

# THE SPIRIT OF THE AGE.

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WM. H. CHANNING, EDITOR.

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## THE SOCIALIST'S CATECHISM.

BY LOUIS BLANC.

[Concluded.]

Q. To sum up, what sort of society would result from the principles you have just explained?

A. It would be a society:—

Where by means of a gratuitous, but compulsory and uniform education every member would attain the highest condition, intellectual and moral, that his nature was capable of reaching.

Where consequently all the vices and miseries that arises from ignorance would be stifled in their birth.

Where religion in harmony with philosophy would consist in a practical operation of the eternal laws of the Gospel.

Where it being admitted that all men have an equal right to the full development of their *unequal* faculties, the implements and means of labor would be as much the property of all as are the atmosphere and sun.

Where the tyranny of usury would give way to gratuitous credit; the natural debt of all to each.

Where trade and agriculture, instead of resembling a field of battle, strewed with ruins and corpses, would present the delightful feature of fraternal associations, intimately connected with each other by mutual interests.

Where the division of labor and distribution of wealth would be based upon that principle now everywhere maintained in families, FROM EACH ACCORDING TO TALENT, TO EACH IN PROPORTION TO HIS WANTS.

Where the individual and the general interest being the same, emulation would not excite envy, pride, avarice, and hatred.

Where the public wealth, at present limited by the blind and anarchical principle of competition, would be indefinitely increased by the harmonious and scientific combination of the various powers and capacities in nature.

Whence would be banished all that crowd of cormorants and parasites which the antagonism and variance of interests alone render necessary in the present day!

Where the Government would consist of a body of earnest and intelligent men, freely chosen by their equals, to perform the same office in society which the head does in the human economy.

Where taxes would only be a portion of the common profits appropriated to purposes of general utility.

Where the wicked, being treated as diseased in mind, would be prevented, rather than punished, and more care would be taken to cure than to torture them.

Where, in fine, Civilization, before whose advancing step the beasts of the forest disappear, would in like manner

drive away all misery, and with it all the vices, crimes, and woes, of which it is the frightful parent.

Q. If such be the Socialists' profession of faith, how comes it that they are denounced as impious and factious anarchists, preachers of spoliation, enemies of family, and fellows who would parcel out the land by an agrarian law?

A. Because such has always been the lot of those who in times of corruption and selfishness, have earnestly desired the happiness of humanity. Before the Socialists, their precursors, the first Christians were treated as brigands by their furious enemies in the heathen world; and He whose pure name we will not breathe, "in whom there was no guile," the Great Teacher of Socialism, died on a cross about the abolition of proletarianism.

### A PRACTICAL METHOD OF SOCIAL ORGANIZATION.

Art. 1. A ministry of progress should be created, whose business would be to complete our Social revolution, and gradually, peaceably, without injury to any one, bring about the abolition of proletarianism.

Art. 2. To this and the ministry of progress would be directed—1st, to buy up with the revenue of the state all mines and railways—2nd, to change the Bank of France into a National Bank—3rd, to have but one grand national insurance office, to the great advantage of individuals and of the Government—4th, to establish, under the direction of responsible officers, large public warehouses, where producers and manufacturers could deposit their merchandize and provisions, for which they would have receipts of a negotiable value, and serving the purpose of paper money, guaranteed to the full amount, by the merchandize thus deposited of an estimated and determinate value—5th, to open bazaars, which would supply the place of our retail dealers, just as the public warehouses or magazines would be instead of the present system of wholesale business.

Art. 3. The ministry of progress would make out their special budget, the "labor budget," on the profits arising from the warehouse duties, railways, mines, insurances, and the bank, which are now employed in private speculation, but would, in the new system, be appropriated by the Government.

Art. 4. The interest and gradual paying off the sums borrowed for the preceding operations having been deducted from the labor budget, the rest would be employed,—1st, in establishing associations of workmen—2nd, in founding agricultural colonies.

Art. 5. In order to obtain the assistance of Government every association must be established on the principle of community of interest, so as to be able to acquire in its progressive development an *inalienable, ever-increasing*, common capital, which is the only means of destroying all kinds of usury, of making capital cease to be an instrument of tyranny, the possession of the implements of labor a

privilege, money-dealing a trade, happiness an exception, and idleness a right.

Art. 6. Consequently every association that would desire Government aid must embody the following regulations in its constitution:—

After deducting wages, interest of capital, and expenses of management, the profits would be thus divided:

One-quarter to pay off the capital borrowed by the Government for the association.

One-quarter to be appropriated as a fund for the assistance of the aged, the sick, the disabled, &c.

One-quarter to be divided as profits among the members in a manner to be stated below.

The remaining quarter for the formation of a reserve-fund, the object of which will be explained further on.

Such would be the constitution of a single association.

The next thing would be to connect together all the associations of the same trade, so that they may be bound up in one common interest.

From a Pamphlet noticed in a late Number.

## PROVIDENCE.

BY. A. J. DAVIS.

In considering special and universal providences with a belief of the understanding, the highest and greatest comfort flowing therefrom is based upon the glorious and already (to me) demonstrated *truth*, that our earth is environed by a Spiritual World. And not only is our earth thus surrounded, but so likewise are all the earths or planets belonging to our solar system. In truth, there is a *great* sphere of spiritual existences, which, touching it, girdle the material sphere, a part of which we are at present existing in: and again, encircling that sphere, are a galaxy of *greater* spheres, more refined and more magnificent; which are inhabited by spirits, drawn onward by the eternal magnet of Supreme Goodness. Thus there is a chain extending from man to Deity! And all that we can desire in the form of attention and dispensation is abundantly supplied, and handed down to us, by and through the spiritual inhabitants of higher spheres, the links in that chain of Love!

The human soul is constructed upon musical principles, which impart to it a constitutional tendency toward harmony and happiness. The various attractions to which its tones respond are Self-love, Conjugal-love, Parental-love, Fraternal-love, Filial-love, and Universal-love. But what I desire to impress here is, that these Love are *innate affinities* which draw soul to soul; which cause the human mind to feel attracted to *corresponding* loves or *affinities* in other minds, without reference to time, space, age, position, education or circumstances. Therefore, should conjugal-love prompt an individual to *pray* for conjugal association, and should that soul's *true* associate reside in the Spiritual World, it is almost certain that the prayer of the yearning heart on earth will be certainly answered by the spirit, which is impelled by this irresistible attraction to seek its true companion. But here let it be remembered that all spirits and angels were once men; lived in physical organizations as we do; and died, as we die, previous to their departure for the spirit-home. And we all have relatives there—parents, sisters, and brothers, perhaps, and also relatives according to spiritual affinities. And the Spirit World is not far off, it is very near, around and above us at all times; and that which was truly joined here, is not separated there; death does not divide, nor does it remove the loved ones beyond the reach of the spirit's desires or prayers. As conjugal-love is answered by some spirit hav-

ing a corresponding attraction, so are other loves responded to by corresponding loves; and thus there proceeds to us, and that not unfrequently, a vast variety of good suggestions and righteous impulses, from some of our natural or spiritual relatives who now reside in higher spheres. And thus, too, when the soul is earnestly praying for knowledge whereby to direct social government, or for *light* upon the great problem of reorganizing and harmonizing society, it is perfectly *safe* and *reasonable* to believe that the noble spirits who have lived among us on the earth, and who are now particularly educated in these questions, draw nigh, and, perhaps, insinuate some valuable thoughts into the understanding of the praying spirit,—this would be a response to the fraternal-love, or the love of the neighbor. Hence we may truthfully say that Providence imparts special information—not by *direct* and *immediate* design, but by the operation of those natural and unchangeable laws whereby are governed the universal combination of Mind and Matter. Spiritual intercourse is developed and rendered universally practicable by the Law of Association, or by the Law of Affinities. Therefore, whoever should truthfully and sincerely desire or pray for light upon governmental and social subjects, whereby to reform society and develop harmony among men, he would, probably, if *susceptible to interior impressions*, receive something, it might be, from the now educated Moses—or Lysurgus—or Solon—or Plato; for each of these individuals had their fraternal-love considerably developed and rudimentally educated by the friction of social and other circumstances previous to their departure for the Superior Country. So also, should any individual earnestly seek to be enlightened concerning spiritual and religious truths; should he pray to know more of God and the Universe, it is more than possible, it is *probable*, that the now advanced Paul—or David—or John—or Fenelon—or some departed relative, having the filial-love fully developed and in constant exercise, would impart sweet instructions, and satisfy the inquirer.

I desire the reader to seek an illustration and confirmation of this fact by disciplining and unfolding the mind to the influx of spiritual impressions.

Responses from the Spirit World will never be conflicting; and, therefore, should an individual pray and receive what he considers a reply, and should this reply contradict what others have said or revealed, then the only criterion by which to *judge* of its truth or falsehood is the unfailing standard of Nature and Reason. \* \* \*

The embracing nearness of the Spiritual World, and its accessableness, furnishes the spirit with every advantage and gratification it should desire, through the mediums of providential dispensations or Divine interposition. But if the ambitious and aspiring Christian heart is dissatisfied with the *mediate* and *indirect* manner in which its prayers to God are answered—dissatisfied because the Deity himself does not more directly hearken to its invocations, then I desire to impress that heart with this truth: that no human spirit has yet conceived a *thought*, or uttered *word*, as it conceives of the Father, *sufficiently* magnanimous, sublime, or expressive, to be applied to even one of the glorious individuals, who, though once a resident upon some Earth, now treads the beautiful paths and flowering valleys of the Spirit Home.

Think not, because God is so inconceivable in his Greatness, so elevated above special prayer, and special action, that he is far removed from our spirits—no, he

“Lives in the soul, informs our mortal part,  
As full, as perfect in a hair as heart;  
As full, as perfect in vile man that mourns,  
As in the rapt seraph that adores and burns.”

And so near is he, that in him we daily and hourly “live, move, and have our being,”—we are in him and of him, and as the *body, branches, twigs, leaves, buds, blossoms* and

fruit of a tree are unfolded and minutely developed from the essences, and beginning principles which were originally deposited in its *Germ*, so does the Great Germinal Essence of the Universal Tree unfold and develop the *minutest branches, buds, blossoms, and organizations*, which perfume and adorn the Stupendous Whole.

If a particular bud, or a chosen number of buds, should set up a claim to special blessings and attentions and should they invoke and adjure the Germ to dispense a large share of its life and fluids to them, the other buds may remain perfectly satisfied that justice will preside over every dispensation of the moving principle which gave them birth. So, likewise, should any individual, or class of individuals, make pretensions to righteousness in consequence whereof they presume to invoke, importune, and adjure the Deity to grant them *special, immediate, and eternal favors*, other individuals may rest perfectly satisfied that the Deity and his Laws are Equal, beyond the possibility of Chance, Suspension, or Separation; and hence, that *Eternal Justice* will preside over the distribution of Divine life and happiness to every flower and spirit, to every atom and seraph, that has an existence anywhere in the wide-spread gardens of God!

From the Dublin Irishman.

### SOCIAL DEMOCRACY.

Ireland runs rapidly toward her destiny. It is before her, and man or devil, force or fraud, shall in vain attempt to stop her career. She has suffered long, but the greatest misfortunes are not without advantage. We have lived to the age of reason, when revolt, insurrection, or revolution may be guided by the hand of wisdom—when reflection has pushed instinct from its throne—and instead of the reckless spring of the mountain tiger we have learned to bide our time, and choose both day and ground.

Is this nothing? History is the text-book of the present, the Apocalypse of the future. In the mad revolutions—the stubble that burned for a night, and then was scattered as ashes to the wind of heaven—we see what we have to avoid. In others, methodically arranged, concerted, and bearing the impress of prudence, we see examples worthy of imitation.

Ireland, we have said, marches strongly and inevitably to the goal of political independence. But, as Frenchmen have found, she must have more than that, or independence itself will be but a tinselled plaything, a dyed garment stretched over the back of misery.

We must become *Socially Democratic*, as well as politically so. To speak plainly—for no good can come of disguise—no great benefit can be derived from struggling for half a victory; Ireland must be thoroughly and radically revolutionized in all her social relations.

The tyranny of capital must be plucked down. The grinding influence of great master employers must be eradicated, and by salutary provisions its future growth must be prevented.

It is idle to talk of confining our views to the adjustment of the land question, the first establishment of the occupier, and the debasement or annihilation of the agrarian aristocracy. All these are necessities, solid in themselves, and essential to our independence.

But we must go much further. The landed aristocracy is nearly rotted off the stem; but behind it, partially unobserved, a new aristocracy has grown up, infinitely more formidable, because apparently more consonant with reason and sound principle.

The aristocracy of money, the men of keen, cold, calculating soul, who gloat over ingots and bank accounts, and fatten on the blood of famished and overtaken nature—these men commit their systematic crimes on humanity to

an extent and with a sanctimonious *eclat* to which the brutal and bare-faced exterminator can never aspire. The one is the prowling wolf that weeds the flock by secret depredation, the other the hungry lion that springs on the keepers themselves.

Look at the manufacturing towns of England—to take a broad example—and see how popular and general misery, degradation, and immorality have kept place with the growth of individual wealth. Find the man of largest capital and examine its effects on the artisans and employees whose labor it purchases; you have only discovered an overgrown cesspool, sending forth its physical and moral miasma to a circle which lesser wealth can neither reach nor aspire to.

Yet the conventional perversion of society, and the crooked maxims of a heartless political economy, elevate such a man into a demigod, a philanthropist, a patriot. "See what employment he gives," is the exclamation; "two thousand souls kept in bread through his munificent enterprise!" Two thousand souls sunk in misery and debasement, say we, through his narrow avarice.

Two thousand souls, and look at them—the hollow eye, the chapped cheek, the faltering step, manhood sunk in premature old age, youth steeped in preocious depravity—and all that money may be trebled for the bloated millionaire.

The case is less apparent in Ireland, but not less black or ruinous. The rights of labor are even less regarded than in the English factory, or mine, or farm. Our petty tyrants oppress on a grander scale. They make up for the fewness of the objects by the intensity of the infliction.

This must be corrected, or nationality and independence will be but the dream of a drunkard. What will be the advantage of escaping from the wholesale tyrant, if we leave ourselves in the hands of a host of paltry oppressors.

We must tumble from its base the complicated structure of social tyranny, and as "the laborer is worthy of his hire," see that he procures it. We must discard the blood-stained maxims of political economy, which say, "let competition rule the labor market"—and enthrone in their stead rules dictated by the principles of humanity and the laws of natural equality. We must study the rights of man more, and the rights of property less.

It is well to study and become familiar with our necessities. It is profitable to know the length and breadth of our wants—to mark out the goal we aim at in all its forms and features. We have seen how in other countries necessity produced blind impulses often ending in popular defeat, oftener in popular mistake.

We aspire to see our Irish Democracy made up of a race of reasoning, thinking, foreseeing men—men who will anticipate, and consequently be prepared for every phase of events, and every emergency of fortune.

The principles we have suggested will be branded as Communist and anti-social; they will be held forth by theoretic statesmen and hireling writers as the new disease—the baneful leprosy of the nineteenth century. But, we ask, can society exist in the condition which a benignant Providence designed without such provisions? Can it be the law of a benevolent Creator that the prosperity of a nation, and the wealth of individuals, should only be raked together by the suffering and misery of the multitude?

Is this an inevitable rule of nature, or a subtle perversion of selfish and powerful men? This is a question the answer to which the Democrats of Ireland must write on the tablets of the future with the honest strength of their rough hard hands, and the manly vigor of reflective minds.

They must solve it for themselves, perhaps for the world. We have hung long in the rearguard of civilization, and been a disgrace to the name of liberty. We have been the helots of a serfdom to which the tyranny of Sparta was a stranger; and worse than all, we have submitted without a single struggle that could be honored with the name of national, or a single effort that could be hallowed by the smile of prudence.

Is the task difficult?—the prize is great. To create a nation. To dash down a tyranny. To write a new name among the free kingdoms of the world. To raise a flag that has rotted in degradation for five hundred years. To blot out the name of province; and greater still, to wipe away the curse of provincialism. To establish political equality and make our social institutions keep company with it. To redeem the sempstress and the artisan. To put the song of joy and plenty into the heart of the laborer. To raise the hallelujah of affluent prosperity from end to end of our land. To unlock the resources of a pregnant soil, and bid our mineral treasures spring to daylight. To garner the fishy wealth that nature has piled in waste abundance on our coasts, and bid a famished people eat—eat to the full and be merry.

This is the glorious task, social and political, which lies before the Democrats of Ireland. It is their destiny to fulfil it. Day after day opens up the way. They have strength for the conquest of half an universe, but they want union and foresight. Let them acquire these and the path is easy.

From the London Morning Chronicle.

## LABOR AND THE POOR.

### THE RURAL DISTRICTS.

[Continued.]

But it is not only in the rural districts that these wretched dwellings are to be found. Clustered together in many of the larger towns in the agricultural districts similar abodes are to be met with. At Stowmarket, at the back of the Fox Inn, is to be found a close, confined, and badly-paved court, called "Cabbage-square." In company with the Rev. Mr. Freeman, of Stowmarket, I visited the place. Three sides of the court were occupied by twelve houses, there being four on each side; the fourth side was a dead wall which formed the back of the premises of the Fox Inn. There were no gardens to the houses, back or front—no water, and one common privy to the whole of them. The interior of some of the houses which I visited, presented an appearance of wretchedness and misery quite in keeping with the dreariness of their external appearance. The entrance to the court was through a narrow and dirty passage, in which there was scarcely room for a couple of people to walk abreast. Mr. Freeman informed me that the place had been recently greatly improved, under the orders of the Sanitary Board, and that previously to that time it was almost impossible to approach it, in consequence of the heaps of filth and ordure with which it abounded. The rent of each house was 1s. 7d. per week. In the town of Bury, which bears a high and deservedly good character for its general cleanliness, similar haunts are to be found. Mr. Brown, the able and intelligent superintendent of police in the Bury district, accompanied me to a place called Hong's-lane, than which a more miserable-looking place could not be conceived. It consists of a row of red brick houses, 26 in number, which, though they have been only erected four years, are already in the most ruinous condition. The front walls of the houses are in many places cracked from top to bottom. There is scarcely a window in the whole row which has not some of its glass broken; some of the windows are stopped up with rags of all colors and shades,

others have pieces of paper pasted over them. In front of the houses is a dead wall, extending the whole length of the buildings to the height of the upper windows, totally excluding the current of fresh air. The place is approached at each end by a low and narrow archway, through which, while stooping, you have to pick your way amid the filth and garbage with which it abounds. It is the resort of prostitutes, poachers, thieves, and others of the worst character. At the back of the row, and extending the whole length, was a wall equal in height to the top of the windows of the lower room. The distance between the back of the cottages and the wall was about three feet, and this space was used as a general receptacle for filth and refuse matter. At each end of this filthy tube, for I can designate it by no other name, was a privy, the two being used in common by the whole of the inhabitants. The first den which I visited was in the possession of a laboring carpenter. From some injuries which he had received he had not been enabled to do any work for the last fortnight. He was a widower, and there were six children at home. The eldest boy, twelve years old, appeared as he walked, more like a moving heap of rags and tatters than anything bearing the semblance of a human being. How his rags were kept on was a mystery which I believe none could solve, and if they had been taken off, it would have been impossible for the owner to have put them on again. They were never taken off; in fact he slept in the rags, as did his other brothers and sisters, for in the upper room there were no beds, no sheets, no blankets, no counterpanes. Three heaps of shreds, more filthy, if possible, than those upon the backs of the wretched children, and more loathsome from the vermin which they had harbored, showed the spots where each group of this miserable family sought in sleep the short-lived bliss of unconsciousness of misery. The fetid smell of the room was overpowering.

Three doors removed from this was another place which we visited. Its external and internal appearance were even worse than the one just described. Of the twelve small panes of glass in the upper window, five were broken, and in the lower one about as many. Upon my entering the room in company with the superintendent of police, a woman, miserably clad in an old gown, with apparently no other article of clothing upon her, and with a young child three months old in her arms, addressing my companion, said, "You are not come for Tom again, are you? 'Cause if you have, he isn't here—that's all I can say." Having satisfied her upon that point, and explained to her the object of our visit, we learned from her that her husband was at work on the railway near Diss; that he sent her 8s. a week; that she had seven children, the youngest being three months old. "I can't get no meat," she said, "only once a week; to-day we had a herring and potatoes for dinner. Sometimes I buys a sheep's head and pluck, and that lasts me nearly all the week." We requested permission to see the room up stairs, but she objected to it, telling us that "it wasn't fit for no Christian to see." Judging from the condition of the room in which we then were, it must have been miserable indeed. The only articles of furniture were two very old chairs and a small table; on the shelf over the fire-place, a broken basin; on the window sill, a stone bottle and a few dirty cloths.

I shall only detain the reader by a description of one of the cottages next in point of superiority, many of which are greatly superior to those that it has been my painful duty to describe. They consist of three apartments, and in some cases, by means of a small out-house attached to the dwelling they are made to comprise four. Vast numbers, however, of them are miserably built. We will take one of this class situated at Barrow-green, a place distant

about five miles from Bury. There is a group consisting of about thirty cottages, situated at the lower end of the green or common. Along this side of the common runs a large ditch, over which you pass to arrive at the group. One row of six cottages faces the common, in front of which is a piece of ground, divided by means of a number of shattered fences, into as many pieces, of about four yards long and three wide, as there are cottages. These plots of ground, dignified by the name of gardens are, in point of fact, little more than enclosures for the reception of the filth and refuse of each cottage. At the back of the buildings is a privy which, like many others in this part of the country, is common to a number of cottages. Having taken off my hat, which in visiting a large number of these cottages is a mark of homage which you are physically compelled to pay if you would wish to obtain an entrance, I found myself inside one of a class of cottages called three-roomed ones. It was Saturday, and the woman, with her little girl of nine years of age, was busily engaged in washing and cleaning the dwelling, their damp and humble abode. Against the back wall of this cottage a small out-house had been erected, which was just large enough to contain a bed, and was lighted by a small window, which looked out on the fields. Immediately underneath it—the outer wall of the out-house forming, in fact one of its sides—was a ditch of about two feet in depth. "I can't have that window open," said the poor woman, "in summer, because if I did I should be *pisoned*, it do stink so. The place is always damp with it, and I'm never without the *rheumatis*." She hereupon showed me a portion of her arm, the sinews of which were shrunk, and when attacked with cold or rheumatis she was unable to make any use of it. Her son was a pedlar, and the upper room—or rather loft, for like most of the upper rooms of these cottages, it was immediately under the thatch—was used as a store-room for his wares and trinkets. She had lived in the place thirty years, had had three different landlords, none of whom had expended a farthing upon the premises. "It is almost impossible to keep the place clean. Look here," she said, pointing to the different places from which the plaster and rubbish were constantly falling, "as fast as I sweep it up it comes down again." Her husband was in constant work, but could not, she said, "afford to buy a pig, even if they had a place to keep it in. They used to grow a little *sauce* (potatoes), upon the common, but they won't let us now. Sometimes we can manage a goose, when we can't a pig, because that'll run on the common; but they're a goin' to enclose it, and then we shan't be able even to do that. They don't encourage poor families as they ought to do here, but it is not much matter to me. I don't think I shall be here long. My eldest daughter is at Port Phillip, and I take on very much about it; she was married very early against my will, and was not *yoked* very pleasantly either. I have many a hearty cry when I think of how I have brought my family up." I left the poor woman in tears. There was a tale of real woe, I doubt not, to be gathered, but the poor woman was so affected that I declined to pursue the subject further.

What wilt thou with thy soul? This is the first consideration and the last; as for the rest, whether at thy disposal or otherwise, 'tis but ashes and decay.

Wouldst despise death; recollect that those who made pleasure the only good, pain the only evil, despised it also.

What a glorious privilege is that of man, that he need do nothing that God does not will; nor even desire anything that God does not appoint.

From Fourier's New Industrial World.

## ANNOUNCEMENT AND PREPARATORY NOTIONS.

There is no desire more general than that of doubling one's income by a cast of fortune, as a rich marriage, an inheritance, a sinecure; and if the means were discovered of quadrupling every one's income in real value, such a discovery would assuredly be worthy of the most general attention.

Such will be the fruit of the natural Societary Method. In France the annual product, estimated at six billions, would rise to twenty-four billions the first year of the societary order; the same proportion for the other empires.

The most colossal wealth would be illusory unless it were sustained by a distributive order guaranteeing:

Proportional repartition and participation of the poor class in this increase of product;

Equilibrium of population, whose unlimited progress would soon neutralize a quadrupled and even a decupled real wealth.

These problems, rocks on which the modern sciences break, are fully resolved by the discovery of the natural societary method of which we present an abridged treatise.

The title of *New Industrial World* has appeared to me the most exact to designate this beautiful societary order, which, amongst other properties, possesses that of creating industrial attraction: there our idlers, even our fashionable young ladies, will be seen on foot from four o'clock in the morning, in winter as well as in summer, engaging with ardor in useful labors, in the care of the gardens and poultry-yards; in the domestic functions, fabrications, and others for which the civilized mechanism inspires the whole rich class with disgust.

All these labors will become attractive by the influence of a distribution hitherto unknown, which I shall call *Passional Series*, or "*Series of Contrasted groups*." It is the mechanism to which all the passions tend, the only order conformable to the aim of nature. The savage will never adopt industry until he shall see it exercised in the *Passional Series*.

In this order the practice of truth and justice become paths to fortune, and most of the vices degrading according to our present moral notions, such as epicurism, become means of industrial emulation, so that gastronomic refinements are encouraged there as levers employed by wisdom. Such a system is the opposite of the civilized mechanism which conducts to fortune through fraud, and places wisdom in austerities.

From this contrast the civilized estate, where falsehood and repugnant industry prevail, deserves its name of world upside down, and the societary estate the world in its natural position—resting on the employment of truth and of attractive industry.

It is especially for the artists and men of science that the societary order will be a new world and a world in its true position. There they will suddenly obtain the object of their most ardent vows, an immense fortune, twenty and even an hundred-fold what they can hope for in the civilized estate, a true path of thorns for them. They there drain the cup of disgust, subjected to all drudgeries.

The other classes to whom I promise a quadruple income will, at first, suspect me of extravagance; but the societary theory is so easy to understand, that every one can judge of it, and very justly appreciate my truth in asserting that the natural method here described under the name of *Passional Series*, ought to give a product quadruple that of our industry, parcelled off and sub-divided into as many schemes of exploitation as there are married couples.

A prejudice has through all time prevented researches upon association. It has been said—It is impossible to

unite in domestic arrangements three or four families, without discord breaking out within a week, especially among the women; it is then still more impossible to associate thirty or forty families, and for a still stronger reason three or four hundred.

This is false reasoning; for if God wishes economy, and mechanism, he can have speculated only on the association of the largest possible number; thence, want of success in small assemblages of from three to thirty families was an augury of success in regard to a greater number, provided that research were first made for the theory of natural association, or method willed by God, and conformable to the aim of attraction which is the interpreter of God in societary mechanics.

He directs the material universe by attraction; if he employed a different resource for the direction of the social world, there would not be unity but duplicity of action in his system. The study of Passional Attraction conducts directly to the discovery of the societary mechanism; but if we attempt the study of association before that of attraction, we run the risk of wandering for ages in false methods, of becoming disgusted, and of believing it an impossibility which now occurs, where the problem of association neglected for 3,000 years, at last begins to fix the attention of the learned world.

For some years the word association has been written on without knowledge of the matter, without even determining the aim of the societary bond, the forms and methods which we should adopt, the conditions which must be fulfilled, the results which it should give.

This subject has been treated so confusedly that the direction to be followed in a study so new has not even been discussed. Examination would have rendered it manifest that we cannot succeed by the methods hitherto known, and that others must be sought in sciences still virgin and untouched, especially in that of Passional Attraction, a science missed by Newton, who approached it very closely. Let us show that it is the only path of successful association.

If the poor—the working class—are not happy in the societary estate, they will disturb it by bad conduct, theft, rebellion. Such an order will fail in the aim which is to associate the passional as well as the material, to conciliate all passions, characters, tastes, and inequalities whatsoever.

But if, to satisfy the poor class, we assure to it a competence, the advance of a copious minimum in subsistence, clothing, &c., this would be encouraging it to idleness. We see the proof in England, where the annual assistance of 200 millions to the poor only ends in multiplying the number of beggars. The remedy of this idleness, and of the other vices which would disorganize association is, then, the research and discovery of a mechanism of Industrial Attraction, transforming labors into pleasures, and guaranteeing the perseverance of the people in labor, and the re-embellishment of the minimum advanced to it.

In accordance with these considerations, a methodical procedure in the societary theory required, first of all, that a discussion and competition should have been opened on the study of Passional Attraction by Analysis and Synthesis, in order to discover whatever it furnishes of the springs of Industrial Attraction. Such would have been the regular course, unperceived by those who have written vaguely and superficially upon association. Had they studied Attraction they would have discovered the theory of the Passional Series, without which it is impossible to found the social mechanism, for we cannot, without the Passional Series, fulfil the primordial conditions—such as Industrial Attraction, Proportional Repartition, Equilibrium of Population.

Besides writings, practical attempts in association have

been made, both in England and in America. A sect, directed by Mr. Owen, pretends to found the societary state.\*

It does just the contrary. Its labors discredit the idea of association by the falsity of its method, in every sense contrary to nature or to attraction. Thus, the Owenist sect has neither seduced the savages nor their civilized neighbors: no horde, no province of the United States has been willing to embrace this monastic order of community of goods, this half atheism† or absence of divine worship.

The apathy of learned bodies upon this grand problem, their negligence in defining the conditions to be fulfilled, and the aim to be attained, give free play to all schemes to mislead opinion on this subject. None of the writers or chiefs of these enterprises go to the root of the matter, and solve the problem of associating in agricultural and domestic management, not only the pecuniary and industrial faculties of a mass of families unequal in fortune, but of associating the passions, characters, tastes, instincts; of developing them in each individual without crossing those of the mass; of developing from the earliest age the industrial vocations which are numerous in the child; of placing each in the different positions to which nature calls him; of varying labors frequently, and of sustaining them with charms sufficient to create industrial attraction. Instead of thus investigating the task, the subject has been only skimmed over. We have had fine words without any regular theory: it would seem as if the question had been raised only to stifle it.

Thus the word association is profaned, unappreciated. Some take it for a mask of electoral intrigues or manoeuvres in stock-jobbing. Others see in it a resource of Atheism, because the Owen sect, by the suppression of divine worship, has drawn upon itself in America the name of a sect of Atheists.

All these incidents cast upon true association so much discredit that I did not think proper to place, in the title of my abridgment, this word. Association becomes senseless, since it has served as a cloak for intrigues and stupidities.

The more the world has been abused, the more needful is it to give preliminary notions of the matter in question, and to dispose the reader to conceive that true association, the art of applying to industry all passions, all tastes, instincts, and characters, being a new industrial and social world, he must expect to find in this theory principles quite opposed to his prejudices, which depict to him the civilized

\* We should do Mr. Owen the justice to state, that his failures in this country have proved nothing either favorable or unfavorable to his plan of association, since he has never been able to realize the preliminary conditions of his foundation. The Enterprise of New Harmony, to which Fourier perhaps alludes, was little more than a mere gathering of people, who disbanded in a few months, without settling upon any industrial organization.

Other communities in this country have had a very fair material success as compared with their civilized neighborhood, for example, Rapp's colony, and the Shaker Settlement of New Lebanon, N.Y. E.

† Why half Atheism? Because the worship of God is composed of an active and a passive element. It is the passive only which is involved in the sentiment of adoration and its expression in prayer, church services, &c. The active worship of God consists in co-operating with him in our industry, art and science, in cultivating the earth and elaborating those mineral, vegetable, and animal products in which the earth supplies us only with crude material. Man thus becomes the harmonist of nature, and co-operates in the purpose of incarnating the wisdom and beauty of the divine ideas in their proper material, forms and expressions, and other monstrosities which Mr. Owen adorns with the name of association. E.

estate as the path of perfection and destiny of man, where it is evident that the people of the most civilized countries are as unhappy and as poor as the barbarous populace of China and Hindostan; and that industry in the divisions of the family household is but a labyrinth of misery, injustice, and falsehood.

First let us fix our attention on the most prominent result of the Societary order, the quadruple product. A large reunion\* would employ in different functions only the hundredth part of the agents and the machines which the complication of our small households requires. In place of 300 kitchen-fires, and 300 housekeepers, there would be only 4 or 5 great fires prepared tables of different degrees, assorted to 4 or 5 classes of fortune—for the Societary estate admits no equality. Ten expert persons would suffice to replace the 300 women employed by the civilized order, deprived of the numerous mechanical fixtures which would come into use in a kitchen preparing for 1800 persons. (It is the most suitable number.) This reunion would assort every one to table-meals of different prices without any interference with individual liberties.

The people in this case would spend less in order to fare well than now in living wretchedly. The saving of combustibles would be immense, and would secure the restoration of forests, and improvement of climate, by their proper location, much better than a hundred forest codes, impossible to be executed. The household work would be so simple that  $\frac{1}{4}$  of the women of the house, and of the present servants would become disposable, and applicable to productive functions.

Our age pretends to distinguish itself by the Associative Spirit: how is it that in agriculture it adopts the distribution by families—which is the least possible combination? We cannot imagine reunions, smaller, less economical, and less social, than those of our villages, limited to one married couple, or a family of five or six persons; villages constructing 300 barns, 300 cellars, badly placed and badly cared for; when in association a single barn, or a single cellar would suffice, well situated, well furnished, and occupying only a tenth-part of the agents required by the separate management or order of single families.

Several times farmers have inserted articles in the papers upon the enormous benefits which would accrue to agriculture from large Societary reunions, if it were possible to conciliate the passions of 200 or 300 families laboring in combination, and to effect association in the passionless as well as of the material elements. They have restricted themselves to futile wishes on this subject; to laments of impossibility, for which the inequality of fortunes, discrepancy of characters, &c., are adduced as motives. These inequalities, far from being hindrances, are on the contrary, the essential condition. It is impossible to organize the Passional Series without a great inequality of fortunes, characters, tastes, instincts. If this scale of inequalities did not exist it would be necessary to create it, to establish it in every sense, before we can associate the passional elements.

We see in the civilized order gleams of association, simply material germs, which are due to instinct, and not to science. Instinct teaches a hundred village families that a common oven will cost much less in masonry and combustibles than a hundred little family ovens, and that it will be better directed by two or three experienced bakers than the hundred smaller ovens by a hundred women, who will fail twice out of three times in the true degree of heat for the oven, and of baking for the bread.

Good sense has taught the inhabitants of the North

\* The word reunion is retained from the original text, not as a gallicism, but because it expresses a return to the primitive social tendencies and happiness of our race. &c.

that if each family made its own beer it would cost more than fine wines.

In convents or military barracks it is instructively understood that a single kitchen, preparing for thirty boarders, will be better and less costly than thirty separate kitchens.

EDGEWORTH.

(To be Continued.)

## THE COUNCIL OF THE NATIONAL REFORM LEAGUE.

TO THE PEOPLE OF GREAT BRITAIN AND IRELAND.

It is every day becoming more undeniable that some modification must shortly take place in the constitution of this country. Our present institutions are so manifestly insufficient to meet the requirements of an increasing population, and an advancing public intelligence, that few will be bold enough to deny the expediency of adapting our governmental system to the wants and circumstances of the time, by making the Parliament what it ought always to have been—a full, fair, and free representation of the whole people.

Under these circumstances we think it a duty incumbent upon every man to examine into the merits of the various plans of reform at present before the public, and to determine how far each may be calculated to advance the object above stated. Because we are of opinion that, in a highly artificial society like ours, a state of prolonged agitation is injurious to all, and more especially to the proletarian or laboring classes. And this agitation can never cease until the demands of the People's Charter become the law of the land, it being futile to expect that a real representation of the whole people can be obtained by any other means.

We maintain, then, that all attempts to engage the working men of this country in any reform movement which would stop short of the above end must be looked upon as, at least, injudicious, because it is evident that nothing but a "pressure from without" will induce our present rulers to concede any reform whatever. And we are convinced that the same effort which must necessarily be made in order to obtain political freedom for a portion of the people would suffice, if properly directed, to emancipate the whole, and thus put an end to the necessity for further political agitation.

It becomes, then, a question of great importance how to engage the attention of such of the productive class as may be at present indifferent to the great political question of the day, as we cannot hope to succeed without the aid of the mass of the people. This, we believe, will be most readily effected by showing all such persons that it is a social as well as a political question; and by enlightening them upon the nature and value of those social rights which are their natural inheritance, but of which, under the present system, they are deprived (mainly through the injustice of our land and money-laws), and which they can hope to regain only by obtaining political power, and by knowing how to use it when obtained.

By proving (which we can easily do) that Universal Suffrage, with the knowledge and fruition of man's social rights, would speedily banish all the poverty, misery, and crime to which our defective institutions have given rise, and would do this without the sacrifice of one human life, or the confiscation of one shilling's worth of any man's property. By proving this, we cannot fail to obtain the support of a vast majority of the industrious classes; while by showing them that the horrible carnage and general confusion which have lately desolated the continent of Europe, are not to be ascribed (as it is falsely asserted they are) to the friends of Universal Suffrage, but, on the

contrary, to its *enemies*, we shall prevent their being led away by the falsehoods continually circulated by the advocates of "things as they are." Nothing can be easier than to prove that, had the people of France, of many parts of Italy, of Berlin, Vienna, Baden, Dresden, and other places, understood their *social* as well as their *political* rights, no counter-revolution could possibly have been successful, and that Europe would have been spared the infliction of horrors, at which humanity shudders, perpetrated by the enemies of democracy in the name of those principles so dear to every democrat—peace, law, and order—liberty, equality, and fraternity!

While our principal efforts will be thus used to rouse the working classes from that fatal apathy, with respect to political rights, which is perhaps the very worst feature in the present aspect of affairs, we shall not the less endeavor to secure, as far as may be in our power, a proper understanding and appreciation of social questions among those who are already, like ourselves, professed Chartists; being convinced that *political*, without *social* rights, would be not only useless, but untenable (for any length of time) by the poorer or dependent classes—a fact placed beyond dispute by late events on the Continent.

These are the objects of our organization, and for these purposes we invite the assistance of all friends to humanity and progress. We have already issued a detailed prospectus, in which the principles of national reform are explained, and to which we invite the attention of reformers of every denomination. It has received considerable attention from the democratic press, as well as from various organized political bodies, and may be had on application to the secretary, at this office.

It is obvious that our only means of operating beneficially upon public opinion consists in a widely-extended organization, and in the energy and devotion of the members composing it. We, therefore, appeal for support to all who have assented to our doctrines of National Reform—the four main points of which are, the nationalization of land, the institution of a system of state credit for the people, the abrogation of a currency based on a gold standard of value, and the foundation of a system for the equitable interchange of all kinds of wealth; and we trust they will not be deterred from enrolling themselves as members of our League by any misapprehension of our objects. Many have said that we attempt too much; that we agitate for social reform instead of the Charter. This we must, once for all, most emphatically deny. We demand the political enfranchisement of the entire population, before attempting to procure any of the social reforms we advocate: taking, however, all the pains we can to enlighten the people upon them, both to supply an incentive to exertion in the acquisition of the Charter, and to insure its preservation, as well as its beneficial operation, when acquired.

On behalf of the Council,

J. B. O'BRIEN, *President*.

J. ROGERS, *Secretary*.

72 Newman-street, Oxford-street,

Dec. 19, 1849.

Do not run down life, whether spent at court or at home.

Wickedness is not inherent in the world, but only in the individual addicted to it, whom alone it injures, and who might free himself from it if he would.

Blot out vain imaginings; restrain thy eagerness; quench thy desires; be master of thy soul.

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

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, FEBRUARY 23, 1850.

### COMPROMISE—DISUNION—THE UNION OF FREEMEN.

Incredible as seems the fact, it is yet true, unless governors and legislatures of states, congressional orators, reporters at the capitol, and editors all over the land, are utterly at fault—that the MODEL REPUBLIC OF CHRISTENDOM is *deliberating*, whether to consecrate its new territories to freedom or to desecrate them with slavery. The hour for decision draws rapidly nigh.

In matters of serious moment few words, and those calm and clear, are alone befitting. And, however narrow his sphere, every one should throw his influence into the scale of what conscience approves as justice. Briefly, temperately, distinctly, then let us consider the Nation's Choice.

Three alternatives are presented—Compromise, Disunion, the Union of Freemen. Which shall we choose?

1. **COMPROMISE.** Various plans are suggested, President Taylor's, Mr. Clay's, Mr. Douglas', &c. We are withheld from entering into a comparative examination of these schemes by one fatal obstacle, that meets us at the threshold. *No compromise is possible.* The Freemen of the United States would abandon their fundamental principle of political duty, violate their constitutional obligations, be guilty of an act of unconcealed and unmitigated despotism, by any half-way measures which, directly or indirectly, should permit the incursion of slavery upon one inch of territories entrusted to the Nation's guardianship. The Slave-Power—though doubtless partially stimulated by the thought of gain from new markets and fields opened for slave labor—is chiefly intent to establish by precedent its right to sway *half*, at least, of the government of this republic, for all time to come and over any extent of national domain. In such an emergency Freemen of the Union should frankly say to the Slaveholding Party: "Fellow Countrymen! you invite us to commit with you, or to connive at your committing what, as you know perfectly well, we hold to be an outrage against God, Humanity, and the common conscience of Christendom, an utter perversion of the spirit, laws, ends of this republic, and a monstrous wrong upon the sister republic whose weakness we have already so wantonly abused. Such a demand, on your part, is in itself a most unfraternal and ungenerous act, to be pardoned only in consideration of your own prejudices, our past unwarranted concessions, the interests of this mighty Nation which is, or ought to be the hope of mankind, and a regard for the speedy redemption of our colored brethren. Should we accede to your demand in the least, we should thereby sacrifice justice, conscience, honor, and even your respect. The least *hesitation*, indeed, on our part is suicidal, treacherous, inhuman. Understand us therefore plainly; by our consent no slave shall ever set his foot a hair's breadth beyond the limits of the existing slave-states; territories under control of the United States are, and shall be, the inviolate abode of free institutions; and so help us Heaven! we will never form an alli-

ance with another slave-state under any conceivable conditions. But, on the other hand, with unreserved brotherly kindness, we *pledge to you our counsel, aid, means, co-operation*, in putting away once and for ever, from our midst, the accursed system of chattelism which alone endangers our peace and prosperity, our progress at home, our power abroad. This is our ultimatum. Not arbitrarily or from selfish motives of any kind do we offer it, but from the highest promptings of religion, charity and patriotism. Here then we **STAND.**"

2. **DISUNION.** One is slow to believe that the faction of the Slave-Power exerts such control over the yeomanry, mechanics, traders, professional men of even *one* Southern State, as to lure or force them into the attitude of positive disunion. Yet it is not to be denied, that there exists a body of talented, energetic, determined men, who seemingly have come to mutual understanding, have laid their plans broad and firm, and do purpose, in case their exorbitant claim is not granted, to strain every nerve in breaking the bonds of the national compact. Neither is it to be gainsaid that the prospect presented by them of a grand Slaveholding Confederacy, occupying the whole of Mexico, swallowing up Cuba and interlinked by commercial ties with Great Britain, is one which may tempt the ambitious and grasping. Most improbable, however, is it that this plot—starting from the impious resolve to thwart Providence and Mankind in the work of progressive emancipation, and professedly aimed at the mercenary end of slaveholding aggrandisement, so forgetful as it is of grand memories from the past, so false to the present hope of our nation, so opposed to the tendencies of modern society—can be consummated. The Oligarchy of slaveholders, slave-breeders, slave-traders, can scarcely reason themselves into such clear conviction of the justice of their pretensions as to push matters to this extreme. Much more is it to be feared that Combined Capitalists, Manufacturers, Merchants of the Free States, with the Politicians whom they sway, will, from motives of interest, make a gratuitous surrender of right, and that they will find a sufficient number of the timid, moderate, supple, selfish, to work for them as passive tools. There really is danger that Freemen may once again allow themselves to be hoodwinked, gagged, and fettered by plausible professions, or that they may be bullied into mean submission to a haughty minority. From this shameful fate, at least, may we be spared; all else will be comparatively tolerable! But supposing that the Freemen of the Union hold firm, insist upon the admission of California and New Mexico as Free States, refuse the preposterous claims of Texas to possession of territory beyond her well-established borders, or to indemnity; and supposing that, in consequence, delegations from Southern States desert their seats in Congress, and that at the proposed Southern Convention, Virginia, South Carolina, Georgia, &c., decisively take the Disunion position; what is to be done! This, and this only: *Let the seceders withdraw in peace.* The political perils, pecuniary sacrifices, social sufferings, evils of all kinds and degrees, involved in such a national dismemberment, would possibly be great—greater than any imagina-

tion or foresight can prefigure. But this is **SURE**: they will be fewer in number, and less grave in character, than those which, sooner or later, must inevitably follow the *National Crime* of extending Slavery over the now free lands of Mexico. Most deliberately, then, most solemnly, do we repeat, if in one, three, or a dozen States, the Slave-Power is sufficiently influential to work them up to the pitch of resolving to withdraw from the Union, unless they are allowed to spread their oppressive usages to the Pacific, **LET THEM GO IN PEACE.**

3. **THE UNION OF FREEMEN.**—In full view of the contingency which has now actually arisen, the ground was taken last summer, by the *Spirit of the Age*, that the adequate rejoinder to the Slave-Power's threat of *Slavery Extension or Disunion*, is an uncompromising resolve for *Slavery Limitation or the Union of Freemen.* Every hour's experience serves to show the wisdom as well as justice of such a position. It is a conservative, not a revolutionary position, defensive and not aggressive, not disorganizing but constructive. It is the only position wherein *fidelity* to the vital principle of the Nation can be preserved. If during the past year, the past six months, Freemen of our land, by correspondence, interchange of thought, public meetings, delegations, had prepared the popular conscience for a firm policy, based upon universal principles of right, instead of frittering away time, strength, zeal, courage, simplicity of purpose, conscious rectitude, in party manoeuvres, the present crisis never would have arisen. Even now it is not too late to retrieve a lost opportunity. Only let there be no temporizing, trimming, lukewarm imbecility. The true course is plain before us. If the Slave-Power refuses to admit California and New Mexico as Free States—if one or more States recall their Representatives and Senators, thereby embarrassing the National Legislature and Executive—if a Disunion Convention is held, and a Disunion Policy adopted, let an appeal be instantly made to **THE PEOPLE OF THE UNITED STATES**; let primary meetings, State conventions, general conventions, be held—and, through constituted authorities, and forms sanctioned by the best precedents, let a *Provisional Government* be empowered to form a **NEW UNION OF FREEMEN**, which California and New Mexico should be specially invited to join, with the express pledge that the combined power, moral and physical, of the United States should maintain, at all costs, free institutions throughout their borders. This Nation of United Freemen is a living reality—the grandest political reality on the face of the earth—and the usurpation or treachery of a few factious States, controlled by a Slave-holding Oligarchy, which is itself swayed by a handful of restless aspirants, will not be allowed to destroy it. On the contrary, the breaking up of the present form of constitutional union would offer the much needed opportunity of reforming abuses, remodeling our institutions, discarding incongruous provisions, doing fuller justice to all fellow citizens, and really preparing to become that sublime Unity of Confederate Free Commonwealths, which Providence graciously presents as our Ideal.

There are times for measures of concession, and concil-

iatory words, but this is not such a time. Temperate yet uncompromising decision is needed now. The Freeman of the United States cannot yield to the Slave-Power in the present controversy. The Crisis has come, the Judgment-Day of this Nation is opened. We are summoned to repent and atone for, not to aggravate and multiply our past sins of omission and commission. In the name of God and Man we are bound to refrain from wrong, to do right, and to accept, with wisdom, fortitude, cheerfulness, fraternal forbearance, and indomitable good-will, whatever results may follow.

W. H. C.

### 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.*

[Concluded.]

III. We have thus seen that Man is a spiritual being, incarnate in a material organism. Fully and rightly to answer the question, "why does the eternal soul thus begin its existence in a form and in a world which is the apparent opposite of itself, in extent of duration and in quality of life?" would demand years of inquiry and volumes of statement. The full solution would be composite, involving a long series of related laws and facts. Let us content ourselves at present with a few of the laws and facts of the series most obviously presented.

1. The Natural Organism is the appointed means for securing the divine end in creation—the individualization of spiritual life in the being of the personal and eternal Man. Revelation, Instruction and Science combine to refute the Pythagorean doctrine of the preëxistence of souls, and of their transmigration from form to form; and also agree to refute the modification of the doctrine proposed by Fourier. If it be true that the universal natural creation be a means for the establishment of the universal spiritual creation, it follows that the individual natural form is a means for the establishment of the individual spiritual form. And this not in the sense that Spirit is Matter in its ultimate refinement, but in the sense that Matter thus refined becomes the proper form, vehicle, or instrument, in which the Living Spirit, Man, assumes his proper individuality, and through which he may act as a distinct, conscious existence. Human life begins by spiritual life engendered within the natural form. Nature is made the mold or tabernacle of Spirit, and Life, thus poured into a finite, natural form, becomes eternally personal. The incarnation of spiritual life in the natural organism creates the Man—the living soul. We dare not assert that Man could not receive his personal existence without the mediation of a natural form; but we are justified in the statement that this is the method whereby Divine Wisdom creates the spirit child. Thus, our first answer to the query, "wherefore is the spiritual man involved in the natural form?" is, that it is the divine law and method of the human creation. If it be not the only

method for the individualization of spirit, it is the chosen method, and therefore in this sphere the best.

2. Nature and the natural organism is a primary means of Education as well as of Creation. Education begins with the opening of the natural senses, to perceive the forms, colors, distances, arrangements, limitations, uses, beauties, harmonies of the Natural Universe. The activity of the natural senses stimulates the natural reason, and through its understanding comes ultimately the classification of natural facts, the discovery of natural laws, and thus the circle of the Natural Sciences. The images impressed through the senses upon the sensorium, are thence transmitted to the Spiritual Consciousness, and so the Inner Mind is quickened through natural perception. The natural senses and affections bring us into relation with human natures, composite like ourselves, and natural affection and association awakens the Spirit to inward and enduring love. The natural senses, in unveiling to us the Past, preserved in History, reveal to us great spiritual facts of disinterestedness, of supreme virtue, of moral excellence and steadfastness—characters, words, deeds, and lives of holy and immortal souls, revealed through mortal clay. The natural senses bring us into contact with the same facts continually revealed in the Present, and thus continually, through natural organs communicating with our own, Virtue, Goodness, Intelligence, impart to us their divine life, their perfecting influences. The natural senses combining with the natural reason, connect the visible facts of nature with her invisible laws, and thus are evolved the natural sciences, and each natural science involves and leads to the discovery of a corresponding science which is purely spiritual; thus, as an example, through the natural faculties is discovered mathematical science, and in mathematics is found the key to that Law of Universal Order which measures out the distances and dimensions of worlds, which determines beauty in all form, which evolves harmony from arrangement and activity, which organized in the higher Universe, perfects its heavens, and which apprehended and applied in individual life and universal relations on earth, shall create a heavenly Humanity dwelling in harmony of being and of action below. Now, finally, are we to forget that through natural faculties of sense we are brought into knowledge of that *Divine Word* whose quickening truth brings salvation; and into relations with that *Divine Man* through whom the *Infinite* descended to the plane-level of human life, to shine with direct and level ray into the understanding of the human intellect, and the affections of the human heart.

3. A third result secured by the incarnation of Spirit in Nature, is the peopling of the earths with spiritual families, and, from souls born on earth, the filling up and extension of the Heavens with angelic races. Each child born on earth passes to the spiritual world to abide and progress for ever. The six thousand years of human life upon this little planet have given to the Spiritual World one hundred and eighty generations of personal, immortal spirits, each inwardly formed in the divine image; each, therefore, containing unlimited possibilities of wisdom and goodness, and consequent usefulness and harmony of

beatific life. These, adequate to the peopling of one hundred and eighty planets like our own, have been made personal, individual, and immortal through the agency of human life upon this globe in this comparative point of duration. These, casting off in death the natural form, and passing on to higher worlds of beauty and intelligence, and there existing in endless growth and usefulness through the reception and impartation of divine life, serve as the first fruits, the harbingers of a host of Saints and Angels whom no man can number, who shall follow them to those celestial abodes in increasing multitudes through unending time. And thus the existence of Spirit in Nature, of Man on Earth, is made the means of peopling and extending the infinitude of heaven. If the law we have considered be universal, then we arrive at the discovery that all the earths in the natural universe are gates of immortal life, endlessly pouring myriads upon myriads of spiritual beings into the great Father-land above. Language fails, thought fails before the vastness and the splendor of the thought.

4. The last general object to be attained through the incarnation of Spirit in Nature, is the establishment of a heaven in the natural world to repeat and perfect the heaven in the spiritual. That the final state of Humanity in the natural world is to be harmonious perfection, that Divine Life is to reign supreme in all souls, and divine order to obtain in universal relations, is not matter of speculation but of certainty. All the lines of science, the tendencies of society, the intuitions of the spirit, the disclosures of prophecy, converge in this focal point of universal unity, the Kingdom of God established below. Then the forms of the natural shall be pervaded and perfected by the life of the spiritual. Then God shall be incarnate in all men as once in one Man, and all life, and all the arrangements of life shall be manifestations of the order of Celestial Wisdom, and the spirit of Heavenly Love.

### EMANCIPATION BY MEANS OF ASSOCIATION.

BY A CAROLINIAN.

Having described the Law of Series, we will now proceed to apply it to the abolition of slavery. So far from being impoverished, the capitalist is in every sense the gainer by associating with him in interest the laborer hitherto trampled on. By exhibiting to the slaveholder this immense increase of wealth and general advantages, shall we not be using with him the most powerful argument to emancipate his slave, so that he may, by the introduction of the series embodying attraction, obtain the larger profit from his free labor? This could be conducted as gradually as the utmost caution would desire. Commencing on a plantation, with two or three hundred negroes, the master might first, without surrendering his arbitration, establish series and groups in the labors of the field and workshop as indicated above, though in more limited scope. The negro character is all alive to the slightest encouragement; a little parade, a few feathers and badges of honor, and the music of a fiddle suffice to enliven the hardest day's work. By the interlocking of the groups or change of function in the individuals, though some inconvenience and loss of time would at first be incurred, the advantages of a more in-

tegral development, trade, health, and the stimulus of attraction would, in a few months or at most years, more than compensate for it. The slaveholder would soon perceive that his profits increased by every step which ameliorated his slave's condition, and made him at once more intelligent and happier; for intellect is only to be feared in the unhappy and discontented. Continuing this course he would enlarge the combinations of his industry, he would introduce into his series teachers of new arts; and trusting more and more to attraction as he fulfilled the conditions of the aërial order, he would have insensibly risen from the arbitrary task-master to the organizing intelligence. Slavery, under serial arrangements, would be first virtually extinguished, and soon after the very name would be forgotten. How readily the slaveholder would change his position may be conceived from the fact that he hardly makes three per cent on the capital invested over large portions of the south at this day, and that before the northern abolition movement had created an antipathy and sentiment of opposition upon this point, emancipatory ideas were becoming prevalent in Virginia, Maryland and Kentucky. It is the voice of his own interest, and not that of his neighbor's reproach and condemnation, which can open the eyes and the heart of the slaveholder.

He may at present justly reply to the agitator, "take first the beam from thine own eye." The present relations of capital and labor render a definitely constituted slavery, with reciprocal obligations, its mildest form; one free from the horrible destitution and degradation of the European laboring masses, and from the gross immorality and return to the worst form of savage life which has attended English and French emancipation in the West Indies. There, although the mild climate and fertile soil prevented those sufferings from destitution to which his indolence subjects the negro farther north, other evils were rapidly introduced. In St. Domingo large bands now inhabit the forests and mountains, sweeping down their hordes upon the cultivated valleys; foraging, burning, massacring and destroying whole villages; sometimes adding the horrors of their human barbarity to those of the earthquake or conflagration. The grandest effect of national charity has, thus acting incoherently, only succeeded in re-conducting to a savage life, grafted with the treachery, intemperance, and perversions of civilization, some of the most beautiful islands of the globe.

However degrading and oppressed the condition of the negro slave of the south, he has risen many degrees above the brutal savagism of Africa, and each successive generation, in domestic service, shows a genial development of talents and moral qualities. It is surely most desirable that these talents and virtues should have a wider and higher field, but it is very doubtful whether he will obtain this by exchanging his lot for that of the free-day laborer at present, even in the most favored districts of the northern states. It must be recollected that we have here no Anglo-saxon, nor other all-conquering Caucasian organization. No estimate can be formed of the average negro character from those who make their way at the north, humble as their station is. They get here precisely because they are exceptions, because they have more energy and more love of liberty than their fellows, and are fitter to be trusted with liberty.

The slaves, as a mass, are now in the same state as when England invaded our country, and proclaimed freedom to all who would join her standard. Few then stirred, but preferred remaining with their masters at their patriarchal home. When a negro really wants his liberty, and is intelligent enough to support himself, it is easy for him to escape. He finds every

where open country, game, wild fruit, and facility of poaching, and he runs small risk in trusting to the ready hospitality of his own class and color from Georgia to Pennsylvania.

Granting that slavery deserved no quarter as an ark of present safety for the southern laborer: granting that abolitionists are not morally precluded from action by their adhesion to the Constitution of the United States, which, both by formal provisions and by universal understanding at the time of its acceptance, recognizes chattel slavery; granting that the receipt of payment for the slave sold to the south as other property, still leaves the North just power of interference with that property, other than that of ransom as practiced by those who devote themselves to the rescue of Christian prisoners among the Turks or Arabs; it remains to be considered whether barking is likely to help matters. Are the abolitionists ready to deny themselves the products of slave-labor? Are they ready to contribute for the ransom of their black brother? Or are they ready to take arms, leave their homes and march to deliver him? No, because any of these measures require the sacrifice of personal interest, whereas it profits somewhat in political capital to bark well in public meetings against iniquities.

Here, quite unexpectedly, we find the North and South in full concurrence; for it is precisely the same reason that keeps the North from fighting or paying for the slave's liberty which keeps the southern slaveholder from emancipating at once—simply his immediate personal interest. There remains one mode, and one only, by which the interest of the slave and the slaveholder, of the capitalist and the laborer, of the North and the South, of benevolence and cupidity, of liberty and of order, can be conciliated, the mechanism of Serial Association and Attractive Industry.

EDGEWORTH.

## Literature and Art.

**A FEW THOUGHTS FOR A YOUNG MAN:** A lecture delivered before the Boston Mercantile Library Association, by Horace Mann. Boston: Ticknor, Reed & Fields. New York: Fowlers & Wells.

Among the public men of the United States Horace Mann stands pre-eminent for the wise humanity with which he has directed the highest energies to ends of immediate and lasting public good. This lecture worthily completes the long series of his reports, addresses, and essays in the *Journal of Education*. Why are not these papers, or extracts from them, collected and published in one volume? Surely this should be done speedily. Let them be printed in a cheap and popular form. Few books, so animating and instructive as this would be, have ever issued from the American Press. The loftiest, broadest principles, expressed with energetic and beautiful eloquence, shine out from every page. Would that this address might reach the eye of every student in our colleges, merchants' clerk, young mechanic, and farmer's son, and fill their hearts with its ideal of true manhood. Urging all readers to buy and circulate this masterly address, we cannot refrain from enriching our pages with the following extracts:—

"But however energetic and vast the desires of happiness may be,—swelling in millions of hearts, growing on enjoyment, and growing still more on disappointment,—nothing is more certain than that the range and possibility of happiness, which God has provided, and placed within arm's length of us all, is still vaster than the desire of it, in any and in all of His creatures. We are finite, and can receive only in finite quantities; He is infinite, and gives in infinite quantities. Look outwardly, and behold the variety and redundancy of means which the Creator has prepared to meet and to satisfy all the rational

wants of His children. So ample and multitudinous are the gifts of God, that He needed an immensity of space for their store-house; and so various are they, and ascending one above another in their adaptation to our capacities of enjoyment, that we need an eternity to sit out the banquet. If the human heart can ever find any rational excuse for repining, it is not because of the penury and cheerlessness of its lot; but because, as it mounts upward in its reach after higher enjoyments, it is compelled to leave such pure and exquisite pleasures untasted behind it.

"Man is not a savage or a pauper by the inexorable fatality of his nature. He is surrounded with every form of the truest and noblest wealth;—wealth, or well-being, for the body, wealth for the mind, wealth for the heart. He is not of plebeian origin, but his lineage is from God; and when he asserts and exemplifies the dignity of his nature, royal and patrician titles shrink into nothingness, and sink to oblivion."

"Were a young man to write down a list of his duties, Health should be among the first items in the catalogue. This is no exaggeration of its value; for health is indispensable to almost every form of human enjoyment; it is the grand auxiliary of usefulness."

"Not only the amount, but the quality of the labor which a man can perform depends upon his health. The work swears of the workman. If the poet sickens, his verse sickens; if black venous blood flows to an author's brain, it beclouds his pages; and the devotions of a consumptive man scent of his disease, as Lord Byron's obscenities smell of gin. Not only 'lying lips,' but a dyspeptic stomach is an abomination to the Lord."

"In regard to the indulgence of appetite, and the management of the vital organs, society is still in a state of barbarism; and the young man who is true to his highest interests must create a civilization for himself. The brutish part of our nature governs the spiritual. Appetite is Nicholas the First, and the noble faculties of mind and heart are Hungarian captives. Were we to see a rich banker exchanging eagles for coppers by tale, or a rich merchant bartering silk for serge by the pound, we should deem them worthy of any epithet in the vocabulary of folly. Yet the same men buy pains whose prime cost is greater than the amplest fund of natural enjoyments. Their purveyor and market-man bring them home head-aches, and indigestion, and neuralgia, by hamper-falls. Their butler bottles up stone, and gout, add the liver-complaint, falsely labelling them sherry, or madeira, or port, and the stultified masters have not wit enough to see through the cheat."

"Our pious ancestors enacted a law that suicides should be buried where four roads meet, and that a cart-load of stones should be thrown upon the body. Yet, when gentlemen or ladies commit suicide, not by cord or steel, but by turtle-soup, or lobster salad, they may be buried in consecrated ground, and under the auspices of the church, and the public are not ashamed to read an epitaph upon their tomb-stones false enough to make the marble blush."

"Let the young man remember there is nothing derogatory in any employment which ministers to the well-being of the race. It is the spirit that is carried into an employment that elevates or degrades it. The ploughman that turns the clod may be a Cincinnatus or a Washington, or he may be brother to the clod he turns. It is every way creditable to handle the yard-stick and to measure tape; the only discredit consists in having a soul whose range of thought is as short as the stick and as narrow as the tape. There is no glory in the act of affixing a signature, by which the treasures of commerce are transferred, or treaties between nations are ratified; the glory consists in the rectitude of the purpose that approves the one, and the grandeur of the philanthropy that sanctifies the other. The time is soon coming, when, by the common consent of mankind, it will be esteemed more honorable to have been John Pounds, putting new and beautiful souls into the ragged children of the neighborhood, while he mended their fathers' shoes, than to have sat upon the British throne."

"Vast fortunes are a misfortune to the State. They confer irresponsible power; and human nature, except in the rarest instances, has proved incapable of wielding irresponsible power without abuse. The feudalism of Capital is not a whit less formidable than the feudalism of Force. The millionaire is as dangerous to the welfare of the community in our day, as was the baronial lord of the Middle Ages. Both supply the means of shelter and of raiment on the same conditions; both hold their retainers in service by the same tenure—their necessity

or bread; both use their superiority to keep themselves superior. The power of money is as imperial as the power of the sword; and I may as well depend upon another for my bread, as for my bread. The day is sure to come, when men will look back upon the prerogatives of Capital at the present time with as severe and as just condemnation as we now look back upon the predatory Chieftains of the Dark Ages. Weighed in the balances of the sanctuary, or even in the clumsy scales of human justice, there is no equity in the allotments which assign to one man but a dollar a day, with working, while another has an income of a dollar a minute, without working. Under the reign of Force, or under the reign of Money, there may be here and there a good man who uses his power for blessing and not for oppressing his race; but all their natural tendencies are exclusively bad. In England, we see the feudalism of Capital approaching its catastrophe. In Ireland, we see the catastrophe consummated."

"Glowing with a vivid conception of these truths, so wonderful and so indisputable, let me ask, whether, among all the spectacles which earth presents, and which angels might look down upon with an ecstasy too deep for utterance, is there one fairer and more enrapturing to the sight than that of a young man, just fresh from the Creator's hands, and with the unspent energies of the coming eternity wrapped up in his bosom, surveying and recounting, in the solitude of his closet or in the darkness of midnight, the mighty gifts with which he has been endowed, and the magnificent career of usefulness and of blessedness which has been opened before him; and resolving, with one all-concentrating and all-hallowing vow, *that he will live true to the noblest capacities of his being, and in obedience to the highest law of his nature!* If aught can be nobler or sublimer than this, it is the life that fulfils the vow."

"The German and French have a beautiful phrase, which would enrich any language that should adopt it. They say, '*To orient*;' or, '*to orient one's self*.'"

"When a traveler arrives at a strange city, or is overtaken by night, or by a storm, he takes out his compass and learns which way is the East, or Orient. Forthwith all the cardinal points,—east, west, north, south,—take their true places in his mind, and he is in no danger of seeking for the sunset or the pole-star in the wrong quarter of the heavens. *He orients himself.*"

"Young Man! open your heart before me for one moment, and let me write upon it these parting words. The gracious God has just called you into being; and, during the few days you have lived, the greatest lesson you have learned is, that you shall never die. All around your body the earth lies open and free, and you can go where you will. All around your spirit, the universe lies open and free, and you can go where you will. *Orient yourself! ORIENT YOURSELF!*"

"Study and obey the sublime laws on which the frame of nature was constructed; study and obey the sublimer laws on which the soul of man was formed; and the fulness of the power and the wisdom and the blessedness with which God has filled and lighted up this resplendent universe shall all be yours!"

**THE USES AND ABUSES OF AIR:** showing its influence in sustaining life and producing disease, with remarks on Ventilation, &c., by John H. Griscom, M.D. Second edition. N. Y. J. S. Redfield, Clinton Hall. 1850. pp. 248.

A second edition of Dr. Griscom's well known, and justly prized treatise, is here presented to the public. It should be read universally, and its wise practical counsels everywhere obeyed. It is the best book yet put forth in the English tongue upon the important subject which it discusses; and indeed it quite fulfils one's ideal of what a work designed to popularize the highest physiological knowledge should be. It treats with brevity, thoroughness, and admirable distinctness, the Mechanism of Respiration, Chemistry of Respiration, Effects of Vitiated Air, Consumption, Use and Abuse of Cities, Warming and Ventilation, &c. The high aim of the writer may be seen from the following extracts:—

"It is quite clear that society is constructed on erroneous principles, as erroneous indeed as the architectural arrangement and structure of the houses of its members. *Both are built*

*up without reference to health.* It is also clear that its sacred destiny must yet be fulfilled, although it is now on the wane, and tending toward what would seem its final extinction. It must therefore be in its destiny to be regenerated, and this is now evidently practicable. Many causes of degeneracy have been pointed out by late writers, who are competent judges, as may be seen in the extracts in the past pages. Plans have been pointed out for the removal of many of these causes, and some have been removed. This is cheering, but still men, women, and children, and even the lower animals, are yearly dying by millions, for want of fresh air, and many other causes, but the increase of those causes, has hitherto more than counterbalanced the success of any attempts that have been made to remove them."

"A *sanitary regeneration* of society should now be the object of all its members, and one aim of their exertions. Many are no doubt ignorant, and the great bulk of society apathetic; but it is, as has been said, cheering, that a revolution of sentiment has commenced. Howards are springing up in many places, who are not afraid to risk their health, and even their lives, to redeem the health and vigor of their fallen race, and sublimate it to its destined perfection. All their admonitions and exertions will be useless, and their legal enactments inoperative, or ineffective, unless the people co-operate. This they will not do except they understand the benefits of those measures, and these they will not understand, until they be educated;—educated physically, educated morally, educated intellectually, educated religiously, or, in short, *educated physiologically.* How can they be expected to appreciate pure air, for example, until they have learned and understood its value. The first step to be secured, the vantage ground to be gained, is to recover by a perfect system of education, and wise sanitary laws, that energy of body and mind which were possessed and often perverted by the ancients; the energy that gave birth to the invincible fortitude, warlike spirit, and chivalry of the olden time; to bring back the energy whether uselessly wasted on those monuments of folly we see scattered up and down, or profitably employed in the pursuits of sciences, to generalize that energy which lately deluged in blood, the streets of the most polished city in the world, a city which has assumed the attitude of the center point and climax of civilization; to first attain to this energy *without* the wickedness and vanity to which, when perverted, it gives rise. Then we would have gained the material out of which to elaborate a structure of society, of body, and of mind, as perfect as is possible in our temporal state. Then we would be in the fair way of achieving the *sanitary regeneration* of the human race. Then our bodies, our minds, our houses, our cities, our communities, our whole social fabric, would be, in the course of being rebuilt on a sure foundation."

**REPORT OF THE COMMISSIONER OF PATENTS FOR THE YEAR 1849.** With an Introduction, by Horace Greeley. New York: J. S. Redfield, Clinton Hall.

Mr. Redfield merits the hearty thanks and efficient support of the Community for presenting them, at so early a period, with this cheap, yet handsomely printed, edition of Mr. Ewbank's report. We trust that this admirable work will receive the promptest and widest circulation. It is interesting as a romance, and crowded with instructive suggestions. The most sluggish mind is fired with enthusiasm at the prospects opened of man's future triumph over nature, and by the assurance given of a coming era when labor shall be no longer a degrading drudgery, but a refining art. Such a report gives one a new impression of what a Government might accomplish, which, prompted not by political ambition but paternal benignity, should devote its energies to calling into play the resources, talent, enterprise, co-operative usefulness of all citizens of the Commonwealth. The world is rapidly learning, that the primary duty of true Statesmanship consists in developing the *free industry* of a people, and rearing upon that substantial basis *just relations of property.* As a man must have a sane body as the condition of sanity of mind, so a state must ensure the material well-being of its members as the means of intellectual and moral harmony. Let the present

administration receive due praise for having well discharged one part of its functions, at least, in appointing the Commissioner of Patents.

The Report, or rather the portion of it printed in this pamphlet, embraces the Commissioner's views on THE ORIGIN AND PROGRESS OF INVENTION; THE MOTORS-CHIEF LEVERS OF CIVILIZATION; PROPOSED APPLICATIONS OF THE PATENT FUND; THE PROPULSION OF STEAMERS. Where the whole is so interesting, if it is right to specify particular parts as most worthy of regard, we should mention the sections on Motors and Steam Propulsion. The suggestions drawn from methods adopted in nature for rapid movement through air and water, approve themselves to the judgment as strictly philosophical, while they delight the imagination from their beauty. But we must refer our readers to the book. It should find a place on the family table, in the workshop, the school-room, the district library.

**THERE EXISTS A SOCIAL LAW OR A DIVINE ORDER OF HUMAN SOCIETY.** Pittsburg: Johnston and Stockton.

This excellent essay, by William H. Muller, of Zelienople, Pennsylvania, from which, as our readers will remember, we quoted largely in Vol. I. of the Spirit of the Age, is now for sale by Fowlers & Wells. We recommend all lovers of sound reasoning and high-toned sentiment to procure it. It is a tract exceedingly well fitted for circulation among skeptics or half believers in Social Science. No candid mind can read it without being convinced that Socialism is worthy of the profound regard of every statesman and religious Reformer. Mr. Muller is one of the best writers among the Socialists of the United States.

**MORALISM AND CHRISTIANITY; OR, MAN'S EXPERIENCE AND DESTINY.** In three lectures. By Henry James. New York: J. S. Redfield.

As we intend to review these lectures critically, we simply announce that they are printed in a handsome volume of 184 pages, by Mr. Redfield. All who desire to understand some of the tendencies of Socialism, should study these very eloquent and suggestive essays.

## Reform Movements.

**LONDON MODEL HOUSES.**—The London Weekly Times of the 14th of December contains the following notice: On Wednesday was opened what is certainly a good characteristic of the present age—a pile of the buildings best known as “Model Houses,” in Albert-street, Spitalfields. The portion opened is adapted for the accommodation of 234 single men. The advantages of such buildings we have often insisted upon. The following is a description of the model houses:—

“The building is five stories in height from the basement, which is surrounded by an open area, and contains baths and wash-houses, extensive cellarage, and ample space for workshops. Upon the ground floor the entrance-hall is commanded by the superintendent's apartments, which are placed on the left, while the store room and cook's apartments occupy about the same space on the right. Immediately in front of the entrance are the stairs, of fire-proof construction, which lead to the three stories of sleeping apartments, and opposite the stairs, on the ground floor, is a good sized lavatory for day use. The coffee-room is directly in front of the staircase-hall, and extends to the back of the building, communicating on one side with a reading-room, and on the other with a kitchen

for the use of the inmates. It is a lofty room, divided into aisles by iron columns supporting an open roof of stained timbers, lighted by a large window at the further end, two smaller side windows, and sheets of rough plate in the roof; it is warmed by hot water-pipes. The reading-room, 60 feet by 21 feet 9, is warmed by open fires, and intended to be furnished with newspapers and periodicals. The kitchen, 45 feet by 21 feet 9, for the use of the inmates, contains two ranges provided with hot water, a sink with cold water, and common apparatus for cooking purposes. From this kitchen a stone staircase leads to a portion of the basement containing 234 small meat safes, all under lock and key, raised on brick piers, placed in ranges, back to back, with ample space for ventilation. The cook's shop is connected with the men's kitchen by a bar, from which cooked provisions may be obtained at almost any hour of the day. The three upper stories are fitted with sleeping apartments on each side of the corridors. Each compartment measures 8 feet by 4 feet 6, and is lighted by half a window, the upper portion only opening, and this is hung on centers. These rooms are all furnished with iron bedsteads and suitable bed-furniture. All the doors are secured by spring latches, of which each inmate has his own key, and no key will open the lock of any other in the same wing. Large cisterns in the roofs, and smaller ones in other parts of the building, afford an ample supply of water to every part of the premises. Every floor has an opening, secured by an iron door, into a dust shaft, communicating with a dust-cellar in the basement. The whole building is well lighted by gas. The water closets have all a direct communication with the external air. Adjoining to this building, and within the same enclosed ground, an extensive range of buildings for 60 families is now in course of erection.”

**DWELLINGS OF THE POOR.—DENS OF MEN AND OF WILD BEASTS.**—Yesterday evening week Mr. C. Cochrane addressed, at Music Hall, Store-street, a number of the parishioners of St. Giles's and St. George's, Bloomsbury, on the necessity of improving the dwellings of the poor. He adduced a number of facts collected from personal observation that morning, showing the crowded state of the lodging-houses; of these one may suffice. In a single room on the ground-floor of No. 1 Church-lane, 12 feet by 8, he found 23 persons lying on the floor. He contrasted this accommodation with the dens provided for the animals at the Zoological Gardens, Regent's Park. The lion's den was 22 feet by 8, and his sleeping-place 22 feet by 4, being four times the space in which he had found 26 persons huddled together. The lioness had a day-room of 11 feet by 8; the tiger 13 by 8; and both had spacious bedrooms [laughter]. An Esquimaux dog had a den 11 feet by 8, with a sleeping-place beside. At the close of the address “a Dwelling-improvement Committee” was formed.

**THE BIRMINGHAM FREEHOLD LAND SOCIETY.**—This institution stands pre-eminently forth without an equal. We feel pleased at its growth and present triumphant position, and even now believe its present amazing strength is nothing to what it is destined to be. Nearly £500 were received by the stewards on Thursday last, and a little under forty shares were subscribed for. We admire the resolution the directors have come to in opening a section or branch at a lower scale of payment for persons whose limited means will not permit them to pay even the small sum of 8s. per fortnight, and, by this happy provision, can join and pay 1s. or 2s. per fortnight, without either entrance-fee or any additional quarterly payments.—*Birmingham Mercury.*

## Miscellany.

**IMPROVED MATTRESS.**—The *Philadelphia Ledger* says that Mr. John Y. McElevay, of that city, has invented a Spiral Spring Mattress, made of springs similar to those used in our best sofa bottoms, and which, with a thin covering of hair, gives to the whole, when completed, all the elasticity of the ordinary mattress, and the softness of a feather bed. There are used in its construction about fifty wire springs, flaring at the top and bottom, which are set at regular distances apart, and in such numbers as to bear, without losing their elasticity, the required weight to be put upon the mattress when finished. These springs are strongly secured in their places by cords, and are covered at the top and bottom with canvass of suitable strength, upon which is spread a coating of curled hair, the whole covered with ticking, resembling when completed, a well-made hair mattress. Thus is furnished, mainly of iron, an article of domestic use, for which the softest material have heretofore been deemed indispensable, and which being besides much cheaper than the feather beds and mattresses, is even lighter, more lasting, easier handled, and from the fact of its being more open to the air, is less likely to become compact or sodden—a matter esteemed of great advantage in the way of health. It seems very complete, and looks like meeting with large favor, especially at the hands of the women.—*N. Y. Farmer & Mechanic*.

**TUSCANY.**—*The Austrian Jurisdiction.*—In consequence of further disturbances and outrages which have taken place at Leghorn, the following notification, dated the 17th, has been published by Count Folliott de Crehneville, Austrian Commandant of that city:—"Any person who shall offend an Austrian or Tuscan soldier of the line, police force, or any other body, whether in the performance of his duties or not, by word or deed, or by signs of contempt, or by acts of violence: and any person guilty of uttering insults or expressions of ridicule against the persons of his Imperial and Royal Highness the Grand Duke and his family, or against the representatives of the Tuscan Government, or any other authority, shall be placed under the Austrian military authority; taking advantage of the powers it possesses in virtue of the state of siege, will act according to its own laws against all conventicles, meetings, or crowds, which have not a legitimate cause. The notification of May 11, in virtue of which the wearing of cockades or other tricolored signs is forbidden, is again put in force."

**POLAND.**—*Preparations.*—Letters from Frankfort of the 18th, say that all the intelligence from the kingdom of Poland is unanimous as to the extensive preparations being made by the Cabinet of St. Petersburg for the coming events of the spring. The enrolment of the conscripts is carried on with extraordinary severity in the empire. The contracts for furnishing provisions to the two great armies have been concluded; and notwithstanding the severity of the cold, 17 deg., the exercise of the new troops is carried on with the greatest activity and regularity. The troops are meanwhile concentrating in the Russian Baltic provinces.

**THE ENGLISH CHURCH.**—The Ecclesiastical Commission for inquiring into the state of the Church of England, and reforming its abuses, deserve the thanks of the country for their beautiful impartiality and evident desire to promote the interest of

religion in the country, as these items abundantly show; for they granted as follows:—To Barnaley, an increase of 6*l*.; Long Buckley, 12*l*.; Cam, 36*l*.; St. Mary, Exeter, 9*l*.; Lewstone, 15*l*.; Priors See in Shiffnal, 6*l*.; Stretford in Manchester, 39*l*.; Worsborough, 9*l*.; and Wrensbury, 6*l*. But what have the Bishops done for themselves?

Dr. Monk sought £1,100 for the repair of his Palace, but the Commission granted . . . . . £10,000

Dr. Wilberforce for the repair of Cuddesdon Palace obtained . . . . . 4,800

Dr. Langly for the Palace of Ripon obtained . . . . . 13,689

Purchase of estate and house for Bishop of Lincoln 39,406

Alteration of house for him . . . . . 13,303

Purchase of house for Bishop of Rochester . . . . . 25,557

Alteration of residence for Bishop of Worcester . . . . . 7,000

These are only specimens of what has been done by the Ecclesiastical Commission in the name of Reform!!!

**SOCIETY FOR IMPROVING THE DWELLINGS OF THE LABORING CLASSES.**—The letter of the Bishop of London recommending contributions to this society's funds has been productive of good to an extent never anticipated by the society's friends, and the additions thus made have been more welcome as the recommendation of his lordship was entirely unexpected and unsolicited. Up to Wednesday morning the amount received in subscriptions was £869 4*s*. 9*d*., and the contributions from the different churches had reached the sum of £1,198 1*s*. 9*d*. The society are on the eve of completing a large building for the reception of a number of families in the crowded locality between New Oxford-street and Russell-street. The building, which will be opened in March next, will consist of a number of separate rooms or tenements. Each tenement will contain a common room, 15*ft*. 6*in*. by 10*ft*. 2*in*.; a bedroom, 12*ft*. 6*in*. by 8*ft*. 2*in*.; a second bedroom, 10*ft*. by 8*ft*. 6*in*.; a large lobby, a scullery, dust-bin, safe, sink, water-closet, and store-closet; also proper means of ventilation, and an open gallery, 5*ft*. in width, in front. Each tenement being a separate dwelling, containing less than seven windows, will be exempt from window tax. The entire cost of the building, when completed, will be £7,730, and a further outlay of less than one per cent on that amount will render the place fire-proof, and prevent all communication by sound, and all percolation of water from floor to floor. The basement story, which is excavated, will contain a range of well-lighted and ventilated workshops; and a wash-house and bath-room for the common use of the residents will also be provided. It is expected that the income derived from the tenements in this building will yield a proper remuneration on the outlay. The society has already expended £17,000 in its useful operations in erecting these model buildings in various localities, and the model dwelling-house above described will, when complete, form one of the most perfect and commodious, and at the same time one of the cheapest ever erected.—*Times*.

A company is forming with £350,000, for supplying London with spring water.

**SOUTH SEA PEARL DIVING.**—The season is chosen during the prevalence of calms and light winds, so that the water be not disturbed during the operations; for they

"Dare not dive

For pearls but when the sea's at rest."

We had three buzos, or divers of great celebrity, but in the end we were not so highly impressed with their skill. The manner of conducting the performance is a very simple one. The boat is slowly urged over the calm water—perfectly clear

and transparent it is, owing to the white sandy bottom. The buzos stand in succession on the prow, each provided with a short sharp stick to dislodge the shells, whilst another with shaded eyes, close to the surface, peers down into the pure blue depths, and marks the object of their search, or warns them of the appearance of the tintero—a ravenous species of shark. Mira! says the look-out-man, pointing with his stick. Splash! down plunges the swarthy figure. You see him squirming and groping on the bottom, reflected in the mirage-like fluid, when presently he shoots to the surface, in one hand holding the prize, which is tossed into the boat. Hay mas!—there's more!—he exclaims, takes a long respiration, and again sinks—this time reversing his heels, after getting under water. Two or three feats of the kind, and he gives place to a fresh buzo. The depth ranged from twenty to thirty-five feet, and they remained below about a minute.—*Los Gringos.*

**THE JUDGE AND THE GAOLER.**—Trying an action which arose from the collision of two ships at sea, a sailor, who gave an account of the accident, said, "At the time I was standing abaft the binnacle." Lord Mansfield asked, "Where is abaft the binnacle?" Upon which the witness, who had taken a large share of grog before coming into court, exclaimed, loud enough to be heard by all present, "A pretty fellow to be a judge, who does not know where abaft the binnacle is!" Lord Mansfield, instead of threatening to commit him for his contempt, said, "Well, my friend, fit me for my office by telling me where abaft the binnacle is; you have already shown me the meaning of half-seas over."—*Lord Campbell's Lives of the Chief Justices.*

**THE WARRIOR WASPS OF THE ISLE OF FRANCE.**—Their head, chest, and body are of a resplendent lustre; now green, or, seen in another position, blue, and glistening with all the lustre of an exquisite varnish; their antennae are black, their eyes of a brownish yellow, and their legs partly bronze-colored and partly of a beautiful violet. They are strong and swift of wing, and are possessed of a terrible lance, the thrusts of which even men cannot endure without far more pain and inflammation than attends an ordinary sting. The foe with whom these magnificently-dressed warriors have to contend is a kind of insect allied to the cockroach, which, in our kitchens, has acquired the incorrect title of 'black beetle.' This insect is detested by the inhabitants of the island for its ravages upon almost everything of value or delicacy, and is not less hated by the sailor for destructiveness on ship-board. It is called kakerlac, and is much larger than the cockroaches which are the plague and terror of our cooks. Imagine that one of these great and odious insects is marching along the highway. The warrior wasp has also been making his expeditions for prey abroad, when suddenly his eager eye catches sight of the kakerlac hastening to some new scene of depredation. The warrior instantly alights, and the kakerlac stops, thinking perhaps to intimidate its adversary by its size and ferocious aspect. Both insects glare at one another:—

"Each other from afar  
They view, and rushing on, begin the war.  
They launch their spears; then hand to hand they meet,  
The trembling soil resounds beneath their feet;  
Their bucklers clash, thick blows descend from high,  
And flakes of fire from their hard helmets fly.  
Courage conspires with chance, and both engage  
With equal fortune yet, and mutual rage."

Virgil's description, though scarcely accurate in all points, gives us a lively image of this insect combat. The kakerlac, however, is the Turnus, and the warrior wasp the Æneas, of the fight.—*Life of an Insect.*

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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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