

THE SPIRIT OF THE AGE.

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Poetry.

EQUALITY.

FROM SHELLEY'S REVOLT OF ISLAM.

"O Spirit vast and deep as night and heaven!
Mother and soul of all to which is given
The light of life, the loveliness of being,
Lo! thou dost reascend the human heart,
Thy throne of power, almighty as thou wert,
In dreams of poets old grown pale by seeing
The shade of thee: now, millions start
To feel thy lightnings through them burning:
Nature, or God, or Love, or Pleasure,
Or Sympathy, the sad tears turning
To mutual smiles, a drainless treasure,
Descends amid us; Scorn and Hate,
Revenge and Selfishness, are desolate—
A hundred nations swear that there shall be
Pity and Peace and Love, among the good and free!
"Eldest of things, divine Equality!
Wisdom and Love are but the slaves of thee,
The angels of thy sway, who pour around thee
Treasures from all the cells of human thought,
And from the stars, and from the ocean brought,
And the last living heart whose beatings bound thee:
The powerful and the wise had sought
Thy coming: thou in light descending
O'er the wide land which is thine own,
Like the spring whose breath is blending
All blasts of fragrance into one,
Comest upon the paths of men!—
Earth bares her general bosom to thy ken,
And all her children here in glory meet
To feed upon thy smiles, and clasp thy sacred feet.
"My brethren, we are free! the plains and mountains,
The gray seashore, the forests and the fountains,
Are haunts of happiest dwellers; man and woman,
Their common bondage burst, may freely borrow
From lawless love a solace for their sorrow!
For oft we still must weep, since we are human.
A stormy night's sereneest morrow,
Whose showers are Pity's gentle tears,
Whose clouds are smiles of those that die
Like infants, without hopes or fears,
And whose beams are joys that lie
In blended hearts, now holds dominion:
The dawn of mind, which, upward on a pinion

Borne, swift as sunrise, far illumines space,
And clasps this barren world in its own bright embrace!

"My brethren, we are free! the fruits are glowing
Beneath the stars, and the night-winds are flowing
O'er the ripe corn; the birds and beasts are dreaming—
Never again may blood of bird or beast
Stain with its venomous stream a human feast,
To the pure skies in accusation steaming
Avenging poisons shall have ceased
To feed disease and fear and madness,
The dwellers of the earth and air
Shall throng around our steps in gladness,
Seeking their food or refuge there.
Our toil from thought all glorious forms shall cull,
To make this earth, our home, more beautiful,
And Science and her Sister Poesy
Shall clothe in light the fields and cities of the free!

Victory, victory to the prostrate nations!
Bear witness Night, and ye mute Constellations,
Who gaze on us from your crystalline cars!
Thoughts have gone forth whose powers can sleep no more!
Victory! victory! Earth's remotest shore,
Regions which groan beneath the antarctic stars,
The green lands cradled in the roar
Of western waves, and wildernesses
Peopled and vast, which skirt the oceans
Where Morning dyes her golden tresses,
Shall soon partake our high emotions;
Kings shall turn pale! Almighty Fear,
The fiend-god, when our charmed name he hear,
Shall fade like shadow from his thousand fanes,
While Truth with Joy enthroned o'er his lost empire reigns!"

The act that fulfils its term, and the agent thereof, incur no loss. So where is the evil when life, which is a series of acts, draws to a close; does he who dies suffer aught when his time has come? One man may depart early, another live to advanced age, but the day and the hour are fixed by God. Thus by changes in its parts is the world preserved ever fresh and young; so the cessation of life is no evil; for what is there scandalous in death? There is nothing unsocial in it, for it is beyond our power. There is a good, inasmuch as it is in the course of providence, and agreeable to the constitution of the universe. Thus is he led by the hand of God, to whom God shews the way, and who follows with a willing heart.

Whatever subserves no rational or social purpose is beneath attention.

From the *Massachusetts Quarterly Review*, for Dec.A SCIENTIFIC STATEMENT OF THE DOCTRINE
OF THE LORD, OR DIVINE MAN.

BY HENRY JAMES.

[Concluded.]

Who, then, is the true divine man? Who of all mankind possesses personality, and thus constitutes the image of God in creation? Evidently it must be some one who unites in himself, or harmonizes, all those finite or imperfect men. For the divine man does not exclude the natural man, nor the moral man, nor the sympathetic man, nor any other phase of humanity. These are all constituent elements of the human nature, and the perfect man is bound not to exclude but accept them, blending and reconciling all in his own infinite manhood, in his own unitary self. These men are the geometric stones of the divine edifice of humanity; they are by no means the edifice itself, but its indispensable material, and he therefore who should attempt to construct the edifice to their exclusion, would necessarily have his work about his ears.

Who, then, is the perfect or divine man, the man who actually reconciles in himself all the conflicting elements of humanity? Is any such man actually extant? If so, where shall we find him?

We find him in the aesthetic man, or Artist. But now observe that when I speak of the aesthetic man or Artist I do not mean the man of any specific function, as the poet, painter, or mariner. I mean the man of whatsoever function, who in fulfilling it obeys his own inspiration or taste, uncontrolled either by his physical necessities or his social obligations. He alone is the Artist, whatever be his manifest vocation, whose action obeys his own internal taste or attraction, uncontrolled either by necessity or duty. The action may perfectly consist both with necessity and duty; that is to say, it may practically promote both his physical and social welfare; but these must not be its animating principles, or he sinks at once from the Artist into the artisan. The artisan seeks to gain a livelihood or secure an honorable name. He works for bread, or for fame, or both together. The Artist abhors these ends, and works only to show forth that immortal beauty whose presence constitutes his inmost soul. He is vowed to Beauty as the bride is vowed to the husband, and beauty reveals herself to him only as he is true to his inmost soul, only as he obeys his spontaneous taste or attraction.

The reason accordingly why the painter, the poet, the musician, and so forth, have so long monopolized the name of Artist, is, not because Art is identical with these forms of action, for it is identical with no specific forms, but simply because the poet, painter, and so forth, more than any other men, have thrown off the tyranny of nature and custom, and followed the inspirations of genius, the inspirations of beauty, in their own souls. These men to some extent have sunk the service of nature and society in the obedience of their own private attractions. They have merged the search of the good and the true in that of the beautiful, and have consequently announced a divinity as yet unannounced either in nature or society. To the extent of their consecration they are priests after the order of Melchisedec, that is to say, a priesthood, which, not being made after the law of a carnal commandment, shall never pass away. And they are kings, and reign by a direct unction from the Highest. But the priest is not the altar, but the servant of the altar; and the king is not the highest, but the servant of the Highest. So painting, poetry, is not Art, but the servant and representation of Art. Art is divine, universal, infinite. It therefore exacts to itself infinite forms or manifestations; here in the painter, there in the

actor; here in the musician, there in the machinist; here in the architect, there in the dancer; here in the poet, there in the costumer. We do not therefore call the painter or poet, Artist, because painting or poetry is a whit more essential to Art than ditching is, but simply because the painter and poet have more frequently exhibited the life of Art by means of a hearty insubjection to nature and convention.

When, therefore, I call the divine man, or God's image in creation, by the name of Artist, the reader will not suppose me to mean the poet, painter, or any other special form of man. On the contrary, he will suppose me to mean that infinite and spiritual man whom all these finite functionaries represent, indeed, but whom none of them constitutes, namely, the man who in every visible form of action acts always from his inmost self, or from attraction, and not from necessity or duty. I mean the man who is a law unto himself, and ignores all outward allegiance, whether to nature or society. This man may indeed have no technical vocation whatever, such as poet, painter, and the like, and yet he could be none the less sure to announce himself. The humblest theatre of action furnishes him a platform. I pay my waiter so much a day for putting my dinner on the table. But he performs his function in a way so entirely *sui generis*, with so exquisite an attention to beauty in all the details of the service, with so symmetrical an arrangement of the dishes, and so even an adjustment of everything to its own place, and to the hand that needs it, as to shed an almost epic dignity upon the repast, and convert one's habitual "grace before meat" into a spontaneous tribute, instinct with a divine recognition.

The charm in this case is not that the dinner is all before me, where the man is bound by his wages to place it. This every waiter I have had has done just as punctually as this man. No, it is exclusively the way in which it is set before me, a way altogether peculiar to this man, which attests that in doing it he is not thinking either of earning his wages, or doing his duty towards me, but only of satisfying his own conception of beauty with the resources before him. The consequence is that the pecuniary relation between us merges in a higher one. He is no longer the menial, but my equal or superior, so that I have felt, when entertaining doctors of divinity and law, and discoursing about divine mysteries, that a living epistle was circulating behind our backs, and quietly ministering to our wants, far more apocalyptic to an enlightened eye than any yet contained in books.

The reader may deem the illustration beneath the dignity of the subject. The more is the pity for him in that case, since it is evident that his eyes have been fixed upon the shows of things, rather than upon the enduring substance. It is not indeed a dignified thing to wait upon tables. There is no dignity in any labor which is constrained by one's necessities. But still no function exists so abject or servile as utterly to quench the divine or personal element in it. It will make itself manifest in all of them, endowing them all with an immortal grace, and redeeming the subject from the dominion of mere nature and custom.

But whether the illustration be mean or not, it is fully to the point. The divine life in every man, the life which is the direct inspiration of God, and therefore exactly images God, consists in the obedience of one's own taste or attraction, where one's taste or attraction is uncontrolled by necessity or duty, by nature or society. I know that this definition will not commend itself to the inattentive reader. But let me leave my meaning fully expressed. I say, then, that I act divinely, or that my action is perfect, only when I follow my own taste or attraction, uncontrolled either by my natural wants or my obligations to other men. I do not mean that I act divinely when I follow my attractions to the denial of my physical wants and my social obligations;

but only in independence of them. If these things control my action it will not be divine.

For example, I have what is ordinarily called a great love of luxury. That is, I have a spontaneous desire after all manner of exquisite accommodations for my body. I desire a commodious and beautiful house, graceful and expressive furniture, carriages and horses, and all the other appliances of easy living. But I lack the actual possession of all these things. I am utterly destitute of means to procure them. Yet my inextinguishable love for them prompts me incessantly to action. Now you perceive that my action in this case, being shaped or controlled by my want of all these things, cannot be free or spontaneous, cannot be divine as expressing myself alone. It will in fact be thoroughly servile. It will be abject toil instead of free action. That is, I shall probably begin by some low manual occupation, such as sawing wood or portage. I shall diligently hoard every penny accruing from my occupation not necessary to my subsistence, that I may in time arise to a more commanding vocation, in which I may realize larger prices, and so on until I have at length attained my wishes, and achieved the necessary basis of my personality. This action, then, is completely undivine; it does not originate in myself as disengaged from nature and my fellow-man, but in myself as still involved in subjection to them, and burning to become free. So long as this condition of bondage lasts, you may be very sure that my action will be the action of a slave, and that the deference I pay to morality will be purely prudential. If the great end, which is my personal emancipation, can be better secured by strict attention to its maxims, of course I shall observe them. But if not, I shall be likely to use *means* and *ends* quite indifferently, feeling, as the children of Israel felt on the eve of their emancipation from Egypt, that the spoils of the oppressor are divinely due to the oppressed.

But now, on the other hand, suppose my emancipation accomplished; suppose me in possession of all natural good, and of all social privileges; suppose, in a word, that I am no longer in bondage to nature or society, having secured ample wealth and reputation, and become free, therefore, to act according to my own sovereign taste; then you perceive, at a glance, that this love of luxury in my bosom, instead of leading me merely to the accumulation of wealth, would prompt me exclusively to creative action, or a mode of action which would enrich the community as much as myself. For, having now all that nature and society yielded for the satisfaction of this love, the love would not thereupon become extinct or satiated: on the contrary, it would burn all the brighter for the nourishment it had received, and impel me, therefore, to new and untried methods of gratifying it. Thus, instead of a mere absorbent or consumer, which my natural and social destitution rendered me, I should now become an actual producer of new wealth; a producer, too, whose power would be as infinite as the love which inspired it was infinite—being derived from the infinite God Himself.

A man, then, does not truly act at all, does not act in any such sense that the action may be pronounced absolutely *his*, so long as his personality remains undeveloped; so long as he remains in bondage to nature or society. Before he can truly act or show forth the divine power within him, he must be in a condition of perfect outward freedom, of perfect insubjection to nature and society; all his natural wants must be supplied, and all social advantages must be open to him. Until these things are achieved his action must be more or less imperfect and base. You may, indeed, frighten him into some show of decorum by representations of God as an infallible policeman, intent always on evil-doers, but success in this way is very partial. The church itself, in fact, which authorizes these representations, incessantly defeats their force by its doctrine of ab-

solution, or its proclamation of mercy to the most successful villainy, if only repentant at the last gasp. Not only the church, but the whole current of vital action defeats these safeguards. Thus, our entire system of trade, as based upon what is called "unlimited competition," is a system of rapacity and robbery. A successful merchant like Mr. A. or B. is established only on the ruins of a thousand unsuccessful ones. Mr. A. or B. is not to be blamed individually. His heart is destitute of the least ill-will towards the man whom, perhaps, he has never seen, but whom he is yet systematically strangling. He acts in the very best manner society allows to one of his temper or genius. He feels an unmistakably divine aspiration after unlimited power; a power, that is, which shall be unlimited by any outward impediment, being limited only by his own interior taste or attraction. He will seek the gratification of this instinct by any means the constitution of society ordains: thus by the utter destruction of every rival merchant, if society allows it.

So much for Mr. A. or B. regarded as in subjection to nature and society, or as still seeking a field for his personality. But this is not the final and divine Mr. A. or B. The final and divine Mr. A. or B. will have subjected both nature and society to himself, and will then exhibit, by virtue of that very force in him which is now so destructively operative, a personality of unmixed benignity to every one. The voice of God, as declared in his present instincts after unlimited power, bids him as it bade the Israelites of old, to spoil the oppressor, to cleave down everything that stands in the way of his inheritance. But suppose him once in possession of that inheritance; suppose him once established in that good land which flows with milk and honey, and which God has surely promised him, and you will immediately find the same instinct manifested in measureless and universal benediction.

The Artist, then, is the Divine Man,—the only adequate image of God in nature,—because he alone acts of himself, or finds the object of his action always *within* his own subjectivity. He is that true creature and son of God, whom God pronounces very good and endows with the lordship of the whole earth. It would not be difficult, in the writer's estimation, to show the reason why the evolution of this man has required the whole past physical and moral experience of the race, nor yet to show how perfectly he justifies all the historic features of Christianity, standing symbolized under every fact recorded in the four gospels concerning the Lord Jesus Christ. In some other place, or at least on some future occasion, the writer will undertake these tasks.

A MUTUAL BANK OF CIRCULATION AND DISCOUNT.

Reflecting upon the success that has attended the operations of the Mutual Insurance Companies, I am surprised to discover that no one has as yet endeavored to establish a Bank upon the mutual principle. A few years ago, practical men doubted whether the Mutual Insurance Companies could be made to work well; but now all such doubts must be regarded as having been dissipated by experience. If it is easy to establish an Insurance Company on the mutual principle, it is equally easy to organize a Banking Company on the same principle. The Worcester Mutual Fire Insurance Company has—as security for the notes deposited by the persons obtaining insurance—a lien on the property which it insures. Now let us suppose that 100 individuals organize themselves into a Mutual Banking Company, and that each individual pledges to the Company, houses, lands, or other property, to the value of \$1,000, as security for the bills that are to be issued. There would be a total amount of \$100,000 pledged by the members to

the Company, which amount may be pledged by the Company to the bill holders as security for the bills in circulation. This security would be good, but a further guarantee, which will be mentioned in a moment, would be required.

The bills of this bank might be put in circulation precisely as the bills of other Banks are put in circulation; that is, the Bank might discount all good and unobjectionable commercial paper. Perhaps the Bank ought never to have bills in circulation to an amount greater than the value of the property pledged as security—but all this could be determined in the provisions of the particular charter.

But now comes the great question. *How are the bills to be redeemed?* A mutual Bank is, by its very nature, the direct opposite of a Bank established on the old principle. A Mutual Bank is republican; a Bank established on the old principle is, by its nature, aristocratic. The old Banks propose to redeem their bills in specie; no Mutual Bank professing to redeem its bills in specie can by any possibility go into operation. Nevertheless, the bills of a Mutual Bank may be made to be safer than any that have been issued on the old system. How? *Let each of the 100 members of the Mutual Company bind himself, before the Mutual Bank issues any bills, to take the bills to be issued at their full value, in all the transactions of trade, and all difficulty attending the Bank's going into operation will be at once obviated.* Paying specie for bills, and thus redeeming them, is one thing; *receiving bills in lieu of specie*, and thus redeeming them, is another, and an opposite thing. The old Bank and the new Bank are opposites: the old Banks promise to pay specie for their bills; the members of the new Banking Company promise to receive the bills issued by their Bank in lieu of specie, in all the transactions of trade. The old Bank promises to redeem its bills at its own counter, by the payment of specie; the bills of the new bank are redeemable, not at the counter of the Bank, but at the stores, workshops, hotels, stables, &c., of the 100 members of the Mutual Company, who have, all of them, bound themselves to receive the money at its full value in all the transactions of trade.

It may be objected that such money might be local in its character, and therefore not good for traveling, and some other purposes. We remark that the money would probably be loaned at 1½ per cent. per annum, and that the holder might well afford to pay a premium for specie, when he should require hard money for special purposes. We remark, also, that the bills can never fall much below par, since they are issued only in the process of discounting notes payable at certain fixed dates, so that the Bank can never have more bills in circulation than it has money owing to itself; and, as the debtors of the Bank must pay the Bank, either in its own bills, in specie, or in the bills of specie-paying Banks, those debtors by their demand for the bills for the purpose of paying their debts to the Bank, will keep the bills always nearly at par. It is probable, indeed, that the bills would never fall below par, after the community should once clearly understand the principle on which the Bank is founded: for the money is certainly good since it is guaranteed (1) By the property pledged as security. (2) By the notes of the debtors of the Bank, and (3), By the promise binding all of the 100 members to take the money at its full value in payment of debts, and in all the transactions of trade. Moreover, the specie-paying banks would be themselves obliged to take the bills of the Mutual Company in order to avoid the necessity of redeeming in specie such of their own bills as might be received by the Mutual Bank in payment of debts. If the Mutual Bank takes their bills, they will be obliged to take the bills of the Mutual Bank; for very few specie-paying banks (if any) ever have more than one-fifth part of their capital on hand in specie, and

they would consequently have occasion to dread any run upon them by the Mutual Bank.

To come now to the consideration of the profits of such an institution. We may say that the inducements to embark in the enterprise are evident at first sight. Under the old system, you risk what you pledge, and lose the use of it while it remains pledged, and receive your dividends as a compensation for the risk you run, and for the loss of the use of your property: under the new system, you risk what you pledge, you receive your dividends, but retain the use of your property. Our system holds out all the inducements held out by the old system, with this one in addition, that you retain the use of all the property invested. You may continue to live in the house you have pledged to the bank, or reap the harvest on your lands, you lose no part of your rent or profits, you pay no actual value into the bank: you merely take your share of the risk, and, in compensation, receive your share of the profits. And the risk would not be so great as under the old system, for all the members, being mutually interested, would have their eyes constantly fixed on the operations of the bank.

The Bank might be organized on a somewhat different plan. The members of the company might (as before) pledge property as security for the bills, they might bind themselves (as before) to receive the bills in all the transactions of trade, and then they might vote, (1) To lend their money to no one not of their own number, and (2) To lend to each member, at a rate of interest just sufficient to cover expenses, an amount of money equal to the amount of property he pledges as security for the bills. Thus each member would be enabled to coin his house, his farm, or his workshop. Such a company would be organized into a veritable association. The members would trade at each other's stores, employ each other's services, &c., for they would be closely united with each other by the fact of their being mutually bound to receive a common currency established for the use of the particular company. Any number of tradesmen and mechanics may organize themselves into such a company, and derive from their association the advantage of not paying interest for the money used in their common transactions. I suppose it is now evident to the reader that 100 Mutual Banks may be organized in 100 different ways, and all of them work well.

From Blackwood for December.

STOCK EXCHANGE.

The year 1823 was remarkable for the commencement of an epidemic which proved, in its effects, even more disastrous than the South Sea delusion. It would be tedious to enumerate or discuss the causes which led to this sudden outburst; some of them have been indirectly traced to the operation of Sir Robert Peel's famous Currency Act of 1819, which fettered the Bank of England, whilst it left the country bankers free to issue unlimited paper, and to the respite of the smaller notes which had been previously doomed to extinction. Whatever may have been the cause, speculation began and increased at a rate which was quite unprecedented. All kinds of ridiculous schemes found favor in the public eye: nothing was too absurd or preposterous to scare away applicants for shares. Mining, building, shipping, insurance, railway, colonizing, and washing companies were established: even an association for the making of gold was subscribed for to the full amount, and doubtless a balloon company for lunar purposes would have been equally popular. This period was marked by the apparition of an entirely new animal in the precincts of the Stock Exchange. Bulls, bears, and even lame ducks, were creatures coeval with its existence; but the "stag," in its humanised form, first appeared in 1828. The following

sketch might pass for a view of Capel Court some two-and-twenty years later:—

"The readiness with which shares were attainable first created a class of speculators that has ever since formed a marked feature in periods of excitement, in the dabblers in shares and loans with which the courts and crannies of the parent establishment were crowded. The scene was worthy the pencil of an artist. With huge pocket-book containing worthless scrip: with crafty countenance and cunning eye; with showy jewelry and thread-bare coat; with well-greased locks, and unpolished boots; with knavery in every curl of the lip, and villany in every thought of the heart; the stag, as he was afterwards termed, was a prominent portrait in the fore-ground. Grouped together in one corner might be seen a knot of boys, eagerly buying and selling at a profit which bore no comparison to the loss of honesty they each day experienced. Day after day were elderly men with huge umbrellas witnessed in the same spot, doing business with those whose character might be judged from their company. At another point, the youth just rising into manhood, conscious of a few guineas in his purse, with a resolute determination to increase them at any price, gathered a group around, while he delivered his invention to the listening throng, who regarded him as a superior spirit. In every corner, and in every vacant space, might be seen men eagerly discussing the premium of a new company, the rate of a new loan, the rumored profit of some lucky speculator, the rumored failure of some great financier, or wrangling with savage eagerness over the fate of a shilling. The scene has been appropriated by a novelist as not unworthy of his pen. 'There I found myself,' he writes, 'in such company as I had never seen before. Gay sparks, with their hats placed on one side, and their hands in their breeches' pockets, walked up and down with a magnificent strut, whistling most harmoniously, or occasionally humming an Italian air. Several grave personages stood in close consultation, scowling on all who approached, and seeming to reprehend any intrusion. Some lads, whose faces announced their Hebrew origin, and whose miscellaneous finery was finely emblematic of Rag Fair, passed in and out; and besides these, there attended a strangely varied rabble, exhibiting in all sorts of forms and ages, dirty habiliments, calamitous poverty and grim-visaged villany. It was curious to me to hear with what apparent intelligence they discussed all the concerns of the nation. Every wretch was a statesman; and each could explain, not only all that had been hinted at in parliament but all that was at that moment passing in the bosom of the Chancellor of the Exchequer.'"

The sketch is not over-colored. No one can have forgotten the sudden swarm of flesh-flies, called from corruption into existence during the heat of the railway mania and the ridiculous airs of importance which they assumed. A convulsion of this kind—for it can be styled nothing else—does infinite injury to society: for the common greed of gain too often breaks down the barriers which morality, education, and refinement have reared up, and proves that speculation, as well as poverty, has a tendency to make men acquainted with strange companions.

There were, however, features in the mania of 1823 which distinguish it from every other. The joint-stock companies established for domestic bubble purposes engrossed but a limited share of the public attention; though the extent of that limitation may be estimated by the fact, that five hundred and thirty-two new companies were projected, with a nominal subscribed capital of £441,649,600. Of course only a mere fraction of this money was actually put down; still the gambling in the shares was enormous. The greater part of the capital actually abstracted from the country went in the shape of foreign loans, of which there were no less than twenty-six contracted during that disastrous period, or very shortly before, to an amount of about fifty-six millions. On sixteen of these loans interest has ceased to be paid.

These foreign loans, and the drain of bullion which they occasioned, speedily brought on the crisis. It was a very fearful one, and for the second time, at least, the Bank of England was in danger. It was then that mighty establish-

ment owed its safety to the discovery of a neglected box of one pound notes, which, according to the evidence of Mr. Harman, one of the principal directors, saved the credit of the country. The coffers of the bank were exhausted, almost to the last sovereign; and but for that most fortunate box, cash payment must have been suspended in December, 1825; a position of affairs the issue of which no human intelligence could predicate. Subsequent legislation has not been able to guard us against the possibility of a similar recurrence. All that has been done is to insure the certainty of an earlier and more frequent panic, and to clog the wheels of commerce by rendering discounts impracticable at periods when no speculation is on foot. But as far as regards the stability of the Bank of England, under our present monetary laws, no provision has been made, in any way commensurate to the additional risk occasioned by the absorption of the twenty millions and upwards lodged in the savings-banks, all which must, when required, be repaid in the precious metals; and in case of any convulsion, or violent alarm, it is clear that such a demand would be made. The experience of 1832 has clearly demonstrated how the fate of a ministry may be made to depend upon the position of the establishment in Threadneedle Street.

Foreign Correspondence of the N. Y. Tribune.

THE ABOLITION OF HOUSE-RENT.

A DIALOGUE.

Have you heard of the new idea of abolishing house-rent?—Nonsense!—Not at all; it is quite serious.—It is reported that the working-men's associations intend to club together and build two thousand five hundred houses, the expense of which will be paid by yearly installments in lieu of rent.—What do you mean by yearly installments in lieu of rent?—I mean that the money now paid as rent will serve to purchase the house itself, and not merely the use of it. I have made a calculation, which shows that this house in which I dwell produces 200,000 francs of rent in 12 years, and that is the sum which was expended in the building. After paying this rent during twelve years the tenants have refunded the whole outlay, and yet the house does not belong to those who have paid the rent.—Certainly not; but what are you driving at?—I wish to show you that the tenants *exchange* their money for the *use* of a house, and not for the house itself, whereas the owner does not exchange his house for the *use* of the money paid as rent. He holds the money paid as rent, enjoys the *use* of that money, and retains his right of property in the house. The exchange is not one of money for property, or property for money; it is an exchange of money for the use of a house; or rather it is giving the *unlimited* use of money paid as rent for the *limited* use of money spent on house building; a hundred or a thousand year's use of money paid as rent is exchanged for twelve year's use of money spent on building: it is a false exchange.—How is that?—It is simply because you exchange your money paid as rent for the temporary *use* of a house, and not for the property of the house; whereas, according to the plan I speak of, you will exchange your money for the absolute possession of the house.—That seems more rational: I should certainly prefer exchanging my money for the real bricks and mortar of the house, as I do for the bread and beef, the furniture and clothing which I purchase, than for the mere partial use of them.—Very well, that is precisely what is intended in the plan I mention; a certain quantity of the materials of the house will be exchanged for the money paid as rent, or yearly installment. If a house costs fifty thousand francs to build, and two thousand francs are paid yearly by the tenants for the temporary use of it, the whole house will belong to them, in absolute use and possession

at the end of twenty-five years.—That is all very plausible, but how will you do it?—I will explain to you the project as it was explained to me. Twenty-two associations are formed, and it is proposed to build twenty-two houses, each of which will cost 65,000 francs, making a total outlay of 1,430,000 francs.—How will they build the houses without money to commence with?—They will create paper money to the required amount, guaranteed by the twenty-two associations, and issued gradually as the works advance. This paper-money will be formed of shares in the property constructed, and the working-men's associations will buy up these shares as fast as they are issued, and they will only be issued as fast as the buildings progress; so that the men who give their money for these paper-money shares will have in hand the value of the property constructed. This paper-money would not be received in the commercial world, but, as it is perfectly guaranteed by the buildings which it represents, it will be circulated as money, and in certain proportions among the working-men's societies, and also among those who mean to profit by the plan for abolishing house-rent. The paper-money shares will be divided in small amounts from one cent to five francs.—How do you make it out that those who receive this paper-money will abolish house-rent?—I will tell you. In the first place, those who hold this paper-money can make use of it almost as easily as other money. The working-men's associations have agreed to take it in lieu of money, in exchange for their productions, but as it is not in general currency, they can only receive it in the proportion of one-fifth of any payment: that is to say, if you purchase five francs worth of their goods, they will receive from you four francs of current money and one franc of this associative paper-money.—That is all very well, but how am I to pay no rent?—Wait a little. Those who hold this sum of 1,430,000 francs worth of paper-money agree to spend them at the stores of the working-men's associations, because no other stores will receive them. That is an advantage for the sale of goods in these stores, and as no one else will take them, the whole sum will very soon be in the hands of the paternal association, to whom the property will then belong. This property will represent the savings only of the working-men's societies, which is estimated at one-fifth of their receipts, and therefore it will not be wanted by them for the current outlays of their stores. These associations have agreed to place the whole sum thus realized in the hands of two trustees, who will again dispose of these paper-money shares for current money, to the same amount, to be circulated on the same principle, and serve to build another million and a half worth of houses. The buildings thus constructed as rapidly as possible will be tenanted by persons who are anxious to abolish house-rent by paying yearly instalments in lieu of rent for their habitations. [But if the persons who inhabit these houses should not remain in them long enough to pay the price they cost, what will become of the money paid in lieu of rent? It will be considered as so much paper-money shares in the property, which may be exchanged as other paper-money shares for current money among the working-men's associations. There are of course, certain regulations and stipulations required from these cases which are simple in themselves, but too detailed for general explanation. If twenty years' instalments are required to purchase the whole tenement inhabited by one who leaves it at the end of ten, his share in the property will be one-half only in lieu of the whole, and that half may be subject to a trifling diminution for the wear and tear of the building he has occupied. He may dispose of the paper-money shares he holds to that amount, but he cannot ask for interest on it. It is evident, however, that families will be disposed to occupy their houses until they have purchased them completely by the yearly rent, or rather their exchange instalments. H. D.] What is required to become an ad-

herent to this plan?—You must agree to exchange five francs worth of money for five francs worth of paper-money shares, every month until the operation is completed, and spend these five francs in the stores of the associations.—What will be done when the first of these buildings has been completed?—The working-men's associations have agreed by an authentic act, to confide this sum of one million and a half of paper-money shares, representing their property, to two responsible trustees, as soon as it is in their hands. These trustees begin to build another mass of houses for the same amount, and the whole cycle of operations is renewed until two thousand five hundred houses have been thus constructed.—I do not clearly understand how you can construct so many houses without advancing any serious amount of capital to begin with.—It is very simple. You must observe that the association stores only receive one-fifth part of paper-money in each transaction, and that only represents their profit for labor. They first accumulate a general profit of one million and a half of francs, and then they lend it out gratuitously to build other houses with. Instead of buying stocks or landed property, or any other sort of property with the profits of their labor, or instead of allowing them to lie idle in their coffers, they agree to lend them out gratuitously to enable other working-men to do away with house-rent, and all other sorts of rent and usury.—Is it not superfluous in that case, to think of creating paper-money shares, when by waiting until the associations have realized a million and a half of profit they might lend out current money to conduct the building operations with?—All that is required for that is to encourage working-men to purchase from the stores of the associations in preference to others?—Not exactly so, for, without the creation of paper-money shares, you would have no means of calculating the fifth part of the working-men's transactions with the stores, and no certain guarantee with regard to the profits and the management of the associative stores, whose great prosperity is owing to the working classes; who, in their turn have a legitimate right to profit by the success of the associations.—How much time would be required to build so large a number of houses on this plan?—As much as would be spent in purchasing from the associative stores five times the value of the houses. If a thousand francs, for instance, are spent at the table of an eating-house association, that association agrees to lend two hundred francs of it, without interest, to this building operation, because those who spend this money at their table do so on these conditions. The houses constructed with the money thus advanced belong in the first place to those associations who have lent the money to build them; and as they gained this money from the working-men, they agree to receive it back from them by small instalments in the shape of rent, or annuity. At the end of twenty or twenty-five years, the working-men who inhabit the buildings will have returned the money lent without interest, and purchased for themselves a dwelling house, without expending more than they now pay forcibly as rent for the mere temporary use of it. Thus you see, it is a simple application of the principle of equal exchange, gratuitous credit, mutual service, loan without interest, and the consequent abolition of rent and usury.—The consequences of this operation may be very great?—Undoubtedly: the same principle may be applied to every sort of property, in houses, machinery, the instruments of labor in every form, and, above all, to that essential instrument of labor, the land. The general application of this principle would be a positive revolution?—Most assuredly; and when the working classes see that house-rent has been literally abolished in the *communes* of la Villette, what arguments will men of property and money-mongers bring in favor of monopoly and privileges?—Will they be able to maintain that the abolition of rent for land, and other instruments of labor, is impossi-

ble!—We laboring men shall understand the whole importance of the social question. We shall perceive that where *rent* and *usury* are allowed to exist under any form or shape, the working classes cannot be emancipated; we can never gain possession of the instruments of labor.—We shall understand that the *only possible solution* of the social question lies in the abolition of rent and interest on capital and property in every shape.—Our first business, therefore, is to carry out this plan successfully and rapidly. The prime result depends upon ourselves.

(Signed,) JULES TOURNOUX, *Workman in bronzes.*

This article was published in the *Voie du Peuple* of the 15th inst.; after the practical proceedings had been commenced by the originators of the plan, Messrs. Francois and Richard, the trustees and directors of the whole business. The land on which the first houses are to be built belongs, I understand, to Mons. Francois, who values it at the sum of two hundred thousand francs—a sum much larger, probably, than its otherwise marketable value, but he will have nobly gained the surplus value, by his labors in conducting the operation. The paper-money shares are already in active circulation. I inclose you one of them, that you may see the nature of it. Careful measures have, I learn, been taken to detect and punish forgery. Each note has secret marks known and understood by the store-keepers who are to receive them in payment for goods. One of the directors, Mons. Richard, is personally known to me. I intend to ask him for more particulars. I bought the note inclosed from a group of working-men, who do not know the directors, but they are enthusiastic in the cause.

HUGH DOHERTY.

From the London Morning Chronicle.

THE METROPOLITAN LODGING HOUSES.

"The lodging house to which I more particularly allude makes up as many as 84 'bunks,' or beds, for which 2d. per night is charged. For this sum the parties lodging there for the night are entitled to the use of the kitchen for the following day. In this a fire is kept all day long, at which they are allowed to cook their food. The kitchen opens at five in the morning, and closes at about eleven at night, after which hour no fresh lodger is taken in, and all those who slept in the house the night before, but who have not sufficient money to pay for their bed at that time, are turned out. Strangers who arrive in the course of the day must procure a tin ticket, by paying 2d. at the wicket in the office, previously to being allowed to enter the kitchen. The kitchen is about 40 feet long by 15 feet wide. The sleeping room is about 48 feet deep by about 40 wide. The 'bunks' are each about 7 feet long and 1 foot 10 inches wide, and grating on which the straw mattress is placed is about twelve inches from the ground. The wooden partitions between the 'bunks' are about four feet high. The coverings, a leather or a rug, but leathers are generally preferred. Of these 'bunks' there are five rows of about twenty-four deep, two rows being placed head to head, with a gangway between each of such two rows, and the other row against the wall. The average number of persons sleeping in this house of a night is sixty. Of these there are generally about thirty pick-pockets, ten street-beggars, a few infirm old people who subsist occasionally upon charity; ten or fifteen dock laborers; about the same number of low and precarious calling such as the neighborhood affords, and a few persons who have been in good circumstances, but who have been reduced from a variety of causes. At one time there were as many as nine persons lodging in this house who subsisted by picking up dogs' dung out of the streets, getting about 5s. for every basket full. The earnings of one of these men were known to average 9s. a week. There are generally lodging in the house a few bone-grubbers,

who pick up bones, rags, iron, &c., out of the streets. Their average earnings are about 1s. a day. There are several mud-larks, or youths who go down to the water-side when the tide is out, to see whether any article of value has been left upon the bank of the river. The person supplying this information to me, who was for some time a resident in the house, has seen brought home by these persons a drum of figs at one time, and a Dutch cheese at another. These were sold in small lots or slices to the other lodgers.

The pick-pockets generally lodging in the house consist of handkerchief stealers, shop-lifters—including those who rob the till as well as steal articles from the doors of shops.

The sanitary state of these houses is very bad. Not only do the lodgers generally swarm with vermin; but there is little or no ventilation to the sleeping-rooms, in which sixty persons of the foulest habits, usually sleep every night. There are no proper washing utensils—neither towels nor basins, nor wooden bowls. There are one or two buckets, but these are not meant for the use of the lodgers, but for cleaning the rooms. The lodgers never think of washing themselves. The cleanliest among them there will do so in the bucket, and then wipe themselves with their pocket handkerchiefs or the tails of their shirts.

Having ascertained the original trades of the various parties in the lodging-house first referred to, and their present mode of life, I next questioned them concerning their earnings for the past week. One had gained nothing, another had gained 1s., eleven had earned 2s., eight 3s., nine 4s., five 5s., four 6s., four 7s., six 8s., one 10s., one 11s., and one 18s. From three I received no answers. The average earnings of the fifty-two above enumerated are 4s. 11d per week.

Respecting their clothing, fourteen had no shirts to their backs, five had no shoes, and forty-two had shoes that scarcely held together.

I now desired to be informed how many out of the number had been confined in prison, and learnt that no less than thirty-four, among the fifty-five present, had been in gaol once or oftener. Eleven had been in once; five had been in twice; five in three times; three, four times; four, six times; one, seven times; one, eight times; one, nine times; one, ten times; one, fourteen times; and one confessed to having been there at least twenty times. So that the thirty-four individuals had been imprisoned altogether one hundred and forty times; thus averaging four imprisonments to each person. I was anxious to distinguish between imprisonment for vagrancy and imprisonment for theft. Upon inquiry I discovered that seven had each been imprisoned once for vagrancy—one, twice; one, three times; two, four times; one, five times; two, six times; two, eight times; and one ten times—making in all sixty-three imprisonments under the Vagrant Act! Of those who had been confined in gaol for theft, there were eleven who had been in once; seven who had been in twice; two, three times; three, six times; one, eight times; and two ten times; making a total of seventy-seven imprisonments for thieving. Hence, out of one hundred and forty incarcerations, sixty-three of those had been vagrancy, and seventy-seven for theft; and this was among thirty-four individuals in an assemblage of fifty-five.

The question that I put to them after this was, how long they had been engaged in thieving, and the following were the answers:—One had been fifteen years at it; one fourteen years; two, twelve years; three, ten years; one, nine years; one, eight years; two, seven years; one, six years; two, five years; three, four years; and one three years; one, eighteen months; one, seven months; two, six months; and one two months. Consequently there were of the half-hundred and odd individuals there assembled, thieves of the oldest standing and of the most recent beginning.

Their greatest gains by theft in a single day were thus

classified. The most that one had gained was 3d.; the greatest sum another had gained was 7d.; another 1s. 6d.; another 1s. 9d.; another 2s. 6d.; another 6s.; five had made from ten to fifteen shillings; three from one to two pounds; one from two to three pounds; six from three to four pounds; one from four to five pounds; two from twenty to thirty pounds; and two from thirty to forty pounds. Of the latter two sums, one was stolen from the father of the thief, and the other from the till of a counter when the shop was left unoccupied, the boy vaulting over the counter and abstracting from the till no less than seven five-pound notes, all of which were immediately disposed of to a Jew in the immediate neighborhood for 3£ 10s. each.

The greatest earnings by begging had been 7s. 6.; 10s. 8d.; and 1£: but the average amount of earnings was apparently of so precarious a nature that it was difficult to get the men to state a definite sum.

According to the report of the constabulary force commissioners, there were in the metropolis, in 1839, 221 of such houses as the one at present described, and each of these houses harbored daily, upon an average, no less than eleven of such characters as the foregoing, making, in all, a total of 2,431 vagrants and pick-pockets, sheltered by the proprietors of the low lodging-houses of London. The above two-penny lodging-house has, on an average, from fifty to sixty persons sleeping in it nightly, yielding an income of nearly £3 per week. The three-penny lodging-houses in the same neighborhood average from fifteen to twenty persons per night, and produce a weekly total of from 20s. to 25s. profit, the rent of the houses at the same time being only from 5s. to 6s. per week.

THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, JANUARY 26, 1850.

THE CO-OPERATIVE BROTHERHOOD.

THE above title is appropriated, until a better is determined on, to signify a movement in accordance with the principles set forth in my late article, *Method of Transition*. Since the appearance of that article, I have received communications from a number of individuals, from as many as six different States, signifying their approval of the plan, and willingness to coöperate. All, or nearly all, have signified their ability and readiness to join and contribute their proportion, and a little more. For the benefit of those whom I have not written to personally, I will now say, that there is a Tract of 3 or 4,000 acres in Texas, about forty miles from Austin, the Capital of the State. It is very healthy, but somewhat wild. There is immense water power, and considerable wood; the land is more suitable to grazing purposes than agriculture. The climate there is so mild that neither food nor shelter would be required for sheep or cattle, other than what is spontaneous. This Tract will be given.

There is another Tract on a branch of the little Kenhaws, in western Virginia, containing 8,000 acres, or more, where there is water-power, timber that can be rafted down to the Ohio, and other facilities. Some of it is already cultivated. It is in the hands of friends to the movement, who are understood to be willing to put it into the organization at a dollar an acre, to be paid as fast as the Association are able, *without* interest, they holding, as guarantee,

such land as is not paid for and improved. Another Tract in Indiana will be given, but about the particulars, I cannot now speak, but shall be fully prepared at the coming meeting. Another in Wisconsin, of 2,000 acres, will be partly given, and the rest put in at the Government price.

Thus far the proposition has been met with a response quite unanticipated, and what was but faintly suggested to my mind a few months ago as possible, seems now to promise a speedy realization. But it is not best to act precipitately, in so stupendous a movement as this will become, even from the smallest beginnings, if it is carried out in the spirit in which it has been conceived. Location, means, and position, are of secondary consequence, compared with the character of the elements, and their harmonious action with each other. As we shall proceed on principles which all who join will acknowledge to be just, if there is at first a perfect understanding between us, no essential discord can possibly arise. To promote this understanding, a meeting, of all who can make it convenient to attend, is called in New York, Tuesday, February 26th. Notice of the place and hour of meeting will be given in the Tribune of that morning.

As but a part, however, will be able to attend that meeting, the business will be confined chiefly to an arrangement of the general plan, matters of detail being left, as far as possible, for the actual Association to dispose of, as the collective wisdom and practical experience shall suggest. The question of location will properly come up for action, and perhaps an agent be appointed to visit some of the localities. Any persons having suggestions or propositions to make, will please address the writer before the time specified.

When the plan is fully matured, it will be published, so that all can have an opportunity to see how well it accords with their views. A year, or at least till next Fall will probably be needed to perfect the arrangements.

A word to those who correspond. If they propose to join, let them state their ages, occupations, families, and means. If the location is in the more northern States, it will be at least a year after emigrating before much can be realized; and with the economies which the Organization will furnish, it will be necessary that each head of a family have enough to provide the necessities of life, during the first season, for as many as it is proposed to bring in. If any are not able to do this, they must make arrangements with such as are, that the action of the body be not embarrassed. There are also some friends of the movement who do not propose to join at present, but who will furnish means to some worthy persons who do. If any propositions are made of land, let them be distinctly stated. It must be understood that the Organization *will pay no interest*, nor give any security which shall cover land that is paid for, or any improvements. Of course, no speculator, and no person who has not an interest in the movement, and in human progress generally, will have any proposition to make.

It is probably due to the public to make another statement. It is known that the Religious Views of the writer

are radically Liberal. It is also true that most, if not all, who have proposed joining, sympathize, more or less, with the spiritual philosophy which he receives. It is not proposed to have any test, nor is it desirable to have any persons join who do not feel and exercise the true spirit of toleration. Contention and wrangling on matters of mere theoretical speculation would be anything but favorable to general harmony and coöperation.

Southington, Conn.

J. K. INGALLS.

Translated for the Spirit of the Age.

CAPITAL AND INTEREST.

FROM THE LAST WORD OF SOCIALISM.

Moved by the spectacle of society in its death-struggle, and threatened with a terrible crisis impending and rapidly hastening on, I ask for the source of these calamities; and I find it in the custom of paying *interest on capital*.

The followers of Owen and Babœuf deny the right of property, but on the contrary I oppose whatever impairs that right. Now that which above all else tends to its destruction is interest or rent; because these give for its foundation indolence instead of industry, oppression instead of freedom, revolting injustice instead of real equality. We have to do with facts not words; I have no system to propose, but merely to state the strict rule of justice. The only wonder in the plan which I shall propose is its extreme simplicity; for it is summed up in the principle, that *1 equals 1*. Applying this arithmetical axiom to the law of exchange, I say: *for value given an equal value should be returned*.

Let us consider the case thus. The baker, butcher, tailor, bootmaker, or any producer, disposes of his wares to you, for which you pay him an equivalent sum. Article for article, value for value, each receives with one hand and gives with the other, remaining exclusive master of what is received, while renouncing all claim to what he parts with. Here then is our fundamental principle illustrated, *1 equals 1*; for value given an equal value is returned. You need my article, yours on the other hand suits me, we make a transfer, and all is done; you sell me a garment for a hundred francs, I take it. But if you should take the hundred francs and keep the garment too, all the courts in the land would convict you of theft.

But now when we come to a proprietor who makes a bargain for estates belonging to him, all this is reversed. A landlord lets me a field which I bought for a thousand francs, for which I pay him annually a hundred francs rent. Do you think that when I have paid the full value of the field, I shall become owner? By no means, I shall have no right to a hand's breadth. Yet a hundred francs in specie are just as much equal to a hundred francs invested in the estate, as a hundred francs in gold were to a hundred francs in the garment. If the tailor had kept my money and the clothes, he would have been a thief; but the proprietor pockets my thousand francs and keeps his acres, and is every where reputed an honest man.

Evidently, here is a gross contradiction, inequality, in-

justice; and resting on a foundation so absurd and destructive, the right of property denies and overturns itself. If you take my money without a return why should you demand from me respect for yours. If I had paid you outright, and at once, in bank-bills a thousand francs, I should have been owner of your whole field for ten years, and yet because I have made over to you the same sum in twenty or forty payments, I have not acquired the right to a single inch. What should you think of a merchant who cancelled those debts only which were settled in a single payment, but left all those standing which were paid on account? Yet exactly what would seem so ridiculous and unjust in the case of a merchant, is actually done in that of the proprietor. Thus is created an exorbitant and monstrous privilege in favor of the rich against the poor; since my opulent neighbor, at one stroke, can take possession for one thousand francs, of a piece of property to which I can make no claim, although under the name of rent I have paid the same sum in a series of years. This palpable violation of the right of property in favor of the rich and against the poor, explains that frightful disproportion in fortunes, whose two extremes of excessive luxury and excessive misery, give birth to the social evils, whose cause is sought far and wide. For is it not clear that the principle, *1 equals 1, for value given equal value should be returned*, has given place to another, namely, *0 equals 100, 0 equals 1000, &c.*, or in other words, *for value received no exchange should be claimed*. The former is the arithmetic of the poor, the latter of the rich.

And now let no one think, that such revolting monopoly is limited to landlords of rural estates; for every inhabited house, every hired machine and instrument of labor, every sum of money borrowed on interest is a means and occasion for a similar attack on the property of the poor by the rich. For instance you pay a rent of five hundred francs, for ten years, for a house valued at fifty thousand francs, and thus make over a sum to the owner equivalent to a tenth of his property. According to the principle *1 equals 1*, 5000 equals 5000, you should become owner of the house in ten years. But what actually takes place? Why the landlord may receive similar rent from twenty tenants like yourself, without parting with a fraction of his property. So with machines and money, &c., on which interest is paid. Spite of all arithmetic, the capitalist proves that you have paid him nothing, stills claims his property, and on the least resistance claps you in jail.

But exclaims the enlightened political economist: the proprietor or capitalist has given you in return the *use* of his field, machine, money. Most true; and I have given them the *use* of the sum paid in rent or interest. *Use equals use*, and our account is squared. Now tell me,—why, if the proprietor takes back the use of his estate, should I abandon to him the use of my cash? Surely I ought to be repossessed of that, as he is of his field, &c. If in fifteen years I have paid him, in the form of annual rent, ten thousand francs, the price of his property—whether real estate, money or machines—I ought to keep the property; ten thousand francs rent are equal to ten thousand francs in land or fixtures; we have simply exchanged va-

lues, and of what is there to complain. EITHER USE FOR USE, OR PROPERTY FOR PROPERTY.

Economists! proclaiming that property is the child of industry, by whom it is begotten and nursed, you deceive yourselves. By granting to the proprietor the right of exacting a rent on the productions of his tenant, you establish a monstrous privilege in favor of idleness against labor. Is not this giving up to the indolent of the fruit of the producer's toil a destruction of property in its very principle?

Will it be believed now, that this amusing objection is brought up to the view here presented, "without the field the laborer could have produced nothing." At least it should be added; "the field remaining barren, the proprietor should receive nothing." Evidently we ought to say; "since in the natural and uncultivated state of the field, the proprietor could derive nothing from it, he should not claim that the fertility produced by another should be for his profit." Yet more, if the soil is necessary for the cultivator in order to produce, the grain produced is necessary for the proprietor in order to exist; why then should the latter enjoy a prerogative denied to the former? The world of mankind is united by a reciprocal right and duty of exchange, the governing law of which is, that *every article shall be paid for once and once only*, whether outright or by instalment. Under this law, inevitable and universal, should pass the field of the proprietor. The annual rent should be reckoned as part payment of the whole value of the property, and not as a tax laid on the labor of the producer, which alone is the creative and fertilizing power.

Still, it is objected, the property rented deteriorates, rent or interest is the price of this deterioration. Verily! In renting, then you charge to me all injuries which result from my acts, yet do not in consideration of lessened value lower the rent one tittle. But it is I after all who impose upon myself according to the plan proposed,—for when the rent annually paid shall equal the original price of the property, and in the course of years I shall become owner, it will come into my hands, lessened in value in proportion to the ravages of time. Imprudent proprietor! You suggest to me, that perhaps I have committed an error in exchanging my money which has always a fixed and unalterable value, for a property which has been deteriorating. Would you persuade me that I have the right to demand of you indemnity?

Statesmen! If you would avoid the most terrible of revolutions, hasten to re-establish on the immoveable basis of justice and equality, the corner-stone of the social edifice; efface from your codes all laws in favor of interest and rent, whereby the rich now destroy the property of the poor, and thus render the right of property contradictory, absurd, and unjust, while seeming to maintain it. Others would overturn existing institutions from foundation to cap-stone; I merely demand the introduction of this single sentence among our statutes: "Rent, Interest, and all similar arrangements without exception, shall be reduced to the simple conditions of Exchange or Sale, and regulated by the same laws. All legislative provisions to the contrary are hereby repealed."

PSYCHOMETRY.

To those interested in the study of the phenomena of the human mind, every development, especially if it be in a new channel will be hailed with interest. Many investigations have of late been made into the subject of Psychometry, which teaches that if the letters of any individual be placed on the forehead or in the hand of those who are susceptible, the character of the writer can be delineated correctly from the mental impressions received. Having been an eye witness to some of these experiments, I send you a copy of several of the characters described, which may interest some of your readers. The subject was Mr. Jackson, one of the proprietors of Glen-Haven Water Cure, who has uncommon powers of intuition, an elevated mental temperament, and a highly susceptible mind. The operator was Dr. S. B. Heath, the Professor of Physiology in the Medical College of Syracuse, who is himself susceptible, and has made many experiments with Dr. Buchanan on the subject. The notes were taken by myself which I give to you verbatim et literatim.

A letter was placed on Mr. Jackson's forehead, who, with his eyes closed, thus described his impressions.

"This letter was written by a man; the handwriting is of the running kind, reverted or turned backward; he has prompt business habits. Has natural taste for chemistry, would make a good chemist by cultivation. Writes rapidly in a concise style. Is of more than medium height; pays considerable attention to personal appearance; walks erectly, is independent in character, thinks for himself. In the strictest sense not an original thinker, but is capable of adding to the ideas of others; is not as much an originator as a discoverer of truths. Would like place, position, is ambitious of distinction; has a good opinion of himself. Could hardly be called a visionary man, for he would unite theory and practice. Has much talent. Has many friends; largely endowed with the social faculties, fond of children; capable of being happy in the social relations. Is fond of observation, would like to pursue the abstruse sciences. Is known as a writer, under favorable circumstances would be distinguished as such; is prompted by the love of science, and writes to disseminate truth. Is careful about laying down postulates, but when he gives premises endeavors to prove them. Is reformatory in any sphere in which he moves. Feels that all truths are not discovered, that many lie hidden which can benefit the race; therefore he pushes his investigations still further. He has a cultivated mind; is chaste and refined in his feelings, never will be guilty of impure associations. Has fine development of the ideal and sublime, and would be almost transcendental if he were not as fond of science. Is logical, exact, hunts for truths as for hidden treasures. The truth to him when found would be original, but he can dress up those discovered by others, as the sculptor can the rough marble; many regard him a man of genius. He has much tact which is developed in his argumentations. His style is easy and ready. Will get into notice and be felt; his influence is daily increasing. He has much benevolence and kindness of feeling."

After these impressions had been declared, we were told by Prof. Heath that the letter was from *Dr. Buchanan*, of Cincinnati. Those who know the gentleman will recognize the description to be good.

Many other letters were then read with equal success, when the one, from which the following description was given, was tried, without a word being said with regard to the sex or any other peculiarities.

"This letter was written by a woman. She has great energy of character, has seen sorrow, is now living with her second husband. Is an authoress, interested in reformatory movements, dislikes drugs exceedingly, is interested in taking care of the sick, and is qualified for that sphere. Is short in stature, not above the medium height, independent in thought, feeling, action, and in the expression of her thoughts; is skilful in the application of means to accomplish her ends; successful in business operations; plain and direct in her pursuits. Rather a remarkable woman, originally possessed strong religious sentiments, was formerly very diffident, has grown into the character she now possesses within ten years; originally moved in a quiet sphere, but has been brought into public by exigencies. Never writes lengthy letters to simple correspondents, is terse, brief, pointed, without circumlocution. Is making a good impression in the age in which she lives on her own sex; wishes to be regarded in all sincerity as a reformer; is ambitious. * * * Has a disposition to examine causes, but writes more under the influence of comparison than causality; illustrates what she writes. If placed in the right position, would study medicine, for she likes physiology. If a practitioner would be a hydropathist, for she abominates drugs." Said Mr. Jackson here, "it seems to me that I have seen this woman in New York, and that it must be Mrs. Gove Nichols." He was then told that his impressions were correct as to name and character. No one in the room had known that there was a letter of hers present.

Another—"A very good woman, one that loves the beautiful in nature, loves flowers, the grand ideal. Has a very correct standard of character; not over enslaved by etiquette: is simple in her habits, loves simplicity and beauty combined. Likes to have articles of dress rich and valuable, not gaudy and fanciful; disposed to cultivate the real and substantial, rather than the visionary. Has naturally great correctness of rhetorical expression: is characterized by sobriety of demeanor, but underneath this she has a fine flow of feeling and mirth. Loves her friends deeply; would grieve to have her social ties broken, but would assume a calm and peace-like resignation, and pursue her way with submission. Her anxiety is bounded by duty, she strives to regulate her feelings by right principles. She shines in the home circle—dislikes duplicity. Her letters are rather serious in their tone. She has seen sorrow in her own soul; is sorrowful now. She would elicit respect and confidence. We were told that the letter was written by the widow of —."

Another—"This was written by a female not over thirty years of age, pleasant in appearance, not over social in her manners. Has a fund of good feeling, a good sense

of propriety of character; is honest in her intentions, upright in her dealings. Has a mind susceptible of great cultivation; a good degree of application. If external circumstances are favorable she would apply herself to general literature—she likes the exact sciences. Walks erectly; has well developed firmness of character; is her own judge in matters of opinion; is not disposed to quarrel unless driven to extremities. She is a brunette with black hair, and black eyes. This was given from a letter of Mrs. —.

Mrs. L. N. F.

Syracuse, Jan. 14th, 1850.

[We trust that we are not over-stepping the limits of courtesy in publishing in full the names of persons so well and widely known, as Dr. Buchanan and Mrs. Gove Nichols. If so, we ask our friends' forgiveness. The other names, it has seemed proper to erase, in our ignorance of the willingness of the persons described to be thus noticed. This new art of Psychometry comes in aid of Phrenology and Physiognomy to bring in habits of simple-mindedness, straightforwardness, transparency of demeanor and speech, which will be most prolific of justice, charity, honor and heavenly harmony. God speed the day when "To be and not to seem" shall be the law of life. Ed.]

Literature and Art.

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REVIEW OF THE MEXICAN WAR. By A. A. Livermore. Boston: Wm. Crosby and H. P. Nichols. New York: D. Appleton & Co. pp. 310.

We desire heartily to thank Mr. Livermore for this carefully-prepared, high-principled, free-spoken volume. It deserves the widest circulation throughout the length and breadth of our land, and among all classes of our citizens. If its author had closed his life with this work, he could not have asked for a nobler monument of his patriotism and humanity. We trust that the American Peace Society will put forth this Review in the cheapest possible form, and so distribute it by extensive agencies as to secure its introduction universally. This book is not in some respects as much to our mind as Theodore Parker's Sermons and Reviews on the same topic in the Massachusetts Quarterly, which it would be most desirable to collect also in a volume; but it is admirably suited for entrance among all religious denominations and political parties. It teaches a stern historical lesson with a direct yet temperate truthfulness, which should bring it home to the very conscience of the nation.

JUVENILE DEPRAVITY AND CRIME IN OUR CITY. A Sermon, by Thomas L. Harris, Minister of the Independent Christian Congregation, Broadway, N. Y. Preached in the Stuyvesant Institute, Sunday morning, Jan. 13th. 1850. With an Appendix, embodying the recent report of the Chief of Police, concerning destitution and crime among children in the City.

It is designed to place this appeal in the hands of every family in New York and Brooklyn, with the view of calling attention to the subject of destitution and vice among the young, and of hastening that thorough and energetic action which the exigency requires. One-third of the sum needed to circulate forty thousand copies is already subscribed. It is hoped that all persons who take an interest in its purposes will inclose the sums they are disposed to contribute, however inconsiderable, to Mr. Charles Partridge, No. 3 Courtland-street, near Broadway, N. Y., who has kindly consented to act as Treasurer to the fund. Each dollar thus subscribed will secure the distribution of one hundred copies.

THE SOUL AND INSTINCT, Physiologically distinguished from Materialism; a Discourse by Martyn Payne, A. M., M. D., &c. New York: Ed. H. Fletcher, 141 Nassau-st. pp. 230.

Like many books, this volume is more valuable for information incidentally given than for light afforded upon the main topic discussed. The author's aim is to "afford reliable evidence of the existence of the soul as an independent, self-acting, immortal and spiritual essence," and to mark the distinction between the Soul and Instinct. The following sentences will indicate to the discerning reader what he may expect to find in this book and what to find out from it.

"We have the best reason for believing that the brain is especially designed for the subserviency of the will and perception, and has comparatively little connection with judgment, reflection, &c., and less with perception than with the will. The great final cause in respect to the soul and instinct, particularly with the latter, is to serve as a medium of communication with the voluntary muscles through the nervous power. The will is, therefore, a stimulus to the brain, while the organ supplies, in consequence, the nervous power, by which the voluntary muscles are brought into action." Page 82. Note.

S. MARGARET FULLER, (now Marchioness Ossoli,) has nearly completed, says the Boston Republican, an elaborate History of the late Revolutionary Movements in Italy, in which will be included extended observations upon the Social, Political, Religious and Aesthetic condition of the country.

Reform Movements.

MUTUAL BANKING.

It is not to be expected that first attempts at Mutual Banking will be satisfactory; but it is well that Principles of COLLECTIVE CREDIT should be brought up in a form to attract public attention, and to ensure thorough scrutiny of the whole subject of interest. Certainly some plan can be devised, not only to enable merchants and holders of real estate to avoid the tyrannous entanglements of our present systems of currency, but yet more, fully to provide all producers with a TRUE SIGN of the fruits of labor and skill; yes! and of the power to produce, also. Capital and Real Estate can command advances by combinations of Capitalists and Real Estate owners; why should not Labor do the same, without tying itself up hand and foot by paying ruinous rates of interest—through combinations of Laborers? We are not prepared to pass judgment upon the following scheme; but we rejoice at this sign of growing interest in Mutual Banking, among the industrialists of Massachusetts.

To the Honorable, the Senate and House of Representatives of the Commonwealth of Massachusetts:—

The prayer of your petitioners humbly sheweth: that the farmers, mechanics, and other actual producers, whose names are herunto subscribed, conceive that it is impossible for them, under the present organization of the currency, and the consequent present high rates of interest, to obtain the just reward of their labor. They, therefore, humbly pray your honorable body to grant to them a charter for a MUTUAL BANK, vesting in them the following powers, under the following regulations:

Any person, or company, by pledging real estate to the Bank, may become a member of the Mutual Banking Company; and the Company shall have power to receive new members to an unlimited extent.

Said Mutual Bank shall have power to issue paper money, which shall circulate as currency among persons who are willing to receive it as such.

Any member may borrow the paper-money of said Bank, on his own notes running to maturity, to an amount not exceeding three-fourths (or such other proportion as your honorable body in its wisdom may determine) of the value of the real estate by himself pledged.

Each member shall be bound by the act of incorporation to receive the bills issued by the Bank, at the full value borne on their face, in payment of debts, and in all the transactions of trade; but no member who has in his possession bills on the Bank to an amount equal to the whole value of the property by himself pledged, shall be bound to receive any more until some of those held by him shall have gone out of his possession.

The bills of the Bank shall thus be redeemable, not at the counter of the Bank, but at the stores, work-shops, mills, and other business places of the individual members of the Company: the bills shall thus be redeemable, not because they can at any time command specie at the Bank, but because they are at all times receivable in lieu of specie by the members of the Mutual Banking Company.

The rate of interest at which said money shall be loaned, shall be determined by, and shall if possible just meet and cover the average losses and necessary expenses of the institution.

No money shall be loaned by said Bank, except to members of the Company.

Any member, by paying his debts to the Bank, and giving thirty days notice to the President thereof, may withdraw from the Company, may have his property released from pledge, and may himself be released from all obligations to the Bank, or to the holders of the Bank's money.

The Company shall have power to pass such rules and by-laws, not inconsistent with their charter, and to elect such officers as may be necessary to accomplish the ends for which the Bank is instituted.

No paper-money shall be issued by said Bank, until after real estate to the value of Two Millions of Dollars, shall have been pledged to the Bank by its members.

BOOT AND SHOE MANUFACTORY.—It is proposed to hold a meeting of the boot and shoemakers, and others who may feel an interest in the movement, at the Union Rooms, in College Hall, (formerly the telegraph office,) on Thursday evening, the 10th inst., to confer upon the propriety of establishing a joint stock company, to be located at Home City, for the purpose of manufacturing boots and shoes upon an extensive scale, connecting therewith a tannery and a store for the sale of the manufactured article. Books have been opened, and stock is being taken with a belief that the plan is feasible, and calculated to promote the best interests of a respectable body of mechanics. The advantages to be attained are apparent to any observing mind, and consist in securing to such workmen as are stockholders constant employ, and insuring to each the full value of their labor, freeing the laborer at once from the shackles of wages-slavery, and rendering them independent of those "tricks in trade" by which they are robbed of half their earnings. Another advantage worthy of observation is the favorable opportunity afforded at Home City to secure a "Home" in one of the most pleasant locations on the Ohio River, and possessing every facility of communicating with the city, a point at which, owing to the many advantages it possesses for this and other similar manufacturing institutions, several of which are now projected, must bring together a large population of independent mechanics, and produce a state of society free from the arbitrary and degrading influences of landlords, speculators, loafers, and professional drones, who are ever ready by cunning or stealth to deprive the working-man of the products of his hard labor. It is hoped there will be a full attendance at the meeting, and a lively interest felt in this, one of the progressive movements of the age. Persons will be present who will address the meeting, and set forth the advantages of the organization. The meeting will take place at 7 o'clock. Rouse, up, mechanics! your interests cry, Onward! in the march of PROGRESS.—*Cincinnati Nonpareil.*

The Minister of Agriculture and Commerce has presented to the Assembly a bill relative to the Associations for Mutual Relief, as proposed and drawn up by the President of the Republic. This project differs a good deal from that which has already come under the consideration of the Assembly. It introduces the intervention of the Government in the foundation and development of these associations. The donation proposed by the bill is 1,000,000 francs per annum, comprised in the ordinary estimates of the Minister of Commerce, and forming a special fund for relief, and the basis for contributions of a voluntary kind. The object of the new associations is thus defined: "Relief to operatives rendered unable by wounds or sickness to pursue their ordinary avocations, and the defraying the funeral expenses of deceased members of the association." Three systems are concurrently suggested for the benefit of the working classes—the creation of a Savings' Bank, where the operative shall deposit his savings, to support him when out of employment; a *caisse de retraites*, formed also of his savings, and destined to his maintenance, when rendered unable by old age to earn his livelihood; and a *caisse secours de mutuels*, in event of illness or wounds incapacitating him for labor. With respect to the first, the State leaves the operative at perfect liberty to transfer his savings to such fund or not, as he may think proper. As to the second, the State induces him to contribute to its support by the at-

traction of premiums after a certain specified period. In the third, the action of the State is more sensibly felt. Every Association of mutual relief must, with a view to legal authorization, have one co-associate for every four operatives belonging to the association, who will perform a portion of the duty without participating in its benefits. The Government engages to obtain the intervention of all over whom it has influence in every class of society. In order to give greater weight and authority to the establishments, the President of the Association will be named by the President of the Republic.—*N. Y. Tribune.*

NATIONAL CURRENCY REFORM MOVEMENTS.

UNDER this title a society has been formed by a body of gentlemen interested in the question, a preliminary meeting having been held, attended by Mr. F. Bennoch, Mr. Jonathan Duncan, Mr. Wyld, M. P., and others; the proceedings were pro forma. A correspondent says:—"I am fully convinced that currency reform will become the parliamentary question of the ensuing session. I know from high banking authority that the Bank of England has actually applied to Government to be relieved from buying all the gold brought to its counter at a fixed price. There is no doubt of the immense stores at California of the yellow metal; nor is it difficult to account for its not arriving, as the seamen leave their ships to speculate at the diggings. None but our own vessels of war are yet carriers of gold; but when merchant vessels also take it on freight the supplies to Europe will be prodigious. It now can be bought at San Francisco at 40s. per ounce, add freight, and see the magnificent gain by selling it to the Bank of England at 77s. 6d. Sir R. Peel's party already talk of adding to the weight of the sovereign, to perpetuate the bondage of all of us industrious producers. They will do their utmost to prevent even the interposition of God from releasing us from the fangs of Mammon."

The association has issued a manifesto signed by the president, F. Bennoch, Esq., from which we give an extract:—

"We are congratulated on the briskness of trade when we effect large exports of coal and iron, calico or hardware; how, then, does it happen that large exports of gold, for which we receive a full equivalent, are always attended with mercantile convulsion and an enormous loss of property? In answering this question we shall discover the source of very many of the complicated evils by which we are surrounded. With the exception of silver, which is a legal tender only to the amount of 40s., the Legislature has decreed that all taxes and all private debts shall be discharged in gold; and by putting a moneyed denomination on gold, its price is necessarily fixed in our coinage. To the foreigner our gold coin is not money, but a commodity; on the continent of Europe and in America, its price varies under the law of supply and demand, and when its purchasing power abroad is increased it is exported. When this happens, the Bank of England is compelled to contract the issue of its notes exactly in proportion as the gold disappears; we are consequently deprived of our legal-tender money, and as it becomes scarce its value rises; but a rise in the value of money is identical with a fall in the price of commodities. Under these circumstances the instrument of exchange is withdrawn; the power of distributing commodities is paralyzed; none can sell, because none have the means of purchasing; the real wealth of the country, however, is in no respect diminished, since it is plain when we parted with our gold we must have received an ample equivalent in exchange. The ruin, therefore, can only be traced to the viciousness of our monetary system; there is no other solution of the problem."

FREEHOLD-LAND MOVEMENT AT STOURBRIDGE.—It is pleasing to notice the rapid progress the Freehold-land Society is making in this town. It is scarcely more than eighteen months since the society was established, and the members have al-

ready purchased two pieces of land, together measuring twenty-four or twenty-five acres, adjoining each other, on the Enville and Bridgmorth-road, about half a mile from the centre of the town. The first piece was allotted some time back among forty-seven of the members, and the ballot for the other piece, which is capable of allotting fifty-five shares, will take place on Monday evening next, at the British School-room. We understand that land in this neighbourhood is being divided and sold in lots to purchasers, at similar prices and weekly payments as those of the Land Society. In this way the franchise will be greatly extended ere long.—*Birmingham Mercury.*

LIFE ASSURANCE, BUILDING SOCIETIES, &c.—GOVERNMENT OFFICERS' PERMANENT BENEFIT BUILDING SOCIETY.—A meeting of this society took place yesterday afternoon at Exeter-hall, for the purpose of electing a managing committee. Mr. Danby Fry, of the Poor-law Board, being called on to preside, stated that the society had originated out of a conviction that the benefits of building societies were so well recognised that it was desirable to render them permanent. The supporters of this society were encouraged to proceed by the very high premium at which the shares in a former society had been sold.—The new society would, in its main features, be the same as the old one, with this peculiarity, that it would be rendered permanent by a new society or class being commenced every five years. Two classes of persons were benefited by these societies, the borrowers and builders, and those who wished to secure a large return for their subscriptions at the end of a period, probably not longer than ten years. Though the borrower might pay an apparently high interest, it was clear that he found a compensating advantage, or he would not have borrowed; and, at the end of the period, he was in possession of a life annuity equivalent to the rent of his house. The benefit to the depositors was evident enough, as the amount of their subscriptions would be doubled at the end of the term. The old society proposed giving a bonus of perhaps 6 per cent. at the beginning of the year. Building societies had recently been brought into some disrepute; but everything depended on the way in which they were managed. Ten years would be the probable duration of the society; but borrowers would not be required to pay longer than 11 or 11 1-4 years, under any circumstances. The habits of business, general intelligence, and respectability of the Government officers gave the best guarantee for the good management of this institution. Their rules had been carefully drawn up, and certified by Mr. Tidd Pratt, and this meeting was now convened to elect the committee. Mr. Watson, of the Customs, expressed a fear that the establishment of a new society might injure the sale of shares in the old one. The Chairman said the demand for shares in the old society was much greater than they could possibly supply; and it would be greater still but for the fact that it had been four years established; and there were many parties who would borrow from a new society who could not do so in a society that had been some years in operation. Last year, 164 additional shares had been taken up in the old society, all by borrowers; and there were only about 100 more shares which would be sold before reaching the limit of 1000. Mr. Frederick Purdy, the secretary, explained that many wealthy borrowers had entered into the old society, so that the shares were almost taken out of the hands of Government officers, to whom the society had at first been confined. Hence the necessity of establishing a new society. A number of gentlemen then entered themselves as members of the society, and the committee and officers were afterwards elected.—*Daily News, Dec. 21.*

Miscellany.

BAD NEWS FOR THE RATS.—A grand battue against the rats in the sewers of Paris, which are about 150 leagues in extent commenced on the night of Saturday. The result up to this time is said to be the destruction of 250,000 rats, and it is expected that by the 1st of next month the number will have reached 600,000. The municipal authorities are of opinion that by making four battues a year, Paris will be rid of these destructive vermin. Several plans of destruction were made use of by the different brigades of sewer-men; but that which was found to be most successful was the placing a large leather sack in which a large piece of mutton tallow was placed—a dainty of which these animals are very fond—at the corner of each sewer, and toward which the animals were driven.

The quarters which furnished the greatest numbers were the neighborhood of the Halles, the streets near the Seine, the rue Pascal, and the Faubourg St. Marceau. The *Union*, in giving an account of the affair says:—"The 250,000 rats were all of the grey Norwegian breed, except from 500 to 600 black or English rats. Two of these animals were put aside by the men as a curiosity, to be presented to the collection of animals at the Jardin des Plantes. From the extremity of the tail to the tip of the nose these two rats measured 51 centimetres, (nearly 20 inches English.) Their eyes are red, like those of white mice, and their coats are as black and glossy as the silk on a hat. The ferocity of those animals is such that one of the Norway rats was literally devoured in ten minutes by the two English rats above mentioned.

The animals after their capture were all taken to the *Ils des Ravageurs*, where they were killed and skinned, an operation that was not performed without much danger. It is said that some demur has arisen on the part of two glovers of Grenoble, who had offered to take all the rat skins at the rate of 100 francs per 1,000, they having discovered, a means of rendering them available in making gloves. It appears that they had calculated on the number reaching 100,000, and are now alarmed at the immense increase in the number; but as they have entered into a contract it must be fulfilled. It is said, however, that more advantageous propositions have been made by a Mr. John Warton, a rich leather dresser in London, who is not alarmed at 1,000,000, more or less, and it is thought that he will be the purchaser of the lot." The municipal authorities having raised the bounty from 50 francs per 1,000, the sum given last year, to 100 francs, the sum per head for the men will be 20 centimes.—*Galvani*

IMPORTANT DISCOVERIES IN ABYSSINIA.—Mr. Rocher d'Hericourt, who has lately returned from a Voyage in Abyssinia, has brought with him a score of MSS. in the Ethiopian language, all of vast antiquity and great literary value. They are folio in form, bound in red leather, with the Greek cross and strange ornaments on the covers. In some of them the writing runs right across the page; in others it is in columns; in nearly all it is firm and bold in character. Some of the MSS. are on history, religion, and science; one is a complete and very curious treatise on the mysteries of eastern astrology; and one, which appears to have been written at the beginning of the 11th century, contains a copy of the Bible, which differs in some respects from the ordinary version. To obtain these treasures, M. d'Hericourt passed a long time in Abyssinia, had to employ daring, cunning, persuasion, and force, to go through many extraordinary adventures, and endure many

hardships and persecutions. He has, besides, obtained a mass of curious information on the religion (which it seems is half Jewish, half Christian), the manners, and the government of the singular people who inhabit Abyssinia; has ascertained all that could be learned of their country, of which so little is known; and has collected all the facts calculated to throw light on geology, mineralogy, botany, and other branches of science. But what is more practically important than all, is, that he has brought with him numerous specimens of a plant, the root of which, reduced to a powder, is a cure for hydrophobia, both in men and animals. Of its virtues M. d'Hericourt had practical proof; four dogs and a man having been bitten by a mad dog, were, by application of the remedy, cured of the hydrophobia which ensued; whilst a fifth dog (bitten at the same time by the same animal) to which the remedy was not applied, perished in all the agony of that horrible disease. The virtue of the plant, and the manner of preparing it for use were explained to the traveler by a potentate of the country, who assured him that it was there generally used, and never failed. The specimens brought over by M. d'Hericourt have been submitted to the Academie des Sciences, and the committee of that learned body has been appointed to test their efficacy. If, as it is confidentially hoped, they have not lost their virtue in this European clime, the world will soon be put in possession of the means of curing one of the most frightful diseases to which flesh is heir, and M. Rocher d'Hericourt will have the glory of having conferred an inestimable blessing on mankind.—*Paris Correspondent of the Literary Gazette.*

THE PEW SYSTEM.—A novel meeting was held recently in Preston, England, to consider the subject of "a hired ministry and the support of the poor." One of the speakers argued with great strenuousness that in England the poor were starved to pay the preachers. "We never read," said he, "of the Rev. Dr. Paul making a collection in his own church for his own support. We never hear of the Rev. Mr. Barnabas making a collection in silver at the door. Look at the present mode of letting out seats in places of worship at pit, gallery, and box prices; those who cannot afford to pay, being treated like beggars. This naturally has a tendency to keep the proud working-man away." And again, "the hired ministers," he said, "after being sent to college to learn to preach the gospel, seemed to consider themselves the only patented vendors of the bread of life. As monopoly was done away in respect to the bread that periseth, so he hoped it would be in regard to the bread of life."

As an argument against the pew system, the *Cheltenham Examiner* gives the following illustration, by an eye-witness of the scene at the parish church:—

"The church-warden walked up to the pew which was nearly half filled, the door of which was firmly held by a gentleman inside. Mr. —, you have no right to keep that pew while there are parishioners who cannot obtain seats. Mr. —: It is my pew, and I shall admit whom I please. Church-warden: You have no right to admit strangers while there are parishioners who cannot get seats. Mr. —: This pew is my property. Church-warden: If you do not open the door, sir, I shall order the beadle to force it open. Mr. —: You have no right to do so—you may as well order a man to break open my house. Church-warden: It is not your pew, and I shall insist upon its being opened. Mr. —: This is not the place to settle that question. Church-warden: I will have it settled here. Russell, I order you to break open the door. Pew-Opener: Very well,

air. Mr. —: I insist upon the door not being opened. The door was burst open, and the pew immediately filled by the parties standing outside."

THE PRESENT CONDITION OF RUSSIA.—The *Tribune* translates from the *Augsburg Allgemeine Zeitung* the following letter from the Polish Frontier:—

"It seems beyond doubt that grave events are in preparation for the Spring. The idea that Europe will recover its old position is a pure delusion.

"The attitude of Russia sufficiently demonstrates that a decisive catastrophe is reserved for the ensuing year. Without going so far as to believe the common rumor, that Austria will be allowed to place a garrison in Poland, it is certain that Russia makes these demands—namely:—

"I. That the affair of the Duchies should be terminated as soon as possible. It will not be for the advantage of Germany that Russia will place its weight in the scale. Schleswig, then, may be considered as in a great measure lost for Germany.

"II. The Emperor of Russia will not tolerate any democratic progress in Germany, though restrained by the Constitution of the Confederacy, which shall compromise the dynastic interests and endanger the true monarchical principle. Russia will apply all its forces to the reconstruction of Germany, as it existed before the Revolution—that is to say, a Germany feeble and powerless. And not only Russia, but also France and England have a great interest in keeping Germany in a state of weakness and disunion: It presents a battle-field all ready for the great powers, where they can settle their differences without danger to their own countries.

"It is quite certain that the Emperor of Russia will realise his projects with regard to Turkey in the Spring.

"The old tradition of his country and his family, inspires the Czar with little confidence in a reign of more than 25 years, so that he is urgent to bring this project to a successful close, as he considers it indispensable, and is willing to leave the accomplishment of it to his successors.

"Two corps d'armee stationed in Poland, are all ready to march in the Spring to the Lower Danube, or the Black Sea. The fleet is concentrated at Sebastopol, where troops and provisions are arriving in immense quantities."

PROFITS ON LIFE ASSURANCE.—Few persons who have not the means of inspecting the annual accounts of the old assurance offices can have the slightest conception of the enormous profits which have been made under the original rates of premium, or can wonder that there should be so wide a field for competition, and that modern societies should be able to pay handsome dividends and bonuses, on a reduction of premium, in some cases, to the extent of 50 per cent. The Equitable, which was, we believe, the first establishment which originated rates of premiums far below the Sun, Phoenix, Royal Exchange, Amicable, and others under the ancient regime, have been realizing such extraordinary gains, that they now possess, in Consols, £2,305,000; Reduced Bank Annuities, £2,740,000; cash on mortgage, £4,121,844; making together a reserve fund, if it can be so termed, of the enormous amount of £9,166,849. Their receipts, as premiums and other business items, for the year ending December 31st, last, were £261,193, while their interest on mortgage debts was £160,105, and dividends on stock £152,925. The cash paid on policies, claims, and additions, amounted to £698,721; and for surrendered policies and additions, and further investments, £62,290; leaving a balance in hand of £35,969.

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THE SPIRIT OF THE AGE.

PROSPECTUS FOR VOLUME SECOND.

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

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