

# THE SPIRIT OF THE AGE.

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## THE MYSTERIES OF THE PEOPLE OR THE HISTORY OF A PROLETARIAN FAMILY.

BY EUGENE SUE.

We will introduce the reader into a small room of humble appearance, but perfectly clean; the furniture consisted of an iron bedstead, a commode, two chairs and a table, over which hung a few shelves with some books.

On the wall, over the head of the bed, hung a sort of trophy; consisting of a military coat, the epaulettes of a non-commissioned officer of light infantry, surmounting a written discharge from the service, in a dark wooden frame. In one corner of the room might be seen a few carpenter's tools on a bench.

On the bed lay a rifle, cleaned and ready for service; and on a small table were a bullet-mould, a powder-flask and a cartridge mould, with several packets of cartridges already made.

The tenant of this room was a young man about twenty-six, with a handsome manly countenance. He wore a workman's blouse, and was already up and dressed; he leaned with his elbows on the ledge of the garret-window, and seemed gazing intently at M. Lebreun's house, but particularly at one of the four windows, between which was the famous inscription: *A l'Épée de Brennus*.

There was nothing remarkable in this window, with its snow-white curtains closely drawn, except a wooden box, covered with egg-shaped ornaments and mouldings, neatly carved, extending the whole breadth of the window, and containing a few Christmas roses and snow-drops in full bloom.

The features of our friend in the garret, while he gazed at this window, had a melancholy and mournful expression; after a few moments a tear fell from the young man's eyes, and trickled down upon his brown moustache.

The noise of the clock that just struck the half-past seven roused George Duchêne (for that was his name) from his reverie; he passed his hand across his yet moist eyes and left the window; saying to himself in a tone of bitterness—

"Bah! to-day or to-morrow a bullet may rid me of this foolish passion; thank God, there will soon be a little real fighting, and my death may at least be serviceable to the cause of freedom."

Then after a few moments' reflection he added:

"But my poor grandfather,—I was quite forgetting him!"

He then took from the corner of the room a small chafing-dish full of coals, on which he had been melting his bullets, put a little earthen pot on it, filled with milk, and breaking in some white bread, soon made an exquisite basin of bread and milk, that might have excited the envy of the best housewife.

Having concealed the rifle and other warlike apparatus, under his mattress, he took the pot to a door cut out in the partition, and leading to the next room, where a very old man, with a mild venerable face and long white hair, was lying on a bed far better than George's. The old man was exceedingly weak, his emaciated and wrinkled hands were in a constant tremble.

"Good morning, grandfather?" said George, giving the old man an affectionate kiss. "Did you sleep well last night?"

"Pretty well, my boy."

"Here's your bread and milk,—I kept you waiting a little."

"No, no; it's a very little while since it was daylight—I heard thee get up and open thy window, more than an hour ago."

"That's quite true, grandfather; my head felt a little heavy,—I took the morning air rather early."

"I heard thee walking backwards and forwards in thy room, last night, too."

"My poor dear grandfather,—I must have waked you?"

"No, I wasn't asleep.—But come, George, be candid,—there's something the matter with thee."

"With me? not at all."

"For several days thou hast been quite sad, and art so pale and changed, that I scarcely know thee; thou art no longer the merry fellow thou wast, when thou first left the regiment."

"I assure you, grandfather, that—"

"Assure me, assure me, indeed? I know what I see, and thou canst not deceive me in that.—I have a mother's eyes, come now?"

"That's true," said George, smiling, "and I ought to call you *grandmother*; for you're as kind, affectionate, and anxious about me, as a real grandmother; but believe me, you are quite mistaken. Come, here's your spoon—wait till I put the little table on your bed,—you'll be more comfortable."

And George took from a corner of the room a pretty little table, of polished walnut-wood, like those used for placing on patients' beds; and after having put the basin of bread and milk on it, he laid it before the old man.

"There is nobody like thee, my boy, for kind attention," said he.

"I must have been the devil himself, grandfather, not to have made this table, that is just the thing for you, and I a cabinet-maker and joiner."

"Oh! thou'rt never at a loss for an answer, I know," said the old man, and began eating; but his hand shook, so that he was constantly knocking the spoon against his teeth.

"Ah! my poor boy," said he, sorrowfully addressing his grandson. "See how my hand shakes; I think it gets worse every day."

"Not at all, grandfather, on the contrary, I think it is getting better."

"No, no, it's all over,—it's all over, I'm sure; there's no help for it now?"

"Well, well, what would you have? you must make up your mind to it."

"That's what I ought to have done since it began, but I can't make up my mind to the idea of being infirm, and a burden to thee, to the end of my days."

"Grandfather—grandfather, we shall quarrel?"

"And why was I such a fool as to be a gilder? In fifteen or twenty years, and often sooner, half the workmen become shaky old fellows like me; but they haven't always a grandson, who spoils them, as I have."

"Grandfather?"

"Yes, yes, thou spoilest me! I tell thee again—thou spoilest me?"

"Oh! that's it, very well,—I'll give you a Roland for your Oliver, since it's the only way to stop the enemy's fire, as they say in the army. Now then, I know a fine old fellow called father Morin, he was a widower, and had a daughter eighteen years old—"

"George, listen!"

"No! no! This good man marries his daughter to a capital young fellow, but a very devil for a row. One day he gets an awkward blow in a quarrel, and he dies the second year of his marriage, leaving a young wife with a little boy in arms."

"George—George—"

"The poor wife suckled her child for a time, but her husband's death had such an effect on her that she died,—and her little boy is left to the care of his grandfather?"

"Good God, George! but I cannot hear it! what use is it always talking of that?"

"He was so fond of this child that he could not bear to be away from him. In the daytime, while he was at his workshop, a good woman took care of the urchin; but as soon as the grandfather returned, he had but one thought, but one cry,—his little George. He nursed him as well as the best and fondest of mothers; he ruined himself in handsome little dresses and pretty bonnets, for he dressed him just as he liked, and he was very proud of his grandson, was this affectionate grandfather; so much so, that the neighbors who all had the greatest respect for this worthy man, called him *papa-nurse*."

"But, George—"

"In this way he brought up the boy; he constantly watched over him, taking care of all his wants, sending him to school, then apprenticing him, until—"

"Well, well, so much the worse," said the old man, no longer able to restrain himself; "Since we're coming to telling each others good deeds, my turn will come next, and we shall see then. First of all, thou wert the son of my poor Georgiana, of whom I was so fond I only did my duty; therefore, think of that a little?"

"And I too,—I only did my duty?"

"Thou! don't tell me!" cried the old man, as he flourished his spoon in the most violent manner, "Thou! this is what thou hast done?—fortune saved thee from conscription."

"Grandfather! take care—"

"Oh! thou wilt not frighten me?"

"You'll upset your basin if you excite yourself so much."

"I excited? good heavens! dost thou think I've no blood in my veins? yes, answer me, thou, who speakest of others' kindness: when my infirmity began, didst thou think of thyself; wretched boy! thou hast gone to a man who bought and sold his fellow-men."

"Grandfather, you'll eat your soup cold; for the love of God eat it warm?"

"Ta, ta, ta, thou would'st shut my mouth; I'm not thy dupe.—Yes, and what didst thou say to this trader in human beings? 'My grandfather is infirm; he cannot

maintain himself, he has no resource but in me; I may fail from sickness or want of work, he is old; insure him a small annuity and I'll sell myself to you;' and thou didst it," said the old man, the tears in his eyes; as he raised the spoon towards the ceiling, with so violent a gesture that he would have upset the table and basin too had not George quickly saved them.

"Good heavens! grandfather, do you keep yourself quiet? you're like the devil in a sacristy; you'll upset everything."

"That's of no consequence, it won't prevent me from telling thee how and why thou mad'st thyself a soldier,—why thou sold'st thyself for me, to a dealer in men?"

"These are all mere pretenses, that you mayn't eat your soup; I see you don't like it."

"Come," said the good old man, in a melancholy tone, "thou shalt see whether I like soup, now.—This cursed boy has and would distract me?"

"Then, digging his spoon violently into the basin, and quickly raising it to his mouth, he continued, as he swallowed spoonful after spoonful—

"Look, see, how I dislike thy soup;—look—look, ah! I can't endure the stuff;—look—look—ah! the nasty mess."

And at every look, down went a spoonful.

"For God's sake, grandfather, don't go so fast?" cried George, stopping the old man's arm, "you'll choke yourself?"

"It's thy fault then? to tell me I don't like thy soup, when it's perfect nectar?" replied the good man, becoming more calm, and enjoying his milk more leisurely,— "it's real nectar, fit for the gods!"

"Well, without any vanity," said George, smiling, "I was famous in the army for making savory soups.—Ah! there now, I'm going to fill your pipe?"

Then leaning over the old man, he said, coaxingly,

"Eh, he likes that;—to smoke his little pipe in bed; good old grandfather?"

"What would'st have me say to thee, George? thou would'st make a pasha of me, a regular pasha;" replied the old man, while his grandson went to get his pipe from a shelf; he filled it, lighted it, and gave it to father Morin. The latter, supported with his back against the pillow, began to smoke his pipe comfortably.

George, sitting at the bottom of the bed, addressed him:

"What are you going to do to-day?"

"Take my usual walk on the Boulevard, where I shall sit down a little, if the weather is fine."

"Hem! grandfather, I think you had better put off your walk for to-day; you saw how many crowds there were in the streets yesterday; they nearly came to blows with the municipals and the city-police. To-day, perhaps, it will be more serious."

"Oh dear, thou wilt not have anything to do with these disturbances, wilt thou, my boy? I know it's hard to keep out of it, when we feel we're in the right: for it's outrageous of the government to prevent these banquets.—But I should be so uneasy about thee?"

"Make yourself easy, grandfather, you have nothing to fear for me; but follow my advice, don't go out to-day."

"Well, there, my boy, I'll stay at home.—I will amuse myself with reading a little in thy books, and looking at the passengers through the window, as I smoke my pipe."

"Poor grandfather," said George, smiling, "why, from this height you'll see nothing but hats walking."

"It's all the same, that's enough to amuse me; and then I can see the houses opposite, and the neighbors looking out of window."

The best way to revenge an injury is to be unlike the aggressor.



From Fourier's New Industrial World.

## OBSTRUCTIONS OPPOSED TO DISCOVERIES.

A method of suddenly quadrupling the product of industry, of influencing all masters to the conditional emancipation of negroes and slaves, of bringing all the barbarians and savages (about whom philosophy has never troubled itself) into refined or disciplined manners; of spontaneously establishing all the unities of language, measures, moneys, typography, etc.!!! This is some quackery the fine wits will say.

The author has necessarily foreseen the distrust which gigantic promises awaken. He would not thus expose himself to unworthy suspicions were he not sustained by proofs more than sufficient. Scientific charlatans take care not to run against public opinion, they take smooth and insinuating forms, they avoid improbable announcements; but he who publishes a real discovery, plays the part of a charlatan if he disguises his truth so as to contradict no prejudices, or the representatives of prejudices.

Columbus, Galileo, Copernicus, Newton, Harvey, Linnæus, were obliged to encounter their age in pitched battle, to give the lie to its most deeply rooted opinions.

Academic forms are very polite towards the sciences in credit; the rule is to incense everywhere, if we would glide into the ranks of the privileged sophist. The part of a discoverer is quite different; he is no pretender to academic honors or fashions; he cannot offer incense to the prejudices which he has dissipated. To wish that a discoverer should confine himself to received ideas is like requiring of a Naturalist on his return from a voyage of discovery that he should present no new plant.

Would those who have gathered from America the Peruvian bark, the tobacco, the potato, cocoa, vanilla, indigo, cochineal, the vigne, have served us better if they had only brought back with them species already known?

A modern writer has justly said, "The last of crimes which is forgiven is that of announcing new truths." (Thomas—Eulogy on Descartes.)

Such is my crime—it is that of unveiling many new and eminently useful sciences; the most precious novelties have been repelled at their first appearance. The potato and coffee were prohibited by acts of parliament. Vaccination and the steamboat have in like manner been slandered on their introduction. To misconceive discoveries and insult their authors is a vice inherent to the civilized mind. The self-love of different classes finds its account in this vandalism; philosophers incline to stifle a discovery which compromises their systems, and blockheads fancy themselves wits when they laugh, as in the age of Columbus, at a theory before it has been proved. Hence, every one agrees to repulse discoveries, and even novelties half in favor. Sévigné was applauded when she said "People will get tired of coffee as of Racine's tragedies."

As a motive for distrust and persecution of discoverers, it is objected that there are many charlatans. This is the fault of the learned world, which has established no jury of examination, and which is organized in such a manner as only to favor intrigue. Cite a charlatan who has been repelled; cite an inventor who has not been. The academies, to excuse themselves, cast the blame upon unenlightened ages. Has not ours, which conceives itself provided with light, rejected Fulton and Lebon, inventors of the steamboat, and of gas-lighting.

Leaving this discussion, let us introduce the reader to our subject by a scale of the social periods, whose mechanism at last is discovered.

Humanity in its social career has thirty-six periods to pass through, of which I here give the six first, which will suffice for the text of this volume.

## SCALE OF THE 1ST AGE OF THE SOCIAL WORLD.

Periods anterior to industry.	K. Bastard—without man—gigantic experimental creation destroyed by great geological catastrophes.	
	1. Primitive—called Eden.	*c. 2
Industry, fragmentary, burdensome and repugnant in its methods—ill-distributed and false in its results in regard to general wealth and enjoyment.	2. Savage or state of idleness.	c. 3
	3. Patriarchate—trivial industry.	
Industry, social, justly distributed, attractive.	4. Barbarism—moderate industry.	
	5. Civilization—great industry.	
	6. Guaranteeism.	
	7. Simple association.	c. 4
	8. Compound association or Passional Harmony	c. 5

It will suddenly and spontaneously extend to the entire human race by the sole influence of profit, pleasure, and especially of industrial attraction, whose mechanism is unknown by our politicians and moralists. We feel the need of it more and more, for we can bring to agricultural labors—neither the negroes of St. Domingo, even by premiums, concessions of liberty, advance of means. Nor the negroes of Brazil, notwithstanding the efforts of a colonist as judicious as generous. Nor the savages of America—either corrupted or destroyed by their contact with civilization—or repelled by it to distant regions. The communists' speculations of the Owen sect have failed completely: no horde of savages and no proprietors of slaves having chosen to adopt his system, entirely opposed to nature—neither attractive nor lucrative.

In order to create attraction, it was necessary to discover the procedure called Passional Series explained in this work. It is gradually established in the 6th, 7th, and 8th periods of the preceding table.

The 6th period creates only a half attraction, and would not yet seduce the savages; the 7th would begin to draw them; the 8th would attract them fully, and also the rich idle classes to industry.

We can leap over the 6th and 7th periods, thanks to the discovery of the Passional Series, which is the mechanism of the 8th period.

The knowledge of the scale of Social Destinies will dissipate our prejudices about happiness. We have upon this subject notions so erroneous, that philosophy concedes to us some 30 false rights of man—sovereignty, and others of which he has no need—then refuses to us the 7 natural rights.

1. Hunting. 2. Fishing. 3. Gathering. 4. Pasturage. 5. Internal league. 6. Absence of care. 7. External plunder—Graduated minimum. K. Real liberties.

It is only in the 8th period that we can fully obtain either of these liberties, or preferable equivalents. The social world will pass to this 8th period by leaping over the 6th and 7th, whose discovery and transit might have still cost many ages from the influence of obscuratism; an old in-

\*The letter c indicates the epochs of past and future creations of which we shall speak in ch. 54. I do not mention the 9th and following periods because we can rise at present only to the 8th period, already infinitely happy in comparison with the four existing societies.

† It is to be observed that the customs of savage hordes are here alluded to. This natural tendency is also strongly developed in schoolboys, orchard-robbers, &c. Association absorbs and neutralizes all of its pernicious features.

1st. By universal abundance.  
2d. By attractive employment.  
3d. By conciliation and interlocking of interests.  
4th. By the refinements of education and social culture.  
5th. By general confidence, and removal of high fences and other obstructions, which in the system of selfish accumulation and appropriation of the soil, excite to outrage and wanton destruction those who are rudely excluded.

tellectual disease, created by learned antiquity, which depicts to us nature as impenetrable and veiled in brass.

Listen to Cicero, "*Latent ista omnia crassius occultata et circumfusa tenebris ita ut nulla acies humani ingenii tanta sit quæ in calum penetrare in terram intrare possit.*" All things lie hid, concealed and developed in thick darkness, so that no edge of human genius is so keen that it can penetrate the heaven or enter the earth.

Here are visions of brazen veils well established by learned antiquity. The moderns go into the opposite excess in their boastings of streams of light, whence we see only indigence, fraud, oppression, and vicious circles of prejudice and error proceeding.

Some modest learned men, Montesquieu, Voltaire and others, have promulgated more reasonable opinions—declaring that social policy was in its cradle—that reason was lost in a labyrinth. From Socrates and Aristotle, to Montaigne, they have said "What I best know is, that I know nothing." These moderate opinions pass unheeded. An excessive vanity has prevailed, especially among the inflated philosophers. Crébillon supposed that after him no subjects would remain for tragedy.

Thus the politicians, metaphysicians, the moralists, the economists, have believed, or pretended to believe, that no society could be discovered superior to civilization, or barbarism, which are the limits of their narrow conceptions. They are engulfed in the chimeras of perfectable civilization, (refuted in the 6th and 7th sections.) They are benumbed by their reverence for pitiful incomes of 400,000 francs in Paris. I prove in the Postface that each of them will be able to draw such revenue from the profits of his own labor in the Society State.

Let them then quiet their alarm on the discovery of social destinies. But fear does not reason, blind corporations do not retreat, they cannot be converted in mass, little matters, it will suffice to undeceive a very small minority, to tempt it by the charm of an immense glory and fortune assured to every distinguished writer who shall first dare to denounce the chimeras called politics, moral science, political economy—a true cataract which blinds the human mind: these sciences have only attained to turn the nations from the paths of progression—the Social scale.

We shall see in this work that a small experiment of the natural or society order, applied to eighteen hundred persons, will cover with ridicule the civilized and barbarous societies, and prove that they are not the destiny of man.

Then will terminate our silly babbling about happiness, wisdom, virtue, philanthropy; it will be proved that true happiness consists in producing and enjoying great wealth and an infinite variety of pleasures; a truth which our philosophers have denied, because their science can give this sort of happiness to no one, not even to sybarites and monarchs.

\*If this sounds like materialism to the civilized ear, it is because civilization is itself the unspiritual miscreator, which degrades wealth, labor, and pleasure. In the attractive industry of the passion series, which gives to work a soul, to sympathy a body, every natural object of human activity becomes a focus of social sympathies, of the harmonies, of the senses, and the triumphs of intellect. When Fourier speaks of wealth and pleasure attained and enjoyed in association, they imply the integral development of both soul and body.

Wealth he defines elsewhere, as compound of

External wealth—the objects of human desire.

Internal wealth—health, the subjective capacity of enjoyment: and health itself is compound of physical health and spiritual health, giving powerful and harmonious passions and vigorous efficiency of action.

Fourier elsewhere shows that happiness consists in the proportion of destinies to attractions; that God inspires the various creatures of each grade of life, and of each planet or star with attraction, and desire only for such actions, such posses-

sions, and such degrees of enjoyment as lie within their possible attainment, so that attraction is at once the spur and perpetual stimulus until destinies are attained, and the reward after this attainment. The fish which is only provided with gills, shows no desire for the more highly oxygenated atmosphere which birds and animals breathe; and the rustic laborer does not aspire to the soirees of the fashionable world, unless he be internally conscious of undeveloped powers and capacities, whose sphere has not yet been disclosed to him. The general discontent which prevails is then simply a proof that all individual satisfactions are fallacious, short of the collective attainment of our race to its true destiny, in which the true happiness of the selfish and the generous are alike inextricably blended.

From the London Morning Chronicle.

## LABOR AND THE POOR.

### THE RURAL DISTRICTS.

Before proceeding, as I propose to do, separately and in detail with the counties which are named at the head of this letter, I shall briefly state the extent and population of that portion of the eastern district of England comprised in the counties of Norfolk, Suffolk, and Essex. These three counties together contained in 1831 a population of one million three thousand eight hundred and sixty-eight souls. In 1841 the number had increased to 1,072,716, being about one-fourteenth of the entire population of England and Wales. Assuming that the population has increased in the same ratio during the eight years since 1841, as in the years previous to that date, the present population of the three counties would be about 1,130,716. Between the years 1831 and 1841 the increase had been at the rate of 6.8 per cent, while the increase for the whole of England and Wales had been 13 per cent. Consequently, the increase in this portion of the eastern district 6.2 per cent below the average per centage of increase in England and Wales. The three counties contain within their boundaries 3,190,060 acres, or a superficies equal to about one-twelfth of the whole of England and Wales. From this it is evident that, since the population of these three counties—being equal to only one-fourteenth of the entire people—is spread over one-twelfth of the surface of England and Wales, the pressure of population is below the average of the whole country. The number of inhabitants to 100 statute acres is, for Essex, 35.2—for Suffolk, 32.5—for Norfolk, 31.9. There are 16 counties which have a lower number of inhabitants to one hundred acres than Norfolk—19 have less than Suffolk—and 24 less than Essex.

Having thus dealt in a very general manner with the whole of the group of counties, I shall now proceed to touch very briefly upon the leading physical and social features of the county of Suffolk; and I shall afterwards enter fully into the more immediate subject of my inquiry—namely, the condition of the laboring classes of the county.

The county of Suffolk is in length from north to south about fifty-two miles. On the east it has the Ocean for its boundary; the rivers Yare, Waveney, and Little Ouse divide it on the north from Norfolk; the river Lark divides it from Cambridge on the west, and the Stour separates it on the south from the county of Essex. It contains 1,515 square statute miles, or 969,600 acres. The greater portion of the county is of diluvial formation. In the north-western parts it is chalky—while Norfolk crag and London clay are to be met with in various other parts. The soil is not generally what might be called rich; a great portion of it is of a light and poor character. It has been calculated that there are within the county forty thousand acres of rich loam, eighty thousand of marl, one hundred and fifty thousand of sand upon a subsoil of crag, (and occasionally of a rich character,) and about one hundred thousand acres of poor sand and chalk. Two hundred and fifty thousand acres



are considered to be under tillage, five hundred thousand in pasture, and 229,200 wooded or unproductive. The tillage of Suffolk bears rather a high character, and the farmers generally are not deficient in practical or scientific skill. The chief products of the county are—cement, stone, lime, marl, bricks, salt, corn, horses, (for which it is famous,) cattle, butter, cheese, and malt. There are also considerable manufactures carried on at Ipswich. The sea coast is low, and is considered dangerous on account of the sand-banks and shoals which abound in its neighborhood. There is scarcely a town of any size in the interior that cannot avail itself of the facilities afforded by the various rivers for inland navigation. There are about fifty-two miles of railway completed within the county, which connect the principal towns in its central and western districts.

In 1831 the population of Suffolk was 296,317; in 1841 it had increased to 315,073. Assuming that the increase of population for the eight years since 1841 has been in the same ratio as during the ten years previous to that period, it will be found that Suffolk has increased since 1841 at the rate of 5.4 per cent—which upon the census of 1841, would be equivalent to sixteen thousand, and would make the present population amount to three hundred and thirty-one thousand and seventy-three.

The number of persons returned as agricultural laborers in the census of 1841 were—males, above twenty years of age, 31,237; under twenty, 4,935; females, above twenty, 566; under twenty, 132; making a total of male and female agricultural laborers, of all ages, of 36,870. Of farmers and graziers there were 5,380, from which it would appear that the average number of laborers employed by each farmer or grazier was not quite 7, but only 6.7. The number of domestic servants, male and female, was 17,174, or rather more than 5 per cent of the whole population; and of this number 7,081 were under twenty years of age. The amount of real property assessed to the property and income tax is £1,717,825—being 1.07 per cent above the average of the same amount of population throughout England and Wales. The number of independent persons in the county was 7,499, or 15.1 per cent below the average. About thirty thousand of the population are employed in trade, commerce, and manufactures; among whom may be reckoned 1,343 in connection with fisheries, or otherwise engaged in shipping, 879 employed in silkworks, 169 in the woolen and worsted trade, 322 in weaving, 75 spinners, 412 engaged in the malt trade, and 131 in ironworks. The number of inhabited houses in 1841 was 64,041, being at the rate of 4.9 persons to each house—the average number of persons to each house in England, exclusive of Wales, being 5.5. There is, therefore, it would appear, a larger amount of house accommodation in Suffolk than the average of the whole of England. The number of individual depositors in savings banks has increased from 9,332 in 1840, to 13,038 in 1847. The amount of deposits in the former year was £280,913; and in the latter, £375,145. In the years 1840, 1841, and 1842, the average amount of each depositor was, during each year, £30—and for the remaining five years, it was £29 in each year. In 1847, the average amount of each depositor was £2 more than the average of England and Wales; in each of the years, 1840-1-2-4-6, it was £1 more; and in 1843 and '45, the amount was equal to the average.

Foremost and most important, among the laboring classes of Suffolk, stands its agricultural laborers, amounting, as we have seen, to not less than 36,870 persons, of both sexes and all ages. But this number represents only those who are actually employed in agricultural work. The subject of the present investigation is, "Labor and the Poor," and although 36,870 may be the number of those whose industry is devoted to the purposes of agriculture, yet

the inquiry must be extended to those who, unable from youth or other circumstance to labor in the fields, are still dependent upon agriculture for their support. A calculation has been made by Mr. Porter, in his "Progress of the Nation," founded upon the census of 1841, the result of which is, that there were then in the United Kingdom 3,343,974 persons engaged in agricultural, including occupiers, farmers, graziers, and laborers—and that there were dependant upon them 13,604,915, or about four times the number of those actually employed. The number of agricultural laborers in the county of Suffolk, was in 1841, as has already been stated, 36,870. Assuming the same ratio to exist in the case of the laborers alone, as with respect to the occupiers, farmers, graziers, and laborers collectively, it would follow that the number of persons dependent upon agricultural labor is four times as great as the number of those who are actually employed as laborers. Adopting this proportion, therefore, as the basis of our calculation, we shall have in the county of Suffolk 147,480 persons of all ages dependent upon agricultural labor for their support. To this number, however, must be added the increase which has taken place in the population since 1841, at the rate of 5.4 per cent; and we shall then have a total of 156,012 persons—or very nearly one-half of the whole population of Suffolk—who are either actually engaged in, or dependent upon, agricultural labor for their subsistence.

Upon comparing the number of agricultural laborers with the quantity of land upon which they are employed—including only pasture and arable—the proportion will be about 4.9 to every 100 acres. Upon making the same calculation with respect to six other agricultural counties—namely, Lincolnshire, Norfolk, Essex, Sussex, Dorsetshire, and Wilts—I find the proportion of laborers to 100 acres is as follows:—Lincolnshire, 3; Norfolk, 4.1; Essex and Sussex, 4.8; Dorsetshire, 2.7; Wilts, 7.7. The amount of agricultural labor employed in Suffolk, in proportion to the cultivated soil is therefore greater than in any of the counties above enumerated, with the exception of Wilts. The annual value of the agricultural produce of Suffolk may be taken to be—

250,000 acres of arable land, at 7l. per acre .	£1,750,000
500,000 acres pasture, at 6l. per acre . . .	3,000,000
Total, . . . . .	£4,750,000

Being at the rate of nearly £130 to each laborer employed. The sum which may be considered as paid for wages to the persons so employed—as near as I have been enabled to judge from the information I have received as to the rates of wages, and the amount of employment given during the year, in various parts of the county, would be as follows:—

The total number of male laborers above 20 years of age is 81,337, of whom there were—

One-fourth, or 7,809, at 12s. per week, for 52 weeks, . . . . .	£243,250
One-fourth, or 7,809, at 9s. per week, for 52 weeks, . . . . .	182,728
The remainder, amounting to 15,619, at an average of 7s. 6d. per week, for 40 weeks, . . . . .	234,270
Total male laborers, above 20 years of age, . . . . .	£660,248
566 female laborers, above 20, at 5s. per week, for 40 weeks, . . . . .	5,660
4,935 males, under 20, at 3s. 6d. per week, for 40 weeks, . . . . .	84,545
132 females, under 20, at 2s. 6d. per week, for 40 weeks, . . . . .	660
Total, . . . . .	£701,113

During the harvest month the laborers, however, receive double wages; and the amount so paid—taking the above calculation as the basis—would be £60,811, which added

to the sum paid in regular wages, makes a total of £761,424 paid in wages for agricultural labor in Suffolk, being equal to about £21 per annum to each laborer.

Having thus referred to the general statistics of labor, I proceed to what may be regarded as the more immediate object of my inquiry, namely, the condition of the laborer himself. In so doing I shall first deal with what I consider to be of the most paramount importance with respect to the well-being and comfort of the poor—I mean their physical condition.

In traveling through the county of Suffolk, perhaps the first thing which would strike the attention of the traveler would be the fact that he would scarcely see a single cottage untenanted. Upon making inquiries into this subject, I have uniformly been told that, notwithstanding the increase which has taken place in the population, there has been comparatively little or no increase in the amount of cottage accommodation for the people. Many of the cottages, especially those in the immediate neighborhood of the larger towns, are greatly overcrowded with persons who work in the town, and who wish to live near their work. In too many cases the occupiers of the cottages, regardless of the want of decency and comfort which must follow from such a practice, are in the habit of taking in these persons as lodgers, in order to obtain assistance in paying their rents, which in the great majority of instances are enormously high, compared with the accommodation provided. Where the owners of the soil reside among their tenantry, or where the estates are left to the management of persons who take an interest in the welfare of the people, it will be found that the cottages and tenants are the most comfortable. In many portions of the eastern districts of the county this is peculiarly the case. I might mention numerous instances of this which have come under my own notice. The cottages upon the estate of the Earl of Stradbroke, near Halesworth, have both a comfortable and an ornamental appearance. They are generally built of brick, with tile roofs; few, if any of them, have less than four rooms, and they have also suitable out-offices, and are well supplied with cupboards and pantries. They are generally only one story in height, the bed rooms being on the same floor as the parlors and kitchens. The cottages also upon the estates of Sir Edward Kerrison, near Stradbroke, are remarkable for their neat and comfortable appearance. They generally contain four or five rooms, and in all cases they have pieces of ground either attached to them or at a small distance varying from an eighth to a quarter of an acre in extent. There are probably few gentlemen in the county who have successfully devoted so much time and attention to the improvement of the cottages upon their estates as the Rev. Mr. Benyon, at Culford, who resides about five miles from Bury. Nothing can exceed the neat and pleasing appearance of these dwellings. They are built with blue flint stones, which are dug in the neighborhood, and they are faced with bricks. The roofs are slated—the color of the slates and of the blue flints being agreeably relieved by the facings of brick. Each cottage has four rooms—some, which have been more recently erected, contain five. On the ground-floor there is a “keeping-room,” used as a pantry, or larder; a back-kitchen, fitted with a copper, stone sink, and other conveniences; a small room which is used as a cellar; a sitting-room in the front of the house about 14 feet by 12 feet, and 7 feet in height; and two bed-rooms up stairs. At a short distance from each set of cottages (they are generally built in pairs, and in some cases there are three standing together) there is a wooden erection with a tile roof, enclosing a place for fuel, a privy for each cottage, and an oven. In some instances the oven and coal cellar are under the same roof with the cottage, and the privy stands a short distance from the cottage. Mr. Benyon in-

formed me that his tenants were always regular and punctual in the payment of their rents, and he believed that a great improvement had taken place in their moral condition since their dwellings had been improved. The cost of the double cottages averaged about £170, or £85 each. Attached to each of them is a quarter of an acre of land.

The cottages at Buxhall are also deserving of the highest commendation. The Rev. Mr. Hill, late Rector of the parish, has devoted a great deal of time and attention to the best mode of constructing laborer's dwellings. A few years since he received the gold medal of the Agricultural Society for the best essay on the subject. His excellent and amiable wife accompanied me to several of the cottages; and it must be a source of gratification to them to see that the praiseworthy efforts for the improvement of the condition of their tenants have been crowned with so complete and signal success. The cottages are built of clay, made up in the form of large bricks and dried in the sun; they have thatched roofs—it being very generally supposed that the thatch, when well done, is warmer in winter and cooler in summer than slate or tile roofs. The cottages are built in pairs, and have each two rooms on the ground floor, one of which is used as a pantry, and two rooms above. The kitchen, or down-stairs room, has a brick floor, and is provided with an oven and a small cupboard. The whole of the rooms are well lighted. There is no ceiling to the lower room; the rafters and timbers are stained to imitate dark oak, and they afford a very pleasing contrast to the whitewashed walls. The cottages are well drained, and have a good supply of water. The chimneys are built in an octagonal shape, with small white bricks, of a somewhat ornamental style, and they give to the houses a pleasing picturesque appearance. The cost of the pair of cottages just described was somewhat under £120. One of the rules enforced by Mr. Hill upon letting his cottages is—“no pigs, no poultry, no lodgers.” He stated to me that he had adopted this rule in order to allay or remove the jealousy which is very generally found to exist on the part of the farmers towards any of their workpeople who are in the habit of keeping either the one or the other of these. They have an opinion—whether well founded or not I cannot say—that keeping pigs and poultry does not tend to improve the honesty of their laborers; and they fear that occasionally some portion of their grain might find its way into the corn-bins of the cottagers. The rule against taking lodgers has been framed with the view of preventing the overcrowding of cottages. With respect to the payment of the rents by the tenants, Mrs. Hill informed me that they were always punctual to the day. “Last Michaelmas-day,” she said, “twenty-eight of the tenants dined with us, and every one of them brought his three guineas for the year's rent, to the very halfpenny.”

[To be Continued.]

From the London Weekly Tribune Almanac.

## THE SOCIALISTS' CATECHISM.

BY LOUIS BLANC.

Q. Does Equality exist in the present state of society?

A. Certainly not, for on the one side are all the advantages, on the other all the burdens; or in the language of the people, some overflow with wealth, while others want the necessities of life.

Q. But is there not equality in the eye of the law?

A. Mere words. Justice not being gratuitous, how can equality exist between the rich man who is able,



and the poor man, who is unable, to pay the expenses of it.

Q. Does Fraternity exist in the present state of society.

A. No, for the principle of all our institutions, laws, manners, and customs, is the base and cowardly one of *Every man for himself and God for us all.*

Q. Our present system of Society then, although pretending to the name of Christain, is in no way conformable to the doctrines of Christ?

A. By no means.

Q. How then shall we establish this holy doctrine and realize the formula by which it so admirably expresses its three peculiar features: Liberty, Equality, Fraternity.

A. By ensuring the moral and intellectual development of all without exception, through the instrumentality of a uniform, gratuitous, and compulsory education; and by guaranteeing the right to labor, by the substitution of the principle of ASSOCIATION for that of INDIVIDUALISM.

Q. What do you mean by INDIVIDUALISM?

A. It is that principle which causes each man to care for himself alone, to promote his own private interest at any expense, even of society itself.

Q. What is the most striking of the principles of individualism in society as now constituted?

A. Competition.

Q. What is competition?

A. It is the effort of each to enrich himself by the ruin of others: among the proletarians who have their daily bread to get, it is the attempt of each to get himself employed in preference to the others.

Q. What are the natural effects of competition.

A. Envy, hatred, and all uncharitableness, and low tricks, adulteration of commodities, unbounded avarice, lowering of wages, waste of the energies of society through conflicting interests, and enormous and permanent destruction of capital, production left to the direction of chance, the weak oppressed by the strong—in a word, the ruin of all liberty, equality, and fraternity. Competition is the war of industry; its results are the same as those of war, without its glory, courage, and self-devotion.

Q. But does not competition give rise to emulation?

A. Yes; if by emulation you mean the fierceness with which two enemies endeavor to kill one another; but certainly not, if you mean an ardent desire to be the foremost in promoting the happiness of others, at the same time that you increase your own.

Q. Whence arises real emulation?

A. From association.

Q. What is ASSOCIATION?

A. It is that principle by which men, instead of isolating themselves, fighting for life and fortune as for some booty, and tearing each other to pieces, are led to harmonize their wills, to combine their talents, and work together at a common task, of which each would receive the fruits according to his wants, after having contributed to the production in proportion to his abilities.

Q. What are the results of association?

A. Love, the harmony of the individual with the general interest, and, consequently, an honorable emulation; the introduction of science in the place of chance, the unlimited increase of public wealth by a scientific combination of the various powers of nature, and its distribution according to the various wants of the individuals; in one word, the real practice of Christianity,—Liberty, Equality, and Fraternity. Association is no other than the organization of labor on the basis of family arrangements, and its results are the same.

Q. How are we to pass from the present order of things to that which you contemplate?

A. By the intervention of Government.

Q. What is the Government or State?

A. It is a body of upright and distinguished men, chosen by their equals to guide us all on our way to liberty.

Q. Why do you say that the business of the Government is the consecration and establishment of liberty.

A. This results from the definition we have already given of liberty. For liberty being not only the universally acknowledged *right*, but the actual *power* insured to every citizen of fully developing his faculties, it follows that society owes to each of its members the benefits of instruction, without which human energy is stifled at its very birth, and should provide him with the means and implements of labor, without which he is at the mercy of the tyrant. How, then, can society ensure to each of its members both instruction and the implements of labor, if not by the Government, which is the representative and epitome of society?

Q. Does not the word Government or State imply an idea of tyranny?

A. Yes; wherever power is something distinct from the people; wherever it is allowable for any, whether an individual or a party, to say with Louis XIV., "I am the State!" Wherever power is a privilege rather than a duty. But in the new world which the Socialist contemplates, the Government is the people managing their own affairs by means of their delegates, and the grand maxim of the State would be, "The chiefest of all is the servant of all."

Q. Why is it desirable for the Government to take the initiative in Social regeneration?

A. Because it is too vast a work, is opposed by too many obstacles, blind interests, and absurd prejudices, to be easily accomplished by isolated individual attempts. It requires nothing less than the united energies of all, powerfully exercised by the most upright and intelligent. The Government undertaking to regenerate society is like the head consulting for the health of the body.

Q. Can the work of Social regeneration be undertaken or accomplished by a single attempt?

A. Certainly not. On the contrary, it requires much time, patience, and watchfulness, and could be brought about solely by the gradual introduction of a series of well-digested measures, which will be given at the end of this Catechism, in the form of a law.

Q. Will the object of these measures be to make the Government the sole employer, merchant, and manufacturer of the country?

A. Not in the least. The Government, as you will see, will only have to take the initiative of an extensive reform, which, instead of restrictive individual policy, will give it greater scope and vigor, and impress it with a higher moral character.

We have it in our power to frame no false conclusions, and thereby to avoid disturbance; neither are we obliged to change our convictions at the mercy of occurrences.

Listen to what is said, and enter so far as may be into the heart of the speaker.

What fails to benefit the swarm can prove of little advantage to the bee.

Of those who came into the world with me, how many have left it before me?

Stand fast; is not reason sufficient for itself, sufficient for happiness?

Attend to what is said, and try to comprehend what is done.

Whatever thou beholdest, doth presiding nature change, converting one thing into another, so that the world is ever new.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, FEBRUARY 9, 1850.

## OBJECTIONS TO ASSOCIATION.

We have been amusing ourselves with an attempt to gather in and classify the chaotic and innumerable swarm of objections with which the talkative atmosphere is filled, against the Social Science, and the idea of a Perfect Order, as laid down by Fourier. If we began with "pairing off" (as they say in Congress), every two objections to Association, which, both allowed, destroy each other, the balance left would cost no very tedious enumeration. For instance:

"It takes away all our individuality, making us slaves of a system, wheels in a machine, &c.," may be suffered to annihilate, "it tends to individual license, removes all wholesome restraints of law and order, &c."

"It is too good for sinners," offsets the objection that it "lacks the moral element;"

"It stimulates cupidity," may be set against its "denial of the sacred right of property;"

Its "dream of disinterestedness," against its selfish maxim of "follow your attractions;"

Its "monotonous equality," against its "excess of organization, system, hierarchy;"

Its "soulless mathematics," against its "blind faith in the passions;"

Its "harrowing regard for the things of this world," against the "sublime extravagance of its cosmogony, its *bi-composite immortality*," and all that;

Its "complete ignoring of the principle of self-sacrifice," against its doctrine of "the Solidarity of Man, which teaches that no person can be himself by himself."

And so we might keep pairing off objection after objection to the end of the chapter, but that it is a very long one, and that we have in mind a more respectful way of treating them. And this suggests itself in the consideration that Truth's own positive statement, made as the mind *has* to make them, are often no less contradictory, or rather that all positive doctrine of life is found in the reconciliation of seeming opposites, neither one of which by all the cross examination of the reasoning world was ever made to retract one jot of its testimony: witness those two quarrelling first-born twins of metaphysical theology, named "Free-will" and "Predestination."

Now, any integral or complete doctrine, such as the Social Science claims to be, must, first of all among its credentials, show us *this*: that it *does justice to all sides* of the matter. This let it not attempt by any vague sentimental impartiality or by mere outside gleanings of "eclecticism." *Justice* to all sides it can only do by tracing these "all sides" backwards, inwards, upwards, through the whole unfolding of human experience, through the whole genesis of forms, varieties and branches, to the primal root whence they all grew diverging. No lawyer's shrewdness can settle any of the great questions of life, or any of the *little* contradictions in whose myriad easy shapes they chiefly

circulate, such as the few examples out of many which we have given above. These opposites can only be disposed of by a great faith that they may be each traced back, up its respective course, to the essential spring of truth; that each attaches itself to some main limb of the division which runs through the universe and goes forth in each creative breath of God, being as deep and absolute as his own nature. This image of the Tree of Knowledge, which is unquestionably a true one, involves the opposite ideas of divergence and convergence, an issuing in opposite directions from one source. A sound philosophy, a social science must conform to this. It must sum itself up in several fundamental axioms, which lean and strain apart, and seem to contradict each other, while in fact they balance and complete each other, and are the equipoise of all creation, the prime conditions of the Universal Unity which everywhere proclaims God.

This bold work Fourier did for science. Starting with mere surface facts, with problems of everyday utility, with a criticism of the bread and butter economics of society, his grand instinct of unity compelled him to ascend from twig to twig and branch to branch along the tree of science, until he reached the first limbs of division. And these he found were not indefinite in number; they were precisely three. In his "THREE FORMULAS" he states the fundamental conditions of Harmony, the balancing principles of Universal Unity. These, as he technically words them, are:—

I. ATTRACTIONS ARE PROPORTIONAL TO DESTINIES;

II. THE SERIES DISTRIBUTES THE HARMONIES;

III. UNIVERSAL ANALOGY.

1. By the first is meant the tendency to harmony, to one-ness, which is the mainspring of all motives, in all beings, and which resides in each soul in the form of special impulses and innate indestructible "ATTRACTIVE," which, like so many magnets, point it to its destined sphere and function, where it may best make one with the general harmony. Attraction is the Love principle, the animating life and energy of all.

2. By "SERIES" is meant the tendency to diversity, which rests not till it has graduated all possible differences of species and varieties, till they afford the scales or gamuts of exhaustless harmonies. It is the law of distribution, by which unity is still implied in infinite variety, or by which unity becomes universality. It is the intellectual principle, the law of Order, and is essentially what Swedenborg asserted in his doctrine of "Degrees."

3. The third needs no explaining. It is the "correspondence" of part with part, of type with anti-type, through all spheres, from inmost spiritual to outermost material, whereby they all acknowledge one creative Love, and one ordaining wisdom; whereby for every truth in heaven there is its sensible representative in nature; for every sentiment in man's soul, its emblem in the spheres of sight, sound, &c.; and for every active taste and faculty of man, an answering object, use and function in the outward world. From which it follows that human characters, faculties and propensities, are all "numbered" and discriminated from the first, with special fitting of each



one for some branch or detail of the collective function of humanity upon this globe, or whatsoever higher gardens of our God we may in future states inhabit and hold stewardship upon.

The first term, *Attraction*, indicates the *life*, the *spring*, the generating force of all things. The second term, *Series*, indicates the *method*, whereby unity consists with variety, and *Universal Analogy* is the result. The first is Love; the second, Law; and the third, Nature.

Now our idea is, that to each of these fundamental formulas of Fourier, there corresponds one radical objection, and that about these three radical objections all the minor, special objections, which we hear against association, group themselves as about a parent trunk. These three removed, the whole endless ramification of them is gone. Moreover, it will appear, we think, that in each case the objector's difficulty has been, that he has looked at one of the three formulas disjointly from the rest, meeting it *negatively* upon the wrong side, instead of on the beaming, loving face which it turns inward towards the other two, reflecting their light. And this is why the objections do so contradict each other.

The three radical objections, the answers to which will be the answers to all others, are the following:

I. To the principle of "Attraction," stated in the first formula, comes up the objection to Association on the score of "general license," of leaving out the "moral element," of letting loose "the passions" like wild tigers, and so forth, with the whole tribe of moralistic criticisms which buzz back and forth about this detached centre, whose contemplation divorced from that of its balancing principle (the Law of Series), is all that constitutes it into such a *corpus delicti*.

II. To the principle of Series, to the Law of Order, as ultimated in the organic groups and Series of the social unit, styled the "Phalanx," comes up the very opposite objection. The "tyranny of organization," merging of the individual in the general, &c. It is too "mechanical," too "mathematical;" the free soul, the genius cannot endure any such stamped pattern of humanity. What becomes of all the charm and miracle of life, the everlasting novelty, &c.? This is because you regard the soul's *method*, and will not take any account of the soul.

III. It is the closing of the eyes to all but the third aspect of the matter, the beautiful resultant, the picture-world of sense, the tempting syren of "Analogy," which brings up all that class of objections to the philosophy of Fourier which go by the name of "Panthéism." This system is too purely "*natural*" for many. To them it seems as if it exhausted all the energy of God in this one grand poem of analogies, these actual harmonies of Nature.

To take up separating these three great radical objections shall be our task in future articles. J. S. D.

## NATURE AND SPIRIT.

BY T. L. HARRIS.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.—*Genesis ii. 7.*

That Human Nature is twofold; that Man has a body within a body, a mind within a mind, a life within a life, is a truth which all Scripture either implicates or asserts. In beginning to unfold the Christian doctrine of Man this problem of duality is the first to be encountered. Let us, then, endeavor to solve the distinction between Matter and Spirit in answer to these inquiries: what is the Natural Man? What is the Spiritual Man? What are the distinctions which separate? What is the object of their union?

I. Natural Life results from the organization of material atoms held in unity by an inward law. The Natural Man is the highest of all possible organisms of the material. He stands on the head of the Natural Creation, and exhibits Nature in her best degree of perfection.

The Natural Universe contains three distinct kingdoms within itself. First of these and lowest is the *MOTIVE*, including all earths and minerals. Second and intermediate is the *VITAL*, including the floral, cereal, herbaceous tribes. Last and highest is the *SENSATIONAL*, extending from the minutest infusoria to the highest, the mammiferous animals. These three kingdoms occupy three distinct degrees in Creation. The attribute of the Motive is inherent power; of the Vital, inward power manifesting inward life; of the Sensational, organic power, manifesting life, sensation, and self-derived intelligence. Man, Natural, is the Head of the Natural Universe. He embodies within himself the three manifested principles of Nature in their last perfection.

The Universe in its first era was a simple unit, one organism, without parts, springing from a center of impulse to a circumference of activity. In the beginning of the Motive kingdom was exhibited the transfer of power from the universal to the individual. It was a creation, or rather the beginning of a series of creations, gradually unfolding within the one original creation. It was the transfer of the universe from its simple to its composite form.

Accordingly, each particle of crystal, of mineral, is a miniature universe in its first degree and state. In it is exhibited Motive Force, acting recreatively, and organizing forms within forms, worlds within worlds, creations in the midst of Creation. The earthy and mineral kingdoms are thus composed of races of individual organisms, each having separate, distinctive existence, each having power in itself, and by its own distinctive activity striving after evolution and perfection. Each minute crystal is thus perfected, not by the pressure of a universal force acting from without, but by the movement of an individual force working from within, attracting to its form congenial particles, and completing itself by their assimilation and refinement.

Occupying a separate degree in the Natural Universe is

the Vital Kingdom. Here we see individual forms, held in unity by an inward personal force, and manifesting vegetable life. Each plant is a distinct organism, having its own proper life, growing by its own activity, and decaying at last through self-exhaustion. Each lives for itself, labors for its own perfection, and perfects itself by its own activity. And here we trace subtle analogies between the Vital Races and the Motive Kingdom on which it is established. Particular races of plants seem derived from particular races of earths. The diamond and the ruby are born again in the lily and the rose. Whole strata of minute crystallizations lie in the nectar-cups of flowers. All minerals exist in their minutest forms in the leaves and grasses. The violet paints its azure leaf with granulated gold. The fairest and most perfect of the vegetable tribes, in symmetry, use and beauty, are composed of the most refined and perfect essences of the lower races. The bud, in a higher plane of nature, reproduces the law of the crystal, and both are reproductions of the same law that crystallized the stars in constellated strata, and made them to blossom in the morning folds of space?

Above the Vital Kingdom, and completing Nature, is the SENSATIONAL. Here we see organisms, each having a conscious personal existence or selfhood, and each having a love of that selfhood, and thus self-love. They put forth organs of perception, locomotion and perpetuation. From the successions of desire, of want, and of enjoyment, they learn the successions of time. Through faculties of perception comes the knowledge of objects and of space, and from combined desire and perception comes corresponding activity, and thus gradually thought, forethought or hope, after-thought or memory, fear, confidence, joy, reason, attachment and hate.

If we analyze those races of the Sensational kingdom immediately below man we see in them self-love, unfolding natural intelligence: but their love is first selfish or personal, and their wisdom limited to the plane of sensible or material causes and effects. Parental tenderness, conjugal attachment, acts of gratitude exhibited by the animal tribes, are all the manifestations of self-love, which is the soul of Nature.

In saying this I do not undervalue or condemn the Natural Creation, since each life is purely organic, purely material, and only to be sustained by constant absorption from other forms, Divine Wisdom perpetuating the universe, is disclosed in the fact that self-love is their ruling principle, and self-preservation their central law. In themselves they do not exhibit spiritual life; yet in their form, growth, beauty and relations, in the series of development and arrangement, in the harmonies of life that result from their combined action, there is a constant revelation to the devout and spiritual mind. They are the type, the colors, the illuminated letters, the illustrations of the Missal of Creation; in themselves are meaningless as the blank paper and the metal type; but, as we behold them—arranged by the Divine Artist—they are History, Philosophy, Poetry, Music, Prophecy, and thus compose a BOOK OF LIFE, ever unfolding to a more wondrous and magnificent revelation.

Now, of this Sensational Kingdom—the highest in Nature—the head and crown is the NATURAL MAN. In him is exhibited the ultimate possibility of the material universe. He is an organization of all the elements of matter in their highest perfection. Self-love—the very soul of Nature—culminates in him. From self-love, like branches from a trunk, radiate the natural affections. The natural love of family, of country, is an extension of selfishness. The impulse to natural action springs from the desire for self-exaltation and happiness. Self-preservation, the first law of Nature, is the first law of the Natural Man. Like all other material beings he lives for an end and object that is *within the self*. If he gives time, strength, wealth, labor, praise or kindness to others, it is to accomplish thereby a purely selfish and personal end.

The Motive Reason is self-derived: it is the result of the material organism. Its highest power is that of tracing material results to material causes through material laws. When operative in its clearest state it creates a philosophy and a morality which are both purely sensational. It makes matter the only reality, self-love—the soul of man—the soul of Nature; self-aggrandizement the motive power of human action and progress, gratified selfhood the sole pleasure, and pleasure the only good. It ignores the absolute distinction between virtue and vice by making them equivalent and transferable terms, signifying the conventional and not the immutable, and growing out of social convenience and not from Divine Law. It denies freedom of will in man by making him the passive subject of combined impulse within and circumstance without. It denies the existence of the spirit of disinterested love in man, prompting to deeds of pure self-sacrifice, except as the result of disease, the evidence of insanity, or as the inverted action of the natural tendencies. This Philosophy, derived from the Natural Reason, is based on natural experience and observation. The Natural Man is the culminating point of Nature, his life self-love, his living impulse the service, the aggrandizement, the deification of self. The cardinal doctrines concerning Man put forth by the Pantheist or Materialist are true of the Natural Man; they are inevitable conclusions of the natural reason separated from the spiritual. If the Lion or Elephant could evolve his confused sensations and thoughts into a treatise on Nature, reasoning from his own experience and observation, he would write, "Animal life results from material particles held in organic affinity. Love, impulse, and understanding are the consequences of the organization. The love is self-love, and the impulse self-preservation. All things are equally right, being of a proper impulse and an inevitable necessity. There is no other reward or retribution than the natural effects of action. Pleasure is life's object and death its final lapse into the original dust." The Natural Man, then, in evolving the sensual theory of happiness, the selfish theory of life, the fatalistic theory of action, the passionate theory of law, the political and conventional theory of morals, evolves the law, impulse and tendency of the Natural Creation. The Natural Man stands at the head of the animal kingdom, combines all of its essentials in their last degree of perfection, legi-



timately lives on self-love, acts from a selfish impulse, is in his faith a fatalist, and exalts himself upon the ruins of his race. And thus Fatalism, Libertinism, Slavery, War and Despotism are the proper consequences of purely animal life—of human life when the spiritual is dormant or enslaved to the Natural Man.

### COMPARATIVE ANATOMY OF LABOR FOR WAGES AND SLAVERY.

BY A CAROLINIAN.

THE northern Abolitionist, in his interest for the southern slave, is moved by an exalted degree of friendship—that of Ultraphilia, which is a bond of charity purely philanthropic, without implying affinity either of character or of pursuit. It is of the same nature as the devotion of the "Fathers of redemption," who go traveling and seeking to ransom captives abandoned by Christian nations in Barbarian dungeons; or, as that of the Monks of St. Bernard, who consecrate their lives to save travelers lost in the snows; or, as that of the Sisters of Charity, who have vowed themselves to the care of the sick. This collective charity deviates from the developments of friendship. In its noble devotion to unknown beings with whom no affinity of character or of interest exists, it forms a transition from "Friendship to the Passion of Unity," which loves its brothers of earth as children of God.

The sentiment being recognized as honorable and legitimate, it remains to be determined by an impartial scrutiny, whether the special mode of action which it would assume is likely to attain its end, or to tend to the highest general well-being, embracing the interests of all parties equally; ultraphilia like all other motive impulses, acting out of that social order for which God has calculated them, being like steam or gunpowder, a force capable of determining good or evil results according to the wisdom of its direction. It is impossible in social relations whose fundamental principle is individual competition, incoherence of interests, that any impulse whatever should be carried out without coming into collision with the interests of some class or classes; and all that is left for reason, previous to the realization of that social order, whose elements shall be in the words of Paul, "members one of another in the body of Christ," is to decide upon the preponderance of good or of evil in a given course.

1st. Consideration on the course of the Abolitionists. It has made an internal diversion of the interest and exertions of that class of society possessing most knowledge, philanthropy, and exemption from the paralyzing pressure of destitution and exhausting toil, from the analysis and efforts to remove the curses that weigh upon their own sections of country, especially in reference to their home-relations of labor and capital.

These relations, on the part of the laborer, imperiously call for some guarantee of subsistence, care in disease and old age, and provision for his family, at least equal to that which the southern slave possesses. Without any compensation of this sort, he finds a constant tendency to diminution of wages, and increased difficulty to get work,

under the same competitive principle which causes each development of industry and of science, applied to practice, to prove a curse instead of a blessing, to the people of older countries where civilization has farther worked out its tendencies. Here and there alike we find Health, Poverty, and Population advancing in a reciprocal ratio. We find that each introduction of machinery—adding to the whole value produced, and requiring the intervention of the laborer's arm, quite as much as of the capitalists' purse—becomes immediately a monopoly of the latter; dividing its profits between the rich producer and the rich consumer of manufactured produce: whilst the laborer is reduced more and more to be the mere slave of the machine, which throws one class out of employment, and diminishes the wages of the rest by division of their profits amongst numbers increased by those of the class thrown out. The trifle they gain by the comparative cheapness of manufactured produce has not proved a compensation. "Here is one very unpleasant remark," says the Historian Hallam, "which every one who attends to the subject of prices will be induced to make—that the laboring classes, especially those engaged in agriculture, were better provided with the means of subsistence in the reign of Edward the Third or Henry Sixth, than they are at present."

After every allowance, I should find it difficult to resist the conclusion that, however the laborer has derived benefit from the cheapness of manufactured produce and from many inventions of common utility, *he is much inferior in ability to support a family to his ancestors three centuries ago.* Until Property is invested in partnership-stock, from whose increase regular and proportional dividends shall be declared to labor and to skill, as well as to capital invested—the free laborer can never enjoy a guarantee from destitution, nor can the slave afford to lose that which he now possesses. Whilst an enmity of interest continually pits class against class, and individual against individual in this unchristian warfare, and crushes the laboring masses at home under corporations of capital, against which they have neither means nor intelligence to vindicate their rights, we cannot spare one true-hearted man whose character and position qualify him to plead their cause.

2nd. Relative positions of the slave and the wages-laborer. To estimate this it is necessary to illustrate, by a comparative table, the relative advantages and disadvantages of the slave and the free laborer.

#### WAGES-LABORER.

1. Liberty of choice between monotonous and repugnant labor and starvation.
2. Lash of hunger to the belly, cold to the back, and sufferings of family, to the heart.
3. Taxation both direct and indirect, deducting from his small and hard-earned gains.
4. Necessity to expose in excessive, insalubrious labors, that health on which his own subsistence and that of his family depends.

#### SLAVE.

1. Compulsion to monotonous labor.
2. Lash of the cow-hide.
3. Usual allowance of a spot of ground and holiday afternoon, in which to make something for himself in addition to the necessities of life provided by the master.
4. Partial guarantee by his master's interest against excessive or unhealthy work, and by natural constitution against the fatal effects of rice-field or low-land miasm, so poisonous to the white.

## DIRECT EVIL.

5. Rebound of misery.—Sympathetic sufferings, or faculty of feeling the evils which press upon his family, whose privations are added to his own.

6. Unjust detraction. Stigmas and ill reports which attach to the poor man in consequence of his destitution, and expose him the more to contempt in proportion as he is pressed by want.

## INDIRECT EVIL.

7. Contrast of his own lot with that of fortune's favorites whom chance, intrigue, or crime raise to affluence, as if to fill with despair the honest laborer, whom his honesty engulfs deeper and deeper in poverty.

8. Diminution of means in proportion to the progress of luxury around him, created by machines, which have thrown him out of employment, or reduced his wages by partition of its profits among numbers increased by those of the class thrown out; so that the same cause which create for the rich new means of enjoyment, increases in the same ratio the suffering of the poor masses deprived of the necessities of life, and tantalized by the display of a luxury they create, not for themselves.

9. Frustration of means of justice accorded him by the law, to which he cannot resort for want of means and inability to make advances.

## ACCESSORY EVILS.

10. Social snare, or danger of being at each step deceived by his fellow-citizens, and of meeting with disguised enemies who, practicing on his ignorance, simplicity, and want of knowledge of the world to which money alone gives access, cheat him of his hard-earned savings under pretense of opening to him mines of Golconda, as in the artfully contrived manias for speculation in real estate, stocks, or other value unknown to him personally.

11. Anticipated destitution, or fear of wanting occupation, which lies free to the savage and to the wild animal.

12. Necessitated changes of employment to functions for which he has neither aptitude nor inclination, and in which he earns less at the same time that his toil is increased.

13. Exposure of himself and his sons to military conscriptions, or other personal services from which the rich can exempt himself.

14. He sees his wife and his daughter, if they are handsome, enticed to prostitution by the snares of the rich, provided with a golden key.

5. Guarantee by master's interest for the subsistence of family.

6. General good will towards each other, founded on sympathy of condition and pursuit, which is not frustrated by competitions of interest, whilst class-jealousies are prevented by general equality and guarantee against destitution on the one hand, with impossibility of acquiring wealth on the other.

7. The sting of contrast with lot of the master removed by difference in organization, by consciousness of inferiority. By a marked line understood by all, and completely impassable. By tendencies of character adapting them to serve—and serve willingly. By brute contentment common to most negroes: by natural temperament.

8. All machines diminishing value of human labor enable slave to purchase his liberty more easily, whilst they nowise diminish his claim on his master for support. The slave delights, with a personal pride, in the luxury and style maintained by his master, which flings over him a certain prestige, while he shares in the substantial comforts of the family mansion.

9. Slaves are not involved in those transactions in property, stocks, &c., which give rise to law-suits, and their masters' interest is their guarantee against personal injury.

10. Exemption from conflicts and temptations, by condition of social irresponsibility and perpetual guardianship.

11. Guarantee of subsistence with or without work.

12. Loss in changed circumstances supported by master.

13. Special and entire exemption from military and other public duties.

14. Prostitution unknown—and unchastity, as in savage nations generally, a venial offence, not causing additional misery or degradation.

15. He is cared for by his family, and is provided with medical assistance by his master.

16. Experienced chiefly from a movement of the northern Abolitionists who have induced in the South, by their opposition, a tendency to rigor in police regulations before unknown.

17. Shared by the slave negroes.

18. Shared in part, but spared by the non-development of character and absence of circumstances eliciting desires in his rude and quiet plantation life.

15. Deprived of all resources; in case of sickness he has no asylum but the gloomy hospital with the companionship of the diseased and dying,—and even here he is often refused admission.

16. Scientific derision, or illusory assistance of the literary quacks, who, in their methods promising a relief of grievances, overwhelm the labor with new calamities. Moral crucifixion or persecution, which the practice of virtue draws upon him, which giving umbrage by it to malignant rivals, excites them to calumny always sure to be received.

## PIVOTS.

17. Repugnance to labor and privation of the prerogative of animals. Bees, ants, beavers, &c.; which, feeling attraction for labor, find their happiness in that industry which is for the civilized laborer a punishment.

18. Treason of nature or martyrdom of attraction; sting of numerous desires which the civilized poor cannot satisfy. Whilst nature gives to the animal only the passions proper to direct him, and gives him at the same time full right to satisfy them.

## TRANSITIONS.

19. Sad return upon the past. Recollection of numerous sufferings already endured and yet to be feared.

20. Anticipated sufferings of the future, or faculty of foreseeing for his old age in the distant prospective, an increase of misery, without means of escaping from it.

Partnership between Laborers and Capitalists, Associated Labor, Full Organization of Industry, are the successive steps whereby crucified Work is to be raised to rule as God's viceroy.—Ed.]

## THE CONSUMMATE FUTURE.

AN ADDRESS, BY MR. J. REHN BEFORE THE PHILADELPHIA UNION OF ASSOCIATIONISTS.

It is a glorious thought that the severe and fearful discipline under which the race of humanity has passed in its long and toilsome pilgrimage through the labyrinths of the past, to this auspicious hour, is but a means in the allotments of the Divine Being by which he seeks to fit his children for a true and just appreciation of the ever unfolding beauties of the future. It is a law observable in the individual as well as in the universal man, that the boundless landscape before and around him is observable only to him who through severe toil and struggle attains an eminence. The sphere of enjoyment is ever proportioned to the state of development. If we look back upon the history of the past, and see the means to which the race resorted as sources of enjoyment, we shall find in them a true index to the origin of moral development to which

19. Habitual contentment and life in the present, with disposition to derive great enjoyment from trifles connected with his natural temperament and general sound health.

20. Guarantee of provision for his old age.

[It seems scarcely necessary to call attention to the obvious fact, that our correspondent, from the natural influence of custom on his mind, has exceedingly underrated the physical, mental, moral miseries of our enslaved brethren. But on the other hand, with a fresh eye he regards,—what we dwellers amidst free institutions become from habit dreadfully insensible to,—the outrages, temptations, tantalizing disappointments of those who depend for daily subsistence upon wages. The deprivation of personal freedom is the lowest external condition to which a human being can be degraded, and in itself involves every kind and degree of evil. But the half-freedom of the poor and toil-worn is but one grade higher in the scale of social injustice. And it is with the hope of bringing home to the hearts of fellow-reformers the wrongs under which millions of so called freemen, not only in the old world but in this republic, are groaning, that we publish the only too faithful sketch of our Southern correspondent. Slavery, Serfdom, Labor for Wages, Partnership between Laborers and Capitalists, Associated Labor, Full Organization of Industry, are the successive steps whereby crucified Work is to be raised to rule as God's viceroy.—Ed.]



they have attained. The gladiatorial exhibitions of classic Rome would in these days, among the more refined nations at least, be the martyrdom to every noble sentiment, and instead of affording a pleasure to the beholders would occasion the severest pain. Wars, which once were regarded as a species of amusement, are now looked upon as a stern and terrible necessity, even by those not the most cultivated of the race. And unmistakably do we think we see the indications of the fact, that this crimson relic of savagism must give place to a more rational and moral method by which national controversies must be settled. Hence, instead of seeking pleasures in these brutal exhibitions, men are beginning to seek them in the nobler sentiments.

In order that we may obtain some tolerably clear idea of what the consummation of the future may be, allow me to trace analogically for a few moments, the successive stages through which the race have passed. Therein we may find the elements on which to base our hopes of that future.

I think we may observe that mankind has passed through three successive terms of development.

1st. That in which the *passions* hold sway: not the passions, however, as defined by Fourier, but as defined by Phrenologists—being the sentiments seated in the basilar regions of the brain. There is one peculiar and distinctive feature by which this term may be marked, which is, the tendency to assemble in Tribes, or small groups, in contradistinction to the associative idea of the unity of the race. The effect of this is to create an endless variety of opposing interests, calculated to inflame the elements out of which all crimes and enormities flow. The selfish sentiments, allied as they are to the passions, were thus brought into full and powerful action. This combination manifested itself in every species of violence, and may be denominated the age of savagism. Men's actions were then angular, corresponding to the mineral kingdom, which is their physical analogue. The spiritual analogue may be found in the love principle of the Deity.

2d. The second term is that in which the *intellect* ascended to somewhat of a controlling power. This term is marked by an enlargement of the societary compact into States, Nations, Kingdoms, &c. In this era were cultivated to a high degree, architecture, statuary, painting, poetry, philosophy and polite literature—the arts which have dotted the earth over with such beautiful and lasting evidences of constructive talent, and have given to the world some of the best specimens of man's intellectual greatness. This may be denominated the age of barbarism; the physical analogue of this increment is the vegetable kingdom, in which the angular tends to the cylindric or crescent form, and is accordingly an ascension in the development. The spiritual analogue is the wisdom principle of the Deity.

3d. The third term is that in which the *moral sentiments* are ascending to their true relation by a subordination of the movements of the passions, as well as by giving a legitimate direction to the action of the intellect. The first characteristic of this term is an enlargement of societary

compact. Alliances for mutual interests, though sometimes aggressive in their character, are nevertheless faint embodiments of the idea of unity, intuitive efforts—the tendency of which, perhaps, is unknown to the actors—towards the divine consummation of universal order and harmony. Its second characteristic is the noble inspiration now thrilling the souls of philanthropists.

The cool, calculating selfishness of the passions is giving place to a lofty heroism that pleads for injured humanity, that sacrifices time and wealth, and fame, and life itself not unfrequently, for the mitigation of human suffering,—the defence of the weak against the strong, the solemn protest against the wrongs under which the race has groaned during the long period of its past history. The development of the moral sentiments is manifesting itself clearly enough in the reform movements of the day, amongst which may prominently be seen, abolition of the gallows—prison discipline—emancipation of the slave—repeal of the laws for imprisoning debtors, together with many others of a kindred nature, and last of all, though first in importance, the emancipation of labor from the tyranny of capital. These various reforms continue to form an approximation to a divine, social order—to that reorganization of society in associative harmony which must be their ultimate end. This may be denominated the age of civilization. The physical analogue of this term is the animal kingdom, in which the angular ascends to the circular. The spiritual analogue is the goodness of the Deity.

A perfect man is he in whom are developed in harmony the passions, the intellect and the moral sentiments. The phrenic order of development is first the passions, second the intellect, and third the moral sentiments, corresponding to the progressive order of society. The ultimate end of this harmonious development in man is perfection of the spiritual organization. The ultimate end of the progressive unfolding of mineral, vegetable, and animal kingdoms is the individuality of the Spirit. In infinite perfection the elementary principles of Love, Wisdom and Goodness, corresponding to the passions, the intellect, and the moral sentiments in man, and to the mineral, vegetable, and animal kingdoms in physical nature, are combined in the constitution of that divine infinitude, God.

The design I have in view in this short analogical argument, is to show first, that a trinity in unity is clearly observable in Deity, in man, and in nature; and also to prove that this unity is an ultimate end which cannot be attained by any other order than the one now marked out, so long as nature and man are constituted as they are. The *analogy* appears to be complete, and hence we may conclude that the premises are correct; from which premises we deduce the following conclusions:

1st. The *infinite* perfection of the elements, Love, Wisdom, and Goodness, constitute an *ultimate*, which is God.

2nd. The *relative* perfection of the element of human nature constitute an *ultimate*, which is the perfection of the Spiritual Organism.

3rd. The development of the Mineral, Vegetable, and

Animal Kingdoms give rise to an *ultimate*, which is the Human Kingdom.

4th. The development of the *Passions*, Intellect and moral sentiments, in proper balance, constitutes an ultimate, a Perfect Man.

5th. The development of the *Savage, Barbaric*, and *Civilized* ages combine in an ultimate, which is ASSOCIATION.

Having thus, as I think, shown that the Associative Order is, according to analogy, a result of the elementary development of society, allow me to call your attention, in conclusion, to this "Consummate Future," when each mental and physical faculty in their proper spheres of action, will fulfill their appointed function in social harmony, as each tone of an orchestra in proper arrangement produces musical harmony.

In view of this glorious future, in which the Children of God shall have passed through their rudimental discipline and attained to perfection, our hearts glow in radiant hope. Then our best feelings shall no more be hourly mocked by beggared age and starving children; then the pampered arrogance of caste shall no more mock the impoverished victims of the oppressor's avarice; then the highest aspiration of the human heart, its anticipations of the joys of heaven, shall fall extremely short of what will be actually realized on earth. The future of humanity is a storehouse, whose treasures are as exhaustless as infinity, and will be promptly meted out to him whose capacities are developed to receive them.

It was a truthful vision that of St. John, when he prophetically saw the "new Jerusalem coming down out of heaven." The "tabernacle of God will yet be with men, and he shall dwell with them and they shall be his people." The gentle streams of the pure affections shall flow out and meet in full affinities. This is no figment of imagination, but a philosophical description of the natural and legitimate results of causes already in operation. Hence, we anticipate the future with as much precision as the chemist looks for the product of his combinations. Let us then be inspired with the great hope of being able to give, at no very distant day, some practical demonstration of our principles. Conservatism may adhere to the *Past*; but in the words of St. Simon we acclaim, the *FUTURE* IS OURS.

**AUSTRIAN OFFICERS.**—The *New Oder Gazette* states that the Austrian soldiery in Galicia, both officers and soldiers, are in the daily habit of committing the greatest atrocities upon the unfortunate inhabitants. The following is one of the latest exploits of these worthy disciples of Haynau and Windischgratz: At Zolkiew a tavern-keeper named Cwikibl declared to his customers that he could no longer afford to supply them on credit. Some Austrian officers, who already owed him 800 florins, required that he should continue to supply them on credit. The tavern-keeper refused, and these valiant heroes killed him on the spot, and this atrocious murder has been suffered to go unpunished. There are, we believe several scions of the English aristocracy and squirearchy who still hold commissions in the Austrian service.

## Reform Movements.

**TEMPERANCE.**—The condition of our Order in the west is not as it should be, but there is a revival-spirit pervading our ranks. In cities, spiritual death seems to have taken hold of the entire temperance army—but even there the dry bones are beginning to show signs of life. I have been recently attending mass meetings in different portions of Ohio, Kentucky and Indiana, and they have been *mass meetings* indeed. The crowds I have addressed have been immense. My theme has been the iniquity and guilt of the liquor traffic. This subject is now the one upon which the public mind seems most alive. If we could only scatter Kitchel's essay it would produce a powerful effect. So far as Cincinnati is concerned drunkenness seems to run riot among all classes. We have at least 1200 grog shops, 580 of which are regularly licensed to do their work of death. One thousand of this number are kept by Germans. Supposing their average receipts to be five dollars each per day (and it cannot be less than this) they receive \$2,190,000 per annum. There have been 1171 commitments to the jail the past year, of whom 1,000 were intemperate. Fifty-one were sent to the penitentiary and forty-five to the *chain-gang*. The expense of board in jail was \$6,500, transportation to the penitentiary \$3,060, expense of chain gang \$1,000, making an aggregate of \$10,560 just for the *incidental* expenses of the criminal calendar. This of course is not one-sixth part of the entire cost of courts, juries, police, &c., requisite to sustain this department of the public service. The increased criminal expenditure imposed upon the people of that city, in consequence of the liquor traffic, cannot be less than \$60,000. The entire receipts for license were \$17,400. Since the 1st of June last 1500 persons have been in the poor house. One of the Trustees says, in a note to me, that "over seven-tenths of them were addicted to intemperance, and many, *very many*, of them died from the effects. Out of the 1500, *two hundred and fifty* were born in the United States. Many of those born in the United States were of foreign parentage." Thus you see the work of death goes on. These are but a few of the legitimate fruits of the traffic among us.—*New York Organ*.

EMILE DE GIRARDIN has published, in *La Presse*, an admirable table of the promises of Louis Napoleon and his acts during the past year of his Presidency. He shows that not only has the President failed to perform any one of his promises, but that he has, in every case, done exactly the reverse, thereby exhibiting the double sin of omission and commission.

The *Democratique Pacifique* has been seized for publishing Louis Blanc's admirable letter to the *Times*, in defence of Cabet. The reactionary papers published it also; but they are not seized, of course. It would seem that Cabet intends to appear in April, and take his trial for the wicked and absurd charge of swindling the Icarians.

The associations of workmen, set on foot in Paris by Louis Blanc, are extending rapidly, both in that city and the chief cities of the provinces, and for the most part doing well, in spite of the inveterate hatred and opposition of the capitalists. In Lyons, the friends of "family, property, and order," have availed themselves of the state of siege in that city to put a stop to several. Every association that springs up scares them like a spectre; for in that principle they see the destruction of the tyranny of capital, and of the *exploitation* of man by man. The bones and sinews of the *proletarian* they consider as their property—hence their dismay at seeing men work for themselves alone.



**EXTENSIVE TRACT OPERATIONS.**—The operation of the "American Tract Society" are upon a truly broad and magnificent, as well as liberal and beneficent scale. At a recent meeting of the Committee, it appeared that the "receipts of the month were \$20,844; total since April 1, \$146,989. The number of new colporteurs commissioned during the month was 31, of whom 26 were for the Southern and Western States. Since April, 274 colporteurs have been commissioned, including 153 students for vacations. The number now employed exceeds 350, including those in Canada, Mexico, and California. The issues from the depository for October, amounted to \$29,079. Gratuitous issues since April, 22,712,239 pages. The expenditures average nearly \$1,000 a day; and the daily product of books is about 3,500, and of smaller publications not far from 30,000, exclusive of 145,000 copies of the "American Messenger," monthly. The number of printers and binders is 236. Power presses employed, 14. The treasury demands constant and large donations to sustain benevolent operations on a scale so extensive. At the meeting letters were presented from Canada, various parts of India, China and the Sandwich Islands, asking for large appropriations to sustain the Christian press abroad. In view of these and other appeals, the following sums were appropriated, to be raised and remitted before April 1, viz: For France and Belgium, \$1,000; Germany and Hungary, \$1,000; Italy, 1,000, Turkey, Russia, Greece, Syria, and the Nestorians, \$3,000; Southern India, \$3,000; Northern India, \$2,000; China, Siam, Assam, Burmah, and the Sandwich Islands, \$3,000; and other claims, \$1,000: total \$15,000"

As a great portion of the publications of this association are temperance tracts, we trust our readers will both feel interested in, and aid its efforts for the diffusion of teetotal and christian truth and light throughout the State, the Union, and the world.

**SEAMSTRESS IMMIGRATION.**—Mr. Sidney Herbert's proposal for a subscription to aid the ill-paid sempstresses of the metropolis and neighborhood in emigrating to British colonies, where the presence of virtuous women is a need of civilization, has been responded to by many of the affluent. Upward of £16,000 have been subscribed for the purpose; and a committee of management has been formed, embracing men of all parties, with a view of providing that the funds ultimately raised are properly employed in sending out those only whose characters shall qualify them to be agents of improvement. The necessity of some remedy for the state of suffering entailed on multitudes of women by the present constitution of English society is seen in the fact, that while in the metropolis alone there are 33,500 women engaged in the business of apparel-making, 28,500 of these are under 20 years of age; and many earn no more than from twopence-halfpenny to fourpence a day, on which they endeavor to subsist. Such is one phase of life in the wealthiest country under heaven! Can such things be without great wrong somewhere? or without entailing not only misery but demoralization on society?—*Manchester Examiner.*

**NATIONAL TEMPERANCE CONVENTION.**—Messrs. Winterson Parker and Snodgrass, the committees appointed for the purpose, in March last, have invited a national convention of all friends of temperance in the Union, to be held at Washington city on the 4th March next, at 4 o'clock, P. M., in the Temperance Hall. An eloquent circular has been sent forth urging all friends of this reform, without regard to particular organizations, to attend and consider what is to be done to advance the cause we love. Let them meet in the spirit of true and untiring devotion to that cause, and reason together and compare views, and go forth with new zeal and faith to the great conflict with the enemy of all mankind.

**MECHANICS COLLEGE.**—We learn from the Lowell Courier, that two gentlemen in the city of Boston, propose to open a Scientific School for Mechanics—apprentices, journeymen and masters—in which a regular course of lectures and lessons are to be given in Mechanics, Mathematics, Drawing, Engineering, &c., with the ultimate design of establishing an institution of high order exclusively for the instruction of mechanics in all those branches of science applicable to their occupations.

## Miscellany.

**VENICE.—A WOMAN FLOGGED.**—A Letter from Venice says that a few days ago a poor old fruit-woman, near the Rialto, enraged at a Croat who took her fruit without payment, loudly cursed the Austrians. She was immediately publicly flogged in the Piazza St. Marco. She was covered with blood when the flogging was over, and cursed the Austrians again. The punishment was repeated, but this time she cursed not, for she was dead.

**ANTIQUES.**—A short time ago Mr. Tunstall, Bowes, Yorks. was engaged in opening out some ground on his farm near that place, when he found what appeared to be a large oval ring, open at one side, such as might be put round the wrist of a female. A further search disclosed five more, of three different sizes, and all having much the appearance of the letter G. On being tested, they were pronounced pure gold. The whole weighs nineteen ounces. The fortunate finder is likely to dispose of them, we are told, to a nobleman. We have not learnt whether the ground where they were found is far distant from Bowes Castle or not, but it is probable that other persons will now be on the alert; and we think the Roman encampment at Maiden Castle (on Stainmoor,) that at Rokeby, and the large one at Gathersly Moor, with its large tumulus, might all afford matter for archæologists to investigate. The three encampments are nearly in a line with one another, and all adjoin the great street or Roman road which crosses Stainmoor.—*Sunderland Herald.*

**AN ARGUMENT.**—How is it that when a charity is on foot printing-offices are first visited? and how is it they are found at all? are questions yet to be answered. A long time ago there was some charitable institution that required funds—most singular—and a pious lady in green specs made the circuit of the various offices, asking donations. In one, where a large number of men were employed, she had made something handsome out of the operation, and was meditating a retreat, when her eye was attracted by a sedate-looking gentleman, in an obscure corner, whose protrusive benevolence indicated willingness to "aid." She submitted her petition and awaited his reply. "Madam," said he, slowly laying down his composing implements and looking her in the eyes "did you ever set on a Greek Lexicon, at twenty-five cents a thousand, and have to wait three days in a week for letter?" "No," replied she, hesitatingly, "I don't know as I ever did." "I thought so," said he, "or you never would have asked one that had for charity." A mingled look of pity and anger gleamed from the specs upon the printer as she looked at him through the half-closed door, and went down stairs.—*Painfinder.*

**THE TOOTH OF BUDDHA.**—The Dalada, or tooth of Budha, is an object of intense veneration by the natives of Ceylon. It is considered the palladium of their country, and the sovereignty of the island is supposed to be attached to its possessors. "It is a piece of discolored ivory," says Major

Forbes, "slightly curved, nearly two inches in length, and one inch in diameter at its base. Its other extremity is rounded and blunt, and diminishes in size. The sanctuary of this relic is a small chamber in the temple attached to the palace of the Kandian kings; and there the six cases in which it is enshrined are placed on a silver table, hung round with rich brocades. The largest, or outside cover of these caskets, is five feet in height, formed of silver gilt, and shaped in the form of a pagoda—the bell-shaped building raised over the relics of Buddha. The same form is preserved in the five inner cases, which are of gold; two of them, moreover, being inlaid with rubies and other precious stones. The outer case is decorated with many gold ornaments and jewels, which have been offered to the relic, and serve to embellish its shrine." On a small table in front the people lay their offerings, and having seen the Dalada, they prostrate themselves and depart.

At wide periods of time it is removed from its dwelling-place, and exhibited with great pomp and ceremony to the people. Major Forbes thus describes the ceremony, of which he was an eye-witness. "On the 29th of May, 1828, the three larger cases having previously been removed, the relic contained in the three inner caskets was placed on the back of an elephant richly caparisoned; over it was the Ransiwige, a small octagonal cupola, the top of which was composed of alternate plain and gilt silver plates, supported by silver pillars. When the elephant appeared coming out of the temple gate, two lines of magnificent elephants, forming a double line in front of the entrance, knelt down and thus remained; while the multitude of people, joining the points of their fingers, raised their arms above their heads, and then bent forward, at the same time uttering in full deep tones the shout of Sadhu: this swelled into a grand and solemn sound of adoration." After parading the town the relic was conveyed to a temporary altar, where it was uncovered and exhibited.

Such is an example of the superstition of the people among whom our brethren labor.—*London Baptist Magazine.*

**THE LOWELL MANUFACTORIES.**—We are indebted to Willis & Co.'s Bank Note List, sent to us by Mr. Thomas Groom, 82 State-street, for the following particulars of the immense manufacturing resources of Lowell.

The factories extend in a continuous line on the Merrimack river, from Pawtucket Falls to the junction of the Merrimack and Concord rivers—a mile in length of mills and machinery. On the opposite side of the city are twelve other mills.

"Merrimack Manufacturing Company employs 2,050 hands, producing 345,000 yards of cotton cloth weekly. Hamilton Company, 1,200 hands, 180,000 yards prints, flannels and sheetings; Appleton Company, 520 hands, 130,000 yards sheeting and shirting; Lowell Company, 800 hands, manufacturing 6,500 yards carpeting, and 95,000 yards cotton cloth weekly; Middlesex Company, 1,750 hands, 18,967 yards cassimere, and 2,334 yards broadcloth; Tremont mills, 500 hands, 120,000 yards sheeting and shirting; Lawrence, 1,400 hands, 260,000 yards ditto; Boott mills, 1,100 hands, 220,000 yards drilling, shirting, and printed cloth; Massachusetts mills, 1,500 hands, 475,000 yards sheeting, shirting, and drilling; Lowell Bleachery, 320 hands, dyeing 2,000,000 yards, and bleaching 4,000 pounds annually; Lowell machine-shop, 700 hands. One pound of cotton will make three and two-tenths yards of cloth. The wages of the operatives are paid once a month. The average pay of females is \$2 per week, clear of board: men, 80 cents per day. Each corporation has boarding-houses to accommodate their own employees. The population of Lowell at present is 35,000."

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

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