

## SPIRIT OF THE AGE.

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## THE MYSTERIES OF THE PEOPLE

OR, THE HISTORY OF A PROLETARIAN FAMILY.

BY EUGENE SUE.

(Continued.)

The young man turned away to hide his tears, rose, and said to M. Lebrenn:

"I cannot take the oath that you require sir."

"So—your marriage with my daughter—"

"Must be forever relinquished by me," said George, scarcely able to speak.

"So, then, Mr. George," replied the good man, "you acknowledge that you belong to a secret society?"

The youth's silence was his only reply.

"Well," said the linendraper, with a sigh, "its all over—fortunately my daughter has the courage to—"

"I shall have courage, also, sir."

"Mr. George," said M. Lebrenn, offering his hand to the young man, "you are an honorable fellow. It is not necessary that I should request your silence respecting this conversation. You must perceive that I have the best intentions toward you. It is not my fault if my plans—I would rather say, my wishes—are prevented by an insurmountable obstacle."

"Never shall I forget, sir, the proof of esteem with which you have honored me. Your conduct is marked by the wisdom and prudence of a father, I cannot do otherwise—painful as it is to me—than agree to your decision. In fact, I must confess, I ought to have spoken first on this subject, and told you candidly of the sacred engagement by which I had bound myself to my party. No doubt, after I had recovered from my first surprise, I should have made this confession to you when I reflected on the duties imposed upon me by this unhopied for happiness—this union. But pardon me, sir," added George, his voice stifled with emotion, "pardon me, I have no right to allude to this delightful dream. But I shall always remember with pride that you said to me—'You may be my son.'"

"Quite right, Mr. George, I never expected less from you," said M. Lebrenn, moving toward the door. Then opening his hand to the young man, he added:

"Once more, adieu."

"Adieu, sir," said George, taking the hand that the linendraper offered him. But the latter with a sudden movement clasped the youth to his breast, and said, with a voice stifled with sobs and tears:

"Come, George, thou honest fellow! thou loyal heart! I had rightly judged thee."

Stupified with amazement, George stared at M. Lebrenn, without the power to utter a syllable. The latter whispered quietly to him:

"Six weeks ago, *Rue de Lourcins*!"

George started back with alarm, and cried out:

"For God's sake, sir!"

"Number fourteen, fourth floor, at the bottom of the court?"

"I beseech you, sir!"

"A mechanic, named Dupont, introduced you with your eyes bandaged"....

"I am unable to reply, sir"....

"Five members of a secret society introduced you! you gave the usual oath, and were led back with your eyes still bandaged"....

"Sir," cried George, as much astonished as he was alarmed at this revelation; then trying to recover his self-possession: "I do not understand you."

"I was chairman of the committee that evening, my brave fellow,"

"You, sir!" cried the youth, still hesitating to believe M. Lebrenn—"you"....

"I"....

Then, seeing George still incredulous, he added:

"Yes, I presided, and here is the proof!"—

And he immediately whispered into George's ear.

The latter, unable any longer to doubt the truth of the linendraper's words, gazing steadfastly at him, exclaimed:

"But, sir, what then could be your meaning respecting the oath you required of me just now?"

"It was a last trial."

"A trial?"

"You must forgive me, my brave fellow. A father's anxiety is so great! Thank God, you have not deceived my expectations. You have nobly passed through this trial. You preferred the ruin of your fondest hopes to a falsehood, knowing, at the same time, that I should unhesitatingly believe whatever you might say."

"Sir," said George, "may I believe—may I hope this time—with certainty? I conjure you, tell me; oh, if you knew what I suffered just now!"—

"On the word of an honest man, my dear George," said the linendraper, deeply affected by the young man's hesitation, "my daughter loves you. My wife and I agree to your marriage, we are delighted at it, for it provides a happy future to our beloved child. Is that plain?"

"Ah! sir!" exclaimed George, shaking both the linendraper's hands in the warmth of his emotion.

"With respect to the precise time of your marriage, my dear George," replied the latter, "the events of yesterday, what will probably occur to day, and the steps to be taken by our secret society"....

"You, sir!" interrupted George, unable to repress the surprise which the intoxication of joy had for a moment driven from his mind, "you, sir, a member of our secret society! that indeed astounds me!"

"Capital!" said the linendraper, with a smile, "our friend George's astonishment is going to begin again. Well, now, and why shouldn't I belong to this secret society! Because, though not rich, I have a tolerable income and a

comfortable roof over my head? What have I to do, you would ask, with a party whose only object is to obtain political freedom and universal suffrage for the proletarian class, and give them property by the organization of labor? Why, my brave fellow, it is just because *I have*—that it is my duty to assist my brethren in obtaining that which *they have not*."

"These are noble sentiments, sir," exclaimed George; "for there are few examples of men obtaining wealth by their labor who afterwards desire to lend a hand to their less fortunate brothers."

"No, no, George, they are not few. And perhaps in a few hours, when you see our society—of which I have been long one of the leading members, rush to arms—you will find amongst them tradesmen, artists, manufacturers, men of letters, lawyers, savants, physicians, in short, men of the *middle class*, living for the most part like myself, in moderate ease, without ambition; only desiring the emancipation of their brethren, the people—ready when the contest is over to lay down their muskets, and return to their peaceful and laborious life."

"Oh! sir, what surprise, what joy, to hear you speak thus."

"Surprised again! Poor George! And why? Because there are *middle class*—yes that's the startling word—*middle class Republican Socialists*! Come, George, now seriously, the cause of the proletarian, is it not that of the middle class? Myself, for instance, the other day a proletarian, hitherto favored by fortune, may not the same fortune make me or my son a proletarian again tomorrow? Are not all of us little tradesmen at the mercy of the great bullionists? Are not the small proprietors in the same way the irremediable slaves of the cold-blooded aristocracy of usury, mortgage, and the stock exchange? Are not we tradesmen in danger of ruin, by the smallest commercial crisis, in spite of our honesty, labor, economy, and intelligence, whenever from fear, cupidity, or when these monied aristocrats may choose to withhold credit, or refuse our signatures, no matter how creditable they may be? Now, if credit, instead of being monopolized by a few, were as it ought and will be, organized by government for the credit of all, should we be constantly exposed to ruin by the sudden withdrawal of capital, by usurious discount of the results of an unfeeling competition?\*" Are

\*The following statistics and reflections are taken from a work of our excellent friend M. Perrymond, whose practical knowledge and depth of views are combined with a noble confidence in the success of the democratic and social cause. The work is entitled "*To tradesmen, bankruptcy, and the cash fever*." During the last ten years of Louis Philippe's reign, called prosperous years, the number of civil causes and bankruptcies at Paris increased in the following progression.

TRIBUNAL OF COMMERCE AT PARIS.

In 1836 there were	26,546 causes,	329 bankrupts.
" 1839 "	" 47,077 "	788 "
" 1845 "	" 46,064 "	691 "
" 1846 "	" 54,878 "	931 "
" 1847 "	" 59,560 "	1,139 "

"That is an increase in ten years of 30,000 causes and 810 bankruptcies. The amount of property concerned in 1846-46, was 48,342,528 fr.: in 1846-47 68,474,803 fr.

"The average for each bankruptcy was 51,000 fr.

Mr. Bertrand, president of the tribunal of commerce, thus explains the increase:—

"(1845-46.) Amongst the ordinary causes alluded to by our predecessors, such as *unbounded competition*, and enormous increase of original outlay, we must reckon as an accidental and unfortunately too manifest cause, the rage for speculating in railway shares, that many small tradesmen engaged in from hopes of gain, which they had not the talent to make easy and certain, as other larger and cleverer speculators do.

"The small tradesmen are the greatest sufferers from the dearness of provisions, the scarcity of cash, the difficulty of discounting bills, and the reluctance to facilitate credit.

not we, old men as we are, at this very moment in danger of being left in the same precarious condition as your grandfather? He, one of labor's bravest soldiers, who, after thirty years honest toil, would have died of misery ere now, were it not for your affectionate generosity, George. Were I ruined, as are so many other tradesmen, could I be sure that my son would be able to gain his daily bread! that he would not like you and every other proletarian, suffer from want of employment—that evil which is starving you all by inches every day? And my daughter—but no, no, I know her, she would rather die—but tell me, how many poor girls, bred up in ease at home with their parents—humble tradesmen like myself—have been thrown into the most frightful misery by the ruin of their family—and sometimes from that misery into an abyss of vice, like the unhappy girl whom you were to have married! No, no, George; sensible tradesmen, and there are many of them, do not separate their cause from that of their brethren—the people; proletarians and bourgeois have for ages fought hand to hand and heart to heart, to regain their freedom; their blood has mingled to cement that sacred bond of the conquered against the conquerors! the vanquished against the victors! the weak and disinterested against power and privilege! And I should like to know how is it possible that the interests of the bourgeois and the proletarians should not be the same! Their enemies have ever been the same. But enough of politics, George, let us talk of you and my daughter. One word more—it is a serious one. Agitation commenced last evening in Paris; this morning it was at its height; our sections are aware of it; and every moment the contest is expected to begin—you are aware of this?"

"Yes, sir; I was informed yesterday."

"This afternoon, or this very night, will find us in the streets. My wife and daughter know nothing about it. Not that I feared to trust them," added the linendraper, with a smile, "they are *thorough-bred Gauls*, worthy descendants of our mothers—valiant women, who, with voice and gesture, encouraged their fathers, brothers, sons, and husbands, in the battle! But you know that our laws impose absolute silence. In less than three days, George, the throne of Louis Philippe will be overthrown, or our party will be again vanquished, though not discouraged—for the future belongs to us. In the approaching struggle, you or I, my friend, or both of us, may be left upon a barricade."

"It is the chance of war, sir—may it spare you?"

"If I tell my daughter beforehand that I agree to her marriage with you it would only increase her grief if you should fall."

"You are right, sir."

"I beg you then to wait, George, for the issue of the crisis before my daughter is told anything. If I die, my

"(1846-47.) The disasters attending the trade of Paris may be attributed to various causes. First, rash speculations without calculating the chances; the fears of capitalists who refuse to small manufacturers and employers that supply of ready money to which they have been accustomed, and thus complete their ruin.

"Thus by the confession of men chosen by the tradesmen of Paris to preside over their tribunal, we find the trade of the capital suffering from the evil effects of

"Unbounded competition.

"Tricks of trade.

"The temptations of stock-jobbing.

"Speculating in railway shares; the greatest evil of the present day.

"The skill of large speculators who can play with the certainty of winning against small ones.

"Increase in the rate of discount.

"The refusal to give credit except on the hardest terms.

"Capitalists who, from reasons of which they alone are the judges, refuse to small employers the money which is necessary for the employment of labor.

wife knows my last wishes, which are that you should marry Veléde."

"Sir," said George, with deep emotion, "it is impossible for me to express what I feel at this moment. I can only say these words:—Indeed I will be worthy of your daughter—I will show myself worthy of you. The greatness of the obligation does not alarm me. Believe me, sir, my courage—my life—is equal to the task."

"I do believe you, my fine fellow," said the linendraper, affectionately shaking the young man's hands. "One word more. Have you any arms?"

"I have a musket concealed here, and fifty cartridges, that I made last night."

"If it should begin this evening—and there is no doubt it will—we will barricade the street just by my house. It is a capital position; and we have several depôt of arms and gunpowder. This morning I visited the stores, which it was thought the police had got wind of, but it was no such thing. At the first outbreak, return home here, George; I will send you word, and, God's death I stand firm at the barricades! Tell me, is your grandfather to be trusted?"

"I will answer for him as I would for myself, sir."

"Is he in his room, there?"

"Yes, sir."

"Well, let me rejoice his heart with the good news."

M. Lebronn walked up to the old man, who was smoking his pipe, like a *pacha*, as he called it.

"Father," said the linendraper, "your grandson has such a fine generous heart that I have promised him my daughter, whom he loves passionately. I only request you to keep it secret for a few days, after which you may soon expect to find yourself a great-grandfather. George will explain to you. Farewell father. And you, George, I shall see you again."

(To be Continued.)

From the New York Daily Tribune.

## LAND MONOPOLY AND RENT.

CAUSES OF SOCIAL MISERY, ETC.

PARIS, Thursday, Jan. 17, 1850.

There is an ominous phrase current among the working classes. The men who have lost all hope of Parliamentary and peaceful progress have fixed their minds for a fatal effort: they say *nous voulons mourir*: we wish to die. They see no probability of material improvement in their short life-time, and prefer the prospect of violent death in combat to that of starvation in languishing misery. The working people read the papers, but they do not take the trouble to discuss. They have lost an allusion and seem disconsolate. When they do speak their mind, it is a terrific uttering of vengeance. The middle classes have become the active politicians of the day. They alone discuss with hope. The *Presse*, the *National*, and the *Siecle* have become Socialist and Revolutionary papers. The *Presse* was seized the other day for reprinting a condemned article of *La Reforme*. The seizure made a great sensation among the middle classes. The war of words and sentiments is now concentrated in the middle and the upper regions of society, between the progressive and the anti-progressive fractions of the privileged classes. The Absolutists are endeavoring to extinguish the lights of civilization.—They are suppressing and abolishing the usual means of education. They mean to strangle science and cripple the intellect of the masses. This policy has inflamed the generous instincts of the middle classes. Those who were against the Socialists some months ago are violently with them now. Victor Hugo made a thundering speech the other day in favor of liberty of thought and education. Cobden rails against the inhumanity of

Englishmen who lend their money to the despots of the north to crush the people of Italy and Hungary, Germany and Poland. In a word, Socialism is becoming more political and general in its bearings, and in this form it is invading the generous part of the middle classes.

This is a very good sign of the times, in my opinion. Socialism must become more definite and universal in its principles and policy before it can invade all classes.

Monopoly and Rent are the antagonists of Labor in the social world. The doctrines of monopoly and rent are the ideal types which struggle for existence in the mental world. Capital and interest, usury and credit, are the lesser and the weaker tribes of the destructive enemies of useful labor, which live upon its flesh and blood. The doctrines which uphold this system must be destroyed, that it may speedily "give up the ghost."

The French Economists and Socialists amuse the public and themselves by chasing the small doctrines of *interest* and *credit*, while, from ignorance or fear, they leave the larger tribes of devastating doctrines undisturbed in the dark caverns of the public mind. Reduce the interest of capital from five to four per cent, from four to three, from three to two, from two to one, and thence to zero or gratuity of credit, and Socialism has revolutionized the world, says Proudhon. The other Socialists amuse the public and themselves with theories which would put the world to rights, if the rich would join the poor in various systems of association and community. There is an *if* at the beginning of all the arguments of Socialism as it is now discussed. But *if* the rich will not join the poor, what then? "The poor must organize themselves, and by the mutability of credit and exchange reduce the rich to the necessity of living on their capital until it is exhausted." That is very well in theory, but how are you to realize it practically? "By establishing a People's Bank." Proudhon's Bank of the People has been dissolved, and other projects of the same nature would meet with the same fate.

The struggle between *rent* and *salary*, *property* and *labor*, is not a question of mere usury and interest, credit and exchange; it is a question of conquest and spoliation, monopoly and deprivation, force and weakness, good and evil, right and wrong.

What is the question at issue in the Revolution? It is the poverty and slavery of the laboring multitude struggling against the wealth and oppression of the *independent* few. Whence the poverty of the former and the riches of the latter? To answer this question clearly in a few words we must confine ourselves to some one branch of property and labor, as a type of others. Let us take the primary sources of wealth and industrial activity—the *Land* and *Agricultural Labor*. All other sorts of property and labor are subservient to these.

The chief cause of the poverty of Agricultural Labor is the necessity of paying *rent*. In France, the *rent* absorbs one-half of the produce of labor every year. The working men are thus *legally* despoiled of half the fruits of their production. They pay fifty per cent per annum for the right to labor on the land. In many parts of Europe, 60 and 70 per cent of the yearly produce of the land are paid by laborers as rent and profit. It is not a question of two or three, or five per cent on capital, but one of 50, 60, 70 per cent on the produce of labor. The first concerns the landlord only, and the master-farmers or the rich; the second is the real question between property and labor.

Whence the *right* of the rich to levy one-half the produce of a farm as *rent*? This right is derived from the exclusive possession, or the *legal* monopoly of land.

The *legalized* monopoly of land is derived from conquest or invasion, or primitive seizure and occupation.

This individual right of monopoly or exclusive possession is derived from violence, or cunning, or necessity.

It is useless to discuss these various sources of monopoly and legal right to the possession of land. They were evidently necessary in the beginning of society; but are they necessary now? are they useful or hurtful? That is the question.

The legal rights of property in land and the human doctrines invented to maintain these rights, are as legitimate in their existence as the unclean and ferocious animals. But are they more legitimate than these creations? I trow not. Despotic institutions and ferocious animals were providentially necessary and highly useful during the uncultivated ages of the globe and of humanity; but they are not so now. We have a right, therefore, to abolish them when they are no longer necessary. The question then is not one of legality or truth: it is one of usefulness and of necessity. Are they useful?—Are they necessary? The working men say No; the rich say Aye. Hence the Revolution. Who can stop it? Will the rich give way?—the poor succumb? Is conciliation possible, desirable, necessary.

The whole system of industrial progress and political advancement pivots on the single word *Landlord*. The revolution hangs upon this thread of privilege. All other questions are of secondary import, until that has been decided. The landlords perceive this instinctively, and thence their opposition to the revolution. It is too late. The day of land monopoly is gone. Property will long survive, perhaps forever, if community be quite impossible; but property in the creations of human industry or the produce of labor is not the same thing as an exclusive and perpetual right to hold the *land*, the *water*, the *air*, and the *light*, the common elements of life, from common usufruct and social right.

Theories and doctrines of economy may multiply *ad infinitum*, without bettering the state of laboring men in the least, so long as *landlord* is a word which has a practical as well as a historical meaning. The word must become an abstract fossil, or a *mythos*, before human labor can enjoy the fruits of its own production, and the revolution pass from theory to practice.

A little serious reflection will convince enlightened minds of the truth of this assertion. It will then be evident that all the doctrines of exchange and credit, usury and interest, are mere doctrines of reform or partial progress in the present system of monopoly and privilege—not principles of revolution. The danger of a long and fearful conflict are accumulating between labor and monopoly. It is the duty of enlightened Christians to prevent the struggle from degenerating into endless fury and extermination through perpetual obscurity. Two powerful armies are arrayed against each other. Let us do our best to show the army of monopolists its spiritual weakness and inevitable fall; the army of industrial Socialists its spiritual strength and certain triumph.—We may, therefore, lessen the degrees of misery and hasten the great work of transformation. It is a social and religious duty for all Christians. They may not neglect it with impunity; for those who are not *with* the Gospel Word of Love and Liberty, are fatally *against* us.

HUGH DOHERTY.

### THE GREAT CAUSE OF THE PEOPLE.

No era in the world's history was ever so distinguished as the present, for moral, educational, political, industrial, and philanthropic movements for the elevation of the people of different countries. In Great Britain the public mind is intensely occupied with measures calculated to improve the condition of the industrial masses of the population. Great public meetings are held in different parts of the country for this purpose. One powerful party to obtain for all the working-men in the kingdom the right of suf-

frage; another is trying to improve their education and morals; another to improve their dwellings and habits of life. Bath-houses and Wash-houses, Ragged-schools, and all kinds of schools for the education of poor men, women and children, are increasing in number in all the large towns. In America the same benevolent spirit is inspiring movements for the elevation of depressed portions of the population. Thousands and tens of thousands are working, with increased devotion, to emancipate the poor slave, and to make a man of him, and a good, enlightened member of the community, possessing the same rights and privileges as his white fellow-citizen. In France and other continental countries, movements are in progress for the amelioration of the condition of the great laboring class of the people. And all these movements will increase in activity and number from year to year, just as one man recognizes in another a human brother, whatever may be his condition or color.

But there is one great movement which may well be regarded as the *great cause of the people*, and that is the cause of Universal Peace and Brotherhood. This, above all others, is the cause of the working-men of the civilized world. They may speak different languages and live under different Governments, but they are all brethren: they constitute the great fraternity of Labor: they have the same interests. What depresses one portion of them depresses the other. Labor is their common heritage, and a rich and glorious one it would be, if it were not wasted by war. That great red monster has lived by sucking the blood from the veins of Labor: it has manured a thousand battle-fields with the bones of the sons of Labor; and, in peace, it has taxed the bread of their children and their children's children, to pay for the glory of enormous fratricide. Let all the working-men of the world unite, and dethrone the monster that has so long preyed upon their life and industry. Let us form a holy alliance, and say to the world, "*We are brethren, and cannot fight.*" Let us all say this with united voice and will, and then War will die, and all the snake curses that cluster like hair around its monster head will die with it; and we will bury them all in the same grave. Then Labor shall rise and live again in all its primeval glory, and there shall be plenty and peace in all the habitations of her children. Working-men of France, Germany, and all the countries of the continent! will you not unite with your brethren in Great Britain and America in this great enterprise? What if you speak French, German, Italian, or Magyar? are we not still all brethren? Are not your hands like ours, roughened by the same life of toil? Do not your hearts beat with the same solicitudes and sympathies as ours? We extend to you the hand of brethren. Will you accept it, and join with us in a holy crusade against War, the great foe of Labor!—*Elihu Burritt.*

From the Protective Union.

### GRUYERE CO-OPERATIVE CHEESE FACTORIES

TRANSLATED FROM THE DEMOCRATIC PACIFIQUE.

From time immemorial the mountaineers of the Jura and of Switzerland owe their remarkable prosperity to the rural association for the fabrication of that cheese called Gruyere. Of later years the appreciation of their advantages has extended them into the lowlands and into the adjacent countries. Every traveler visits those general dairies, which deserve still more attention from economists.

The building of the cheese-house is constructed by subscription or rented by proportional contributions; sometimes,

even as in the Jura district, supplied by the government from the treasury of the province.

It usually contains four distinct rooms. First, the dairy; second, the cheese-making room; third, the cellar where the cheese is salted and matured for use; and fourth, a suite of rooms for the dwelling of the dairy-man.

Every associate brings, morning and evening, the milk of his cows, which is measured and credited to him. A part is separated as cream, and made into butter; the rest is transformed into cheese and whey. A single skilful dairy-man suffices for the work. He measures all the milk and cream, makes two or three cheeses every day, of fifty to one hundred pounds' weight, salts them, and gives them all necessary attention. At favorable seasons, the sales are effected on a large scale and on the spot, whence they are forthwith conveyed to their destination. A very simple system of accounts shows in what sum each is proportionately indebted to the dairy manager, who, having deducted the expenses of each associate from the sum total of his profits transfers to him the balance.

A rule combining some of the properties of social contracts and of the wages-system determines rights and reciprocal duties, and attaches a fine for each delinquency. A committee elected by the associates presides over the execution of the rules, and decides on all cases, foreseen or unforeseen, without expense, and ordinarily without appeal—the judicial courts respecting as valid the decisions of these committees. We leave to agricultural papers the detailed description of the building, the implements and measures, the qualifications of a good dairy-man, the science of choosing cows, the process of manufacture and preservation, and the successive improvements which these dairies have undergone, or of which they are still susceptible. We only compare the advantages and disadvantages of combination and separation to show the great results of the first and the importance of the last.

Five general systems exist for the creation of riches. To which of these does the combined dairy belong?

In the first system—SEPARATION—every household acts for itself, and within itself; cultivates, fabricates, trades, and lives entirely by the exertions of its own family, or of its hired servants and assistants.

The second system, or pure COMMUNITY, subjects many individuals to a strict equality. We find examples of partial community in colleges and military barracks, and of integral community in certain monasteries, and in the compressive theories of Owen, Thompson, Babeuf, Cabet, and all levellers.

In the third system, an establishment furnishes commodities or wants, on a large scale, for a certain number of families, but without their having first brought the raw material of the goods prepared. Such are breweries, restaurants, furnished hotels, public baths, gas-lighting, and some other factories, commercial houses, omnibuses, theaters, reading-rooms, public libraries, &c., &c.

Commercial houses sell at arbitrary prices, unless in certain towns in New England, where that admirable germ of guaranteeism, the Protective Union, has compelled them to adopt an equitable standard.

The other establishments mentioned usually offer their advantages at a fixed price.

This degree of combination is already far in advance of pure SEPARATION. Suppose every one were to brew ale or beer, and provide himself with that varied choice of dishes offered by the hotel, and purchase for his library thousands of volumes, periodicals, and papers, which the public reading-rooms furnish at so low a price. What fortune would be sufficient? And yet every one aims at this course in the arrangements of the separated household.

The fourth system, INDIRECT CO-OPERATION, operates upon material bought by a certain number of families, who

after paying a moderate fixed sum, take back their goods now prepared for use, without either confusion or association between the different customers. Large bake-ovens and mills are examples of this system, which approaches that of association.

The fifth system is the ASSOCIATIVE—which combines, conducts with unity, and either partially or integrally binds together the interests, labors, and pleasures of many individuals or families, and distributes the expenses and profits among them in ratio, to the concurrence of each in the production, by the three faculties of Labor, Skill, and Capital.

We may cite as examples the Gruyere dairies, the associative bakeries, butcheries, groceries, numerous mechanics' associations—saddlers, tailors, ironfounders, &c., &c., of France and America, due to the influence of the phalansterian idea, and which, by making the consumer a stockholder in the work of production, doubly interest him in a faithful and economical management.

For about three hundred families, composing a township, the system of SEPARATION employs three hundred houses, kitchens, cellars, granaries, ovens, stables, housekeepers, gardeners, &c. Three hundred times over the same utensils also, even three hundred barns, three hundred laundries, three hundred plows, which would be rusting the greater part of the year. Often the same family has at several different places several such complete apparatus. Each of these little households goes through as often, on its own account, all the innumerable domestic, agricultural, and commercial operations. Besides, the opposition of passions and of interests frequently rends the family into different households; so many properties of dissolution does the system of separate households conceal. From this mere glimpse its complete absurdity may be recognized; and yet it is the general fact of our societies, instead of economy, of management, and division of labor, it produces numberless sources of waste, and an infinite complication of functions. Far from preserving the family spirit, it ruins it; thus in a future not far distant it will doubtless excite the astonishment and the deep disgust of humanity.

As to COMMUNITY, it is superior to the system of SEPARATED HOUSEHOLDS in respect to its economical properties of operating on a large scale.

Thus, history relates the wonderful prosperity of certain monasteries.

But although the COMMUNITY includes all, or nearly all of the social wants and relations of the individuals which compose it, it destroys *liberty* and the *inprescriptible rights* of human faculties, naturally so unequal; and thus, by taking absolute equality for its foundation, it in fact consecrates a monstrous inequality.

Thus, COMMUNITY has hitherto existed only as an effect of discipline, or of misery; by the despotism of a law, or that of a religious idea. It is above all necessary to distinguish it clearly from ASSOCIATION. COMMUNITY is the sacrifice of private interests and the destruction of natural inequalities by the leveling of a very false equality. ASSOCIATION is the natural hierarchy, the concert of all *interests* and of *graduated inequalities*. COMMUNITY abolishes property, under pretext of its oppression of the poorer classes. ASSOCIATION renders property a powerful motive or lever of production, and even (unhoped-for result!) an important means of conciliating, in social good-will, individuals and families of very unequal fortunes. (This will be illustrated in a future article.)

Finally, let us distinguish COALITION from ASSOCIATION. COALITION is the temporary concert of merchants, manufacturers, bankers, for instance, in manœuvres of monopoly—of political parties to subvert the ruling power—of workmen against masters—of master against workmen. COALITION has the fatal property of often multiplying and

intensifying the violence of struggles and hatreds, of substituting a civil war of battalions for a civil war of skirmishes—which is the SEPARATION system. But true ASSOCIATION really combines and satisfies all the interests to which its mechanism is applied, and without injuring any.

ASSOCIATION, in a word, is POWER, INTELLIGENCE, FRATERNITY, and INDIVIDUAL LIBERTY.

In a subsequent article translated from this work of Waldimir Gagneur, I will show the application in detail of the associative method to the dairy. EDGEWORTH.

From the Gem of the Prairie.

### REUNION IN THE SPIRITUAL WORLD.

Hope and Reason, with the Faith that is their offspring had opened eternity to the eyes of the parting lovers, and to the brief separation before them they were reconciled, while in view of the reunion they felt in store for them beyond they were inexpressibly happy.

All of us, dear reader, are subject to the loss of health and life. And those of us possessing affections which cling warmly to dear children and friends are liable to a loss deemed more terrible to the human heart than aught else—the loss of loved ones by death!

Were it not well for us, then, to consider somewhat the sources from which flowed the consolation that not only strengthened these parting ones to bear, but more—that filled their souls with happiness which even the beheld approach of him men style “the king of terrors,” could not chill?

The foundation upon which these lovers had rested their superstructure of happiness consisted of a firm belief in the existence, identity, and bliss of the soul in a future state. By belief we mean a conviction produced upon the reason, by evidence brought before it! And belief—as the term is thus defined—in the immortality of the soul, is seldom met with even among Christians! To obtain this desirable conviction we must study our inner selves, and also those outward manifestations of God, scarcely capable of being wrested to contrary meanings which are spread to our view in that book of origin undeniably Divine—the great book of Nature.

A knowledge of things spiritual is not gained instantaneously. Its study demands time and reflection, and as the thoughts seek for it the mind will grow, as in any studied art or science, gradually, but surely towards the comprehension of it. Nothing is more erroneous than the received notion, that the laws respecting the attainment of knowledge by gradations of thought, by progressive steps, are, as regards abstract and spiritual subjects, entirely suspended.

On no reason-barren faith leaned our lovers. They had been led along, step by step, by the beams of that light that “lighteth every man that cometh into the world;” and these were their convictions:

First, God and matter are alike eternal and uncreated. God is the spirit that sustains—matter the object sustained. The eternal existence of the former argues that of the latter; for we can no more conceive of a cause without some object for it to effect, than we can of an effect without some controlling cause.

In matter is hidden the germ of all things, and creation is their progressive development, and also, a term implying perpetual development—every state of which the All-Wise determinedly unfolds. Mineral, vegetable, animal, man, angel,—these are the only steps of gradation with which the human mind is now at all acquainted. When man arrives at the latter mentioned stage, and not till then, he will doubtless, as he does in this, grasp some little idea of the next sphere above him.

Our stage of progress is that wherein God's breath upon the germ of the spirit developed intelligence, with consciousness of personal individuality, until, in the words of Scripture, “man became a living soul.”

We perceive, in looking back, that the advantages of one state of progression over that from which it emerged are never lost. The principle of vitality developed in the vegetable is retained in the animal, while he has superadded thereunto a fuller life and more available powers. In addition to the natural instincts and physical life of the animal, man receives the attributes of humanity. From analogy, then, we reason that neither the sense of personal identity, of memory, or any one of the gifts which exit man and place him at the head of the material world, will, in his transition to the spiritual, be withdrawn. But rather that other and higher powers, of which he can conceive as little now as the lower animals can of his present capabilities, will be superadded unto them!

The argument presented by this reasoning as regards the immortality of the soul and its increasing happiness is thus condensed:—God creates, but never destroys—therefore, the spirit is immortal! Each change of state leads to a higher and purer development—therefore in its capacity for usefulness and enjoyment the spirit will ever enlarge!

We of this day, however, may draw an additional convincing proof that the spirit is the man, capable of existing independent of the body, and therefore not relying on its duration for being, from the facts presented to our observation in the developing science called animal magnetism. For thereby we learn that the spirit, possessing every bodily faculty with higher ones superinduced, may perceive, reflect and pass from place to place, independent of physical organization. And that during any such temporary withdrawal of the spirit, and in proportion to it, the physical body becomes—as in the transition we call death—inanimate, senseless clay.

But now we draw near Kelley's bedside.

He has ceased to suffer pain—an evidence, in his case, of approaching dissolution.

The wounded man can use but one hand. And with this he ever and anon caresses the dear head that bends lovingly near, till its long curls sweep his pillow.

They have been conversing on the certainty they feel that their spirits will recognize each other in another sphere. Kelly speaks, and, though his articulation is necessarily slow, every word is more to Louisa than the wealth of a mine.

“We will, in our heavenly home, love, recognize each other's spirits more readily than many others, because, although every hair of this sweet head is precious to me, yet our affection has been more an entwining of spirits than a love for the outward. Therefore we know each other's souls so fully that each could recognize the other as well without as with the material body.”

“Yes, dear!” rejoined Louisa, pressing to her lips the hand that wandered gently over her face the while. “Yes—and this seems more certain when we reflect that, in human beings, each inner spirit, like each outward face, is different in some particular from any other in the universe, and therefore when an individual knows the peculiar lineaments of the soul of his friend, he can, when disembodied, recognize that soul, as readily as he could, while on earth, recognize the features and form that encased it.

“And that principle which enables a spirit to know itself to be none other but itself, must be memory. This is the link that binds our childhood to our adult years, and enables us to be conscious of our personal identity through them all, notwithstanding the whole material of our outward forms has, in that time, more than once been changed.”

"I am well convinced, love," rejoined her lover, "that memory remains to us in another life. We behold utility impressed upon every act and law of the All-Wise, therefore we know the human race was placed here for good. But if we are to remember nothing of this world of what use is our existence in it? If all that the spirit gains here, namely, its personal identity and growth, disappear at death, then this change becomes equivalent to the total annihilation of the man. My own dear Louisa, we will remember, while our disembodied spirits explore and admire together the innumerable worlds of God's universe—remember well and fondly this little earth where were wedded our forever united souls!"

"Yes!" added Louisa with kindred enthusiasm, "yes, forever united and forever loving! How blessed is the thought that all that developed us, all that did us good here, will be retained in memory hereafter. And as we feel nothing has more exalted and enlarged our beings than our pure and happy love, well will we remember it. And to remember must in another state, as here, be but to continue our affection! Yes," she repeated joyously and emphatically, though her voice was sinking with the intensity of her feelings; "we will, dearest one, be forever united and forever loving!"

Kelley's exhaustion increased, and admonished by it he exclaimed, although he strove against the gathering sadness—

"Alas, dearest! my former vain and selfish wish that we should enter those bright portals together will not be realised."

"But I shall soon follow," said Louisa, eagerly. "How often has it been proved to us that thou art my life! Dread not, then, a long separation, dearest. I could not live here without thee." And the young girl smiled through her tears—then stooping, kissed his brow.

"My Louisa," her lover rejoined, slowly and solemnly, "you will not live without me! Not merely in past memories and future anticipations will my being live always with thine. But if the good God permits—and now at this parting hour I am impressed with the conviction that He would not otherwise separate those He has himself joined together—if He permits, my spirit will hover ever near thee in thy earthly path. And if I may not make myself visible to thy sight, still I will breathe into thee thoughts from the Infinite, of which thou wilt be sure I alone am the bearer. I will pour into thy soul such happiness that thou wilt feel in its kindling depths that I am with thee ever!"

Louisa sobbed convulsively.

Aroused by this emotion, the dying man recalled with an effort his falling powers—nearer spent than either conceived—and passing his hand caressingly over her face, he murmured, fondly:

"I am with thee ever, love, ever!"

"Think not it is grief alone causes these tears," said Louisa, as calmed by his touch she was enabled to speak. "Your words, dear love, give me such joy and hope that I weep for very gladness."

The voice of Edward replied not. Louisa wiped her blinded eyes, and beheld his fixed on her with a look of such yearning tenderness, such concentrated love, that she started.

"Edward! dear Edward!" she passionately implored, "speak to me!"

A smile was his only answer. And soon the bereaved girl discovered that those last blessed words of hope and love were thrice hallowed now, because, indeed, his last.

In the first moments of bereavement, the feelings of the afflicted one are generally too excited, the nerves too unstrung, to admit of the patient reception of that ill-timed,

though well-meaning condolence which ordinary minds are every ready to suggest. At such a time that one rather seems most a friend who silently comes, and like Jesus, joining his tears to those of the mourner, sympathisingly weeps with those that weep.

In her bereavement those ideas breathed in the parting conversation betwixt herself and her lover were to Louisa a sustaining consolation. And when a reaction would come, as come it will in the first shock, before the mind is sufficiently tranquilized to admit of the maintenance by reason of an equilibrium in the state of the feelings, then, in the intensest moment of her grief would steal over her soul in well remembered tones:

"I am with thee ever, love, ever."

And rapturous ecstasy would take the place of bitter sorrow.

In the past—the adoring love, the oneness of thought and feeling betwixt herself and Edward were in the richness of their simple memory alone happiness not to be exchanged for all living loves and pleasures!

And in the present—her peculiar belief—her faith that wherever in God's universe he was he loved her still, as still she loved him—the soul-sensing consciousness she often felt when alone, of the real presence of his spirit—her certainty of the tie that united them for eternity—of the unutterable joy of the welcome that awaited her in the future—all steeped her soul in bliss, and diffusing itself over her whole being, gave a buoyancy to her spirits, a light to her smile, that to those who understood not such sources of happiness was perfectly incomprehensible.

When a friend dies we clothe ourselves in the gloomiest colors—we wrap our hearts in sadness—we weep and will not be comforted.

This is because, in our ignorance, we confound death and loss, because we do not fully comprehend what is well expressed in the accompanying extract from Harris' 'Hymn from the Inner life':

"The friends we mourn as lost have not departed,  
They have but laid aside earth's frail disguise;  
On your dark way they pour, oh lonely hearted!  
The light of loving eyes.

"Each wondrous Thought of Truth, or Love or Duty,  
Flooding with sunrise beams through mind and heart,  
Inspiring us with Wisdom and with Beauty,  
Some angel guest imparts!

"No curtain hides from view the Spheres Elysian  
But this poor shell of half-transparent dust;  
And all that blinds our spiritual vision  
Is pride, and hate, and lust.

"Would'st thou, oh friend beloved, with Christ see heaven?  
Grow perfect in the way of life he trod;  
To him that hath shall more and more be given—  
'THE PURE IN HEART SEE GOD.'"

From the London Weekly Tribune.

## THE NATIONAL ASSOCIATION FOR THE PROTECTION OF TRADE.

We published in our last number an abstract of the proceedings of a conference of the Delegates of the Metropolitan Trades, held to consider the question of the profitable employment of the working classes. The results of that conference are such as to give hope to those, who, for many years, have struggled to disseminate just and humane notions respecting the claims of labor, though they may somewhat startle and offend political economists.

Hitherto Trades Unions have mainly expended their energies and funds in strikes and the relief of the unemployed; their ideas never extending beyond a galvanic effort to keep up the rate of wages by all such means as

to them, seemed calculated immediately to effect that object. Anything like a large and comprehensive scheme of industrial emancipation these United bodies never encouraged, unless we except the "Grand Consolidated Trades' Union of Great Britain and Ireland," which started on something like correct principles, but failed through its being a secret society, and engaging prematurely and inconsiderately in strikes.

The new Trades Movement, which has occasioned this article, is a great improvement on all previous efforts. Its leaders lay down clear principles, and seemed prepared to carry them to their legitimate conclusion.

Instead of playing the hurrying part of the old unionists, they propose a remedy which goes at once to the root of the system, that has made labor what it is, and threatens, if not speedily checked, to make it ten times worse than it has ever been.

The bill for the consideration of Parliament, which they have drawn up as their industrial charter, assumes the existing competitive and wages-system to be radically bad, and hence declares Home Colonization to be the only efficient remedy. The mode of raising the capital and its scheme of distribution is also fully set forth, so that none may plead ignorance of what these men intend to do. In fact, industrial association, or what on the Continent and in certain circles in this country passes under the name of Socialism, constitutes the leading idea of this new and advanced plan of the metropolitan trades.

We, therefore, hail the movement with the greatest pleasure, and wish it every success: but to succeed, its leaders must display energy, combined with discretion. Having taken their stand on the question of Home Colonization as a national remedy, and prepared a bill, embodying their views, they should forthwith take measures to rally the trades of the country around their standard. This would best be done by the holding of public meetings, and the sending out of one or two efficient lecturers as a deputation into the country, who could fully explain the principles and objects on which the movement is based. Above all, the trades should be well represented in the press. Weekly papers are all well enough, though here the trades are far from being as strong as they ought to be, but the proletarians can never constitute a great power to make itself properly felt in the State until they have a daily paper at their service. Perhaps one of the very best efforts the trade of London could make in the way of practical association would be an endeavor to establish such a paper. We shall suggest the *modus operandi* when we resume the subject.

Let occurrences affect whom they may, let those complain who will, unless I esteem them evil I am never the worse.

If not upright become so.

What is death but a dissolution of the bodily fabric—a translation to a better world?

So long as we conform to nature, and act up to the reason which God hath given us, nothing terrible, nothing hurtful can befall.

Reflect that life is almost past and gone; spend the remainder, then, as heaven hath willed.

Love what has been assigned thee; does not providence know best?

Maintain an even deportment; for as the soul shines through the countenance, so let dignity animate and rule the frame.

No one is tired of favors; but in serving others, the gain, in truth, is thine.

Whether in the senate or elsewhere, let sense, not sound, be thy aim.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, MARCH 9, 1850.

### TENDENCIES OF SOCIALISM.

SOCIALISTS may well congratulate each other that the Pantheism, latent in our body, has found an expounder so able and uncompromising as Mr. Henry James, in his *three lectures on "MORALISM AND CHRISTIANITY."* It is most desirable that the extreme innovations in theory and practice, anticipated by societary students and discussed in confidential circles, should be declared upon the hearthstone. And certainly a more ingeniously eloquent statement of *some* of the tendencies of Socialism,—especially as presented by Fourier and his school,—could not be looked for. If, now, Christian Socialism—Theistic and Moral—could attain to an equally adequate expression, light would be evolved by comparison. And certainly light is needed; for prevalent differences among Socialists prove that there is but an imperfect comprehension, as yet, of our principles, methods, ends. It is in vain to say that duty is confined to the *practical* sphere; our theories, or our no-theories will mould inevitably our deeds.

For one, I feel the intensest desire to know the full truth upon the sublime topics brought up anew for discussion by Socialism. Mr. James, and thousands of seekers all over the land have, doubtless, similar promptings. Let us, then, with simple sincerity, commune together face to face. In the critical examination of these lectures which I shall attempt to make, the aim will be to use utmost plainness of speech; partly because the momentous importance of the subject demands calm and clear discussion, partly because—with due deference—it seems to me that the brilliant glow of Mr. James' rhetoric so dazzles himself and his readers as to blind judgment and conscience. This little book I regard as a most sophistical teacher of monstrous errors, intermixed with highest truth. For the very reason that it approximates so nearly to the full declaration of truth, it becomes important exactly to discriminate its fallacies. And the heartiness of assent that one cannot but yield to many of its beautiful appeals—and there are pages which, for high-toned sentiment, force of thought, and felicity of diction, it would be hard to match among the best writers of our day—compels me, in honesty, to declare an unreserved dissent from its extravagant assumptions.

What, then, is the doctrine on "Man's Experience and Destiny," here put forth as an exposition of *true* Socialism? Let us unfold it in order from its fundamental principle to its ultimate result, and judge, as best we can, of its correspondence with reality.

#### I. THE DIVINE BEING.

1. God is the *sole substance* of which all creatures are *phenomenal forms*. "God alone is being or life in himself. Man is not being, but only a subject of being, only a form or image of being. His being is not absolute, but phenomenal, as conditioned in space and time. But God's being is utterly unconditioned either in space or time. He

is not a subject of being, but being itself, and therefore the sole being. Consistently with this fundamental axiom we are bound to deny, that the creature of God has any being or substance in himself. The substantial being or life of every creature is God, while the creature is but a form or image of God." p. 5. "He does not possess being or life. He is it. He constitutes it. Consequently, in giving being or life to the creature, He gives Himself to the creature. He cannot impart life, save by imparting Himself. Creation consequently does not imply a transfer of life from God Himself to another; it implies the communication of His integral or infinite self to another. He would be in the creature as his very inmost and vital self." p. 99. "The internal of every man is God. The external or that which defines the man, defines his consciousness, is only a shadow or reflection of this internal." p. 6. "You cannot reflect for a moment on this fact of man's creatureship, on the fact that God is the ALL of his life, without acknowledging that the power of man is at bottom the power of God; without acknowledging, in fact, that the substantial force or selfhood in every man is God." p. 45. "If God be the sole and therefore universal being, his universal creature can be nothing more nor less than His image or shadow. And if the creature be only the image or shadow of God, then creation itself is not the origination of any new being or substance on the part of God, but only the revelation or imaging forth of a being which is eternal and unchangeable." pp. 6, 7.

2. God is his own exclusive object, and Creation is an internal process of God, not an external production. "The object of His action falls in every case within His own subjectivity. The perfection of action consists in the internality of the object to the subject. Now, inasmuch as God creates or gives being to all things, inasmuch as the universe has its total being in Him, his action knows no external object or end. As nothing exists out of Him, He cannot act from any outward motive. \* \* Such being the perfection of the Creator, it follows that the destiny of the creature, his highest, his perfect, his infinite life, lies in his becoming \* \* not merely the subject, but also the exclusive object of his own activity." p. 48. "Man cannot reflect or image God \* \* save in so far as he becomes the actual unity of internal and external, or of object and subject. God is the absolute unity of object and subject, or internal and external, because He alone has being, and therefore excludes all limitation or definition. To become God's image, therefore, man \* \* must be himself the sole object, as well as the sole subject of all his activity." p. 44. "I am destined, by the very fact of creatureship, to an actual fellowship of the divine perfection, and \* \* all perfection implies the actual unity of object and subject—of substance and form—of internal and external." p. 60. "His power to originate his own action \* \* which is inherent in God, is the basis of his personality. \* \* For personality implies the subject's absolute property in his action, which property is impossible, unless the subject constitute also the object of the action, or in other words, unless the object of the action fall within, be internal to, the subject's self." pp. 20-22.

3. God is sufficient unto Himself, and His sole motive in creation is his own joyful activity. "As nothing exists out of Him, He cannot act from any outward motive or impulsion, but only from an inward joy or delight; and to act purely from an inward joy or delight is to be sufficient unto one's self, and consequently infinite or perfect." p. 48. "God's activity is not imposed. It is spontaneous or self-generated. It flows from Himself exclusively, and ignores all outward motive. \* \* Personality, the quality of being a person, means simply the power \* \* of acting according to one's own sovereign pleasure. It means a power of acting, unlimited by anything but the will of the subject. Thus, in ascribing personality to God \* \* we mean merely to assert his self-sufficiency or infinitude—His power to act according to his own sovereign pleasure." pp. 11, 12. "It may be asked whether benevolence does not confer personality. Decidedly not, for the reason that benevolent action is not spontaneous, but purely sympathetic. \* \* The fundamental requisite of personality, namely, that it attests the subject's self-sufficiency or perfection, by exhibiting in him the power of self-derived action, is necessarily made void in all purely benevolent action. And the inevitable conclusion therefore, is, that the benevolent man, as such, does not possess true personality, or is incompetent to image God." pp. 23, 24. "Who, then, is the perfect or the divine man! \* \* We find him in the æsthetic man or Artist. \* \* I mean the man of whatsoever function who, in fulfilling it, obeys his own inspiration or haste, \* \* and works only to show forth that immortal beauty whose presence constitutes his inmost soul." p. 25. "When, therefore, I call the divine man, or God's image in creation, by the name of Artist, the reader will not suppose me to mean the poet, painter, or any other special form of man. On the contrary, he will understand me to mean that infinite and spiritual man \* \* who, in every visible form of action, acts always from his inmost self or from attraction." p. 27.

I have quoted thus largely from Mr. James with the view of avoiding the possibility of misapprehension as to his fundamental principle. Unless the meaning of familiar words is utterly perverted, and all well-established rules of reasoning are set aside, the doctrine of these lectures is, that the "created universe, in whole and in parts," is God in *multiform manifestation*; that all creatures are *within* God, as the object of which he is subject; and that his impulse for self-derived and self-centered activity is *his own pleasure*. Mr. James says, indeed, that "the creature is not another being than God, nor yet is he an identical being with God; because the creature is not being at all, but only a shadow or reflection of being." p. 6. But this is obviously a mere play upon the word "*being*," as is proved by asserting that "the creature either is God or he is Not-God; if Not-God, then is he *other* than God; if God, then is he *identical* with him." Again, Mr. James tells us, to be sure, "I must be a vessel, a form, a subject receptive of God, before he can communicate Himself to me. If I were destitute of this previous subjectivity, you could not properly say that God communicated Himself to me; you could only say that he transformed or transmuted

ted Himself into me, thus merging the Creator in the creature, and so falsifying both." p. 100. But inasmuch as he reiterates that "the internal of every man is God," of which "the external is only a reflection," that man is merely "a form of the sole substantial being," and that "the divine perfection implies the absolute and actual unity of internal and external, substance and form, subject and object," he must be held to his own words, even at the cost of self-contradiction. Plainly, according to his showing, I am God both internally and externally, substantially and formally, subjectively and objectively. Finally, it is true that our author endeavors to escape the consequences of his own principle by declaring that "Nature, or the life of Nature, does not image God; because it is destitute of personality." But if, to quote his own language, "Nature is properly nothing more than the robe of spirit, and everything in nature, without any most insignificant exception, embodies an internal use or capacity of operation, which constitutes its spirit," whose "spiritual life" is it that nature embodies? It may be very pretty rhetoric to say, "take away man and nature remains spiritless, dead;" but as a strict logician Mr. James will not attempt to maintain the position, it is to be presumed, that man—even taking the word in its largest collective sense—is the "life" or "spirit" of suns and planets, aromas and minerals, vegetables and animals. No! There is no evading the fatal conclusion involved in our author's premises. The system advocated in these lectures is nothing more nor less than the well known doctrine of Pantheism, taught by mystics, in all ages, from the writer of the Bhagvat Geeta to Spinoza. What ground is there for confidence, that the same intellectual and moral evils will not follow its acceptance now which have been found by universal experience to be its natural fruits.

The question that at present concerns us, however, relates to the truth of this system. Does Pantheism, then, as taught by Mr. James, correspond to the DIVINE REALITY? According to the clearest light which I have been able to gain from intuition, science, and tradition, I answer, No. Certainly it would be impious presumption to pretend that the secrets of the Divine Being, known only to Himself, and which archangels with ever deepening wonder will explore through æon upon æon, are open to us, creatures of a day, in this our nursery and primary school. But on the other hand, it is mock humility to resign ourselves to scepticism, on the plea that man cannot comprehend God. The Father of Spirits, who made us in his own image, has revealed his glory, in a measure, to the seers of all ages; and his highest revelation—which swallows up in its radiant splendor the vague visions of Pantheism—is the sublime doctrine of Unity in Trinity and Trinity in Unity. Very various, indeed, has been, and will be, the statement of this truth of truths; but one who has gained even a glimpse of it, learns thenceforth so to recognize the LIVING GOD as to be saved from the grand idolatry of "worshipping and serving the creature more than the Creator, who is blessed for ever."

With utmost brevity let an attempt be made to present the brightest glimpse thus far given to me.

1. The Divine Being—One, Absolute, Infinite, eternally lives amidst Beautiful Joy, resulting from Harmonious Order, wherein is represented Essential Good. He knows his own love in his bliss; loves the blessedness that he acknowledges; rejoices in the harmony that expresses his love; and approves the FULLNESS of his own LOVE forever and ever. Thus recognizing in his joyful beauty the End of his goodness, and in his love the Principle of his blessed activity, while conscious at once intuitively, and by experience, that order is their Medium of union. God abides in a perennial self-love, which is absolutely disinterested. And knowing the infinite peace of Love, Wisdom, Power, in consummate communion, he finds, in this blessed Unity in Variety and Variety in Unity of his Three Co-eternal Elements, the motive to diffuse and multiply infinitely his own perfection. Thus in pure benignant desire to be surrounded with host of beings, other than though like Himself—whom he may love, enlighten, bless; and who may become the lovers, enlighteners, blessers of one another, while they ascend by increasing goodness, wisdom, and coöperation, to even fuller communion with Himself—originates the possibility of Creation. Such is the ABSOLUTE-ONE in his Divine Degree, his FIRST PERSON, the FATHER.

2. The Three in One relationship of the Divine Being within Himself, thus reveals itself as the Idea of an Infinite Series of Finite Forms of Love, endlessly diversified in quality of beneficence, and combined by countless interchanges of life into a composite image of his Original Fullness. The first expression of Infinite Intelligence—the first proceeding of truth from good, wisdom from love, order from principle—the first radiant Existence of Eternal Essence, is the DIVINE WORD, the Spiritual Degree of God, the SECOND PERSON, the SON. He is the Ideal Medium of all existences, comprehending their differences, analogies, transitions. He is the One-in-All of the Spiritual and Natural worlds; in the exhaustless treasuries of whose reason repose the causal germs of every conceivable creature, arranged in consummate order of mutual dependance. He is the distributive legislature, judge, ruler of the innumerable worlds and endless ages which subsist from the Eternal One. Everlastingly he declares the harmonious law of Creation. He is the Mediator of Universal Life.

3. Infinite Essence thus self-revealed in the Ideal Form of One-in-Mans' Finite Existence—Absolute Being, thus spontaneously impelled from the fullness of his loving life to bless the illimitable series of Related Beings—by the law of its own liberty, and the necessity of its perfect freedom, cannot but proceed to realize in deed its thought of good. This all-benignant and harmonizing energy, wherein the motive and the method of Divine Love and Divine Wisdom are perfectly fulfilled, is the Natural Degree of God, his THIRD PERSON, the HOLY SPIRIT. His end is Use, his means Coöperation, his effort Attractive impulse. The ultimate of DIVINE POWER is the formation of mutually limited, mutually completed creatures into a Universal Unity, which shall symbolize in ever-brightening glory God's beautiful joy. His eternal act is to make All-beings One by loving combination. The Holy Spirit is the po-

tency of Creation, through whose animating influx Nature, Spirit, and the Heaven of Heavens, are regenerated perennially in newness of life.

Thus by adoring contemplation do we gain glimpses, dim and distant though they are, of the Living God, in his Three Degrees or Persons. But instantly, when we have attained to this intuition, do we find ourselves compelled to traverse the abyss that divides Infinite Being from Finite Existence. The Created Universe, Natural and Spiritual, alike in its complex whole and its single particles, is acknowledged as *OTHER* than God. The very name that most exactly defines it is the *Not-God*. Creatures are seen to be Substantial *Realities*—the Thoughts and Loves of God—externalized in Deeds. It would contradict reason to say, that there never was a Time or a Space, wherein the One was alone; because the Idea of Eternal Infinitude is the exact opposite of liminary conditions; but on the other hand, reason commands us to say, that through times without beginning or end, and spaces without bound, the Almighty, All-wise, All-good, has been, is, and will be, the Creator and Recreator of innumerable, loving, intelligent forces. Utterly transcending finite intelligence is the mysterious process whereby the Self-Living generates and regenerates dependant life; but by intuition and experience every intelligence may be assured—that the Father by his Son and Spirit multiplies through everlasting sons and universes, always expanding the Family of the Children of God, who in their growing unities reflect His bountiful blessedness.

We are authorized now to pass three judgments upon the view of the Divine Being shadowed forth in the lectures under examination.

1. They represent God as an infinitely selfish solitary—everlastingly revolving internal dreams, absorbed in reflection, abandoned to impulse, supremely satisfied with his own well being, and the exclusive object of his own regards; whereas we know that the Divine Self-Love is infinitely disinterested, because assured of His ever-filled desire, purpose, power, of diffusing His blessedness through worlds without number, and ages without end.

2. They describe the Creator and the Creature as so merged in one another that God must be conceived of, either as wholly ignoring and unsympathizing with the joys or sorrows, good or evil of phantoms, who in perpetual flux pass before his imagination, or as utterly losing the unity of an end, progressively accomplished, in the ceaseless change of his fancied conditions; whereas we know that the beautiful giver and merciful redeemer is so intimately conversant with his children's state as to make their least experience of trial his own; and yet so abounding in omnipotent good-will as to overflow them evermore with His radiant bliss.

3. They show religion—in its universally accepted sense of *conscious communion* between the Infinite and Finite Spirits—to be a delusion incident to man's earliest development, inasmuch as they go to prove that God knows no being apart from himself on whom to bestow his grace, and that Man is most God-like when most centered within his own self-sufficiency; whereas we know that

no human experience is so profound as that of derived existence, no conception so clear as that of distinction between man's finiteness and Divine Infinitude, no joy so pure as the creature's aspiring reception of the Creator's inflowing life, and grateful coöperation with the Will of the All-Good.

(To be Continued.)

## WASHINGTON ALLSTON.

### A PSYCHOMETRIC OBSERVATION.

This is a different man from —; more humble, *not so* selfish—not so strong. Is not this a lady? or at any rate he is possessed of feminine graces, which, if a man, not to his disparagement—gentle, tender, not wholly understood—there is a depth which is not appreciated. A man of fancy, feeling, sentiment—he is not very practical—not *very much so*. He draws pictures—I cannot say whether with pencil or pen.

He has a little waywardness which would be beautiful to me. We love in some what we should disapprove in others. He has some vagaries.—He is *impulsive*.—A creative genius, which he manifests in various ways, though there is one pervading spirit. I could do any thing for him—for I dearly love him—and it would be a joy to suffer to *save him*. He gives much pleasure. He is loving. He has power of creating—he is young—always young.

He is really religious. Such a nature could not but be religious.—He is generous.—These words apply to him:

"There are who ask not if thine eye  
Be on them. Who, in love and truth  
Where no misgiving is, rely  
Upon the genial sense of youth.—  
Glad hearts without reproach or blot,  
Who do Thy work and know it not."

"Is he conscientious?"

Conscientiousness is not the word for him. He is not very quiet—he has not worldly anxiety, but a reaching after something he cannot attain. He is a poet; a true poet. If he writes, he writes pictures; if he paints, he paints poetry. If I can judge by this charming landscape before my eyes, he paints beautifully—so soft and true—not the bright red and green of common painters, but such exquisite coloring. It is not like any particular landscape, but the poetry—the spirit of the landscape.—Is it Allston? A large picture passes before me with many figures on one side: the other I cannot see—something seems effaced.

He has outness, and can do anything he wishes. His presence is conversation; every thing he says has weight, he gives out himself. I should like to hear him talk at twilight. When, with the precious few, how delightful to listen to him. It is poetry, and music, and painting. It is inspiration: a flow of eloquence; but, perhaps, in a promiscuous assembly he would not be called fluent.

We rarely meet with such a person. Beautiful faces pass before me; not the beauty which glares upon you, but that which leads you to gaze and gaze again. His pic-

tures all mean something; they are expressive of some thought; they affect you like living beings. Again I see the large picture, a now a feeling of sadness, and a strange deep joy comes over me. He is dead. His spirit is present with us.

## Reform Movements.

### CRIME AND INTemperance.

*New-York City Prison, Jan. 24th, 1850.*

*James R. Rose, Esq., Clerk of the Assembly.*

SIR—In obedience to resolutions adopted in the Assembly (as communicated in your circular of the 14th instant), I have the honor of transmitting, through you, such statistical information relative to intemperance, and crimes resulting from it, as I am enabled to gather from the past year's records of the institution under my charge.

The total number of commitments to the City Prison and its branches during the year 1849 was eighteen thousand and forty-two.

Of which number four thousand two hundred and seven males, and two thousand seven hundred and forty-eight females were charged with being "so grossly intoxicated as to amount to a violation of public decency."

Three thousand four hundred and ninety-five persons were committed for assault and battery, and for riotous or disorderly conduct; the act of violence having been perpetrated, in almost every instance, while the offender was in a state of intoxication.

Two thousand two hundred and forty-six vagrants were sent from this establishment to the Penitentiary, each of whom was proven on competent testimony to be a common prostitute and an improper person to be sent to the Alms House.

Two hundred and thirty-one lunatics were temporarily under the care of the prison Physician,—in at least one-half of these cases alcohol had usurped the "throne of reason."

Two hundred and twenty-eight homeless beings who sought shelter of the prison until otherwise provided for by the Governors of the Alms House, with but few exceptions, acknowledged their own or their parents' dissipation as the cause of their poverty and degradation.

Thus nearly three-fourths of the entire number of prisoners were committed for offenses or misfortunes palpably and directly caused by the use of intoxicating liquor. Of the remainder, (who were accused of felonies and misdemeanors, embracing in their long catalogue every shape and shade of crime,) a large proportion were driven by the destitution consequent upon dissolute habits to the commission of robbery, burglary, forgery, larceny, embezzlement and fraud; the more sanguinary and more beastly sins were the more immediate fruits of inebriation.

To further analyze this gloomy calendar would but prove the correctness of the record of habits of life, from which it appears that about eleven-twelfths of the inmates were, according to their own voluntary confessions, persons of intemperate habits; the balance claiming to be moderate drinkers; for, within the range of my official experience, very few individuals acting on the principle of total abstinence have been incarcerated in the prison.

The number under sixteen years of age charged with intoxication is small—not more than twenty of both sexes—the great majority of that class being either orphans or the neglected offspring of drunken parents, they were committed as

vagrants. Some were sent to the House of Refuge, (under care of the Society for the Reformation of Juvenile Delinquents,) and for many of them, through the kind co-operation of the officers of the Prison Association and other humane persons, situations have been procured with farmers and mechanics in the country, in the hope that a removal from the evil influences of the city, with the acquisition of healthful occupations might restore them to lives of usefulness and honor.

I have the honor to be,  
Your friend and obedient servant,  
W. EDMONDS, *Warden.*

**SOCIALISM.**—In vain is the freedom of the press, the liberty of meeting, partially suspended; in vain has the country submitted to a vast system of espionage, and though the Ministry has required confidential reports concerning all the agents of the authorities, so that all who are suspected of Socialism may be immediately discharged, yet it is notorious that Socialism is making rapid progress in the Departments. I was yesterday informed by a banker who is in constant communication with Alsace, that he knew from a reliable source, that almost all the workmen in this industrial Province voted *en masse* for the Socialist candidates. When asked the reason for this important fact, he replied that it resulted in a great measure from the guilty negligence of the employers towards their workmen. In a period of commercial embarrassment, a large majority of the manufacturers discharge the mass of the workmen whose present services they do not need, employing them again when they receive fresh demands for their fabrics. These suffering people become soured in their feelings, and if an apostle of Socialism chances to come in their way, they are easily indoctrinated in his sentiments. He tells them of a social state, in which they will be independent of the changing interests of employers, and what wonder if they are easily won by these flattering promises.

That which is transpiring in Alsace is also being enacted in the other Provinces, and from the same causes; the selfishness of the higher classes and the demoralization of the lower left to themselves. There is but one adversary capable of conquering Socialism; it is Christian charity. Where is it to be found in our poor France, except among the few believers dispersed over our country? This word "Socialism" continually falls from my pen. It will occur in almost all of my letters. I think it proper, therefore, to give you a picture of French Socialism, confining myself in the present letter to the description of those tenets which are held in common by all classes of Socialists; in my next I will take a rapid glance at the different schools. I believe that this is one of the surest methods of obtaining intelligence of the present movement.

European Socialism has a double origin; a material industrial origin, and a philosophic origin. Our old Europe is not like your young and beautiful country; she has not hundreds of leagues of land before her to be settled, but her boundaries are contracted. The increase of population, industrial crises, the substitution of machinery for manual labor, has brought into great misery the poorer classes; a misery, the dark picture of which, as traced by the Socialists, is not at all exaggerated. Meanwhile, the laboring classes have been released by the French revolution from the servitude in which they were held under the old regime. They feel that they possess equal rights with the other classes; from this springs a bitter contrast between their nominal equality and the great actual inequality of condition. It is evident that the classes in possession of power ought to give their serious attention to this state of things. Profiting by a long peace, without

embracing Socialism, they should grapple with the social question, and should seek within the limits of the possible by individual and public beneficence, by a more equitable distribution of taxation, partially to resolve it. We cannot but look upon those who persist in saying that these are not social questions, that there is nothing to be done among us, as influenced by the same fatal traditions of unenlightened selfishness which characterized the reign of Louis Philippe.

**SOCIALISM IN FRANCE.**—Speaking of the fact that M. de Girardin had been sent for by the Committee on Ministries, the Paris correspondent of the *Daily News* says:—

“M. de Girardin is one of those who have been advising the President to adopt popular measures. Since Socialism is progressing and inevitable, let the flood come from above, and not from below. Socialism may be compared to a prairie fire, burning all before it; but if in the center of the prairie a solitary individual clears a circle round him, and then sets fire to the circumference, it recedes, and he is saved. Socialism may be likened to the fire; the means proposed by M. de Girardin are to let Socialism go from the center to the circumference, instead of from the circumference to the center. The President is doubtless somewhat imbued with these ideas. But can he carry them out? At all events, this somewhat explains the hostility between him and the majority.”

**FREE-TRADE IN IRELAND.**—The first resolution was proposed by the Rev. John Wolseley. It was—“That we altogether deprecate the present system of so called Free-trade, [which, to be at all beneficial, should be entirely reciprocal and universal,] seeing that in its effects it has reduced all classes of the community in Ireland, which is exclusively an agricultural country, to a state bordering on ruin and despair.”

Captain Sands proposed the second resolution, which was in effect, that the present system of poor-laws, in conjunction with free-trade, had mainly tended to increase pauperism, destroy the moral independence of the peasantry, and confiscate property; and added, that with regard to the confiscation of property it was pretty nearly at hand; in fact, they had already nearly arrived at that destructive crisis.

Henry Trench, Esq., proposed the third resolution. It was, that the law regulating the collection of rates, as lately laid down, which enables officers to distrain property in districts remote from that in which the rate is due and payable, was regarded as founded in the greatest injustice, and not to be tolerated.

Mr. P. Boyne was proceeding to address the meeting in favour of free-trade, but would not be heard by the meeting. Mr. Tabuteau and several other gentlemen interrupted him, and he was finally compelled to sit down.

Colonel Dunne then addressed the meeting, and in the course of a long speech made allusion to the loss Ireland sustained by absenteeism. It was four millions a year; if they calculated it for fifty years it would show that two hundred millions had been drawn out of the country on account of absenteeism alone. They had thirty-two millions drawn from Ireland in the shape of surplus revenues; sixty-four thousand pounds for Woods and Forests. These continual drains came off property. With regard to free-trade, it was adopted not for the benefit of the English people, but for the advantage of a section of manufacturers; not for the benefit of the laboring classes, but to lower their wages. In continuation, he said it was evident that the poor-laws were never intended for the benefit of Ireland. It was not to be supposed that they

were averse to the poor-laws; men should be supported in their own homes, instead of being shut up in workhouses. There were a number of measures which were indispensably necessary for all members of the community: there was the landlord question—the compensation of tenants and a host of others, the adoption of which was necessary to the well-being and happiness of the community.

**MASSACHUSETTS STATE-REFORM SCHOOL.**—We are indebted to Dr. Graves for Senate Document No. 12, containing the Report of the Trustees, the Treasurer and Superintendent of the State-Reform School at Westborough. We learn many interesting facts from these reports.

**The Founder.**—Hon. Theodore Lyman, the founder of this institution gave, in all, the sum of \$72,500 to this institution—a magnificent charity. The Trustees have voted to call the fund the Lyman Fund, and have also engaged of Mr. Henry Dexter, a native artist, a marble bust of the noble benefactor, which will occupy an appropriate position within the walls of the edifice.

**The School** is crowded, having 310 members: no more boys can be admitted without a previous consultation with the Superintendent. The experiment has been successful. Not a few of the boys have given hopeful evidence that they have been stayed in their career of vice. Sentences for one year, or for any period short of during minority are regarded as embarrassing and inexpedient. None are likely to be retained who can properly be discharged.

**Boys Discharged.**—Twenty-four boys were discharged during the year ending Nov. 30, 1849; seven of these were apprenticed to trades; two left the State; nine were remanded or rejected as improper subjects, being likely to injure the other boys.

**Admissions.**—Number of boys admitted since the institution was established, 334; of these 102 were from Suffolk, 68 from Middlesex and 66 from Essex—the greatest portion from the section of the State containing the large towns, and but few from the agricultural part of the community.

**Character of the Boys.** Many of the boys are now nearly ready to be apprenticed; they promise to do well, and the Superintendent expresses a hope that the philanthropic, in retired agricultural parts of the State, will make an effort to procure good places for them. The boys who have been apprenticed are found to have done well, as far as known.

**Offenses.**—For larceny 119 boys were committed; for stubbornness, 110; idleness and disorder, 20; vagrancy, 23; shop-breaking and stealing, 17; malicious mischief, 13; &c., &c. The charge of stubbornness often covers many other crimes. Generally, there is more hope of reform in a lad guilty of some petty larceny, or even of a higher offense, than of the really stubborn child, made so by injudicious parental training. One great cause (says the Superintendent) is *truancy*. The incorrigible truant, who has become familiar with *horse-racing*, the *bowling saloon*, theatrical exhibitions, and other similar places of amusement, debauchery and crime, is a most unfavorable subject for reform.

**Nativity.**—Sixty-six boys were born in foreign countries—42 in Ireland; 268 in the States; 220 in Massachusetts—of these last, 96 were of Irish parentage; 3 of English; and 1 of German.

**Employments.**—The pupils are divided into three departments, farming—mechanical and domestic: the last includes cooking, baking, washing, ironing, and care of the rooms. During the summer one-fourth were employed in farming, one-fifth in domestic occupations, and the others in mechanical em-

ployments. Time is thus divided: for instruction in school, 4 hours; labor, two sessions of 3 hours each; moral and religious instruction, recreation and miscellaneous duties, 5 1-2 hours; sleep, 8 1-2 hours.

**Grades.**—There are 4 grades; No. 1 being the highest. When a boy enters he is placed in No. 3, if his conduct is bad he goes down; if good, he rises, but not to the first until he has been at the school two months. There is a sub-division of the first grade called the class of *Truth and Honor*—this is the highest rank. Punishment and reward is effected by rising or descending in these grades. The grades refer entirely to moral standing. This system has a good effect. Corporal punishment and confinement are inflicted only as a last resort.

**Fidelity of the Boys.**—The boys are trusted to a great extent—sent to the village to mill, to other towns, to labor unattended; their word being taken for their good conduct and prompt return. This confidence is always rewarded by faithful service. Privileges are granted for good conduct—such as sailing on the pond, skating, sliding, taking tea in the parlor, &c., &c.

**The School** is divided into four grades, and these into classes. Rev. T. D. P. Stone has charge of it. Common branches of education are attended to.

**Labor.**—In the shoe-shop 105 are employed; sewing-shop, 95; Farming and other out-door work, 44; laundry, 20; kitchen, 19; cleaning house, &c., 23; miscellaneous, 4. The shoe-shop has earned \$650 over its expenses. The productions of the Farm are valued at \$3,181 04.

**Health.**—There have been no cases of sickness of any importance. Boys are required to bathe frequently.

**Books and Newspapers** have been received from various sources; the boys read them with interest. More books are wanted.

**Religious Exercises** consist of morning and evening prayers and two sermons on the Sabbath, with a Sabbath-School.

**Officers.**—Wm. R. Lincoln is Superintendent of the Institution; James Leach, steward and farmer; Miss C. H. Porter, Matron; Mr. O. K. Hutchinson first assistant teacher; Geo. B. Lincoln, Superintendent of the Shoe Department; Miss A. B. Porter, of the Sewing Department. Rev. T. O. P. Stone Chaplain and Teacher.

**CALL FOR A CHRISTIAN ANTI-SLAVERY CONVENTION.**—The undersigned, having been constituted a Committee for the purpose of calling a Convention of Christians, to consider upon the connection of the American Church with the sin of Slaveholding, do hereby invite our fellow-citizens, of all denominations, to assemble in convention at Cincinnati, on the third Wednesday in April next, to deliberate upon this important subject, and to adopt such measures as the Convention may, in its wisdom, devise, for freeing the American Israel from this sin.

Among the many reasons which, in the opinion of the undersigned, render such a convention desirable, we would mention the following:—

1st. The guilt of a wrong action is proportioned to the light and knowledge against which it is committed; and God, having by His Providence fully revealed, through experience and discussions, the sinfulness of Slaveholding, the Church has no longer a cloak or excuse for continuing therein. These are not the days of ignorance, in which the sin can be winked at, but all men, everywhere, are called upon to repent and forsake it.

2d. The injurious influence of sin in the Church becomes greater when it particularly attracts the attention of the world. Slaveholding has now drawn upon itself the observation of all men, and so universal has been the condemnation of the practice that even the semi-barbarian refuses to tolerate what a portion of the American Church cherishes as a part of its Christian system, and thus the Gospel is evil spoken of, and its progress hindered at home and abroad.

3d. We believe the influence of the Church to be so great that no earthly power can destroy this sin, while, as now, it finds countenance and protection among the professed people of God; and that nothing can save it from speedy ruin, so soon as the Church shall withdraw her support.

4th. It has become a question of grave import, with a large number of Christians, whether each member of an organized body is not held responsible by God for the sin of the organization of which he VOLUNTARILY forms a part; and it is believed that a public, free interchange of opinions upon this point, would produce a salutary effect upon the minds of hundreds of inquiring Christians.

5th. A large body of American professors, influential from their numbers, wealth, and social rank, have deliberately chosen and publicly declared their position. They enshrine slaveholding in the Church, and cherish and defend it as a practice agreeable to the spirit of the Gospel. To a body of Christians, large already, and daily increasing, it is a very solemn question, whether silence and inaction on the part of other portions of the Church do not give consent to these pro-slavery principles, and whether this consent does not make the sin ours, by adoption, and involve us in the consequences.

We, therefore, earnestly request our fellow-Christians, of all denominations, to whom this circular is sent, to obtain for it, as soon as may be, the names of such brethren as are friendly to the object, and return them to the Chairman of the Committee at Cincinnati, on or before the first day of March next.

B. P. AYDELOTT.	WM. HENRY BRISBANE.
S. C. STEVENS.	A. BENTON.
JOSEPH T. LEWIS.	SAMUEL LEWIS.
E. GOODMAN.	S. H. CHASE.
M. C. WILLIAMS.	LEVI COFFIN.
JAMES C. WHITE.	JONATHAN CABLE.

CHARLES B. BOYNTON, Chairman.

Cincinnati, Nov. 20, 1849.

**NEWCASTLE.**—On Sunday last, the 20th, Mr. L. Jones lectured twice at Newcastle-upon-Tyne, on the causes of revolutions, and the measures necessary to prevent them. His audience in the afternoon was very good; but in the evening it was crowded, there being present above one thousand people. In the afternoon the lecturer went into an examination of the political and social causes which produce the dissatisfaction and desperation which lead to popular outbreaks. He showed that these causes existed abundantly in France previous to the outbreak of February, 1848; and proved by evidence drawn from various sources, that such causes were at this moment actively at work in great Britain, and counseled the necessity of immediate steps with a view to a peaceable solution of the nation's difficulties. In the evening the lecturer explained the views of the social reformers in France and England, and showed that the atrocious ideas and intentions attributed to them by the self-styled friends of "property and order" were wicked calumnies, originating in cowardly ignorance or knavish hypocrisy. He insisted that education and the wise production and equitable distribution of wealth were the only objects

aimed at by the social reformers. He then urged certain plans on the attention of the meeting, for the purpose of practically carrying out that which he recommended. He was listened to by the crowded meeting with the greatest attention and respect, and at the conclusion of his discourse an unanimous vote of thanks was carried amidst much applause. The whole of the proceedings were highly satisfactory, and we cannot but augur great success to the Social Reform League from a commencement so very cheering.

**TEMPORARY HOMES FOR THE DESTITUTE.**—Some benevolent citizens of Philadelphia have undertaken to form an association for the purpose of providing homes and work for poor females out of employment. The plan is to construct houses where such as are unable to obtain the necessaries of life can find refuge, and at the same time earn their living until permanent occupation can be procured for them. The only conditions imposed upon the recipients of such kindly protection are that they will accept such situations as the managers may think suitable for them, and repay the Institution as soon as possible whatever compensation the committee may think right. They also propose to provide an Asylum for friendless and destitute children, until permanent homes, by adoption or otherwise, may be obtained for them, under kind and Christian influence. By means of an intelligence office connected with the Institution, people in both city and county may be provided with domestics, and the friendless, homeless ones, be saved from the temptations incident to their destitute condition. This is an excellent movement, and we hope that a similar one will be started in New York.

## Miscellany.

**PATENT FUEL.**—The British government have been lately engaged in instituting inquiries and making experiments for the purpose of determining which kind of fuel is best for use in the steam navy. There have been four points to which the attention of the committee has been mainly directed, to wit: 1. The evaporative value of the fuel; 2. Its mechanical structure; 3. The bulk or space which it occupies in storage; and 4. The Chemical identification of the coals operated upon.

In the second report we find the following account of what is called "*Lyon's Patent Fuel*," which may not be uninteresting to our readers, inasmuch as it may suggest to some inventive mind a method of making "patent fuel."

This fuel, which is made of a mixture of pitch and coal dust, is manufactured into blocks. Each of these masses weighs about 14 lbs, and has a mean specific gravity of 1.20. The bricks which were sent for the purposes of the investigation did not appear to be sufficiently pressed, many having become broken and almost reduced to powder during the transit from Swansea to London. Their shape is also less advantageous than that of some other varieties of patent fuel which have been experimented on. During the trials, it was found to produce the best results when thrown on the fire in large lumps, as it then evolves less smoke than when used in smaller fragments with more frequent stoking. This method of treating it is, however, attended with the inconvenience that the gradual melting of the large blocks has a tendency to choke the draught, and thereby cut off from the burning mass the necessary supply of air. Whenever the fire was stoked, much smoke appeared at the chimney-top; but by careful management and constant attention a good fire may be obtained from this fuel.

During the trials but little soot was deposited in the flues, and little ash left on the bars; but a considerable quantity, both of cinder and clinker, was found at the termination of each experiment.—*American Cabinet.*

**A NEW ENGLAND ENTERPRISE.**—*Brave Men and Devoted Women.*—An Eastern paper gives an account of an enterprise begun by Mr. Kimberly, of Frankfort, Me., which is a good illustration of the determination and zeal of the Eastern man. Soon after the news of the California discoveries reached this country, he drew up a plan for the settlement of a township in that region, with hardy and industrious families from Maine. The plan embraced the building and equipment of a ship, which was to carry the colony thither, and which was afterwards to be employed in the Pacific trade.

At first this project was coldly received by Mr. Kimberly's neighbors, and not having any money himself did not seem likely to be carried into effect. But he was bent on his object, sold his furniture to raise some ready money, and got some ten persons to join him, when they went together into the woods to chop timber for their projected vessel, of which the keel was laid in the small village of Cutler, Me., in the beginning of April last. Gradually other persons joined the scheme, but as none of them had wealth, the enterprise was continued under the greatest embarrassments and difficulties; yet on the 29th of November, they succeeded in getting their ship launched, rigged her, filled her hold full of timber, embarked their families, and sailed for Boston, where they have just arrived.

A city paper, in describing this ship, says:—

"She has a house on deck 42 feet in length, 12 state rooms; also, a house forward, 26 feet in length, for cooking, washing, &c. There are also 36 tiers of berths on each side of the ship, between decks. Those of the company who will act as seamen have a nice cabin forward."

The members of this company number about one hundred, all hardy persons, skilled in agriculture or trade, and capable of working and navigating their new bark. Some are blacksmiths, some carpenters, some painters, some farmers, &c., &c. They carry with them their wives and daughters, and a considerable number of unmarried females. They have yet room for a few persons, at the rate of one hundred and fifty dollars per share, which includes a passage and an interest in the vessel. The ship is over 650 tons burthen, and christened the "*California Packet*."—*Investigator.*

**FRENCH WATERPROOF CLOTH OR SILK.**—The following is the process adopted by M. Collet;—Take 1 lb. of linseed oil, 1-2 lb. of white lead, 1 oz. of umber, and a little garlic; boil these ingredients for 12 hours over a slow fire and when this composition acquires a skin upon its surface it is fit for use. The cloth or silk is then to be immersed, being previously spread over a frame, then hung up to dry, and afterwards rubbed smooth with pumice stone.

The material is next to be coated with another composition, prepared in the following manner:—Take 1 lb. of linseed oil, 1 oz. litharge, 4 drachms of sulphate of zinc, and 4 oz. of white lead, calcined to a yellow color; boil these in an iron pot until they assume the consistence of paste. This preparation is then to be spread over the cloth on the side of it, and then dried in a heated chamber. For covering of silk this operation should be repeated. Oiled-skin cloth, perfectly flexible and waterproof, is thus produced.

To many of our subscribers this receipt is worth more than their year's subscription.

**PUNCH ON THOMAS CARLYLE.**—*Punch*, the excellent *Punch*, who never fails to stick his pen into "wind-bags," and expose "shams" of whatever sort, thus pilloried Mr. Carlyle in a late number:—

**A BLACK STATUE TO THOMAS CARLYLE.**

Pleasant is it to record the ready gratitude of bodies of men. Well, THOMAS CARLYLE, the man who, with his iron pen, pricks "wind-bags;" who, with his iron-tipped shoon, kicks "funkeydom;" who, with his Vulcanic fist, knocks down the giant "SHAM,"—THOMAS CARLYLE is to be rewarded by the West India planters for his late advocacy of "beneficent whip," and the Kentuckian wrath with which he has all but destroyed emancipated "Black Quashee," the wretch who will not work among sugar-canes, unless well paid for his sweat,\* preferring to live upon pumpkin! to be, in fact, a free luxurious citizen of accursed Pumpkindom. THOMAS CARLYLE is to be viciously executed in black marble, and to stand in the most conspicuous spot of the island of Jamaica, with a pumpkin fashioned into a standish in one hand, and the sugar-cane pointed and nibbed into a pen in the other.

So should it be done unto the man whom the slave-holder delights to honor.

There will be copies in little—statuettes—for the American market, to grace the mantel-shelf of the Virginian man-buyer.

\*See *Fraser's Magazine* for December.

**SUBSTITUTE FOR THE POTATOE.**—The root discovered in South America, by an eminent French Naturalist, and thought to be an excellent substitute for the potatoe, contains, out of 100 parts, 67.21 of alimentary farinaceous matter. Three or four hundred bushels are raised upon an acre. It is time that we had some cheap substitute for potatoes, for they are now selling in this city at \$1 per bushel, and have been for the past two years.

**POOR IRELAND.**—Local taxation, poor-rates and county cess, has so much increased for some years past, that its burthen has become almost intolerable, and we deem it but just to declare that the greatest part of this increased taxation is caused by the vast numbers of laborers and farmers who have been ejected from their holdings in many parts of the surrounding country. Their condition when thus ejected is necessarily most deplorable, being without capital, connexions, home, or occupation. It would be impossible for language adequately to convey an idea of the state of distress to which they have been reduced, or of the disease, misery, and suffering which they undergo. Some seek relief in the work-house, many in the gaols, in the hope of being transported, but what is most painful of all was, numbers of them have perished of cold, disease, nakedness, and starvation. But of all classes, the landed proprietors have least cause to complain of this increased taxation, as almost the entire of it is produced by the continuous stream of evictions so continuously persevered in by them, under the pressure of a famine, the like of which for severity and duration seldom, if ever, was inflicted upon a nation, and never borne by any people with more patience and endurance.

**GUZZLING IN THE UNITED STATES.**—It is estimated that the liquors manufactured and imported annually into this country are equal to 100,000,000 gallons, costing fully as many dollars! Their fruits are probably about 100,000 poor families, furnishing about 20,000 criminals, 200,000 or 300,000 drunkards, and perhaps 25,000 premature deaths annually.

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**THE SPIRIT OF THE AGE.**

**PROSPECTUS FOR VOLUME SECOND.**

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

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

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

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

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

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

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

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