

SPIRIT OF THE AGE.

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From the London Morning Chronicle.

LABOR AND THE POOR.

THE RURAL DISTRICTS.

(Continued.)

In addition to these individual cases, which might be multiplied to a considerable extent, a decided improvement has also taken place in the neighborhood of some of the larger towns. And for the most part the better class of cottages are clean and neat in their appearance. In some of the newer-built ones the boards of the upper rooms and the stairs leading to them are almost milk-white. You feel as if it would be no great hardship if you were compelled to take your meals off them—they are so perfectly clean. The walls, both externally and internally, are generally kept well white-washed. The different articles of furniture are also remarkably clean; the chimney-pieces are frequently ornamented with a pair of bright brass candlesticks; sometimes a small shelf contains a few articles of crockery—a fancy beer-mug generally occupying a rather prominent position among its companions. On the ground-floor you may find some four or six strong, and perhaps not very modern, wooden chairs—a chest of drawers—a table or two, one of which supports a tea-board, with a youthful Moses or a grey-headed David for the centre-piece; and in a great many instances you will not fail to hear the drowsy ticking of a Dutch clock in the corner, and to see a magpie chattering in his wicker prison, with a cat sleeping comfortably on a clean and unassuming rug. You will almost invariably notice in cottages of this description the signs of a genuine, though untutored taste for the "fine arts," manifesting itself in a few antiquated and gaudy coloured pictures, which hang around the room. Many are the saints of high renown, such as St. Ignatius, St. Augustine, St. Ambrose and others, who keep watch and ward over these homely hearths. It does not appear that these humble pictures are held in estimation in consequence of any peculiar reverence which the people entertain towards the sainted originals—for in many cases they do not know whom they are intended to represent. The price of them, including frame and glass, is generally one penny, and it is, no doubt, in consequence of their cheapness that they are so generally patronized. There are not a few of the cottages which have cheap likenesses of the Queen and Prince Albert—and by the side of these I saw, in several instances, what purported to be likenesses of the Prince of Wales and the Princess Royal. The cottage libraries, unfortunately, are generally of very minute proportions. This, however, is easily accounted for by the fact that so few of the inmates are able to read. The sleeping apartments of the tenants in the better class of cottages are also, in the great majority of cases, remarkably cleanly and neat in their appearance.

Having now glanced at the condition of the better class of the dwellings of the poor, I shall proceed to draw

aside the veil which conceals from the superficial observer the wretched condition in which vast numbers of the peasantry of Suffolk are to be found in their miserable homesteads. I have now lying before me the description of upwards of eighty cottages in different parts of the county, which I have visited since my arrival. I shall give the reader a few of them, arranging them in classes, according to the number of apartments in each. The first class to which I shall refer is that consisting of cottages with only one room, but which, in the great majority of cases—by means either of a wooden partition, or by hanging up some old quilt, or even articles of apparel sewn together, over a line stretched across the room—is made to serve the purpose of a dwelling and sleeping room. The number of these one-roomed cottages is, comparatively speaking, small in proportion to those of other classes.

The first cottage of this class which I visited was in the neighborhood of Stradbroke, and was occupied by a widow and her three daughters. The entrance was so low that you had to stoop in order to gain admittance. The building lay back at some distance from the road, and in the rear of another row of cottages, which I shall presently have occasion to refer to. It was lighted by means of a small window, about two feet square. The thatch—and, indeed, the whole building—was fast going to decay. A wooden partition divided what might be called the sitting-room from the bed-room. The furniture of the place was of the most wretched character, consisting of two or three old chairs, a small table, a stool or two, and a few articles of crockery ware. Upon a sort of bench lay six loaves of bread, which the family had just received from the parish. "My mother," said a girl of about 18, to whom I addressed myself upon entering, "is a widow; she is out at wheat-dropping"—an operation which consists in dropping the seed-wheat into small holes made for its reception in the ground by means of a "dibble," or "dibbler," in cases where it is not sown in the more usual manner, either by broad-cast or in drills. "She can earn sixpence a day when she's at work at it, but she can't always get it to do; and sometimes when she can she can't go, because of leaving that poor creature alone"—pointing at the same time to a miserable idiotic-looking young woman, who was engaged in making lace-edging upon a pillow in her lap. I was struck with the peculiarly delicate manner in which she referred to the poor creature, and I asked her reason for speaking of her in such terms. "Because, sir, she do go wrong in her head, and if she was left at home by herself there's no knowing the mischief she wouldn't do. She broke this, and that, and that," pointing to several articles of crockery and a square or two of glass in the wretched window, "the other day, when mother was out, and I wasn't at home to take care of her. When the poor thing's able to work she makes sometimes a penny, sometimes three-ha'pence a day, but when her fits comes on she can't work at all. My

mother gets 1s. 6d. a week and six loaves from the parish. My other sister is eight years old; she can't do anything either, for she's afflicted too." Adjoining this cottage was another, occupied by a newly-married couple, which was constructed upon the same plan. There was little or no furniture in the room; the wife was apparently in a deep consumption; her voice was almost gone, and it was with much difficulty that I could understand what she said. Upon a few rags, spread upon two old chairs, lay a weakly sickly-looking infant, ten weeks old. "My husband," she said, "is out of work, and has been since harvest. I haven't been well since my confinement, and am so ill now that I can hardly get about. We have been married two years. When I was first married my husband earned 8s. a week. Through his being out of work we have got behind in the rent, but I hope we shall soon be able to fetch it up. We haven't got no garden, and we pay eighteenpence a week, when we can pay it." The place was remarkably clean, notwithstanding the abject poverty of the tenants.

Another cottage which I visited—which may probably be considered an exceptional case, inasmuch as no rent was paid, but which I mention in order to show into what miserable hovels some of the poor people are glad to creep for shelter—was near Barrow. The building had once formed, to all appearance, a double cottage. The thatch of one portion of it was lying upon the ground, mingled with the timbers which once supported it—a portion only of the clay walls of one of the cottages remained standing. The thatch which had already fallen had left exposed to the wind and rain the portion of the adjoining cottage, between the thatch and gaping flooring, which formed the partial covering of the lower room. This room, which was a tolerably good-sized apartment, was roughly and unevenly paved with bricks, the great majority of which were broken or cracked. Gleams of sunlight found their way through the broken thatch and crevices of the floor overhead, while the light from a small window, in which was scarcely an unbroken square of glass, lent its miserable aid in showing the dreary wretchedness of the place. The furniture consisted of one old chair, a three-legged stool, a smaller stool; and nearly in the center of the place, lay, upon its side, one of those antique tables, with its labyrinth of legs, in which the genius of our ancient cabinet-makers was wont to indulge itself. Upon the broken flap which lay uppermost stood a broken basin and teapot. A few sticks of wood burning with a flickering blaze revealed the spot where once a fire-place stood, and in an old iron pot suspended over them the few potatoes were boiling which were to serve for the scanty meal of the day. Upon a line, which was stretched across one part of the room, immediately in front of the door, hung a tattered quilt, to conceal from view, or to shelter from the cold draught, a wretched stump of a bedstead, where, upon an old mattress and covered with a few rags, slept together at night the husband, wife, and the three children who tenanted this desolate abode. "It's a cold place, indeed, sir," said the wretched woman, in a touching tone of sadness and despair. "My husband has had no work since harvest; the farmers turned off as many as they could then, when they'd got the harvest in. I don't pay any rent for the place; Mr. Bailey lets me live in it for nothing, to take care of the sticks. If it was not for this I don't know what we should do, nor where we should put our heads." I asked her if she was not afraid of the place falling down, and her answer was that she expected it would every day.

The next class of cottages to which I shall call the attention of the reader consists of those having a room on the ground floor, and a bed-room above; and in cottages of this character the greater proportion of the laboring population reside. Mr. Twisleton, in his report upon the sanitary condition of the laboring population of Norfolk

and Suffolk, thus speaks of these cottages, and his description entirely agrees with all that I have witnessed myself. He says, "Although they may be sufficiently commodious for a man and wife and very young children, they are manifestly uncomfortable, and the having only one bed-room is even indecent for a man and wife and large growing family; but I have seen many instances where a man and his wife and six children of different sexes have slept together in one room, on three, and sometimes only two beds. The annoyance of thus herding together must be almost insufferable, and several mothers of families among the laborers have spoken to me with great propriety and feeling against the practice, saying, 'that it is not respectable or decent, and that it is hardly bearable'; 'that such a thing is not right for a Christian body in a Christian land'; and they have used other expressions of a similar import. In order to diminish the evil, they have recourse to various expedients, such as putting curtains to the beds, or dividing the room into two parts, by pinning old counterpanes together, and sometimes by cutting up and sewing together, old gowns, and stretching them across the room; all of which schemes are attended with the inconvenience, that in a crowded apartment, where pure air is a scarce luxury, they have a tendency to check still more its healthful circulation. The having only one room below is almost equally inconvenient, and where it is necessary to wash linen, to cook, to bake, and to perform all the ordinary household work in the same room, with children running about, it is difficult for even the most tidy person to prevent her house from being, to use a favorite phrase of the district, in a constant 'muddle.' However, it not unfrequently happens that two or three of such cottages have a bake-house and wash-house in common, which of course lessens, to a certain extent, the discomfort of having only one day-room."

The first of the cottages of this character which I visited was at Wortham, a place just bordering upon the boundary of Norfolk and Suffolk. The exterior of the building presented a most wretched and dilapidated aspect. There were a few miserable articles of furniture in the lower room, consisting of two or three chairs and an old table. In the upper room was an old stump bedstead, upon which the husband and wife slept, and in two corners of the room lay a heap of indescribable looking rags, which marked the spot where seven children, the eldest of whom was fourteen, were in the habit of sleeping. There was no fire in the lower room, and the woman was suffering extremely, and expecting every hour to be confined with her twelfth child; she had seven living, and had buried four. Her husband was out of work. There was no garden or ground, and the rent for the hovel was £4 per annum. At a place called Coombs, near Stowmarket, there were a great number of wretched hovels of this description. I may, perhaps, state in passing, that there are few places which bear a worse character, either in respect to cottage accommodation or the character of the inhabitants, than Coombs. Within the last three years no less than seventeen persons have been transported from it for various crimes, principally that of incendiarism. The population, I believe, does not exceed a thousand. Here is an account of one of the cottages. The lower room was so low that when I had taken off my hat I could scarcely stand upright. The brick floor was several inches below the surface of the ground on the outside, and in damp or wet weather the inmates are constantly obliged to sweep the water away, as it either oozes up through the brick floor, or entering in by the doorway, creeps sluggishly towards the hearth, which is the lowest part of the room. Throughout the whole of the place the effects of the dampness and moisture were everywhere visible; the lower part of the walls of the cottage were stained with damp

to the height of upwards of two feet. Although the weather was dry the bricks were wet and damp; and the woman, suffering from asthma and shivering with cold, sat with her feet upon a log of wood before a small fire, which had not sufficient heat to dispel the dampness from the chimney-jamba. There was a little bit of garden, "but it is not enough to pay for the labor," said the poor man. "I sold the potatoes off it last year, but they didn't fetch the price of the seed." He had been out of work for some time. His wife earned 1s. 6d. a week by washing. They had no relief from the parish. "They won't give us anything," said he, "except we goes into the house, and as long as I can arne a sixpence anyhow, they sharn't part me from my wife." "No, that they sharn't," chimed in the woman, "I'd work the flesh off my bones afore I'd be parted and locked up like a felon; and I've never done anything to deserve it, but have worked hard all my life, and this is what it's come to now!" "If I could only arne eight shillings a week," said the man, "aye, or even seven all the year round, I wouldn't thank King George to be my uncle. But there's a many worse off than we are in this place. There's a poor man over the way that's got nine children, and hasn't got nothing to do either. Thank God we haven't got none. If we wur to go to the house we should have to leave all our few things here, exposed like a desolate wilderness. They're not worth much—what would they fetch at auction? Why, not 5s., but then we don't want to lose 'em, they does very well for us." The rent of this place was £3 10s. per annum. The poor people had got in arrears with their rent, "but the landlady," said the man, "is a good'un and don't press us."

Another case of which I was informed by the Rev. Mr. Baddeley, the rector of Halesworth, was one in which misery and wretchedness of every kind appeared to culminate. The rev. gentleman stated that he was called upon to visit a poor woman who was suffering severely from a cancer. Beside her, on a heap of rags on the floor, lay her unmarried daughter, eighteen years of age, moaning in the pangs of labor. Upon his next visit the mother had expired, the daughter had become a mother, and, huddled together in the upper room, lay the corpse, the living mother and her child, seven other children, and the husband who had been for some time out of work.

I could enumerate cases to a still greater extent which would show the disgraceful condition of many of these double-roomed cottages in the rural districts. There are many of a similar character to be found at Rattledean, at Metford, at Ranshold, at Sutton, Selland, Gipping, Dalham, Woodbridge, and many other places which I have visited: enough has, however, been stated to show their general character.

[To be Continued.]

From Fourier's *New Industrial World*.

OBSTRUCTIONS OPPOSED TO DISCOVERERS.

(Continued.)

Cæsar attaining the throne of the world finds there a void, and exclaims, "Is it only this?" Madame de Maintenon says, "Do you not see that I die of sadness, in a fortune which could hardly have been imagined, and that only the help of God prevents me from sinking under it. Why can I not make you see the ennui which devours the great, and the trouble they have in filling up their day? All estates leave a frightful void, an anxiety, a lassitude, a desire to know something else." Horace had said in other terms, "Behind the Knight rides black care."* It is then in

* Here the religious world will tell us that the error of Cæsar and Madame de Maintenon consisted in seeking from the goods of the world and the senses that peace which

vain that the Parisian Sybarites boast to us their talent of living so well and so fast. I shall prove by a parallel with the pleasures of society harmony, (the 8th period of the preceding table,) that their life is very miserable, very tedious, and that the least rich man, the least favored in the society state will be happier than the Parisian Sybarites, because he will be able to give play to his 12 passions, whose combined development is the only pledge of perfect happiness.

Civilization is persuaded that it flies towards perfectibility when it is overwhelmed with new and recent calamities, of which 24 are described, ch. 48; amongst others the scourge of public debts, always increasing, and which at the first war among the western nations will bring about universal bankruptcy, followed by revolutions.

There are many other sores unperceived, such is the invasion of commerce, which threatens to carry off every thing, and at which governments at last begin to take alarm. The society theory can alone show the methods of conquering this political Titan. [See 8th Section.]

The vice of our self-named regenerators is to blame such or such a vice, instead of blaming civilization entire, which is only a vicious circle of abuse in all its parts. *We must issue from this abyss.*

I indicate the 32 issues, p. 523.

During 3000 years philosophy has known how to invent no new disposition of industrial and social policy: its innumerable systems only repose on the distribution by families, an assemblage, the smallest and most ruinous. What barrenness of genius!

Here are at last new ideas, a system which accomodates itself to the views of governments, instead of harrassing them with agitations masked by philanthropic visions. Every minister will welcome a method, which, whilst quadrupling the real product will suddenly permit taxes to be doubled whilst disembarassing the tax-payers relatively of half the burden, since they will pay but double out of a quadruple product.

A still more brilliant effect will be that of operating on the entire world, civilized, barbarous, savage; to metamorphose the whole by an experiment limited to a square league and 1,800 persons. What a contrast with philosophy, which upsets empires by destructive revolutions, without any guarantee of good results, nor of accession of the barbarians and savages. Poor civilization makes gigantic efforts for trifles; armies are sent by land and sea to deliver *perhaps* a tenth part of Greece! Revolutions and massacres for experiments on the emancipation of negroes; fruitless attempts to relieve indigence: all these pigmy labors are about to end. The entire human race is going to be helped and emancipated: it will rally everywhere to attractive industry as soon as it shall know by experiment

passeth all understanding, and which comes only through the mediation of Christ, which renders human will one with the Divine will, and which ensures to his humblest followers a peace of mind and inward joy even amid the severest physical sufferings and privations.

This relation, at present mystical and understood by few, of individual souls to the humanitarian or amphimundane pivot, as Christ has been designated, and to the Divine Soul of the universe, is the deepest truth of social science; and this sublime privilege, Association, by its universal diffusion of intelligence, and its attractive industry, restoring man to his natural relations with the earth, reviving his spontaneous instincts, and enriching his life with beautiful affections, secures to all the human race individually and collectively.

The Christ Spirit, the love of God, are always near us, always ready to enter our hearts, and are only prevented by the wretched institutions of selfish and incoherent interests, in which civilization screws down its victims, as under the lid of a coffin.

on one township the prodigies of riches, of pleasures, and of virtues which are gathered from it.

Then will terminate the chimeras and madness of party strife. Every one in seeing the true destiny of man, the mechanism of the passions, will be so much confounded by the absurdities of civilization, that by common consent they will be forgotten as soon as possible.

Obliged here to unmask vicious professions—the commercial and others—I do not blame the individuals who profit by them. The wrong is in the civilized policy which urges the people to vice, by opening to them no paths of fortune but in the practice of fraud. We need frequent repetitions to dissipate certain prejudices, *the illusions* of tending to perfectibility in this civilization, where evil makes ten strides where good makes one; of tending to wealth by incoherent industry, whose small product, limited to less than a fourth of the societary, is illusory by the vice of unlimited population; of wishing to establish morality before having discovered the order of attractive industry, the sole guarantee of good morals, of just repartition.

An effort is made in Paris for the extinction of mendicity—an attempt and not a true method. The committee is ignorant that we must operate on the country before operating on the city—effect the industrial reform in agriculture, manufactures, commerce, and the household. We may dispense with researches from this moment. An option exists of true methods of extirpating, and, moreover, of preventing this leprosy, by attainment to the 2d, 3d or 4th phase of the table. [Page 532.]

So many writers are seeking a new subject. Here is the most fertile which has ever been presented. I can hardly treat the 20th part of it. (See Analogy, 458.) The field is ample for coöperators. I should prelude by a preface refuting our pretended social perfections—which are but the absence of all wisdom—only the world upside down in politics and industry—only the foolish pretension of “blind leaders of the blind.”

From the London Weekly Tribune Almanac.

THE SOCIALIST'S CATECHISM.

BY LOUIS BLANC.

[Continued.]

Q. Are all Socialist writers of the same opinion with respect to the measures that should be followed?

A. No. Some, indeed, do not admit the principle we laid down at the beginning, that “*Each should work according to his abilities, and receive according to his wants.*” But all Socialists agree in these important points,—that education should be gratuitous to all; that association should be substituted for individualism; that the right to labor should be acknowledged; that all taxes upon the necessities of life, which press so heavily on the poor, should be exchanged for an income tax on a just and equitable scale; that all railways, mines, and assurance offices should be transferred from the hands of private speculators to those of the Government; that usury should not be allowed under any form; that the interest of money should be continually diminished until labor should be entirely emancipated from the tyranny of capital, and that proletarianism should be abolished by the introduction of gratuitous credit.

Q. What is capital?

A. It is the totality of the implements of labor. The laborer requires food, clothing, and shelter, and must have tools, materials, &c., to work with. These, together, form what is called capital.

Q. Does it not follow from this that without capital there can be no labor?

A. Undoubtedly.

Q. Is it not just, then, that capital should receive a share of the profits under the name of *interest*, this being only a fair recompense for the services which it renders?

A. Such are the arguments of the advocates of usury, and may be shown to be mere sophistry. It is perfectly true that labor cannot exist without capital; but interest is paid to the capitalists, not to capital. Now, capital and the capitalists are two perfectly distinct things. For capital to exist it is not necessary that it should be exclusively possessed by a few individuals to whom interest must be paid. Suppose an association of laborers, possessing a common capital—that is not belonging to any particular individuals, but all the members in common. They would work on their capital without paying interest on it to any one, as in this case there would be no capitalist, although there would be capital. It is not possible to imagine labor without a laborer, but we can easily conceive of capital without a capitalist. When a laborer dies, his labor ceases; but when a capitalist dies, his capital survives him. No similarity, therefore, can be established between capital and labor, from which to deduce the justice of any premium termed interest.

Q. What is represented then by the *interest* of capital?

A. It represents the privilege accorded to certain individuals to sit still and see their fortunes increase and reproduce itself; or it represents the price which laborers are compelled to pay for the permission to work; or finally, it represents their subjection to a condition which few can successfully struggle against, and none escape.

Q. How do you understand *gratuitous credit*?

A. It consists in supplying the laborer with necessary capital, without requiring interest from him.

Q. Would not this be the result of the universal adoption of association?

A. Certainly; for as soon as the laborer can always find admittance to an association possessing a common capital, of which he is invited to take advantage, the problem is solved: credit gratis is simply association.

Q. What is money?

A. It is the representative of capital, and the circulating medium of exchange.

Q. Is a metallic currency necessary in the operation of exchange?

A. Under the present social system it is, but not in that which the socialist contemplates.

Q. Why is a metallic currency the *necessary* medium of exchange in the present system of society?

A. Because having an intrinsic value it becomes a security as well as a token, as it can be melted down into ingots, and be employed in works of art; it not only represents exchangeable commodities, but is actually of equal value to them. It, therefore, becomes a security to those who receive it, and it is the same as if they received the very object of which it is the token or representative. Now, nothing less than such a security would be satisfactory under a system of dissimilar and opposing interests, where fraud necessarily begets distrust.

Q. Why will a metallic currency be unnecessary in the new order of things?

A. Because all the members of an association would know one another, and nothing would be left to chance or accident.

Q. What sort of money then will be employed in the new state of society?

A. Paper money. Gold is the money of distrust and individualism; paper is the currency of mutual trust and association.

Q. Supposing Socialism realized, why would a paper currency be preferable to a metallic one?

A. Because the former, being without real value, would be exactly what a currency ought to be, a simple medium of exchange, while the latter, having an intrinsic value, becomes an object of merchandise, and thus renders the rich complete masters of exchange operations, which are the life and soul of trade and industry.

Q. Is there no danger in the use of a paper currency?

A. There is certainly, under the present order of things, because the facility of creating it would induce Governments to extend the issue beyond all bounds, which would lower its value and disturb commercial transactions; but there would be none in a state where the Government really consisted of the best and ablest, and social intercourse was regulated on a systematic basis, in harmony with the laws of nature, as would be the case in the fraternal associations contemplated by the Socialists, for in that case any arbitrary issue of paper money could be effectually prevented by regulating it according to the amount of goods in the warehouses!

Q. Is it true that the Socialists have no religion?

A. The Socialists without religion! why you may see from what has been already stated that theirs is the religion of the Gospel.

Q. Is it true that the Socialists wish to overthrow the institution of FAMILY?

A. Such an accusation is as absurd as it is false. The Socialists on the contrary have so profound a respect for the institution of family and so deep a sense of its excellence that their wish is to fashion the whole of society after this model, in which every one produces according to his powers and consumes according to his wants.

Q. Is it true that Socialists wish to destroy PROPERTY?

A. On the contrary they would make it accessible to all. As man cannot exist without appropriating certain external objects to his use, the Socialists define property as *the right to live*, and believe that such a right should not be made a privilege.

Q. Is it true that the Socialists would divide the land out into equal portions to every citizen?

A. This is a most ridiculous falsehood. Such a division, could it endure two days, would lead to universal ruin. Socialists, on the contrary, for the interest of agriculture and agriculturists, would have the land cultivated in large portions by agricultural colonies, so that each kind of soil might be employed to the greatest advantage; pastures for cattle, and arable for corn, according to its capacities; that hedge-rows in which so much land is wasted might be rooted up, and whole herds of cattle be tended by the man whose time is now occupied in looking after a single cow.

From the London Weekly Tribune.

THE FAMILY DIVIDED.

The friends of Family, Property, and Order, are in a sad state of bewilderment just now; they are talking loud to themselves, that they may not hear the reproaches flung at them from all ends of the earth. They know not what reply to make to the mute implorings and reproaches of the millions who are at this moment perishing with cold and hunger. If they can speak a satisfying word to the people why do they not do it frankly and at once. If their millennium has come in reality surely it is easy to say so; if it has not come it would be a great charity to fix a time, and direct the people how to labor for its accomplishment.

If these men had any programme in which they believed, and upon which they were agreed, there would certainly be something approaching to unanimity amongst them;

instead of which there is a complete Babylonish confusion, not only of tongues but of ideas; and even those who profess to be agreed in sentiment are daily indulging in point-blank contradictions.

The fact is, the family is not a united family, the house is, without a doubt, divided against itself, and must therefore totter to its fall. Let us hear a few of these champions of *laissez faire* and starvation. We shall first attend to Sidney Herbert, a late cabinet minister: he has looked into our social condition, and has given us his opinions, not only as to the cause of our disease, but also as to the best mode of treating it, with a view to its cure. "We have too much capital," he says, "and too many people—more capital than we can employ with profit, and more people than we can maintain in comfort." Who will be so hardy as to deny, after this, that Mr. Herbert is a profound political philosopher. Too much poverty and too much wealth! This is certainly a sad fix for a nation to be in—too many coats and too many bare backs. If this is really the fact, we imagine some better cure might be found for it than the miserable transportation-scheme which he has hit upon. It would not be amiss, we think, if this gentleman took counsel with friend Proudhon. We have no doubt that the Frenchman would try to convince him that capital created by the labor of man, and hoarded in a few hands, idly resting whilst its creators starve, is murder as well as robbery, and ought to be attacked tooth and nail by every man who looks upon human life as a thing sacred—more sacred a thousand fold than either property or order.

"We have too many people," says Mr. Herbert. Yes, we have too many people; but they are not working people that we have too many of. Those who use their hands to produce the world's riches can never, in any corner of the earth where there is elbow-room, be surplus; they are certainly not now in half-cultivated England and Ireland. That there is a surplus nevertheless, an uncomfortable surplus, we do not deny, of noble, right honorable, and honorable cormorants, who devour shamelessly the substance of the people, and then, with an unparalleled effrontery, propose to take annual ship-loads of their victims to the other side of the globe, and shoot them out like stinking offal or dirty rubbish. Let the people take a hint from Mr. Herbert in this matter. Why not a public subscription to transport these aristocratic suckers to Van Diemen's Land, or New Zealand, or any other place where they will have no opportunity of plundering in the name of law and order? The best mode of doing this quietly and without confusion would be worth considering; that is, supposing these misguided men should continue obstinately to reject the dictates of humanity and justice.

It is not our intention, however, now to question the propriety of Mr. Herbert's proposal so much as to place in juxtaposition to it the statement of a French writer, named Raudot, who was quoted in an approving manner by the *Times* last week, and who proves the growing greatness and prosperity of England by the annual increase of its population. "Your population increases," says Mr. Raudot, "and therefore your prosperity increases." "Our population increases," says Sidney Herbert, "and therefore we are in a fix"—and the *Times* approves of both.

The *Chronicle's* correspondents lay bare a condition of things amongst the poor which cannot fail, in some measure, to moderate our impudent national boasting. Agricultural laborers worse cared for than pigs or dogs; the people in the manufacturing districts engaged in a fierce, exterminating war of competition for work and food; 33,500 women, in the metropolis alone, working for a daily wage varying from 2½d. to 4½d. It may also be remarked that our able-bodied poor number 666,000, and our poor-rate amounts to the enormous sum of nine millions for the year.

From the Commercial Advertiser.

VOCAL MUSIC IN GERMANY.—HOW TAUGHT.

BY WM. B. BRADBURY.

Vocal music is, in Germany, deemed of such importance to all classes that, for generations, it has been introduced by government as a prominent branch of popular education. The child enters school at the age of eight years, and remains in the same school until fourteen or fifteen. No parent is allowed to remove a child from one school to another, (unless a change of location renders such removal necessary,) under a heavy penalty. Commodious, convenient and pleasant school houses, and thoroughly qualified teachers in all the respective departments, being provided, there is no other reason for removal than change of residence. The advantages of remaining in the same school and under the same instructors are very great, and will readily suggest themselves to the minds of all friends of education, whether parents, teachers or school committees. One of these advantages is the opportunity afforded to the teachers of studying and becoming thoroughly acquainted the natural disposition, temperament, talent or turn of mind of the pupil. This, I believe, comprehends almost everything else, and is the corner-stone of a thorough and useful education, both mental and moral.

There seem to be three paramount reasons for making music a branch of school education in Germany and Switzerland. 1st, Its power as a direct means of mental and moral discipline. 2d, Its attractiveness as an amusement or relaxation from laborious study. 3d, Its advantages in after life to the pupil, both as a social and a religious being. In all these particulars it is considered of great importance; and in the best schools I have visited, namely, those of Leipzig and Dresden in Saxony, and Zurich and Berne in Switzerland, the popular course has been to adapt each music lesson to one or the other or all of these branches. To be more explicit. The music teacher either gives at one season of the year his particular attention to instruction in the elements of music and music reading; at another to rehearsal or singing for relaxation or amusement; and at another to practicing the music of the church; or else, as is more generally the case, he combines the three departments in one, and each lesson has its proportionate share; namely, 1st, practice of the music of the church, (choral singing); 2d, instruction in musical notation; 3d, singing of cheerful and lively juvenile songs, for recreation. This arrangement pleased me much. It affords great variety and does not become tiresome to the pupils.

The pupils begin to study note-singing at the age of nine or ten years. Previous to that they sing chiefly or entirely by rote. This is considered advantageous until the musical ear is sufficiently trained and cultivated. The scale is first presented to the pupil, not by sight but by sound. The teacher sings it slowly and distinctly till all seem to understand, or at least get some idea of its construction, and of the comparative relation of sounds, one to another. After explaining something of the formation of the scale, its intervals, &c., the teacher writes it upon the black-board, or calls their attention to it in the book, observing particularly the situation of the semi-tones. He now tells them that these characters (the notes) represent the sounds they have just sung, and that each sound has a name taken from one of the letters of the alphabet. This method is very thorough, although somewhat lengthy. The pupils sing almost entirely from books, the black-board being used merely for illustration. The more advanced classes of pupils are improved by the frequent introduction and regular practice of new and interesting music, rather than by dry and unconnected exercises. Much time is spent, in the best

schools, in practicing the vowels, merely articulating them for the purpose of obtaining a good delivery, both in singing and speaking.

But one of the pleasantest features of all is that the pupils are not wearied by too hard study, or if they become a little fatigued at any time, they know that some delightful recreation is to follow. Variety and entertainment are mingled with instruction, and the pleasure of half an hour's social singing is a sufficient reward for persevering in any of the more laborious and less interesting exercises. I was much amused and delighted, on one occasion, to see the young countenances beam with a smile of approbation, amounting to "I thank you sir," when the teacher, after a lesson of close elementary study, said, "Now we'll sing something lively," for it is natural to children to love that music best which is most like their own nature—light, joyous, and free. Now they sing briskly, merrily, heartily, because naturally. The little mill-stream that has so long been dammed up that it may accumulate strength to drive the heavy wheel, when once more set at liberty goes leaping, and dancing, and singing along its sparkling way, rejoicing in its freedom. So do these little singers pass from the heavy and useful, but not dull choral practice and elementary confinement, to the merry "song of the cuckoo" and "the lark," to the "singer's song," and the "song of father's birth day;" to the songs of the season—of the sun, and stars, of the "beautiful world and the blessed giver God;" with the ever dear and welcome song of "Vaterland." These are the daily occurrences of the "school-room," and if you would know how such privileged children prize their school, you have but to step in and hear them merrily singing—

No scene of earthly pleasure,
Happy School,
No hoard of sordid treasure,
Happy School,
Delight us now so well.
Yea, 'tis singing we do prize,
Cheerful hearts in accents rise;
Bid play farewell.

With us in America it is different. As a nation we have neglected entirely this subject in our early education, and the natural result is that the large proportion of our adult population cannot sing, and thousands mourn over their loss when it is too late, or the pressure of care and business prevent them from attending to the subject. Could our school committees, trustees, and parents, be prevailed upon to take this matter in hand, and be earnest about it—if they would have it properly and on a permanent basis introduced into the schools as a branch of study, not as recreation merely—an incalculable amount of good would follow. The next generation, at all events, would feel its reviving influence, in their social and home circles, and in the public worship of the sanctuary, and would "rise up and call us blessed."

From the London Weekly Tribune.

A JOURNEYMAN SHOEMAKER.

MR. EDITOR,—Were I not convinced that you value truth "more than the nice turning of a period," I would have little hope of this letter appearing in the *TRIBUNE*. My main intention in writing is, to bring before the public a true statement of the miseries of journeymen shoemakers, and to this end I will at once apply myself, without further preface. The journeymen boot and shoemakers may truly be said to be pressed down to the lowest depth in the social scale; and it may be affirmed, without fear of contradiction, that no blame can be attached to them as a body. The blame, the whole blame, can be traced to that monster which has cast a blight over the prospects of thousands and tens

of thousands of my unhappy shopmates, the monster Competition. The evils of which we have to complain are so numerous that were it not a fact that there are good men to be found in all orders of society I would at once lay down my pen in black despair. Were I to enumerate all that we suffer from what our employers call "casualties," and all the extra labor put on boots and shoes, for which we receive no remuneration, none but those connected with the trade would believe me; therefore I will merely point out a few of those evils, trusting that they will be sufficient to justify the men of London or of any other town for attempting the coöperative system, with the view of freeing themselves from their unparalleled slavery. When we go into the shop on Monday morning for our work, we are told to come back in the afternoon, and in many cases next day: we then get the leather for the bottoms, and are sent, like errand boys, to the closers or binders for the uppers; and it generally happens that we have then to wait some hours on them finishing their department of the work; and thus, at the beginning of the week, one or two days' work is lost. Now, improbable as it may appear, we dare not try to fill up this broken time. Should a journeyman know of a shop that is more busy than that in which he is employed, he dare not take a day's work from that shop. And why is this? Charity forbids us to suppose that it proceeds from any desire for persecution; but experience tells us that it is the result of a spirit of competition amongst our employers: the grief of the one at the loss of any of his customers, by not being punctual to his time, causes another to rejoice, simply because he has secured their custom, and thus beneath the mask of friendship do these men persecute each other, carrying misery into the bosoms of our families, where peace and happiness should dwell. There are few who have not heard the melancholy sounds of the noisy hammer of the shoemaker at the dead of the night, but, alas! how few think of the living tombs from which those sounds proceed. Oh! could the public but see the hovels in which their beautiful boots and shoes are made, could the wearers of these articles see the bed-room, the dining-room, the work-shop, aye and the hospital of a man, his wife, and five or six children, surely if from no other motive, the scene of inspection would arouse them to a keen sense of their own danger, and convince them of the necessity of stretching forth their hand in aid of suffering humanity. I know that I am not exaggerating when I say that there is more misery to be found in the abodes of journeymen shoemakers in large towns than in all the hospitals and prisons in the kingdom: and how can it be otherwise. The children are playing about in this only apartment, while their father is rasping and scraping, sand-papering and burnishing, painting and gilding at his work, and one false step of any of these little children would spoil four or five hours' labor, and make the poor man tremble to meet his employer: and the anxious emaciated mother, could they but see her guarding the youngest of the children from the poisonous oxalic acid that is standing within their reach, with which their father is a putting a high color on the leather. Could the curtain be raised and all the hidden misery be exposed, surely no man could be found who would dare to say it must be so.

I am, Sir, yours, &c.,
A JOURNEYMAN SHOEMAKER.

Edinburg.

From Proudhon's Confessions, &c.

LABOR AND GOVERNMENT.

According to generally received prejudices, labor having become the governing power, ought to proceed by governmental means; that is to say, it is now the business of the government to do what had always hitherto been done without, and in opposition to it, to take the initiative and

develop the revolutionary idea; for, says prejudice, revolution ought to proceed from above, since *there* is the greatest power and intelligence.

But experience and philosophy are opposed to prejudice, and convince us that revolution does not proceed from the head of the government, but arises spontaneously from the entrails of the people; that the only connection there can be between government and labor is, that the former should be the servant and not the protector of the latter.

In these circumstances, a few citizens, carried away by the common prejudice, with natural impatience, try to force the government to turn revolutionist and organize labor; an attempt entirely consistent with popular prejudice, but opposed to philosophy and history. On its side, the government, feeling its incapacity, and supported by a few of the citizens, refuses to act, or rather *reacts* against its advisers: a re-action perfectly in accordance with true Democratic and Social principles, but in the highest degree unjust in the eyes of popular prejudice.

Required the result of this conflict of opinions:

Answer.—The only means of reconciling the parties would be to demonstrate to them the natural incapacity of government for any other duties than those of police. If this be not done the contest is inevitable. The greater the *exciting* force the greater the *resistance*. In short, the more it is attempted to push the government forward in the revolutionary course the more it will persist in taking up a series of positions in a diametrically opposite direction; so that those men who endeavor to give a progressive impulse to government compel it to move in a retrograde course.

Thus says theory—what says history?

A fortnight had scarcely passed after the proclamation of the republic when uneasiness began to manifest itself; for according to received opinions the government was all-powerful, and yet it was seen to undertake nothing. The most ardent among the people complained that the Provisional Government were doing nothing; the timid among the bourgeois accused it of doing too much. The fears and hopes of all parties were thus directed to the government.

CHURCH OF ENGLAND SELF-SUPPORTING VILLAGE SOCIETY.

On Wednesday evening an assembly was convened at Exeter Hall to witness the distribution of the prizes offered by a member of the committee of the above society, for the three best essays by the working classes on the objects of the society. The Rev. Hugh Hughes, D.D., Rector of St. John, Clerkenwell, presided. The proceedings were opened with a prayer.

The Rev. Chairman, after a few prefatory observations, said the subject of the essays for which prizes had been offered was the practicability of self-supporting villages, established on the basis of love to God and love to man, as adequate motives to exertion, without the aids of competition. It was indubitable that competition was attended with many evils, and that while it enriched a few it left a large mass of the community in poverty and misery. This state of things had awakened the anxiety of Christian and patriotic hearts. The influential organs of the press displayed an excellent spirit in pleading the cause of the toiling and suffering poor. But many reflecting men thought that the writers dealt only with the outward symptoms, and did not go to the root of the disease; and they were of opinion that Christianity was intended to introduce, not a system of anxious competition, but one of mutual coöperation. He would not express himself strongly in reference to a system which had the approval of so many wise men; but he must declare his belief that there was something essentially wrong in our social sys-

tem. And when they saw matters getting worse and worse, the constitution in danger, and the ministers of religion impeded in their efforts by the sufferings of the poor, it was high time to think of something beyond the construction of railroads, the production of manufactures, the improvement in agriculture, or even the extension of churches. These considerations led to the formation of a society, the object of which was to combine the physical improvement with the moral elevation of the working classes.

Some months ago Mr. Morgan offered three prizes, one of 25*l.*, one of 15*l.*, and one of 10*l.*, for essays to be written by the members of the working classes on this interesting subject, and they were assembled that evening to witness the result of that munificent offer.

Letters were then read from Lord Ashley, Lord R. Grosvenor, the Bishop of Oxford, and the Rev. T. Dale, in which was expressed, in general terms, approval of the society's object.

A letter had, it was stated, been received in reply to a communication which had been forwarded to the President of the French Republic.

This letter was signed by the chief secretary.

A report was then read, in which it was stated that the three prizes had been thus awarded:—25*l.* to Mr. Hallam, a working cutler; 15*l.* to Mrs. Elizabeth Jacket, the wife of a sawyer at Devenport; and 10*l.* to Mr. Waller, a working-man near York. It was further stated that Mr. Morgan had offered to the clergy three prizes—50*l.*, 30*l.*, and 20*l.*, for essays on the same subject, and that several had been forwarded to the committee; and in allusion to the declaration of an eminent statesman in the House of Commons that it was not to be expected that the strong would join the weak for such purposes as that contemplated, it was observed that 811 persons had, within a few days, expressed their willingness to enter self-supporting villages.

THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, FEBRUARY 16, 1850.

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.*

(Continued.)

BUT Human Life is twofold. The outer organism is the receptacle of an inner form. The animal soul is pervaded by an eternal Spirit. The material understanding is the seat of an higher Reason. This organic form, composed of material atoms, held temporarily in affinity, is the tabernacle of a spiritual nature. Within the apparent man, who is the last result of matter, is the REAL MAN who is the child of the Infinite God. The Lord God, who made man, as to his body, of the dust of the ground, breathed into him from himself the breath of life, and so man became a living soul.

Thus, while the outer form is the ultimate development of Nature, the inner being is the immediate offspring of the Divine. The material body is the vehicle of spiritual life. The material organs are vehicles for the transmission

of spiritual energy and intelligence. Nature, whose every organic form seems to live for an end within itself, lives in reality for an end beyond itself as God has appointed it; lives for man as an instrument for his development, and an agent of his perfection. God reveals himself to the soul through this awful and beautiful symbol of the universe. Spirit communicates with spirit within it, in activities derived from its modes, and in speech translated by its imagery. Nature is, to thought at least, God's image or shadow, reporting him inversely. The finite suggests the infinite; the created the uncreated; the temporal the eternal. Finite organizations, whose life is sustained by endless reception, suggest the Infinite Good whose life is endless impartation. So too, the natural man reports the real or spiritual man inversely. The outward form is like a man's shadow in a stream—the inverse image of the real form. Thus, all that is true of the natural form of man is inversely true of man's real being—his essential life. All that the natural reason asserts of natural life is inversely true of what the spiritual reason asserts of spiritual life. While the natural Man is an organism of atoms, the Spiritual Man is an INCARNATION, or *recreation of the infinite within the finite*. While the central love of the Natural Man is love of self, the central love of the Spiritual Man is love of infinite excellence. While the growth of the body is through absorption, the growth of the spirit is through impartation; while the highest wisdom of nature is self-preservation, the highest wisdom of the spirit is self-sacrifice; while the natural will owns the pressure of necessity, the spiritual will feels the consciousness of freedom; while the morality of nature is conventional, the morality of spirit is immutable; while the joy of the natural comes from the reception of good, the joy of the spiritual comes from the impartation of good; while the natural mind reasons from the finite to the finite, the spiritual mind reasons from the finite to the infinite; while the natural life terminates when the organic unity of the form is broken, the spiritual life passes through the decay of the body to a state of never-ending and ever progressive existence. Let us go on to take up in detail the most prominent of these distinctions.

1. The proper and inmost love of Man is the love of a reality utterly beyond self—love of infinite excellence—and thus opposed to natural love, which consists in the love of the separate self, irrespective of quality or character. It is the love of a Divine Reality whose law and life is endless and unlimited impartation. It dwells in the noble sentiment of Infinite Love, living in infinite goodwill, and moving in infinite beneficence. While self-love absorbs, human love diffuses; while the highest thought of the one is to sacrifice all others to itself, the highest thought of the other is to sacrifice itself to others; while the former is like Death, absorbing and destroying all things within itself, the latter is like Life, evermore creative of health, power and blessedness. Its desire is to love more, to love better, to pour the divine sentiment into the heroic act. Here, in the analysis, a boundless field of thought is opened up, of which we can only notice a few of the most prominent features. Spiritual Love prompts us

to love men without their loving us, to serve them without expectation of their serving us, to persist in loving them and aiding them in all good, even when they seek our injury and utter ruin. And all this in opposition to the natural, which springs from selfishness, loves those only who love us, serves those only who serve us, and deliberately tramples down all human interests opposed to our private interests, and repays hate with hate, and injury with retaliation. Spiritual love in association seeks the public good, entering into alliances with men for their elevation. In private culture it seeks the same noble end, enriching its own mind and heart with wisdom and goodness that it may in turn dispense them to the uttermost. It makes its motive power the love of man, and its end their perfection in God's likeness. It asks what can I do, whereby shall I best execute the divine purpose in my creation? Its victories are over want, sorrow, hatred, pain, distress, insanity of soul. Its illustrious names are written in the blood-red scrolls of martyrology. Its heroes are those who have poured out life like water that humanity might be made one.

Natural love, terminated by alienation, curdles into the bitterest hate. Hell has no fury like a woman scorned in her person, or like a man thwarted in his interests, provided the natural passions predominate. But spiritual love, repaid with evil, softens into tenderest pity, compassion and solicitude. The inquisitor is safer in the hands of the confessor, whom he has racked till the bloody sweat drops of his agony have globulated over every pore, than in the lap of the wanton whom he has made his own by every tie of gratified pride, passion and vanity. One hasty word may cause the latter to poison him at the very feast, but the extremity of torture can only call from the other prayers and benedictions, dropping on the parched desert of his sinful nature like the summer dew. Thus, spiritual love and natural are opposites, the one is the other's inversion—the one is selfish and uncertain—the other disinterested and perpetual—the one is the culmination of the instinctive life of Nature, the other a revelation of the essential quality of the Divine. In the noble language of the Apostle, "Charity," a disinterested benevolence, "suffereth long and is kind, envieth not, seeketh not her own, is not easily provoked, thinketh no evil; beareth all things, believeth all, endureth all, hopeth all." And in the inspired words of another, "He that loveth is born of God, and knoweth God. He that dwelleth in love dwelleth in God, and God in him—for God is love."

2. Human growth is through self-sacrifice, through impartation of good, and thus the inversion of natural growth, which is through appropriation and absorption. The body is a finite form among other finite forms; whatever it gains is, therefore, taken from others to their irreparable loss, its life being sustained by their decomposition. The spirit, on the other hand, is fed from an infinite source which imparts without loss, and is itself a recreation of the infinite in the finite and endlessly imparts its life, its love, its wisdom, its energy, not only without diminution of itself, but with positive growth through every generous impartation. "He that loseth his life for my sake," said

the Saviour, "shall find it." In this pregnant saying is revealed the law of spiritual growth in contradistinction to the natural. The Miser, the Libertine, the Egotist or self-worshipper in any form, shrinks unto the shadow of Humanity. In seeking life and its pleasure and glory by imitating the animal creation, he falls to their level, and is seemingly involved in their destiny. With every sentiment, desire and action of self-forgetful bestowment, on the other hand, our Being becomes more positive, more real, centering in the immutable and reflecting the Divine. Goodness makes the personality appear real as well as become real. An healing nature flows from the very pores of the form; it circulates in the life, streams from the eye, is felt in the grasp of the hand, adds to the homeliest phrase the gravitating weight of character, and circles it deep within the listening heart, and clothes the person to our thought with the shining garments of immortality. Natural growth is through the destruction of other organisms, and being based on death suggests final dissolution. Spiritual growth is through the multiplication of life in all surrounding beings, and being based on the increase of life, inevitably suggests a flowing out and on to immortality.

3. The inner and proper Reason of Man is the opposite of the fleshly reason,—the animal or carnal mind. It is illuminated and made active, not by the light of nature, but by the Divine Reason,—the true and universal light. Its inmost idea is the idea of the Infinite, of God, of Unlimited, Uncaused, Essential Life. Around this central idea it discovers and unveils that circle of truths which are called the absolute, the revealed, the supernatural. It sees the universe in God. It takes its stand within the absolute. It discovers the activity of the Infinite in all the laws that govern, and in all the forms that compose the finite. It discerns the true Cosmogony from the idea of God, unfolding universal nature from his creative thought: the true Theosophy from the idea of God as the Infinite Lover and Bestower, whose life is impartation: the true Psychology from the idea of Man as an incarnation, a re-creation of the infinite in the finite, the image and symbol of the Infinite Good: the true Morality from the divine law that God has written in the highest affections and re-echoed in revelation; where not pleasure but virtue is made life's object, and not interest but duty the guide, and not antagonism and absorption but coöperation and impartation the process of existence. It thus establishes the immutable distinctions of right and wrong, of good and evil: it unfolds the law of progress through self-sacrifice, and of blessedness through self-consecration: it asserts the harmonic law whereby heaven is perpetuated, and whereby earth shall be redeemed: it proves the reality of the soul's incommunicable experiences in divine communion, and points out the certainty of God's objective revelation: it makes the creation luminous with the heaven it embooms: it reveals in each natural form a symbol of divinity: it feels in each law of nature the pulsations of a spiritual activity: it invites us to life as to a sacramental feast of affection: it reveals to us the angels that minister and the Providence that encompasses, and the heavenly

beatitudes that await us: over the tomb of departed holiness it inscribes the assurance, they "are not dead," they have "arisen." And with a "great awakening light" it opens the dying eye to visions of the green fields and the still waters, and puts on the lip the final triumph, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

DR. J. R. BUCHANAN.

A PSYCHOMETRIC OBSERVATION.

Readers will be interested in comparing the following sketch, made six years since in a neighboring city, with the one presented in a late number of the Spirit of the Age; and Dr. Buchanan, we presume, will not object to be thus used in illustration of the laws of human nature, which he has been so instrumental in making scientifically known. We hope to offer other sketches from the same observer.

This letter induces reverie. The writer has much warmth of nature, energy, strong will, especially if opposed or laughed at. Let some one oppose me now—I feel as if I could put them down; though I should do it calmly, it would be with some contempt. He is a very intelligent person—intellectual—much activity in front of the head. There is fullness in the forehead, and in the region of health, energy, integrity—(here a request was made for a neurological bust which was placed by the reader)—has much moral ambition, decision, firmness; his self-esteem is increased by ambition—it does not seem very active when with friends—a coldness comes over the letter and me when I speak of self-esteem; it does not go deep into the character. The ice never forms below a certain depth, and the heat comes from within to thaw it again. He has much restraint—a mind that loves to investigate. With an appreciation of the fine arts, he loves science better.

In the early youth of this person there was much poetry, love of nature, spirituality perhaps, good deal of ideality. He has considerable modesty, not great reverence, much cautiousness. Has acquisitiveness—in what manner active I cannot tell—considerable secretiveness, which is increased from acting with the more active organ, cautiousness—some selfishness—a little irritability; has love more developed on the front side. His affections are not particularly called out by this letter—(notes for a lecture on Pleasure); there is more thought than affection here. There is much wrapped up in him, which he does not often let see the light, and this hidden nature is more attractive to me than that which is more frequently prominent. There seems more love, gentleness, tenderness, spirituality, marvelousness, poetry inwardly, than is active. Should think the natural tendency might have been more in that direction, but circumstances have made this the dormant region with him. I do not mean wholly dormant, but not as active as intellect.

This letter makes me feel that I must keep to the subject, and not allow any interruption. *This is the business!*

Circumstances have embittered this person. He was naturally more frank than he now is.

"Does he want frankness?"

I don't think him habitually frank now—cautiousness prevents. He is distrustful, perhaps. He seems to have been opposed. He thinks more of patriotism than humanity. Not a philanthropist exactly, yet one who thinks much about man. He would be a good friend—has much benevolence—he is not illiberal, but had more spontaneous generosity once than now. He is abstracted from the interests of others rather than op-

posed to them; has a natural tendency to mirth—his mind has been too absorbed of late to be very mirthful—when at ease he would be playful—good deal of sagacity—fine reasoning powers—whole intellectual region active—great insight into men; seems to doubt facts he believes; sees what he cannot but believe, yet something in his nature compels him to doubt—full in Scepticism, perhaps rather in Cautiousness. There seems much beauty in this person now inactive. He is not as beautiful as he is.

"You seem to enjoy the bust."

Yes! I like to speak from it. I take great pleasure in looking at this region, (Ideality, Spirituality, Marvellousness.) This portion I think originally full in him—(Spirituality, Vivacity, Pliability, &c.) He has Scheming, Invention—he would like to plan, to arrange into order and system—wonder if he has not more order than system? Fullness all along Calculation, Scheming, Sagacity, Reason—much memory, close observation of phenomena—fond of tracing effects to causes; has manliness, upright intentions; despises meanness and baseness.

"Is he sympathetic?"

More so naturally than now—has sensibility—thinks more of himself now than he will, or than he did naturally. When he is opposed, his love of power is roused, and he takes pleasure in it. How strait he is! how erect!

"Does he love children?"

He would be fond of his own, or of those of his household—he is affectionate and kind in his family; he has much love of justice—he is capable of being, and will be a much higher character than he now is—he has a good moral development, and gives the moral powers a fair place—is persevering; has love for music, though it may not be cultivated; he has much language—not excessively fluent, like one who has more words than thoughts, but enough to express his thoughts easily and clearly—not much metaphor. When spirituality is more active he will have more enjoyment of his religion. He is not very religious, yet by no means irreligious. He looks at parts too much to see the whole,—to have the enjoyment of the sublime which he might have. This sentiment should be cultivated: he has it in him, and veneration too, I think. Has sincerity; his cautiousness prevents him from being wholly frank. Has Locality. I think I see him. Politeness brought before me the image of Dr. J. R. Buchanan.

SHIRLEY.

BY THE AUTHOR OF JANE EYRE.

Let every friend to woman read Shirley. It is a plea for the sex, and the moral, which the author leaves the reader to discover, will be seen by all who have felt or observed the present position of woman, to be a comment upon the evils of so confining her sphere of activity as to leave the faculties God has given her without their needed action. It is an illustration of the mischief resulting from the necessity she is now under, of seeking in the sentiment of Love her chief happiness; and when the indulgence of that is denied her, of the helplessness of her condition as the victim of the master passion.

Caroline Helstone, one of the most important characters in Shirley, if not the true heroine, is a picture drawn from real life,—a blameless sufferer from unhappy if not unreturned Love; and though in society such are laughed at as love-sick and lovelorn girls, yet we never for a moment feel diminished respect for, or interest in her, helpless prey as she is to the power of the tyrant ruler of her sex. We cannot feel con-

tempt for Caroline in her weakness, because we feel that weakness to be, not the result of her own character, but of the outward circumstances which encompassed and fettered her. Who does not feel that if she had been at liberty to hew out for herself any other path in life, but that to which she was chained by the thousand petty, but imperative cords of social position, she had strength and energy to have found a sphere, in which mind, heart, and hands could have worked, and obtained for her happiness and usefulness, leaving behind her that worm 'i the bad which fed on many a damask cheek before Shakespeare ever wrote, and which still numbers far more victims in its melancholy train than reason or humanity would yield to it.

Perhaps the surest way to obtain the victory over unhappy love is to *outgrow* the object loved—perhaps the love that is *not* outgrown is never wholly divested of power to wound; but once attain to a stand point from which the object to whom we once looked up can be comprehended and seen in an equal or lower point of view, and the heart can be disenthralled, can pass on in "maiden meditation fancy free;" and when the fancy is free, when imagination, of which the "lover is all compact," becomes divested of undue authority, and reality paints the picture, we think there are few men who would not exhibit enough of imperfection to cure any passion that it was desirable to cure; though we trust, not enough to destroy the sentiment we should wish to cherish. For these reasons, then, let the nature of woman grow and progress as freely as man's—and by its best means, action. Let the partial culture of taste and fancy give way to the stronger nutriment, which shall nourish the higher and sterner qualities given to her. Could Caroline have been permitted the trade for which she sometimes wished, and had the trade brought with it that great lever of power—money, her faculties could have found legitimate exercise, her nature could have been developed harmoniously; she could have blessed others; and even the *unhappy* cease to be so, when thus fulfilling the true mission of life. But a trade was nearly as impossible to her, and is to many others of her sex, as the work of a burglar or pick-pocket. She could not have attained it without losing the sphere of the lady; and though it may be questioned, whether this latter privilege is worth *all* the sacrifice made to it in highly civilized society, still it is worth much, and no woman should throw it away but for sternest reasons. We wonder not, that rather than lose it the timid and gentle of the sex so often prefer to live on in the stagnant, pulseless life, so faithfully described in the situation of Caroline at the Rectory.

There is one occupation in English life, the only one permitted to the *lady* as a means of support, but which exiles her from *all* society, high or low, that of a governess, which the genius of this author seems particularly to appreciate. The readers of Littell's Living Age will be amused to find that an article, reprinted from an English Periodical, (but by no means deserving circulation in Republican America,) in which the wants of English aristocracy are held to be a laudable and sufficient reason why the poor governesses should sacrifice their happiness and their sanity to the welfare of the classes above them, is quoted from, and held up to merited indignation by this English author. The sentiments, which are certainly not less than Satanic, are placed in the mouth of poor Mrs. Pryor's Christian friend, Miss Hardman.

Miss Martineau has said that if woman does not love where she marries, she *will* love where she does *not* marry; but we beg leave to dissent from her in this. Who, for instance, could imagine that Mrs. Pryor, after her fearful experience of an ill-assorted marriage, could have dreamed of loving

again as a cure for her sufferings? Is it not more likely that such experiences would make one shrink from the thought of love, and impair the very capacity of yielding the heart to any tenderness of feeling? And as a means of restoring life to any thing enduring, is it not much more natural to turn to other sources of happiness, and employ other faculties of mind and heart in action? Let such action, then, be open to woman, unobstructed by the prejudices of society which says, *a lady must not earn money*—and by the fewness of pursuits permitted to her also says, she *cannot* earn money if she will.

There is no doubt that woman, as well as man, and just as much and no more, was destined by Nature for the *passion* of love; but the exercise of no one faculty is an absolute necessity to the human being, while the due exercise of *all* is the best definition of happiness, perhaps, that has yet been given—a definition we owe to Phrenology. 'Tis the misfortune of woman that the two faculties of Ideality and Approbativeness, from the cradle to the grave, are constantly stimulated and developed, and 'tis to this fact that she owes most of her unhappiness, both in the married and single state. Wonder no longer at the multitude of mistakes committed by woman in marrying, when society, appealing to her approbativeness, sets so many premiums upon the mere fact of being married in the first place, and when the preponderance of her imagination so easily enables her to endow with *every* excellence, the lover who has attracted her regard, perhaps by *one*.* Alas! for the hour and the day, when reality and experience shall reveal to her how completely, under the influence of this power, she has thrown the immense stake of earthly happiness—the harmonious growth and development of her nature—the repose in conjugal and parental affection—the peace of conscience, and we might almost add, a good hope for the life to come.

But to return to Shirley. No man ever wrote it. Currer Bell must be merely a cover to a woman's pen. Man never yet so appreciated her wants and needs. A woman's heart dictated the story of Jane Eyre and Caroline Helstone. A woman's hope for the future painted the fortunate and happy Shirley. Let us be thankful, that to a woman was given the genius to tell the truth so well. The evils which once find utterance must cease. That they have been felt, how many pale, drooping, blighted ones of the sex can answer! How many, too, of a larger and more unfortunate class, in every civilized community, like the soulless and marriage-seeking Misses Sykes, can answer! But let us hope and be of good cheer, seeing the better day that is dawning for us. That the prayer which a man has uttered, when he said, "The world has two things to offer—work and wages—give me the work without the wages, rather than the wages without the work," is also the prayer of woman's nature; and that it shall yet be answered, such works as Jane Eyre, Shirley, Miss Bremer's history of Evelina in the "Home," Miss Letty in the Parsonage of Mora, and the prevailing tone of her widely read and beloved books, give us abundant proof—give us also good reason for courage in abiding the better and brighter future. Let them receive their thanks; a thousand thanks from thousands of hearts who have, perhaps, felt as deeply and as sadly as themselves, but could not speak as wisely and effectually as have these gifted ones of their sex.

C. H.

* Shakespeare, in representing Titania, under the influence of the love-powder, beholding in the odious Bottom every possible charm, has scarcely exceeded the pictures which real life presents us of the power of Ideality in woman to invest her to-be-husband with unreal attraction, and to all but herself, unseen perfections.

SERIAL ARRANGEMENT OF SOCIETY.

Convinced that the instincts, passions or attractions, which compose our life, absolutely demand for their action a social sphere and a combination of interests, and considering that attraction is embodied in the order of groups and series, in all the departments whose interests are harmonized, we are called to the analysis of this order, with our most earnest and searching thoughts. Let us reconsider here the analysis of the soul as a series of motive powers.

THE SOUL.

I. Five sensuous attractions tending to luxury, namely, sight, hearing, smell, taste, touch.

II. Four affective attractions tending to social groups, namely, friendship, ambition, love, and familism.

III. Three distributive attractions tending to series, in which the groups shall be *alternated, contrasted, and combined* in action.

These are all active in the productive industry and art, to which they stimulate—passive in the enjoyment of the objects attained. This is directly true of the senses, and indirectly true of the affections, which connect their sympathies with collective industry.

IV. Tendency to harmonized action, to general well-being, and *co-operation with God in the movements of creation.*

If we were Gods, and could see from the whole to the parts, and from the center to the periphery, we should calculate the arrangement of series upon all these attractions collectively; but as we are men, and must commence by the parts and the periphery, in proceeding towards the whole or the center, we shall do better to calculate first the series adapted to one branch of attraction; and as the material or sensuous is first in the order of development, and constitutes the basis or substratum upon which the others rest, we will ask what sort of series are indicated for the successful action and fullest development of our tendency to luxury, the aim of the sensitive passions. Of those inclined to object to this proceeding as arbitrary, we ask only as a positive datum—faith in God, in the wisdom and good intentions of the author or source of attraction. It follows from this principle, that the conditions most conducive to the permanent interest of any one attraction must be favorable to the others interested in the same movement; that those integrally adapted to one man, must be salutary to every other man in the same society, and that the order most advantageous to one society must extend a genial influence over all other societies with which it is connected. The truth of a proposed arrangement, calculated on one tendency, will be tested by its capacity of providing for the interest of other attractions, whilst affecting in the society universal convergence or unity of interests.

A series calculated on the tendency to luxury, must be coordinated in its subseries and groups to the departments of industry in which this tendency manifests itself.

1. First we shall have three leading series: productive, conservative, and distributive industry.

Productive industry decomposes into agricultural, mechanical, and scientific—each of these into successive subseries; and a group of individuals will attach themselves to each of the ultimate subdivisions of industry, as in the agricultural series to the culture of a favorite apple, pear, rose, or cabbage, which either intrinsically, or for the sake of the company engaged in it is most attractive to them. We are seeking to organize attraction, and must exclude not only personal compulsion, as that of the master over the slave—and the compulsion of necessity, which drives the so-called free laborer to repugnant tasks, but also the more refined compulsion of duty, conscien-

tiousness or benevolence, which might induce us to sacrifice or enslave our attraction or inclination for the general weal. This is true virtue and Christianity considered in relation to a state of incoherent interests, but we here seek to organize an industry, in which all interests shall be fully gratified and developed—a concurrence of reason and attraction, which shall obviate the necessity for sacrifice. It was foreseen and prayed for by Christ: "Thy kingdom come, thy will be done on the earth as it is done in the heavens," after which he prays that we be not "led into temptation," which is inevitable whilst the present conflict of interests continues tempting us to sacrifice ultimate to immediate good. It is essential then, that we start with a number of persons, sufficient to fill advantageously all the departments of necessary or useful industry, adapting to each a group or groups of persons, so assorted in tastes and characters, as to develop a social charm in their meetings, and who select the function, simply because it is the most attractive to them.

This number can scarcely be less than one thousand.

2. The interlocking of interests. It is not sufficient that the interest or capital invested, and the dividend upon each sort of labor and skill, should be paid in proportions from the general profit of the society, since the inequality of the dividends might cause class jealousies. To obviate these it is only necessary to give development to that distributive attraction which demands change or alternation. The consideration of wages now compels the laborer to enslave himself for days, weeks, and months, successively, to a single monotonous labor; but in a society where he should draw a dividend in each department, in proportion to the number of *hours* labored, he would gladly give by varied action, an integral development to his different organs and attractions. In each series he would co-operate, and would connect his interest with a different group of individuals; and as in the course of a year most persons would be brought into relation with fifty groups, or more, there would be few members not identified with every other member on some points of special partnership interest on the day of declaring the dividends.

3. The stimulation and refinement of industry, by contrasting the groups, developing the analytical, comparing, or emulative sentiment.

This is attained within each group by its natural arrangement into a center and two wings, and an ascending and descending transition connecting it with other groups. Thus in the group cultivating the Chasselas Grape, we may find such an arrangement as this:—

Ascending transition, 5 engaged in management of the vintage, and connecting with Agricultural Chemists.

Ascending wing, 15 sectaries of the bunch—thinning, letting in Sun, &c.

Center, 30, general culture.

Descending wing, 18 grafters, budders, and pruners.

Descending transition, 4 irrigators, connecting with hydraulic series.

Externally the emulations will feed upon contrasts in excellence of similar products, as between two groups cultivating different species of grain on the same soil, or two varieties of the apple or peach.

4. The spirit of corporate enthusiasm, composite passion, is to be elicited in the combined action of many groups, series, or societies, in great works of common interests. This spirit is now expended in destruction; with some few isolated exceptions, it is known only in our armies, where it is a fruitful parent of miracles. In the armies of industry, it will be evolved in every harvest, at every great building or road-

making, and wherever numbers can co-operate to advantage; whilst in a less degree it will animate the daily labors of every group, and become the abiding sentiment of every member of the society, creating a patriotic devotion for the great common weal.

5. To facilitate the development of sympathies and social attractions in the groups, it is essential that education and refinement should be extended to all. Inequality and graduation of fortunes is almost indispensable in heightening and varying the tone of social intercourse; but it is not necessary that any class should be ignorant or coarse in their manners, any more than that they should be dwarfish or deformed. Integral education is then guaranteed to every child born in the society—being negatively indicated as a preventive of vice and indigence, and positively by the advantage to the society of possessing intelligent and amiable co-laborers.

Each group, subseries and series changes its own affairs within itself. It elects its President or Chairman, its Directors, and its Factor or Factors; it is credited upon the Books of the Society by the profits of its labor contributed, and debited by expenses incurred corporatively. Its dividend is assigned to it as a whole, to be afterwards subdivided in general session among its members, according to pre-determined rule in regard to times of labor and rank in skill.

In those interests common to several groups or series, a Board composed of their several representatives will sit—and so on upward, so that but few questions of internal interest come to be decided by the whole in general session or its elected officers.

The serial distribution will be carried out in every department: for instance, at the table, where dishes of graduated and contrasted seasonings, and modes of preparation, bring the most refined Epicurianism into concurrence with the intrigues of the kitchen. The immense economies arising from the provision of everything upon the largest scale; the opportunities of substituting machines for human labor, and of sparing both by simple mechanical fixtures, as the dirty work of chambermaids and scavengers by means of waste pipes constructed as in some of the new houses and large hotels, so as to communicate immediately with the great sewer conducting ordures to the pondrette and other manure factories. A ream might be covered with the special economies, which in a well managed household of 1,800 persons would accrue from various sources, doubling and trebling the general wealth. I cite a few examples. The average work of 400 families living isolatedly, employs about 100 persons in cooking, 100 in washing, and 100 more in domestic service—we count of course poor families as they come. A service of 400 rich families, half as well conducted as that of all would be in the serial order, would occupy four times as many persons. Yet aided by the use of scientific cooking ranges, and a regular discipline—of a steam engine, and such mechanical contrivances as will readily suggest themselves in practice; this work when managed collectively need not occupy more than 50 persons in each group, and these for only a few hours each, instead of the whole day. In 400 dwellings we should find in the winter at least 400 fires; in houses of the rich four times as many; each requiring, besides the expense of fuel, time and trouble, repeated several times each day, in kindling and nursing it; and, spite of all precautions, frequent conflagrations occur, which lay an immense tax in pure loss upon the resources of our towns and cities.

In place of this, we have in a unitary edifice, with suites of rooms adapted to 1,800 persons, a system of flues which furnish pure hot air to every room without any additional ex-

pense, since the heat is evolved at the great fires of the kitchen range, wash-room, and steam engine, constantly kept up, and under constant supervision. The establishment is thus lighted also by gas, produced, as on some steamboats, by the combustion of their fuel, and thus costing only the expense of pipe-laying.

The tendency to luxury will be gratified in the serial order by the following concurrence:—

- Diminished waste in consumption.
- Diminished price of articles provided on large scale.
- Advantages in conservation by storehouses, &c., carefully adapted to various products.
- Diminished number of persons employed in unproductive labors of necessity.
- Accession to productive labor of this class.
- Accession to productive labor of the rich, by attraction with which it is invested.
- Accession to productive labor of the military, land and marine classes, no longer needed when unity of interest prevails over the earth as a consequence of universal enlightenment, and interlocking of national interests.

Accession to productive labor of children between ages of 6 and 18, by combination of practice with theory in the integral education of the field and workshop.

- Increased production by adaptation of character, genius, &c., to pursuit.
- Ditto by development of attractions in integral education.
- Ditto by enthusiasm created by cabalistic rivalries.
- Ditto by enthusiasm of corporate or mass movements.
- Ditto by enthusiasm sustained by frequent change of occupation and associates, ennui and monotony.
- Ditto by combinations and discoveries of sciences, concentered in the serial industry by active interest of scientific men in the labors of the series and groups which, conducted on the large scale, invite the introduction of machines.

Internal wealth or health arising from integral development, and continual pleasure from attractive and varied occupations.

From these numerous sources, the list of which might be greatly extended, the Capitalist will find himself receiving, as interest upon his principal invested, the treble or quadruple of what he now gains, while his means of enjoying his income are multiplied indefinitely. All this simply exacts of him that he invests in the serial foundation, as a means of preventing indigence and securing to the laborer a social minimum, a part of what he must now expend in protecting himself against the effects of indigence and incoherence of interests, by support of almshouses, hospitals, tribunals, prisons and military establishments, which last alone cost in our country, whose expenses in war have been less than most others, a far greater sum than all our governments have spent in internal improvements and public education put together.

M. K. L.

THE FREEHOLD LAND SOCIETY.—The allotments on the fourth estate purchased by the Birmingham Freehold Land Society were balloted for last week. The estate contains about 30 acres, and has cost the society £9,000. It is situated in an improving locality, in the immediate suburbs of the town, being within one mile and a half from its centre. The total

number of allotments divided amongst the members in this estate is 398, each of which will be large enough to erect a respectable house, and allow for a moderate sized garden. This is the second estate purchased in this division of the county, and will virtually place the future elections in the hands of the industrious artizans of Brmingham.

Reform Movements.

LIFE ASSURANCE, BUILDING SOCIETIES, &c.—Government Officers' Building Association.—We have formerly called attention to the high character and excellent regulations of this institution, and are glad to find what we advance fully supported by an able writer in the last number of the *Justice of the Peace*, who says:—

Examples could be offered of property acquired through the aid of building societies, where the rent has borne a much greater ratio to the borrow's subscriptions than in the instance given: and this more frequently happens with the smaller class of houses, where the rent bears the greatest proportion to the value of the property. The advantages to be derived from the society can be easily shown, in various ways, by means of the foregoing data. Let any one consider, who has paid rent for ten years, how far its aggregate amount would have purchased the house he inhabits, if he had been a member of a building society at the commencement of his occupancy, and he will at once perceive that it would have enabled him easily to convert an expenditure for a temporary need into a permanent investment.

The operation of a building society may be thus briefly explained:—Suppose that each individual in a large number of persons possesses a sum of money too small in itself of being productively employed, and that all these persons unite their stock, so as to form, in the whole, an amount available for profitable investment; suppose, then, that the aggregate capital thus combined is lent out at interest—nay, more, that the interest, as fast as it is realized, is turned into capital, and lent out again, so as to render the fund continually reproductive. The society does this by lending out its money to its own members, on the security of real property purchased or improved by such members with the money so lent.

In the Government Officers' Permanent Benefit Building Society, every member is required to pay, upon every share he holds, an entrance fee, the amount of which will be determined by the committee, from time to time; and an annual subscription of six guineas, payable in quarterly installments of a guinea and a half. The shares will be sold, as the funds accumulate, to those members who may be willing to purchase them at the highest premium; the amount of which will depend upon circumstances, as the shares will be offered to competition among the members. Interest will be charged at the rate of 1 per cent on the gross amount of the share; i. e., £120, and 2 per cent on the net amount advanced, i. e., £120, minus the premium. The property bought or improved by the member will be mortgaged to the society, as security for his future payment.

It has been remarked that a distinctive peculiarity of the society we refer to, is its permanent organization; by which is meant, the continuous existence of a machinery for carrying out, as it were, a succession of societies, under the name of classes. It is contemplated that a new class will be commenced every fifth year; but every class will be kept distinct from the rest.

The rules do not contain any specific limit as to the time within which each class shall close, inasmuch as that event

must necessarily be dependent, to a certain extent, upon contingencies; but the experience of other societies points to the period of ten years as the probable limit of the existence of each class, should the working of the society be ordinarily prosperous.

POOR IRELAND.—It is expected that, in the next spring, the tide of emigration will exceed that of preceding years. Thus the capital and enterprise, which Ireland had possessed, is leaving her shores—a wretched population remains behind, the dregs of a rural population, of whom the Devon Commission reported that 43 out of every 100 families lived in houses unfit for human habitation. Some idea of the decay going forward may be gathered from the fact that, in Ireland, in 1842, there were 117,448 electors, and now, in 1849, there are only 72,216. The country generally is tranquil, yet it must be remembered that this quietness is maintained by 50,000 soldiers, constabulary and police, spread like network over the land. It is probable too, that the manhood, the heart to struggle, is quelled in a population living below civilization, without the independence of the savage, content, if day by day they can ward off the agonies of actual famine.

GERMANY—THINGS IN PRUSSIA.—*Berlin, Jan. 27.*—The 28th article of the new Constitution abolishes all entails, forbids the establishment, or maintenance of fiefs and tenures, and declares all property to be completely free. This has created profound dissatisfaction among the nobility, especially among the large landed proprietors of Silesia, who consider this article an iniquitous violation of vested rights.

The sale of Ludwig Tieck's library has realised high prices for the works in the English department, especially the early editions of Shakespeare, containing an immense mass of marginal notes by the celebrated translator of our great dramatist.—The British Museum and the Imperial Library of Vienna have been the largest purchasers. The whole of the German collection and part of the Spanish have been generously secured by the king for the use of Tieck during his life, to revert, on his death, to the Berlin Library.

The preparations for opening four new "people's" libraries in four districts of the city are completed, and the several establishments will shortly be in operation. As in the Royal Library, the books may be taken home for perusal, without payment of any kind.

GLASGOW COMMUNIST SOCIETY.—The objects of this society shall be: 1st. The dissemination of principles and plans of Communism. 2nd. To give the members opportunities to put those plans into practice, by further uniting for the purchase and sale of the articles of daily consumption; and finally, to form a co-operative community. The means to carry the objects of the society into practice shall be: 1st. By lectures and discussions on them; by day and Sunday-schools, and all other just means calculated to extend the opinions of the society and improve its members. 2nd. By funds, to be raised among those of the members who may think proper to attempt putting the plans of Communism in practice.

DIRECT TAXATION.—With the heavy national expenditures to maintain the war-system, support quarreling legislators, &c., our people are discussing the policy of direct taxation. This is manifestly the only just method of collecting revenue. The chief objections to indirect taxation rest on the obstruction which it opposes to industrial enterprise, to the free exercise of productive capital, on the covert which it affords to

an unequal impost on different classes of people, and on the premium which it offers to the privileged classes to withdraw their capital and themselves from the offices of production, to live partially or entirely in idleness. One man may have \$52,000 a year, being a thousand times more than he who has only \$52, or \$1 a week; but the first does not eat a thousand times more food, drink a thousand times more tea or coffee, nor in any shape contribute a thousand times more to the revenue than the second.—*Boston Washingtonian.*

PROVISION FOR A RAINY DAY.—The "Provident" Building Societies of Sunderland having all answered most satisfactorily the objects of the members of them, a seventh one was established on Monday evening, at a meeting in the Smyrna Chapel school-room. It is only a short time since the sixth was formed: it was rapidly filled up, and its shares are at a considerable premium.—*Gatehead Observer.*

Miscellany.

BRITISH INDIA.—It contains 100,000,000 of people; is provided with an army of 300,000 men, whose support costs \$70,000,000 per annum, the whole public revenue of India being twice \$70,000,000. There are thousands of military officers brought from Europe, whose appointments are a source of patronage in the hands of influential men. In 1846, the public debt of India, (apart from that of England) was \$187,000,000, the annual interest on which was nearly \$9,000,000.

SPINDLE STATISTICS.—It appears by statistics recently published, that there are 28,000,000 spindles at work in the world. Out of these, England, including the United Kingdom, commands a force of 17,500,000; America, with all her competition, 2,000,000; Russia about the same number; France, 3,000,000; and Belgium considerably less than any of the three.

SIR ROBERT PEEL AND HIS TENANTS.—Sir Robert Peel has just addressed a long letter to his tenants, on the present state of agriculture. He says it is too early yet to adjust rents to the altered price of produce, but he proposes, in the meantime, to apply 20 per cent of the rent paid to the purposes of drainage.

A TRANCE.—Thespisios of Soli fell violently on his neck and was supposed to be dead. Three days after, however, when about to be interred, he recovered. From this time, a wonderful change was apparent in his conduct; for he had been licentious and prodigal, but ever after was devout, noble, and conscientious. On his friends requiring the reason of this conversion, he stated that during his apparent death, his rational soul had experienced marvelous vicissitudes; his whole being seemed at first on a sudden to breathe, and to look about it on every side, as if the soul had been all eye, while, at the same time he felt as if gliding gently along, borne upon a stream of light. Then he seemed to meet a spiritual person of unutterable loveliness, who conducted him to various parts of the unseen world, and explained to him the mysteries of divine government, and showed him the manner in which wickedness meets its reward. This vision exerted all the influence of truth upon his mind, and entirely altered his character and conduct.—*Dr. Newman's "Fascination."*

BURNING THE DEAD.—An association has been formed, at the city of London Mechanics' Institution, to promote the practice of decomposing the dead by the agency of fire. The members propose to burn, with becoming solemnity, such of their dead as shall have left their remains at the disposal of the association. The entrance fee is 1s., and the council meet to enrol members, &c., on the second and last Wednesday in each month.

IMPORTANT INVENTION.—The Boston Transcript notices a newly invented article for the preservation of life and property, exhibited at the Exchange, by the inventor, Mr. J. W. Bennett.

It is a valise constructed in such a way as to serve the double purpose of a life preserver and a traveling bag. It is so arranged that any valuables may be deposited therein without fear of injury. It may also be used as a life-preserver in the event of an accident occurring at sea, without removing the contents. In case of great emergency, by removing the entire contents, a large buoy is formed, capable of sustaining five or six persons.

MAGNETIC TELEGRAPH ACROSS THE ATLANTIC.—Mr. S. T. Armstrong, of the Hudson Gutta Percha Manufactory, proposes to lay down a line of wires, coated with gutta percha, and rendered perfectly insulated, reaching from New York to Liverpool, at a cost not exceeding three millions of dollars. The wire cable is to be capable of containing continued action for ten years, and the whole matter completed within twenty months from the date of contract. Mr. A. is also prepared to lay down a similar telegraphic line of communication between the Mississippi and the Pacific. The project is to be speedily brought before Congress. Professor Morse is said to be favorable to the scheme.—*N. Y. Post.*

WITCHCRAFT AND SUPERSTITION.—The *Sherbone, Eng. Journal* tells the following almost incredible story.

There is, in the neighborhood of Henton and its vicinity, a population of about 200, in which it is asserted there are nineteen witches; and curious enough it is to hear the different tales of the people, of the pranks played by this wonderful class of beings. Some of the inhabitants sit up by night, three or four together, for several nights following, using some peculiar charm, instructed, they say, by the wise man of the west. There they sit, praying to themselves; they must not hear each other speak, that the witches may no longer have power to scratch the children, as they do by some invisible means; and about midnight they generally hear some unearthly noises. One person has even attempted suicide under fear; some, say, they are hag-ridden; others dream wonderful dreams, and have cramps, all of which are attributed to the same cause. A woman asserts that she actually, at night, saw one of these marvelous beings come into her room three times."

LIFE INSURANCE.—We notice a new, and, we think, a very praiseworthy application of the benefits of Life Insurance is becoming fashionable in many parts of the country. This is the insurance of a minister's life by the congregation of which he is the pastor. Its advantages are manifold. A very trifling contribution from each parishioner pays the annual premium, and secures a provision for the family of the minister at his decease. Such tokens of love and appreciation are deeply felt by a Christian Minister. They strengthen his hands and cheer his heart in the midst of his labors for the moral and religious instruction of his people. They constitute an addition-

al bond to link the destinies of the minister and parishioners together. We hope to see the practice of insuring the lives of ministers of the Gospel by subscription become very general.—*The Ladies' Newspaper.*

THE FARMERS' CLUB met yesterday in the room of the American Institute. Among the talented gentlemen we observed Gen. Tallmadge, Judge Pyke, Dr. Antisell,—Mr. Carter, Mr. Bowman, Judge Meigs, Judge Van Wyck and Robert L. Pell, Esq. The meeting having been called to order, Mr. Pell was chosen, in the absence of Dr. Underhill, to preside. H. Meigs, Esq., the Secretary of the Club, read a number of very interesting translations from valuable French works presented to the American Institute by M. Vattemare, the founder of the system of International Exchanges. The following are some of these translations:—

An old military veterinary surgeon of our army, Mons. Marlot has taken great pains in the Poultry lina. He has ascertained the value of it to France. It is as follows: That 86 Departments of the Republic produce, although by negligent treatment, 5,715,200,000 eggs, valued at 153 millions of franca. That France can just as easily have 150 millions of poultry as the 50 millions she now has. The eggs now cost upwards of 25 millions, so that with reasonable care the farmer of France can as easily as let it alone have 3 times as much—75 millions of dollars a year for their eggs.

The Queen of England has received from the East Indies a fowl called the ostrich fowl. It is said to be the largest of the feathered races in our barnyard. They are easily raised and the Queen has already presented many pairs of them to large farmers for multiplication, so that they are beginning to spread over the kingdom. Their eggs are very large, of a brown color, and many.

The potato has undergone such serious change as to render it so uncertain a crop that the discovery of a new farinaceous plant is precious to mankind, and such a discovery has been made. The premium is due to France; the discoverer is a Roman, M. Lamare Picquot, of Bayent, already honorably known as a distinguished naturalist collector. During his travels in 1846 he met with a tribe of Indians, by whom he was well received. He found that these savages had in use for their winter hunting, a kind of root on which they chiefly subsisted. This root is pulled up and eaten without any preparation whatever. M. Picquot began to collect these roots and the seeds of the plant. On his return to Paris he asked for a committee to examine these tubers and seeds. The minister invited the Central Society of Agriculture to take up the question. The Society appointed Messrs. Bronzniart, Gasparian and Payen, members also of the Academy of Science. The great caution observed by M. Picquot in concealing this discovery excited some prejudice against him. The country which produces them is situated in the same latitude as parts of France. Mon. Bronzniart, declares that the American plant is altogether unknown in Europe, and the chemical analysis rigidly made by M. Payen demonstrates its composition to be

Bark and woody fiber,	4.47
Fibred and woody center,	67.32
Alimentary farinaceous matter,	28.32
Wheat when ground yields	77 per ct.
Potatoes hardly gives	33 "

not half as much as this root bread of the savages. Mr. Picquot calls this root artozize, from Greek words *artos* bread and *riza* root. The tubers are about the size of ordinary hens' eggs. The stems and leaves grow about as high and large as lucerne, the flowers butterfly like, and the seeds of a pearly color. It ought to be sown in drills about four inches apart.

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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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