparably connected with competition, and enabled to participate more largely in the blessings of civilization? It is quite true that in his present state of isolation the laborer is helpless and dependant, and the idea of his creating capital preposterous; but it is also true, that when banded with his fellow-workers, and coöperating with them in the task of production, instead of competing with them for employment in the over-crowded labor-market, the laborer wields a power which, if honestly, wisely, and religiously directed, will, in time, achieve his emancipation. "The working classes are poor," we hear some sceptic exclaim, "and hence how are they to become manufacturers and traders?" Granted; but in those sturdy arms, those skilful hands, those active brains, there are mines of wealth—yes, riches boundless: but organize those separate forces, and set them to work harmoniously, each for each, and each for all. Labor is, after all, but wealth in embryo, and capital but labor's hoarded fruits. Why, then, should it be thought impossible for the labor which produces wealth for others to produce such wealth for itself? How happens it that, whilst we confide to labor the task of creating new capital for the capitalist we doubt its ability to produce capital whose results shall appear in smiling faces, clustering round genial hearths, in a waning pauperism, and an augmenting happiness.

We shall doubtless be reminded that the working classes are destitute of the capital requisite to make a start, and hence that all our exhortations are in vain. To the assertion made we assent, but we altogether deny the soundness of the inference drawn. The working classes indeed lack capital! They occupy the *pence* department of the commercial world, and hence, as we remarked before, they are individually powerless. But a pound is, after all, nothing more than an aggregate of so many *pence*, and hence the *millions* with their *pence* need not despair of creating capital, however much they may be sneered at by the *hundreds* with their *pounds*. Let any person calculate the amount of capital which were created in a single year, if, say *ten thousand* men and women laid by *two-pence per week*, and he will at once perceive the force and truth of our observations. Why, ample capital would be thus created for the purpose of an experiment as to the practicability of association on the part of our toiling masses for the social elevation of their order; an illustration would be afforded of what our laboring millions might accomplish were they only virtuous, united, and determined; and the foundation might be laid of that fair and manly coöperation which is as thoroughly distinct from everything anarchical as it is, in all senses, entitled to the commendation and encouragement of all persons who would behold the laborer intent on working out his own salvation from the conventional bondage whose fetters hamper him from the cradle to the grave.

Of course the success of such an experiment would depend on the wisdom and virtue of the parties engaged in it. Much patience and discretion would be necessary—many sacrifices called for—and hosts of difficulties have to be encountered and surmounted. All this we admit; but surely the prize of social independence is worth some battling for: in such a cause—a cause identified with the earthly destiny of future generations—men may well

"Learn to labor and to wait."

ON BOOKS WRITTEN FOR WOMEN.

BY GERALDINE E. JEWSBURY.

We are not advocates for that tribe of works which have of late abounded, written for the express benefit of the female sex. Women seem to be regarded as patent blocks, upon which every new adaptation of law and duty may be tried with impunity. The "Missions of Women," the "Duties of Women," "Women as they should be," and the whole school of the "Women of England" books, are all unmitigated twaddle. They only go to prove one thing, which is, that the condition-of-women question is in a very unsatisfactory state. The "Specifics," "Balsams," and "Infallible Remedies," which in times of pestilence put forth their pretensions to save the world, only prove the general sickness of the community—and not that any new revelations in the art of healing have been given.

Women cannot be nourished on "Prepared Food," nor

is it at all to their advantage to have their meat cut small and all the bones carefully removed, for fear they should be choked withal. The whole school of that literature, specially dedicated to the use of women is worthless, and utterly inadequate for the purpose of nutrition to any female mind beyond confirmed idiocy. Its products are absolute and unredeemed trash, where their faults are not of a graver die, by the inculcation of false morality and bad principles in a vehicle of washy sentimentality about female grace, and the "virtues that men most admire in women." One work which has been regarded as the mirror for young women, recommends the grace of "a gentle-toned voice" on this ground—and men are throughout made the ultimate court of appeal as to the becomingness or desirableness of every quality. The work in question goes on the principle of treating women as well-behaved *slaves*, useful and safe property to their husbands; a certain long-suffering inferiority, a trembling love, and unlimited obedience are inculcated. Men are painted, selfish, egotistical, brutal—and yet to them obedience is preached as due—*because they are men*: no higher reason is asked or given. Hints abound as to the dexterity required "to manage them," the difficulty of making them have reason; their imbecility and arbitrariness are painted with a spirit which shews an extensive and unfortunate acquaintance with the "nobler gender;" but the collar of subjection is only the more firmly riveted on women for each folly or vice which might show how little right divine there is to exact it. Certainly the men gain little by all this servility; they are held up as a race peculiarly liable to be duped. "Managing a husband" is a fact distinctly recognized as a sure and certain mode of success, and faintly reprobated; the reprobation being as a feather's weight in the scale against the "success" poised in the other. All this is bad, is false, is disgusting; and yet the work in question is one which "husbands are recommended to buy for they wives, brothers for their sisters; it keeps up its price, and numberless large editions of it have been sold and are now selling. God help women when such as these are their teachers!

What is the generation of women likely to arise from such teaching? Neither women nor children are to be written down to with impunity; their moral growth is distorted, is impeded—they become a generation of rickety, imbecile, dangerous beings; dangerous, because inferior or equal to men as the case may be, they have an immense amount of power and influence, of which they cannot be deprived, and which they are utterly unfitted to exercise for the well-being of the human race. It seems to be considered that women require specially diluted instruction to meet their capacity. Botany for ladies, science for ladies, morality for women, are all intrinsically worse than worthless. Women do not need to have their knowledge diluted for them, like spirit so many degrees "below proof," but they do need before all things to be treated like rational beings, to be allowed morally as well physically plenty of fresh air and exercise; they need to learn whatever their time, talents, or means enable them to learn; thoroughly and unaffectedly to be taught, as men are taught, like rational human beings, and not as female specialities.

It would provoke laughter, if the results were not so fatal, to see how women have their "views," their "principles," their "duties," and their mode of conduct dictated to them, as if "that little world, made cunningly," the human heart of one entire half of humanity, were as easily to be tracked in all its windings and recesses as the labyrinth of the Rosherville Gardens. It is a great mercy that it is "He from whom no secrets are hid" who at the last day will judge women—and not any poor phrase-making human being.

Women have always been cruel to each other. Men have not particularly well succeeded in following the apostle's injunction to "love as brethern," but they live amongst each other like turtle-doves compared to the sisterhood of women. The reason is that women are trained to lead an entire *relative* life, and they are slenderly endowed with moral courage. They depend upon what is thought of them, and dare not be strong in their own convictions; therefore the temptation to enhance themselves and find favor with their masters at the expense of other women.

The law of morality will never be complete until women, ceasing from traditions, shall utter what is the conviction of their own consciences. Hitherto men have made laws, men have been public opinion, and women have had to accede to both under heavy penalties for heresy. "The fear of men bringeth a snare," as one of the old prophets emphatically said long ago. This fear is peculiarly ensnaring for women; and until they can see, and feel, and respect their own consciences they cannot adequately discharge the sacred duties which have been appointed to them as wives and mothers.

Women are the household gods—the true Lares and Penates—from whom all home influences and fire-side blessings distil.

The home in which women dwell is *not* an inferior state to that world lying beyond, into which men go forth to work, to legislate, and to make money. "The things which are seen are not made of those which do appear," and taken only as dead material, the shops and warehouses, and business of men, are as circumscribed and poor as that material of houses, servants, and domestic routine, out of which women have to manufacture their lives. The true value of life is not in the multitude of material things, but in the living spirit which pervades the material facts—inspiring the most common duties with a meaning beyond what can be uttered. There is a side in the life-occupations both of men and women which stretches away from "the ignorant present," and unites theirs to the divine and infinite life in which we "live, and move, and have our being." Every duty, however trivial, that is honestly done, is not the mere fact of a thing done, but is the attempt to realize the idea that dwells in the heart of all, and which inspires the desire to do all that "the hand findeth to do." It is this ideality which makes the essential difference between what is noble and what is sordid. It dwells equally in low duties as in the high destinies; it is this aspiration which "magnifies our life" and "makes it honorable."

The destinies of men and women touch each other, but do not circumscribe each other; each have their own life springing up within them, and it is their own individual life which women need to be taught to recognize and to reverence; and not go through their work with "eye service as men-pleasers."

Women are before all things MOTHERS; to them is committed the whole cradle-time of humanity. It is *their* teaching, their impress, which is given to the generation about to inherit the future. It earnestly concerns women to keep their inner life free from mean aims and unworthy thoughts, that they may go on from strength to strength and accomplish the work which is given them to do.

Why not improve at the suggestion of another; it is still thy own mind that acts?

We hold three relations, the first to the divine source of all things, the second to those among whom we live, the last to ourselves.

Events stand as it were beyond the threshold; they know nothing and can tell us nothing, 'tis the soul that decides.

All things, thyself inclusive, are in process of change and decay.

THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, APRIL 20, 1850.

CHRISTIANITY AND SOCIALISM.

A curious history might be written, if need were, of the opposition, on religious grounds, made by Church dignitaries and laymen to some of the greatest discoveries and improvements that have ever blessed the world. Galileo was imprisoned for asserting, contrary to Scripture, the central position of the sun. Newton's statement that the stars were probably suns like our own, each the center of many worlds, was ridiculed, and called forth a book, by some bishop, to prove the idea false and anti-scriptural. When Mrs. Montaign brought the practice of inoculation into England it was denounced from the pulpit as the work of the devil; nay, it was proved to be antichrist itself. Geology has been supposed to come in direct collision with the book of Genesis, and work upon work has been written to bend the facts of the one to the statements of the other. Scotch divines of a modern date fear that Etherization will virtually annul the primitive sentence passed upon woman, and therefore denounce its use as sinful. Mesmerism is looked upon in some quarters as the effect of diabolic ageney, and we believe its use was actually prohibited in Italy some years since by a Papal mandate. In these United States, books are written by reverend authors to show that Phrenology is but another name for fatalism and infidelity; and last, though not least, the arch heresy Socialism looms fearfully up, and awakens the thunder of the pulpit and religious press. Two instances of this hostility to the social movement having lately occurred in a neighboring city, we are induced to state what appear to be the true relations between Christianity and Socialism.

It is, indeed, a matter of wonder how intelligent clergymen, pious and sincere in their efforts to do good, should raise their voices against a Reform movement which is at once the most comprehensive, the most radical, and the most peaceful of the age. Opposition from such quarters can proceed, we are sure, only from erroneous ideas of the nature of Socialism, and which, we are equally confident, must give way, after an impartial and unprejudiced examination of the subject. On any other supposition than this—of false impressions concerning Socialism, the hostility of the Pulpit and religious community in general, to what multitudes of intelligent and good men believe to be the greatest reform movement of the age—is most unaccountable.

Is it, indeed, pretended that the great aspiration and yearning of the age is for the realization of human brotherhood, for union of interests, for coöperation in industry, for the elevation of *all* to an equal chance to develop their natures—for the opening of spheres for the full activity of every man; for complete as well as universal education—for competence to all; for a harmonic order of society. Is all this, for this is Socialism, opposed to Christianity? If so, then have we yet to learn what Christianity is. We have always supposed it to consist in supreme love to God, and love for the neighbor as for one's self; and that this love to God could be manifested or flow freely back to its source only through the medium of benevolent actions toward others; and that just so far as any one does what he can to relieve human wretchedness and ignorance; as far as he makes it the great object of his life to supply the material wants and through these the spiritual requirements of his fellow men; as far as he tries to afford them the means of feeding, clothing, and sheltering their bodies, and so to order their activity that their minds may be free to grow out to their full dimensions, and thus more truly image forth the Divine mind; as far as he seeks to remove the causes of poverty and crime, and endeavors to remove men from temptation, and from whatever in their mode of life tends to degrade and drag them earthward, and substitues instead all influences that can draw them Heavenward; as far as he teaches that all men are brothers, the children of one Father; that therefore, as brethren, as members of one Humanitary body, thus members one of another, they should put away all sources and occasions of mutual discord, strife, jealousy, and animosity, and actively employ all means offered by religion and science to produce order, harmony, and unity between man and man, community and community, nation and nation, until the entire race on the globe should be as one man, in will, in thought, and in act, and thus sublimely mirror forth the Tri-unity of God Himself, so far, we have always thought, as these were the aims of any man, or body of men, were they identical with the aim of Christianity.

Socialism opposed to Christianity and the Bible! once more we exclaim—for the position appears too inconceivably absurd, too glaringly false, to be listened to quietly. Why, the very contrary is true. Socialism springs *from* the Bible. It is Christianity struggling to become practical; struggling to escape from its long imprisonment in Church ceremonies and dead creeds, and to become a living, visible form of collective humanity. It is the legitimate and natural working out of the Christian idea of human equality and brotherhood. Its prospective result is precisely that which would be attained at once, this very day, if all men were Christians. Why, only look at the matter. Was not the very first outward manifestation of the Christian spirit among the primitive converts at Jerusalem Socialism of the most ultra kind—communism of the first water? Turn to Acts, 2d chapter, 44th verse:—"And all that believed were together, and *had all things in common.*" Again, 4th chapter, 32d verse:—"And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things that he possessed was his own, but *they had all things in common.*" Yet the Church of the present day seems horrified at the very thoughts of such *agrarianism.*

Theologians test the validity of their respective creeds by their agreement or non-agreement with the creed of the Primitive Christians. Let them be consistent, therefore, and test the righteousness of their practice by the practice of the Primitive Church. As this was Socialism, perhaps it would be as well to return to it, under a form,

however, modified by the then undiscovered Science of Society.

But if Socialism was the first and most natural result of Christianity, why, it may be asked, was it not continued? We answer—for two reasons:

First, on account of the centuries of persecution which the church underwent; and secondly, because Christianity was sown upon the hard and stony ground of Grecian, Roman, and Barbaric social life. What with conflicts, first with the Philosophy and Idolatry of ancient civilization, and the heathenism of northern hordes; next with the giant power of Papacy, and lastly, with the hydra-headed *creed-religion* of Protestantism, the Christian life of *Charity* has been hard put to it to keep itself alive. Nevertheless, through all the storm and tempest of its European career Christianity, from the infinite force of the Divinity within it, has ever shone on, brighter and still brighter, calming the commotions it itself aroused, producing change after change for the better, and affecting a thousand ameliorations in the feelings, thoughts, social intercourse and habits of mankind, by a process both direct and indirect. Thus, through a multitude of obstacles, raised by human ignorance, superstition and ambition, Christianity has fought, and is yet fighting its way back to the Socialism of the primitive, uncorrupted church at Jerusalem. But as it is the only religion of Freedom and of Progress it has had to contend for the liberty of man in *all* his relations; and beginning with the highest, or that which is indispensable to the freedom of the rest, viz: with his relation to God, the first outbreak of its under-current, activity in men's minds, was the great Reformation of the Sixteenth Century—the bursting of the bonds of Papal thraldom, and the assertion of the rights of conscience and private judgment in matters of faith. This was the first step of Christianity toward the universal emancipation of mankind from all kind of temporal dominion.

Its next step was to greatly assist in enlightening men as to their true relations to each other in the State. By teaching the Fatherly character of God, and the equality of all men before Him, it gave a great additional impulse to the Divinely implanted love of liberty and independence in every man. Hence the more modern struggles throughout Christendom for political liberty, which is the attempt to assert man's collective right to self-government in civil matters.

In the United States, these two great questions of Religious and Political liberty have been settled to some extent. In Europe it can be but a matter of time. But will the progressive spirit of Christianity stop here? By no means. As it has begun with liberating the highest element of man's nature—it cannot stop before it has also freed him in the lowest. As it has liberated his religious conscience, it will also free him in the sphere of his physical activity—free him in his labor, free him in his every-day and hourly working. Christianity requires freedom of the Heart, the Head, and the Hands—freedom in the Church, freedom in the State, freedom in the workshop. The religion of the Bible is a religion of Love and of Liberty, not of fear and constraint. It demands freedom for man in all his modes of activity, not only in his religious and political, but also in his social and industrial relations. Christianity will liberate the WHOLE man, body and soul—stops not at one part, but will reach the most extreme vessel and fiber of the body, social as well as individual. It is not content with freeing his conscience from the control of self-styled infallible Church Councils, and allowing the right of private judgment. Neither is it content to free him from the despotism of one or a few fellow mortals no better or worse than himself—and giving him a voice in the regulation of the State; but it goes beyond religious and political liberty, which are only *means* to a higher end, and stops not until with their aid it has also freed man from the despotism of outward circumstances—from the restraints upon his innate powers, arising from disorder in his industrial relations.

As there can be no Liberty without order, or order without Liberty, and as order is the form of liberty and the avenue to it, therefore the mission of Christianity in the material sphere is to free man from the thraldom of matter in all branches of industry—in all the relations of labor, by reducing it, with the aid of science, into order and unity with his natural powers, so that all may have their proper scope of action; just as its mission in the spiritual sphere is to free him from the thraldom of sin by bringing all his affections into unity with the Divine will. As Christianity is Divine, and therefore universal, and designed to permeate and vivify the entire length, breadth, and height of mans' nature, it stops not till it has gone to the very bottom, to the farthereat extreme of that nature and its wants, there to lay, by the scientific organization of industry, the foundation of a more glorious temple for its indwelling presence than it has ever yet inhabited among men.

Thus the spirit of Christianity, the spirit of the Bible,—which is the spirit of Freedom, of Light, of Progress, so far from being opposed to Socialism, or any kind of human advancement, is the very origin and source of all onward movement, and by its very nature opposed to all stand-still philosophy. Wherever the Bible is most read and taught, there we are sure to find the greatest activity of mind and development of human energies. Wherever it is withheld from the people, there we find moral, intellectual and social stagnation. For proof of this, it is only necessary to contrast Catholic with Protestant countries. As long, then, as the Clergy proclaim the Christian sentiment they must expect to see its fruits, even though it be in a way for which they are unprepared.

We have thus tried to show that Christianity and Socialism are not in opposition. Let us next consider Socialism as a *great means* subservient to the spread and promotion of Christianity. W. H. M.

Examine what nature requires of thee, then resign thyself to her dictates, unless something opposes.

To him whose mind is properly ordered a word will often serve to expel both fear and sorrow.

MUTUALIST TOWNSHIP.

Mr. J. K. Ingalls.

Dear Sir.—In your article in a late number of the Spirit of the Age entitled, "A Practical Movement for Transition," you say, speaking of the "Constitution," which forms a part of the communication, that "it is presented . . . . rather to invite criticism with a view to improvement than as a perfected instrument." So, without further apology, I will make a few suggestions which *may* aid you in future deliberations on the subject you seem to have so much at heart.

Art. 3. *Membership.* The laws of the State where you locate may render it necessary to be more exclusive, confining membership or the right of voting to residents and full partners. This matter (the right of voting) should be definitely arranged before subscriptions are taken.

Art 4 seems to me open to several serious objections. It provides for two kinds of residents; those who may coöperate and those who may cultivate a portion of the land for their "personal benefit," which latter are to have the use of the soil *rent free.*

One kind of membership would be preferable; but if it is deemed advisable to have the two kinds then, I think, it would be best, and just, and equitable, to assess upon each lot of the whole domain a tax or rent according to the estimated values thereof—said rents to be paid by the individual-interest occupiers for such lots as they appropriate, and by the association on all the remainder of the domain. It should be sufficient in the total amount for all the strictly public expenditures of the Township, such as for schools, roads, tribunals, town hall, police (if any), fire department, i.e., engines, &c., representation in legislature, &c. It is not only just and equitable to tax the soil for such purposes, but it is the most feasible plan of taxation that can be devised. This tax should not be considered in the light of *rent*, and it does not, in any good sense, militate against the idea of free soil. The same end may be obtained by renting at public biddings or appraisal, for a term of years, with a provision in the leases that the lessee shall have the option, at the expiration of the lease, of taking the premises at the new appraisal, or of taking his chance at a new bidding; and in case he does not re-occupy, the new occupant shall lease, subject to the payment of an appraised value of the improvements belonging to the former lessee; or the township, at its option, may take the improvements and pay the owner therefor, and re-let at a correspondingly enhanced rent. The surplus of such rents, if any, after paying all public expenditures, should be divided among all the occupiers or residents upon some equitable scale or proportion. Inasmuch as this is to be a Transitional movement, I would not bind those who hire or occupy a portion of your domain not to pay wages for such occasional help as they may need.

Art. 5. In this article you propose to guarantee, without diminution of value, the re-payment of subscriptions or investments. To propose this seems to me to be unwise, for two reasons. 1st. It may not be *possible*, and for some years in all probability would not be. It would be likely to lead to constitutional demands upon your resources, which you could not meet, and so to alienations and misunderstandings. 2nd. It would open wide the door for the dissolution of the association. In all such enterprises there always are some who soon grow cold and disaffected: these, upon the first disappointment or misunderstanding, would demand that their interest should be put in process of liquidation, and should the disturbance be general the effect would be fatal. The old method of representing investments by transferable stock is unobjectionable—especially when guarded by a constitutional provision that only resident stockholders may vote, and by a condition that whenever a stockholder wishes to sell his stock he shall first offer it to the association. The provision that no Premium or Interest, or Dividend to Capital shall ever be allowed, is, I think, the most important and *fundamental* in the instrument. It *must* sooner or later underlie all social reforms.

Art 6. Why should those who work for their individual interest participate in the guarantees specified in the previous clause of this article—no provision being made for their contribution to the guarantee fund. "An *equitable* contribution to the funds set apart for such object" would not be easy to determine: an attempt to arrange it would be likely to lead to difficulty. Here is another objection to the two kinds of members. If their interests are to be kept distinct in part, will it not be best to keep them as much distinct in details as possible.

Art. 7 appropriates a portion, *not exceeding one quarter* of the yearly products for incidental expenses, &c. If the expenses actually exceed one-fourth must they not be paid? Then why limit this appropriation?

Art. 8. If I understand this article it discriminates in its awards to labor between those who have been employed in *prospectively* remunerative labor, and those who have been employed in *immediately* remunerative labor—paying the latter at once and the former by stock or capital. This could not have been your intention. The provision that no employment shall have a higher compensation than another is manifestly unjust, inasmuch as some kinds of labor are more exhausting and repulsive than others, and should, therefore, be paid for accordingly. The only safe rule here must be based upon the fundamental principle of making the attraction proportioned to the destiny.

M.

SKETCH OF HIRAM POWER.

Has the person moods? Felt great power at first, as if I could see through everything—now exhaustion and sadness. Quite an excitable person. Impression of power and self-control—which it is necessary to exercise. More outwardly than inwardly quiet. Is not this one who loves nature? I see mountains and a variety of beautiful landscapes—sunsets, &c.

"Mountains—such as you have seen?"

No—a range of mountains in the distance—a lower range nearer, and slopes to the sea—villages or clusters of buildings near the shore, low flat-roofed buildings. Several

points of land running out into the sea—which stretches far away in the distance.—How lovely the sunset!

This glow of feeling has passed away—there seems some care upon his mind, some anxiety. Is he with those nearest and dearest? It seems as if it were care for the absent, and as if the scene naturally suggested the thought of those for whom he is so anxious.

A person of warm feelings—now a feeling of sadness.—He seems not really happy. He is seeking for what he has not found—yet I think he will find it. His aims are high. He seeks repose—serenity—there is much in him that prevents his obtaining repose. A strong will—which both hinders and helps him. He could not conquer himself without it.

Has he not great love for the fine arts? How very excitable.—How much the beautiful excites him.—I so enjoy a landscape when I see it with an artist's eye. Does he not draw? I am in a gallery of paintings—and now in one of statues. Here is one. A light figure resting on one foot—seems ready to depart—as if just going upward, yet with such love and blessing for those it leaves as if bearing them all up in its heart. It is full of beauty and power, encouragement and hope—the whole face—the whole figure. I shall always be better for having seen this figure. Here are many statues, but this one arrests my attention.

He seems to see into the soul of things. If the character were not so deep—if there were not so much in it I suppose I could say more about it.

"Frost o' th' mouth and thaw o' th' mind."

Does not this person delight more in forms and outlines than in colors? Colors do not come before me frequently now.

This person has not yet revealed himself fully. Something prevented him from acting himself out. It may be in outward circumstances—I hope so.

"What does he do beside seeing into the souls of things?"

He tries to express his own soul. Did I not say he was an artist? Is he poor? Is he married? For his art's sake it would be better if he were not.—Anxiety for his wife and children trouble him.—He is not wholly strong—is he? though stronger than most.—He cannot bear to subject his wife and children to all they would have to endure, and therefore does not—cannot follow always the bent of his genius, and this is a source of disquiet to him.

Necessarily he must have been an artist, and he has chosen the right art for him, but it has been an injury to him to visit galleries. He admires the works of others so much that he is tempted to copy. The ideas suggested by some of the beautiful statues around him compel him to make something to rhyme with them.

Many persons are interested in him but few appreciate him—he has more in him than they know.—He is not ambitious—he is not *wholly* himself, and I fear will not be—will not do justice to himself. He is generous. Has great Ideality.

"Does he express his thoughts easily in his art?"

Certain thoughts. It is difficult to satisfy his higher aspirations.

"If he had never seen a statue would he make them?"

Yes—it is a necessity of his nature—he could not help it.

Literature and Art.

CHRIST AND THE PHARISEES upon the SABBATH; with a Consideration of the CLERGY and the CHURCH. By a Student of Divinity. Sometime Student of Law. Boston: Bela Marsh, 25 Cornhill. 1850.

Such is the title of a "latter-day pamphlet." The style is somewhat Carlyleish, with rather more of the razor and pepper. There is evidence of scholarship and good taste. It recognizes the "necessity in Nature" for a Sabbath, as a day of rest, illustrated by some important facts and statistics.

The last 30 pages, on the "Church and Clergy," contain about as shrewd and truthful statements as we have ever seen. Too sharp and too plain for anybody but lovers of "strong-meat." There are passages of great beauty in it.

"What is a priesthood in its very theory? The world has never had a priesthood of Progress, of the infinite and undiscovered Truth. But a priesthood is conservative and stationary in its very idea. They seek not undiscovered truth; they are cultivators of the known, of what is already learned; and it is a part of their faith, as it is for their interest, to teach that they have received the acme, the last revelation, of truth. They have seized upon a certain amount of truth, precipitated it; and the Heavens are shut, and they will stand by that, as

'The plan He shaped His worlds and suns by.'

In them truth becomes fossilized. Need I remark upon the deadening, the soul-stifling influence of such a doctrine upon the human mind, whose very life consists in progress, whose vital air is growth?—Not in all nature is there such a thing known as standing still."

"One knows not well how to characterize the preachers and preaching of the present day. They remind us of the old Egyptians in their care of the state of the dead. As these prepared with spices and unguents, and swathing-bands, the bodies of the departed for their future life, so do the former *embalm* with their homilies the souls of their hearers, and, as it were, ticket them to the ulterior world."

"Every church should be turned into a lecture-room. Every church should be a Lowell Institute; and more and better. It should be a ROYAL SOCIETY. There should be contributions, and readings, and recitations, and discussions, and conversations, and all society."

"Each society will still want a teacher who may go before and indicate the way."

"Great numbers are attached to existing churches because there is nothing else; because this is the only social institution which we have. It is only because these have had a monopoly, that they exist at all. Let this new movement be but once begun, and we think its success is certain. Oh! who has estimated the capabilities of this day of rest?"

We do not agree with the author in his disparagement of spiritual influences,* such as come from the surrounding heavens, and the true and beautiful intercourse which does indeed exist, higher and more natural than any of earth. This is the curse of modern advanced naturalism. It has no proper faith or idea of a spiritual world in its connection with this. But let those who want a good "latter-day pamphlet" buy this.

* The author is not aware that he does disparage them. He recognizes them so far as he sees them. "The wind bloweth where it listeth, and we hear the sound thereof, but we know not whence it cometh nor whither it goeth. So is every one that is born of the spirit."

Reform Movements.

THE TWO BURDENS.

BY ELIHU BURRITT.

THE FIRST BURDEN.—All the taxes that oppress the industrial classes of the civilized world have been imposed upon them by wars past and wars prospective. These are the only burdens which the people of any country feel. All other expenses of their government would scarcely be of a feather's weight to them. Let us weigh these two burdens, and see how heavily they bear upon the people's shoulders. The war-debts of the nations of the civilized world amount to £2,000,000,000, or 50,000,000,000 francs. The annual interest of this sum amounts to £100,000,000, or 2,500,000,000 francs; and this the people must pay every year. Let us estimate the value of this amount in labor. It is estimated that one million of persons are employed in England, Wales and Scotland, in cultivating the soil, and that their wages average 10 shillings, or 12½ francs per week. Thus the amount paid to all the agricultural laborers in that country is £26,000,000, or 650,000,000 francs per annum. Then the annual interest of the war-debts of the nations of Europe would pay for all the labor necessary to cultivate four such islands as Great Britain to its present perfection of agricultural science. Or, that interest exceeds the whole amount paid for the labor employed in producing food for man and beast in Great Britain, France and Germany. This is the burden which past wars have imposed upon the industrial classes of Europe.

THE SECOND BURDEN.—This is the annual expense of preparing for future wars between civilized nations. According to the best authorities these preparations cost the people of Europe £280,000,000, or 5,000,000,000 francs every year. The wages of agricultural laborers in Europe will not average more than ten francs a week. Then the sum annually expended upon standing armies and navies would pay the wages of 10,000,000 agricultural laborers for a year, or the wages of all the persons employed in tilling the earth in the whole of the civilized world. Thus there is more paid every year for preparations to destroy men on the field of battle than to all the plowers, sowers and reapers of Christendom. We hope our continental brethren, our fellow-working men, will comprehend these facts, and make them the subject of serious consideration.

Let us weigh the two burdens together, and we shall have £300,000,000, or 7,500,000,000 francs, which the industrial populations of Europe are paying every year for the glory of wars past and prospective. This sum exceeds the amount paid to all the agricultural laborers employed on the surface of the globe.

It absorbs all the profits of all the capital invested in commerce and manufactures in the civilized world, at the net gain of 12½ per cent.

It exceeds the total value of the exports of all the nations of the earth; which has been estimated at £280,000,000 per annum.

It would pay the rent of 30,000,000 of comfortable dwellings, at the rate of £10 or 250 francs each per annum; which would accommodate 150,000,000 persons, or half the population of the globe.

It would pay for the construction of 15,000 miles of railroad every year, at the rate of £20,000,000 per mile.

It would employ 2,000,000 school teachers, each with a salary of £150, who would instruct all the children on the globe, between the age of 5 and 18 years.

Such is the weight of the two burdens which wars past and prospective have imposed upon the shoulders of the people of Christendom. Who can wonder that there is so much poverty, ignorance, and misery everywhere? Shall the sword devour forever? Brethren of the continent, will you not unite with your brethren in Great Britain and America in the grand effort in which they are engaged, to drive war as a monster cannibal from the society of nations?

LODGING-HOUSES IN BIRMINGHAM.—Papers on the spiritual, moral, and sanitary condition of Birmingham are appearing from week to week in *Aris's Birmingham Gazette*. The description of the lodging-house system as it now exists in that town reveals facts as disgusting and disgraceful to a civilized country as any that have been made known by the metropolitan correspondent of the *Chronicle*. If possible, the immorality, filth, and heathenish contempt for decency which distinguish the lodging-houses of Birmingham is worse than London itself. Of their processes to create disease the following will enable us to judge:—"Our readers can form no adequate idea of the desolate appearance of a lodging-house without inspecting one. The furniture of the common room is composed of a bench or two, (perhaps a settee,) a table, and a couple of stools, the only article of any value being a copper or iron boiler for water. The furniture of the bed-rooms invariably consists of stump bedsteads, with mattresses laid on cords, not sacking, and covered with a dirty and ragged sheet, the upper covering being sometimes a corresponding sheet and a mat, and not unfrequently a sack alone. In only two houses have we seen a regularly-made bed, and even these were anything but clean; for the bed-clothes are rarely washed or changed. Other furniture there is none:—we do not recollect seeing more than one house in which there was a table in any bed-room, and in this case the table was placed in a corner behind a bed, so that it might not be used. From these causes of filth, combined with the dirt of the unwashed lodgers, the want of ventilation, the smallness of the rooms, and their crowded state, what wonder that, in the summer heat, when all these effluvia are collected in a dense mass, disease, fever, and cholera should arise; or what wonder that consumption should be busy with those who live in so impure an atmosphere! The only wonder is that the people contrive to live at all." And yet it has been calculated that the profits upon the outlay for the rent, &c., of these moral and physical pest-houses, amounts to the enormous sum of *five hundred and fifty per cent!* The writers in the *Gazette* add, "We can only suggest one direct remedy for this wretched state of affairs, and that is, the establishment of Model Lodging-houses on the same principle as those in London. Whether undertaken as a work of charity or as a commercial speculation, they would be sure to repay their founders, either in diminishing vice and misery, or in returning a handsome profit on the capital invested."

THE "TRUCK" SYSTEM.—In Staffordshire, where the abominable system of "truck" has so long been adopted, the workmen are forming societies in order to free themselves by a simultaneous effort from the hateful thraldom. In Wolverhampton, Bilston, Wednesbury, and Seegley, associations of this kind have been formed. A speaker at one of the meetings said, the other day, he had just met a woman with a basket of groceries. He asked her where she had purchased, and what she had paid for them. She said at the tommy shop, and that she paid £1 1s. 4½d. He accompanied her to a neighboring grocer who valued the goods at 16s. 1½d.; thus there was a clear loss of 5s. through the knavish system.

THE TEN HOURS ACT.—On Tuesday the most numerous deputation that has yet waited on the Government on the subject of the Ten Hours Bill, had an interview with Lord J. Russell, Sir J. Grey being also present. Lord J. Manners introduced the deputation, and his lordship was also addressed by Lord Harrowby, Dr. Burnett, Vicar of Bradford, Mr. J Fielden, Mr. W. J. Fox, M.P., Mr. Muntz, M.P., Mr. Aglionby, M.P., and several other members. The remarks of the speakers were confined to the statement of the great advantages which have resulted to the operatives wherever the act has come in force. Mr. J. Mills, a working man, said that he felt very strongly upon the advantages which had resulted to the operatives, and especially to his own family; he had 10 children, seven of whom worked in the mill—three girls and four boys. It was his misfortune to have one girl working by "shifts" and there was a marked difference between her progress and that of the other two since the Ten Hours Act came into operation. The two that were working 10 hours had learnt to read and write: they could now make their own clothes and do many domestic duties they never knew before, whilst the one that was working by "shifts" had made no progress. In fact he thought it cruel to ask her to attend to those matters after she had been 13 hours in and about the mill. Lord J. Russell "listened to the statements with great attention, and thanked the speakers for the information conveyed." His Lordship then bowed, "and the deputation withdrew, much satisfied with the reception they had met with."

THE HERITAGE OF WAR.—Nine-tenths of the National Debt of Great Britain were contracted for carrying on war against France alone. Thus the people of that country have been obliged to pay £26,000,000 every year since the battle of Waterloo in interest on that part of the national debt created by the wars with the French. If England had been defeated and disarmed forever at her first battle with her nearest neighbor would not that defeat have been a blessing to her population, compared with all the victories she ever won! If all the nations of the earth had risen up and subjugated her to a foreign rule could they have imposed a yearly tax of £26,000,000 upon her people! Let us weigh this burden then. There are 1,000,000 agricultural laborers employed on the whole island of Great Britain, whose weekly wages average ten shillings each. Then this million of agricultural laborers receive £26,000,000 a year, or a sum nearly equal to the interest of that part of the national debt contracted for waging wars with France alone. Thus these wars devour every farthing of the wages paid to all the agricultural laborers bestowed upon the whole island of Great Britain. And yet all these wars have been declared groundless by the English Government and people!

FEMALE LECTURES.—It is becoming more and more frequent to see, in provincial papers, announcements of lectures on the most abstruse subjects, by mesdames and mademoiselles. On questions of "social reform," the number of those who "leap the rotten pales of prejudice," and discourse like Lady Psyche in Tennyson's "Princess," is still greater. The *Lincoln Mercury* reports the progress of one who has grown old in the work:—"The temperance cause has been ably advocated at Brigg by Mr. Jabez Inwards, in a course of lectures at the Town-hall; and his successful efforts have been followed by faithful appeals to the understanding by Mrs. Carlisle, an Irish lady, whose disinterestedness (save the natural consequences of getting good by doing good) renders her the object of great esteem. This lady was long the companion of the late Mrs. Fry, in her visits to the prisons, penitentiaries, and other receptacles in the United Kingdom for the vicious. Mrs. Carlisle is within a month of seventy-five years old, and her zeal in the decline of life to benefit mankind is almost unexampled. Mothers and children are the especial objects of her anxious concern. Traveling at her own charge, delivering free lectures, and making it matter of much earnest prayer that she may be an instrument of blessing, there is no wonder that she has gained over to the temperance cause, within a few days, a numerous host at Barton, Barrow, Brigg, and Wrawby."

THE CONDITION OF THE JOURNEYMEN TAILORS.—The Earl of Waldegrave brought forward the case of the Journeymen Tailors of the metropolis as regarded the contracts for the supply of clothing to the various public offices. It is to be regretted that, owing to the low tone in which he spoke, the speech of the noble Earl is not reported.

The Marquis of Lansdowne regretted the distress existing among that class of operatives, but did not think that distress would be alleviated by putting an end to the contracts in question. The whole plan of supplying the public departments of this country was carried on by a system of contract or competition; and for this system it would be impossible to substitute any other unless the Government took into its own hands the supply of these articles. But this would lead to the adoption of a standard of wages, a limitation of the hours of work, and eventually to a system of imposition so enormous that the expenditure of the country would be immeasurably increased, and it would require a whole army of operatives to carry such a system into effect, while it would be impossible to supply goods on anything like the same terms on which they were now procured.

The House then adjourned.

THE TEN HOURS ACT.—A memorial signed by thirty of the Bradford parochial clergy has been transmitted to the Queen, stating that the memorialists live and labor in a populous district, by far the greatest proportion of whose inhabitants are factory operatives. That they are deeply interested in the well-being of their parishioners, and were full of gratitude to the legislature when the bill called the "Ten Hours Factory Bill" passed. That they and their parishioners have been much grieved to find that in consequence of a want of legal precision in the wording of the said act, the intention of the legislature in passing the same has been defeated, on which account your memorialists take this opportunity of approaching the throne to beseech your Majesty's gracious interference on their behalf. That they are emboldened to make this direct appeal, inasmuch as it was reported, at the time the royal sign manual was affixed to the Ten Hours Act, that her Majesty was pleased to say, "She rejoiced in signing it," an expression which was hailed with gratitude by all her Majesty's loyal and faithful subjects, who the more readily believed the report from her Majesty's well-known anxiety for the interests of the working classes. That the memorialists humbly pray that her Majesty will be pleased to direct her Secretary of State for the Home Department to introduce a declaratory bill, or to support such bill when presented to the House of Commons, which shall effectually secure to the working classes the advantages of a real ten hours act, in accordance with that which, having been adopted by both houses of parliament, was sanctioned by her Majesty, and so preclude the possibility of a return to a state of things which the memorialists cannot but regard with abhorrence.

JOINT STOCK COMPANIES.

THE INDUSTRIAL AND GENERAL LIFE ASSURANCE COMPANY.—This is the title of a new association just started, having for its object "to enable all classes to participate in the advantages of Life Assurance, by granting policies as low as £5; by accepting premiums in quarterly, monthly, or weekly payments; by making beneficial provision where circumstances prevent the assured from paying all the premiums; and affording other important advantages hitherto unattainable by means of assurance companies." The importance of life assurance to all classes of the community is so self-evident, that it would be a waste of space to dwell upon this part of the subject, but it is doubly important to the artisan and operative. By a little forethought, and the exercise of a little self-denial, the principle of association as embodied in the practice of a life-assurance office the party to whom this society addresses itself, may in some measure provide for their families and dependants against the casualties of an unexpected or premature death. To those who would otherwise be thrown upon the wide world destitute, the boon of life assurance is apparent, but it is a not less certain benefit to the assurer himself to know, that if he were removed to-morrow from the active scene, those most endeared to him would find at least a partial provision against the evil consequences of so sad a calamity. We have said that to the working class life assurance is peculiarly essential. It is so, because more than any other section of the community are they exposed to the vicissitudes of life, and the more difficult is it for them to provide by individual effort a resource for their wives and children when they are gone. We hail, then, with pleasure any respectable and honestly-conducted society having for its purpose the extension of life assurance to the industrious classes. With such facts before them, it is truly surprising that no well directed effort has been hitherto made by the capitalists of this country to bring the benefit of life assurance within the reach of a class who, above all others, most need its protective influence. The company we have now before us say in their prospectus, "The mode of procedure on the part of the old companies necessarily narrowed the field of their usefulness. Hence we find that even in the middle classes only a small proportion are assured; and, with the exception of two or three offices of modern date, the industrial classes are wholly excluded, and compelled to avail themselves of the minor advantages of savings' banks, which grant only a small amount of profit on the investments, and propose no ulterior advantages. It seems high time, therefore, to introduce into the system of life assurance certain improvements to show its capability of a varied extension, and to secure increased benefits to the assured of all classes; and to effect this is the main object of the Industrial and General Life Assurance and Deposit Company."

So much, then, upon life assurance generally, as applied to that portion of society whose interests the *Tribune* would keep watch over, conserve and foster—how stand the claims of this office in particular to public support? This is a question of some moment, albeit, it is a question of men rather than measures. Let our readers judge for themselves. Among the directors we notice the name of George Thompson, the member for the Tower Hamlets—a man who, if he be not all we could wish, would never, we believe, be a party to anything false or dishonest—together with other men who stand well in the commercial world. The consulting actuary, also, is one of the ablest men we have in his peculiar vocation, and his name is some guarantee for the accuracy of the tables and data upon which the society is based. We notice, also, with much gratification, that there is to be no advantages taken of any unfortunate policy-holder who may fail in the payment of his subscriptions, and one or two other features equally just and essential. We wish well, then, to this company, and if its future proceedings are judiciously conducted, we make no doubt of its success.—*London Tribune.*

THE OPERATIVE CORDWAINERS.—In a late number, I read with much interest, an article giving an account of the industrial association of Paris. I will, in return for the pleasure I received in the perusal of it, place at your disposal an account of one of a similar kind, now struggling into existence in this metropolis, amongst a body of workmen as low, perhaps, in the social scale, as any organized body in the town. The Strong Shoemakers' Society of London has had a separate existence, as a trade society, for upwards of a dozen years, and at one time had some hundreds of members who carried on strikes by watching shops, tramping men, and supporting families according to all the most approved plans then in vogue, but by degrees members finding the utter inutility of their plans to do that permanent good they expected from them, that they fell off until now but few are left, and of those few the largest portion work at other than the heavy labor known as the strong trade. These few are now at work on the associative principle. Circumstances compelled us to commence before we were prepared. In a pecuniary point of view, we had under five pounds in cash, and with that a few have been partially employed. So soon as we are enabled to open a shop, and so to consolidate ourselves into a co-operative body, we intend to do what it appears is the practice, in some at least, of the Parisian associations. The present members, and any who may be prepared to participate in the responsibilities and advantages of our position, will form the governing body of the association, while the bulk of the trade who, I am sorry to say, know very little of the truths of communism, will form a body around us, giving us influence from their numbers, and receiving in return from us employment as far as we can afford it, education in social truth, as far as we can give and they receive it, and as circumstances will permit, recruiting our ranks with the most honest and intelligent amongst them. We few feel we have a mission to perform of the highest importance to ourselves and our fellows. We are very poor; none of us, with one solitary exception, are in the position of householders, and out of our own body matters are, if anything, worse than among ourselves. They live from hand to mouth, they have no hope of better things, their spirits are crushed in the dust, they are oppressed by their employers in every possible manner, and they dare not resist. They distrust each other as they feel themselves unworthy of trust; yet, knowing all this, we hopefully set forth on our undertaking, trusting that we will be able to change the evil into good through the natural operation of truth, good feeling, and fair dealing towards all with whom we may have to do. We hope shortly to be able to open a small shop—probably in High Holborn—where we shall be happy to receive any orders gentlemen may intrust us with, which shall be executed at the most reasonable rate, consistent with excellence of material and workmanship. THOMAS HEWSON.

THE MODEL PARISH.—The project of the Rev. W. Wight, a clergyman of the Church of England, of a "model parish," in which there is to be a church, schools, a college, factories and cottages, all carried on without the use of intoxicating drinks,—has not disappeared with the velocipedes and aeriel railways. The Rev. gentlemen stated a few days ago in a lecture at Amblecore,—Trustees had been appointed to carry out

the experiment. These trustees were the Revs. W. Marsh, D.D., Leamington; W. W. Robinson, M.A., Chelsea; W. Carus Wilson, M.A., Casterton Hall; and W. Wight, M.A., Newcastle-upon-Tyne. The sum of £5,000 was considered necessary for the commencement of their object, £3,000 of which had already been subscribed; the rest would no doubt soon be made up, "as the scheme was becoming quite a popular one."

Miscellany.

Fire Annihilator.—Several interesting and successful experiments were exhibited on Friday last, at the London Gas-works, Vauxhall, before a numerous company of ladies and gentlemen, invited to witness the effective power of Mr. Phillips's new invention for extinguishing fires. The agent by which it is sought to accomplish the object is a mixture of gas and vapor. After several experiments on a small scale, to show the success he had attained by these means, the attention of the company was directed to compartment of a large open building, quite twenty feet high inside, which was fitted up with partitions and temporary joisting of light wood, well soaked with pitch and turpentine, and over-hung besides with rags and shavings soaked in the like manner. The torch was applied to this erection, and the flames, which ascended immediately, at length reared with a vehemence which drove the spectators back to a distance of forty feet, and was already beyond the power of water. The inventor then brought forward one of his hand machines, and threw out a volume of gaseous vapor, which, in half a minute, entirely suppressed all flame and combustion; and to show that the vapor which now filled the space was innoxious, Mr. Philips mounted into the loft, and passed and repassed through the midst of it with a lighted candle in his hand. The machine with which this effect was accomplished was rather larger than a coffee-pot, and consisted of three tin cases, one within another, and mutually communicating. There was a small quantity of water in the bottom of the machine, and in the center case was a composite cake, of the size and color of peat—containing in the middle of it a phial of sulphuric acid and chlorate of potash. In order to put the machine into action the phial is broken, and a gaseous vapor is generated so rapidly and in such quantity that it immediately rushes out from a lateral spout with great impetuosity. Mr. Philips explained that a machine of any size could be made according to the purpose for which it was intended, and that a company was at length formed to carry the invention into effect. The company present very cordially expressed their satisfaction with the success of the achievement.

Plain Speaking.—The *Sheffield Independent* reports some excellent lectures, (or, as they are somewhat affectedly styled, "orations,") delivered by Mr. Thos. Cooper, in that town. In one of them the following remarks occur:—"The working men did not want bloodshed; and for peace and happiness, and reform, they must lay their heads together. Suppose they had universal suffrage. If they had it could they keep it? They had it in France, but had not so much liberty with it as we have. They could not hold meetings like this. Their press was not free. This showed that it was possible to take something before its time. There was no country where men enjoyed anything like the liberty of this country, unless the white men of the United States; but they held three millions of slaves, and he would not acknowledge that they were better than we. How had democracy spead in England? They had declared they would have the charter; but had they gone the way to get it. They had not sent out their teachers as John Wesley did. But then their teachers must be taught themselves; and were the young men preparing for this? Were they studying moral, political, scientific truth?—for all these must go together. What time did they rise in the morning to read and think? Did they study till late at night? To eat, drink, work, sleep, day after day, it was not worth while to live for. What were they doing to make the land of Shakspeare, and Newton, and Milton, great and glorious? Did they read, think, reflect?"

Liquor-Selling Establishments.—By the following table, which the *Commercial* copies from the records in the office of the Chief of Police, it will be seen that about one-sixth of the places where intoxicating drinks are sold are unlicensed, which fact is known, of course, to the Mayor and Common Council; and that 2,920 of these places are opened on Sundays:—

	Whole No.	Licen'd.	Not lic'd.	Open on Sund'y
1st Patrol District	406	369	37	800
2d "	176	153	23	104
3d "	289	192	107	216
4th "	360	330	30	320
5th "	197	187	10	120
6th "	417	215	202	232
7th "	276	211	65	250
8th "	243	226	17	143
9th "	203	189	14	105
10th "	174	164	10	107
11th "	285	260	25	100
12th "	124	118	6	120
13th "	144	131	13	84
14th "	283	216	67	261
15th "	126	113	13	—
16th "	361	291	70	200
17th "	245	215	13	15
18th "	206	184	22	1,3
Total	4,594	3,764	769	2,920

Statistics of Lawyers in New York.—A few days since, we gave in the *Herald* some statistics of our city lawyers, showing their comparative prosperity, longevity, &c., in contrast with the mercantile classes. The whole number of lawyers in this city, at present, we stated at about 1,900, of whom only about 500, it is estimated, are in successful and active practice. Most of the others are young men, supported by their friends and relatives, or inheritors of fortunes, and adventurers from foreign countries, as well as from different parts of the United States, who have come to Gotham to see what can be done in the way of business, speculation, politics, or marriage.

The following shows the number of lawyers in practice, or on the rolls of the courts in this city and in the State, at different periods, from 1820 to 1844:—

	1820.	1830.	1835.	1840.	1844.
City of New York . . .	303	448	539	742	1,045
State, including city . . .	1,248	1,688	2,052	2,290	3,166

It will be seen that about one-third of all the lawyers in the State are located in this city. The total number of attorneys and counsellors in the State, by the census of 1845, was 3,549—at present it probably exceeds 3,700—of whom 1,200 are in the city.

The comparative income of the three learned professions, estimated in 1846, on the basis of the census of 1845, was as follows:—

3,549 attorneys and counsellors . .	$600 00	$2,129,400
4,399 clergymen (ascertained) . . .	348 09	1,531,287
4,610 Physicians and surgeons .	600 00	2,766,000
Total		$6,426,687

MECHANICS IN CONGRESS.—It is said that nearly one-half of the members of the present Congress were once journeymen mechanics. If so, (says the Washington correspondent of the Charleston *News*, this is an interesting fact, and shews what perseverance can accomplish. These men have become great, not so much from the facilities for a common knowledge, which our system of education afford, as from a self-reliance which a sense of independence confers. It has been truly said that the moment you make a man politically equal with his fellow, you give him a consciousness that he is so in all respects.

THE Baltimoreans are rejoicing over the invention by a mechanic of that city of a fan which is kept in motion by clock-work running ten hours. When stationed on the top of the bedstead it will keep the sleeper cool and comfortable during sultry nights.

THE mill-owners of France dislike a restriction on the hours of labor, as much as those of our own country. Numerous complaints have reached the Government that certain members of this class have violated the law limiting the hours of work. It has been proved that at Boulogne-sur-Mer spinners have been compelled to work thirteen hours and a-half during the day; and in Alsace as much as fifteen and sixteen hours. On the other hand, a petition from some manufacturers has been presented to the Minister of Commerce against the Twelve Hours' Bill, setting forth the injury inflicted on the manufacturers by its operation, as it prevents them from competing with establishments where no such law exists.

HANSON'S BLADE PROPELLER.—We have inspected the model of a new invention for the propulsions of steam-vessels. Although the apparatus by which the propelling power is obtained in this invention at first sight bears some resemblance to that of the Archimedean screw, yet the principle is essentially different, being, indeed, more analogous to that of the ordinary oar, by which nearly the whole advantage of the resistance of the water is secured without any of the loss arising from counter-resistance indidental to the ordinary screw propulsion. As the arrangements for obtaining the patent are not yet complete, we are of course, precluded from entering into a more detailed explanation of the leading features of the invention, and can, therefore, only state a few of the principal advantages which a minute examination satisfied us it possesses. The principal advantage is the great increase of speed over paddle and screw steamers, which the blade propeller must, from the nature of its construction, ensure; this difference under equal circumstances, cannot, we think, be less than two or three miles an hour. Although not forming a part of the propeller invention, there is attached to the boiler-furnace a novel and very efficacious smoke-consuming apparatus, by which the necessity of a funnel is altogether obviated, thereby giving a large increase of deck room.

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THE SPIRIT OF THE AGE.

PROSPECTUS FOR VOLUME SECOND.

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

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

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

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

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

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

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

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