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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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All correspondence should be addressed to

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FOURIER'S INSPIRATION.

An encouraging feature of the discussions of Fourier and Fourierism to which the AMERICAN SOCIALIST has lately given space is, that those who write with the most seeming authority concerning Fourier's doctrines have asserted with increasing earnestness that Fourier did not develop his System of Society by any process of scientific reasoning, but that he "discovered" it by means of his inspiration. They insist that he was a Seer, who did not undertake to furnish scientific proofs of the truth of his theories. The following are some of the passages in which this idea is advanced:

"Prophets and Seers of all ages have been before their time. So it was with Fourier."

—F. S. Cabot, in Am. So., Vol. II, p. 213.

"Fourier was rather a Seer than a Scientist, and although he declared that his theories were scientific, he did not prove them according to the recognized scientific method. Yet, the advances of modern scientific thought, I venture to think, have all been in his direction, and confirmatory of the truth of his visions."—F. S. Cabot in Vol. II, p. 185.

"He anticipated in his prophetic, intuitive way, the doctrine of Evolution, and he foretold the coming intercourse between the two worlds to his students, so that the idea of modern Spiritualism was not so new as it has been supposed to be by others."—Ibid, p. 186.

This assertion of Mr. Cabot's in regard to Fourier's knowledge of the doctrine of Evolution is quite in contradiction of Mr. Brisbane, who wrote in his fifth letter on "Social Science":

"He [Fourier] missed the law of universal Development or Evolution which he did not comprehend, and he overlooked other Laws which, perhaps, he did not seek for."

In an unpublished letter lately received from Mr. Cabot we find these passages, which, with the foregoing, will be sufficient:

"Neither do I wish to be understood as saying that Fourier knew all the Laws or that he made no mistakes. On the contrary, as I have said, I regard him as an inspired Seer and Prophet, who seized upon some of the most important of these Laws and affirmed them magnificently, without having seen, or at least shown to others, the basis of them in the Mathematics of the Universe. * * *

"Fourier's works are to me like the sacred Scriptures of the various peoples, in this, that they are susceptible of a variety of interpretations. Being prophetic pictures and dogmatic assertions, like all Scriptures, you can prove any thing by them. They mean, to a certain extent, what the

reader is fitted to make them mean. Most people do not understand them at all, or get truth so mixed with error that they condemn."

We are glad to see that these later disciples of Fourier do not regard him as a scientific discoverer, but give him the higher honor of a spiritual seer. This claim for him of inspiration, intuition, clairvoyance and prophecy, instead of mere scientific insight, brings him into the royal family of Socialists, among our high religious enthusiasts. We have insisted all along that the genuine Socialisms issue from Spiritualisms, following the Pentecostal model; and now it turns out that Fourier was a Spiritualist, that in fact he anticipated and predicted the development of modern Spiritualism; and that his writings are to be regarded not as common utterances, but as what Emerson calls "Ethnic Scriptures." If this conception of Fourier is correct, and if it can be made out that he was at bottom a true Communist, as now seems probable, we are in the way to have a jolly reconciliation, sure enough.

It occurs to us that if Fourier's discoveries came by inspiration, it ought to be assumed that the carrying them out into practical embodiment will also require inspiration. In that case perhaps the reason of the past failures of the experiments undertaken in his name has been the want of spirituality and inspiration on the part of his disciples. If they have trusted to common motives and mechanism where he took lessons from the heavens, there is reason enough for their failures. Fourierism carried out under the Pentecostal afflatus (if that combination is possible), may yet prove to be all that the Transcendentalists of thirty years ago hoped or imagined.

COMING TO THE POINT.

HERBERT SPENCER, in the course of his essays on Socialism, has come to treat on "The Evolution of the Family," and this brings up the inevitable O. C. and "Father Noyes." We copy the following paragraphs from his last article in the *Popular Science Monthly*, appending some counter-remarks from a reviewer of the Comte school:

"In the more advanced nations, that process which dissolved the larger family aggregates, dissipating the tribe and the gens and leaving only the family proper, has long been completed; and already there have taken place partial disintegrations of the family proper. Along with changes which for family responsibility substituted individual responsibility in respect of offenses, have gone changes which, in some degree, have absolved the family from responsibility for its members in other respects. When by poor-laws public provision was made for children whom their parents did not or could not adequately support, society in so far assumed family functions; as also when undertaking, in a measure, the charge of parents not supported by their children. Legislation has of late further relaxed family bonds by relieving parents from the care of their children's minds, and in place of education under parental direction establishing education under state direction; and where the appointed authorities have found it needful partially to clothe neglected children before they could be taught, and even to whip children by police agency for not going to school, they have still further substituted for the responsibility of parents a national responsibility. This recognition of the individual, even when a child, as the social unit, rather than the family, has indeed now gone so far that by many the paternal duty of the state is assumed as self-evident; and criminals are called 'our failures.'

"Are these disintegrations of the family parts of a normal progress? Are we on our way to a condition like that reached by sundry communistic aggregates in America and elsewhere? In these, along with community of property, and along with something approaching to community of wives, there goes community in the care of offspring: the family is entirely disintegrated, and individuals are alone the units recognized. We have made sundry steps toward such an organization. Is the taking of those which remain only a matter of time? * * *

"Have those parental and filial bonds, which have been growing closer and stronger during the latter stages of organic development, suddenly become untrustworthy? and is the social bond to be trusted in place of them? Are the

intense feelings which have made the fulfillment of parental duties a source of high pleasure, to be now regarded as valueless? and is the sense of public duty to children at large to be cultivated by each man and woman as a sentiment better and more efficient than the parental instincts and sympathies? Possibly Father Noyes and his disciples at Oneida Creek, will say Yes to each of these questions; but probably few others will join in the Yes—even of the many who are in consistency bound to join." (P. S. Monthly, p. 267.)

Mr. T. B. Wakeman, a leading representative of Comte's philosophy, reviews Spencer's article on Socialism, in the *Library Table*. Here is what he says on some of the matters that come to view in the preceding extracts:

"Mr. Spencer's education in the 'no government' 'laissez-faire' schools of politics and political economy appears to have left him with a bias that keeps him practically at variance with his own science. His practical politics can not get beyond the family. But how could, or why should, the ever-enlarging social organizations have evolved and integrated if, after all, the government and economy of the simple family was, and is, sufficient? Was, and is all the the integrating to be useless? We are glad to see that Mr. Spencer has outgrown his book on 'Social Statics.' By and by he may teach us that there are many things that the governments, the larger integrations of societies, may do better than individuals or even families, and in such cases that it is the duty of governments to do them; and he may show us, too, that government is not avoided, but only disastrously increased, by throwing its general functions upon insatiable monopolies and poverty-stricken families. In his last chapter on the 'Evolution of the Family' he seems to lose sight of the integration altogether, and to abandon the whole human race to pure 'Darwinism,' that is, to the survival of the fittest, or 'fight-i-est,' as he might better style it. That means that the weaker are ever to be born to perish prematurely by disease or starvation, in what he dignifies as the 'battle of life.' There is an integrative school of sociology extending from Comte to 'Father Noyes,' which shows that the use of the higher integrations has been and should be to prevent that battle—to conquer 'Darwinism' by obedience—to influence and control population, education and life so that none may be born to miserably starve and die. Mr. Spencer's philosophy plainly belongs to this school, but he constantly informs us that he does not. * * *

"The lesson of this book is that there are no cast-iron or absolutely right institutions, customs or laws. The relative method is the only practical one, by which society can hope to constantly grow to its ever changing environment. There must be ever a slow but constant adjustment to new conditions, or the social body will become hide-bound or congested, and soon show signs of declining health and power. The scientific position is neither that of the conservative nor of the revolutionist. The law of growth steps in between and harmonizes both. It is to those inspired by the influence of this method that we must look for social health, order and safety. Take for instance the questions of labor, of family, and of education. Neither of these stand now as they did in the past, nor as they will in the future. Labor has passed from slavery to serfdom, and now to the wage system. Will it be some form of coöperation in the future? The family has passed from the various forms of tribal promiscuity to polyandry, and then to almost universal polygamy, and at last to a limited monogamy. Will it be some enlarged coöperative never dying family—or coinogamy in the future?"

In a foot-note under this passage Mr. Wakeman says:

"This word (from KOINOS common and GAMOS a marriage), is suggested by Mr. Spencer's allusion to Father Noyes, of the 'Oneida Community,' in his last chapter [*Popular Science Monthly*, for July, p. 267]. Our philosopher's knowledge of the very valuable social experiments of these people seems to be imperfect. They would be the last to abolish the family or parental relations, as Mr. Spencer seems to intimate. They would enlarge and consolidate the family, and they agree with Mr. Spencer, that it should perform the functions now largely thrown upon the State, to which then only the most general duties of protection, etc., need to be referred. They claim that the complex family is simply a higher form of the family relation in which orphanage, widow-hood, ill-begotten and ill-nurtured children, and a hundred ills, inseparable from the simple family, are avoided, while their 'higher integration' 'differentiates' a more perfect individual liberty. Several of them we found to be students of the Spencerian

philosophy, and socially they may boast, that they only stand squarely upon it.

"The frequent prediction that this Community would end with its founder, has failed. Mr. Noyes has, with general consent, transferred his leadership to his son, Dr. T. R. Noyes, and they are passing through the 'hard times' without loss. Whether they will be able to pass from their theological afflatus, so as to 'equilibrate the new scientific environment' without dissolution, is, to them, the Spencerian question of the future."

Our thanks are due to Mr. Wakeman for this aid and comfort. As to his final query whether we shall be able to reconcile our faith with science, we take leave to say—with due modesty, we trust—that this crisis also, in our opinion, is safely past. We are at peace, not only with the conscious inspirations of religionists, but with the unconscious inspirations of scientists. We find these two inspirations to be the two legs of progress, alternating in their swing, one getting ahead for a moment, and then the other, but joined, not antagonistic, to the eye that looks high enough. Science has just had its swing. We have no fears that the other leg will not go forward in due time.

SOCIALISM.

From the *Industrial Review*.

EVERY now and then "Socialism" starts up in strange and unaccountable ways to terrify the public mind. It is called the "red specter" occasionally, and when these words are uttered with proper emphasis, all respectable old ladies feel it their duty to look frightened and scream.

"Socialism" in Germany was made the subject of an elaborate and rather clever article in the *Times* a few days since. Baron Krupp had been denouncing it at Essen, and a correspondent had sent to the *Times* a very particular account of the number of voters, societies, periodicals, and all else it possesses, and that denote a strong and dangerous organization in Germany. In the leading article in the *Times* this is repeated and explained. We are informed how Socialism is bred in the minds of the poor, and how it should be dealt with if it is to be cured. We are also very carefully informed in what strata of society it is to be most abundantly found. The article is well calculated to allay the alarm excited by Baron Krupp and the correspondent, whose letter is made the subject of comment.

But it has one very grave defect; it does not tell us what "Socialism" is. Every thing else necessary to know is explained, but this most essential of all points is not touched. We desire to know what Socialism is like, that we may recognize it when we meet it and if possible guard ourselves against it. Is it like an elephant, a rhinoceros, a whale, or a kwangle-wangle? Are "Socialists" persons with red hair, or humped backs, or short legs? Are their faces and feet turned backwards? It is said they are enemies to property, if so, in what way do they attack it? Do they refuse to create it, or to touch it when they have a chance of getting it? Do they break it or burn it, or throw it into the sea? It is said also that they are enemies of order, but we are not told how they display such enmity. Do they upset the bea-dles at the church doors, or attack the police in the streets, or undermine and blow up the barracks when the sentinels are asleep at their posts?

It is asserted, too, that they are enemies of "family," but no information is given as to the way in which this dreadful antipathy is displayed. The *Times* ought to know something on this head, and so ought Baron Krupp, but neither gives any definite information. Is their enmity confined to their own wives and children, or do they hate wives and children generally? Do they beat their wives and sell their children to be properly cooked in accordance with one of Swift's carefully-prepared recipes, and eaten by the rich? Baron Krupp threatens to turn all Socialists out of his employment. He must therefore have some way of discovering them. Does he recognize them when they come near him by the "pricking of his thumbs," as the witches did Macbeth, or does he look for marks on their bodies, like Matthew Hopkins when discovering witches?

It really would be well if some definite information could be given on a subject so very interesting and so necessary to be understood, if society is to be properly preserved. Is the "Socialist" after all a real creature? or is he like the phoenix, the griffin, or the sea serpent? We have heard a great deal about him, but we have never seen him. And perhaps the *Times* is right when it informs us he is simply a poor man, like Tantalus, lacking in a world of abundance, and upon the whole the product of bad government, not a self-created incarnate wickedness; feeling continually—

"The undying worm of sense; which frets and gnaws
The unsatisfied stained soul."

If so, what amount of pity can be too much for our social pariahs, who are made what they are by bad government, and then starved out of life by the Krupps of the world, because they are what they have been made? or, on the other hand, how can honest men sufficiently condemn the governors who give us such a state of things as a result of what they call Government? and sow broadcast miserable, blind

Krupps, who correct men's opinions by taking away their bread, and punish their heterodoxy by the hunger of their wives and children?

And what, if after all, there are no such ideas entertained or promulgated by any section of the working people, however insignificant in numbers, as those in the lump called "Socialism?" Hungry men have been dissatisfied in all countries and in all ages of the world; and well-fed and well-fortuned men have been on the whole content. Are the contented now, or were the contented ever, the saints of the earth? Were the discontented always the wicked? It may be comfortable for well-to-do people to live and die in such a faith, but the sufferers have never accepted it, nor is there any more chance now than ever that they will. The discontent of the poor men in the past, and poor suffering men in the present, is not what we ought to be surprised at; but rather their patience, their calmness, their indolence in thought, their cowardliness in action. The poor are branded as enemies to society, because they are not content with their sufferings. They are "Socialists," because they do not smother their sense of wrong and smile in their misery for the gratification of those who are satisfied because they have fared well. "Men," says the *Times*, "can not be attached firmly to an order of things which has nothing to offer them or to promise them." And it is equally true that men can be attached firmly to an order of things that has much to give them, and much also to promise them.

But we ask whether or not there is any lesson for those who govern men and write newspapers in this? If widespread discontent amongst those who work is the chief danger in our modern civilization, and if a wide-spread and deeply felt poverty be the cause of this, why are not the efforts of our statesmen and publicists directed somewhat to that which is called the *distribution* of wealth, especially as it seems to become daily less suited to operate in connection with our enormous means of *producing* wealth? It is simply futile to act as Krupp is acting, and if the working men of Germany have voted money, as we are told they have, for a propagandism amongst his workers, for one he will succeed in starving by discharge they will give him ten as zealous converts to what he, in his alarm, calls Socialism. Socialism really means the thoughts of working men, more or less crude, more or less correct in essence and form, more or less suited to the requirements of society, as the men who entertain them possess more or less general intelligence in connection with the condition of things existing around them, and from which proceed the happiness and the misery of their lives. Screaming and scolding and starving after the Krupp fashion, as a remedy for this is out of the question. The difficulty exists, and it must be met in a right spirit, and overcome. "Socialism," whatever it may mean in the direction of discord, is better as a temporary anarchy than that smug, hopeless content, alternating with vague alarms, that seeks by dissimulations and misrepresentations to pass off the gross blunderings of men for the inevitable dispensations of a wise Providence.

GENERAL SOCIALISTIC CONGRESS.

We have received a circular from the Secretaries of the principal Socialistic Organizations of Belgium, with a request to publish it in our paper. Following is a translation:

GENERAL AND UNIVERSAL CONGRESS OF SOCIALISTS IN 1877.

APPEAL

TO ALL THE BRANCHES OF SOCIALISM, AND TO THE WORKINGMEN'S ORGANIZATIONS OF ALL COUNTRIES.

The various sectional branches of the *International Association of Workingmen* united in Congress at Berne, in October, 1876—the *Socialist Democrat Party* of Denmark by a letter of adhesion in November, 1876—the *Swiss Laborer's Federation (Arbeiterbund)* in its Congress held at Neufchatel in May, 1877—the *Socialist Democrat Party* of Germany, in its Congress held at Gotha in May and June, 1877,—and the diverse Belgian Socialist organizations, in their recent assemblies, have resolved to take part in a general Congress which they have decided to hold in Belgium in the course of the present year, and to which they invite the workingmen's Socialist organizations of all countries to send delegates.

The preparations for the Congress and the choice of the city in which it should be held having been confided to the Belgium Socialists, they have decided that the Universal Congress shall take place at Ghent, Sunday, September 9th, 1877, and the eight days following.

SOCIALISTS OF ALL COUNTRIES!

More than ever before it is time that we should develop our ideas and principles; and more than ever it is time that we should establish union among those who wish the emancipation of the common people. Although our lines of conduct may differ, although our methods may be diverse, have we not all the same object? Do we not all wish that the fruits of labor may finally belong to those who produce them, and that thus the Great Being and Justice may rule over the world? Let us strive to draw together, and to understand ourselves, if not to follow the same road (which is

not always possible), at least that we may arrive together and quickly at the results which we are all pursuing.

The Socialist Congress of 1877 has precisely for its object to seek to establish this drawing together and this agreement which are so desirable, by the discussion of some of the most vital and urgent questions. We have, therefore, room to hope that all Socialist and Workingmen's organizations of all countries,—Circles for study, for propagandism and mutual instruction, Corporative Groups, Syndicates or Trades-Unions, Colonies and Coöperative associations striving to apply now some of the ideas of Socialism, Socialist Parties constituted for political action, and Workingmen's Federations constituted for the economic struggle, for mutual support,—will have it at heart to send delegates to the Congress of Ghent.

Here are the questions already put in the order of the day of the Congress by various adherent groups:

1. Compact of joint and several liability (*solidarité*), to be concluded between the diverse Workingmen's organizations and Socialists.
2. Of the organization of boards of trade.
3. Of the attitude of the common people in regard to the various political parties.
4. Of the tendencies of modern production from the property point of view.
5. Of the creation of a central bureau of correspondence and statistics of labor, which shall collect and publish information relative to the price of hand labor and of food supplies, relative to hours of labor, to factory regulations, etc.
6. Of the value and social bearing of the Communistic Colonies, Coöperative Societies and other Socialist experiments instituted and carried on in different countries.

Groups having other questions to propose are invited to send a brief statement of them to one of the addresses below, before the first of August next; we trust, however, that the groups will agree in proposing only questions of real importance and great urgency, in order not to overcharge the order of the day of the Congress. Citizens who intend to give Conferences or call Meetings during the Congress and in addition to its official sessions, are also requested to make known in advance the subject, when possible; but there is no occasion, we think, to fix a limited date for the sending in of these communications.

In the name of the several Socialist organizations adherent to the Congress:

For the Belgian Socialist Party,

The Secretary of the Party,

E. Van Beveren,

rue Courte du Bateau, 10 à Gand.

For the Belgian Workingmen's Union,

The Secretary of the Chamber of Labor of Brussels,

L. Bertrand,

rue Jolly, 130, à Schaerbeek-lez-Bruxelles.

For the Belgian Federation of the International Association of Workingmen,

The Secretary of the Local Council,

Ph. Coenen,

Rue de Mai (Meistraat), 6, à Anvers.

PREPARATORY ARRANGEMENTS.

The Socialists of Ghent will organize on this occasion a grand Manifestation in the form of a grand Workingmen's Festival.

The Gantois Socialists have also charged themselves with the material part of the organization of the Congress; they will neglect nothing which will enable delegates to find at Ghent food and lodgings at moderate prices, halls for meetings, guides, interpreters, etc. For all information, applications, notices of arrival, etc., address,

PAUL DE WITTE,

Rue courte du Bateau, 20,

Gand, Belgium.

From the *Daily Graphic*.

BRADLAUGH AND MRS. BESANT.

INCIDENTS OF THE TRIAL OF THE FAMOUS REFORMERS.

THE London papers containing reports of the Bradlaugh-Besant trial have just arrived. The deep interest which this trial has awakened in this country and England will cause the following extracts from the published reports to be read with interest:

The Solicitor-General, in opening the case, said this was a prosecution designed to prevent the circulation of any matter calculated to destroy or corrupt the morals of the people. He regretted that the necessity for such a prosecution should have arisen; for of itself, no doubt, it was calculated to produce mischief—it had, in fact, done so. But the authorities in the city who had instituted this prosecution were put in this dilemma—that either they must prosecute the book or allow it to be diffused broadcast over society, for the edition he had in his hands purported to be "the hundredth thousand" printed. The question was thus raised whether persons had a right to sell and disseminate such books as these, tending to create morbid feelings and lead to unlawful practices.

Mrs. Besant addressed the jury in her own defense, declaring that she did so, however, not merely on her own behalf, but on behalf of a mighty number of clients, scat-

tered up and down through the country, who were deeply interested in the subject. She complained of the coarse imputations contained in the indictment, and especially of its charging bad intent. What bad intent could she have had in assisting to put forth this book? She had nothing to gain, and much to lose in it. It was, of course, painful to her, as a woman, to be exposed to such a charge as this. The sale, she said, of the book had been small before the present prosecution, which had greatly increased the sale of it. It was this foolish persecution which had given importance to the book. The subject of the work, she said, was one of the great social questions of the age, dealt with by J. S. Mill, Prof. Fawcett, Alexander Bain, and other eminent thinkers—the great problem how to check the excessive increase of population, because of so much pauperism and misery. Economical science had long shown the necessity for checks on reproduction, and it was the province of medical science to discover them. Mr. Malthus had shown that the “law of population” was to increase beyond the means or power of support. Population, unless checked, was illimitable, whereas the means of support were necessarily limited.

The Lord Chief-Justice:—Did Mr. Malthus make allowances for deaths?

Mrs. Besant:—He allows for checks arising from various causes, among which, unhappily, are starvation, disease and death, and our case is that these are the checks which do operate and which we say show the necessity for some other checks derived from science to keep down population. Unless such checks could be derived from science, we should be left to the barbarous checks supplied by war and famine, and preventable disease, and infanticide, and “baby-farming,” and other horrors of our age. Those means, which it was said “God and nature” provided to check the excess of population. Checks we must have; and she pleaded for a birth-restricting check, instead of a death-producing check. Better not to produce children than to produce them only to be destroyed by starvation, disease and death!

Mrs. Besant stated further that she had just received a letter from Professor Alexander Bain, in which he said, “I consider this trial one of the most critical in the history of our liberties.” Resuming her argument as to the necessity for checks on population, she again quoted Mr. Malthus as pointing out the existence of positive checks on the increase of population:

The ultimate check on population is want of food, arising necessarily from the different ratios in which food and population increase. The immediate check consists in all those causes of disease which seem to be generated by scarcity of the means of subsistence, and all those causes, independent of scarcity, whether moral or physical, which tend to weaken and destroy the human race.

Thus the main check on the increase in population was the difficulty of subsistence. Mr. Darwin, she said, had laid stress upon this as a universal law:

Many individuals of any species meet with such difficulties of existence that only a small number of them can survive, and “the struggle for existence” inevitably tends to limit the increase of population, and thus the law laid down by Mr. Malthus is universally in operation in the animal kingdom.

If it were not for those checks on population, it would increase so rapidly that the world would not be able to contain the human race. But these checks, which were what Malthus called “positive checks,” were most openly in operation in savage nations. They were, indeed, “death-producing checks,” and they were characteristic of a savage state of existence. This was seen most remarkably in China, where the population—four hundred and fifty millions—was so dense, that four times the extent of territory would be necessary to sustain it properly. The result was, infanticide and other dreadful evils prevailed in China, among which was that very use of opium, which led to the China war. England could not escape the difficulty, and Mr. Montague Cookson, Q. C., in an article in the *Fortnightly Review*, of the 1st of October, 1872, said:

Professor Fawcett in 1871 had published an essay on “Pauperism, its Causes and Remedies,” in which he pointed out that our population had increased from 10,000,000 in 1810, to 22,000,000 in 1860, and was increasing at the rate of 200,000 a year, at which rate in 1960 it would be 80,000,000. In the meanwhile prices were constantly rising, and food was becoming more scarce and difficult to obtain; and if this was the state of things when the population was between twenty and thirty millions, what would it be when the population was forty millions as it would be in a few years?

Hence it would be seen how grave the social evil was which was to be grappled with, and this was the justification for the publication of this pamphlet. The justification of the publication was the existence of these causes—overcrowding of dwellings for example, with all its indirect effects physical and moral—the moral far the worse. And all these horrible evils arose from the shocking crowding together of men, women and children in the same rooms. Here Mrs. Besant quoted Mr. Geo. Godwin and the late Dr. Lancaster, coroner; and she then went on to quote from the Report of the Committee on the Employment of Young People in Agriculture in 1867, and in particular the evidence of Dr. Fraser, now Bishop of Manchester, who had described the horrible evils arising from the “herding together” of the poor and their children “like swine”—a state of things fatal to any thing like decency or morality, and leading to immorality, illegitimacy

and infanticide. She went on to quote Dr. Drysdale who stated that the rate of mortality among the children of the poor was far higher than among the rich—a fact, she said, disgraceful to the country, and indicating in itself the existence of some serious evils. She alluded to the dreadful revelations which had occurred several years ago as to “baby-farming,” and observed that the coroner had stated that 16,000 mothers in London alone were guilty of child murder by overlying their children at night. The deterioration of population was another result of these evils, and it was already observed and lamented. The only argument against it worthy a moment's consideration had been suggested by Mr. Darwin:

The advancement of the welfare of mankind is a most intricate problem. All ought to refrain from marriage who can not avoid the evil of poverty for their children; for poverty is a great evil, which tends to its own increase. But man, like every other animal, has advanced to his present high condition through the struggle for existence consequent on rapid multiplication, and if he is to advance still more he must remain subject to the severe struggle; and hence the natural rate of increase, though leading to many and obvious evils, should not be greatly diminished by any means. There ought to be open competition for all men; the most able ought not to be prevented by any laws or custom from succeeding best and raising the largest amount of offspring.

The idea that the preventive check should be applied after marriage, and not before, might appear new to most men; but the principle was to be found in Mill's “Political Economy,” in which young men were examined at the Universities. For he wrote:

Poverty, like most social evils, exists because men follow their own brute instincts without consideration. But society is possible because man is not necessarily a brute. Civilization in every one of its aspects is a struggle against animal existence. If it has not brought population under some restraint it is because it has never been tried and all efforts have been in a contrary direction. Religion, morality, and statesmanship have vied with each other in inciting to the multiplication of the species so that it be but in wedlock. The Roman Catholic clergy, the only class who have any influence on the poor, urge them to marry as a remedy for immorality, and there is still in many minds a strong religious prejudice against the true doctrine which lies in marriage followed by the limitation of the family. The rich think it impugns the wisdom of providence to suppose that misery can result from the operation of a natural propensity, and the poor think that “God never sends mouths, but he sends meat.” No one would think that man has any voice in the matter so great is the confusion of the mind which results from the spurious delicacy which has so long prevailed upon the subject.

Lord Chief-Justice Cockburn, in summing up, said that there was one point on which every person who had listened to this trial would cordially agree with the Solicitor-General, and that was with regard to the mischievous character and effect of the prosecution. A more ill-advised and a more injudicious prosecution had probably never been brought into a court of justice. Here was a work which had been published for more than forty years, and which appeared never to have got into general circulation until this prosecution was instituted, since when thousands of copies had been sold. The Solicitor-General had asserted that no alternative had been left to the authorities except to institute this prosecution. All he could say was, that he did not agree with the learned counsel on that point, and when the learned counsel talked about the authorities he should like to know who they were, because, up to the present moment, the fact had not transpired. Was the real prosecutor the policeman, who appeared nominally in that capacity, or was the prosecution instituted by the magistrates? He did not believe that the magistrates had any thing to do with the matter. Of course a policeman had a perfect right under the existing state of the law to set the criminal law in motion, and that right would remain as long as the Government of this country thought proper to leave the administration of justice defective, as from his place on the bench he said it was, in the essential matter that it did not provide for the appointment of a public prosecutor. The defendants were indicted for having published this work, with the intention of corrupting and vitiating public morals. The law declared that any publication which outraged decency was illegal. If this was not a work of that character, the defendants were entitled to be acquitted. The book professed to provide a remedy for over-population. The evils of over-population were real and not imaginary, and various thinkers and writers had suggested remedies for them. The remedy for them was doubtless difficult to find. Malthus had suggested that people should refrain from marriage until a late period of life, and Dr. Knowlton had in this pamphlet suggested a different remedy. It had been charged that Dr. Knowlton had alluded to marriage as a mere cloak to encourage prostitution and immorality. He did not believe that there was the slightest foundation for that suggestion. He believed that in referring to marriage Dr. Knowlton had done so with perfect honesty and truthfulness. Was this book written with the intention of exciting improper passions and wantonness. There was not a single word from the beginning to the end of the work, dealing as it did with dry physical technicalities, which could have that effect. The question, therefore, was whether the checks advocated in this work were such as were opposed to morality. The Solicitor-General said that they were contrary to the law of God and man—it was for the jury to say whether they took that view of the matter. Of the *bona*

fides of the defendants in publishing the work with the view of relieving the misery of the poor and for bettering the condition of humanity, there could be no doubt. But even if the use of the checks advocated in the pamphlet were legitimate, it was a question whether injury might not be done to the public morality by indicating to unmarried people how they might avoid the consequences of immorality. If the jury were of opinion that this work was calculated to injure public morals on any grounds, then, however pure and good the intention of the defendants might have been in publishing the work, it would be their duty to find them guilty.

TRADES-UNIONS AND CO-OPERATION AMONG THE WOMEN.

The Women's Protective and Provident League of London is an organization instituted for the protection of women against an undue depression of wages and against the uncertainties of trade and health. The League is not a trade-union in itself, but one of its objects is to encourage trades-unions. The League recently held its third annual meeting, at which there were interesting discussions of questions relating to the amelioration of the conditions of laboring women. Miss Helen Taylor, one of the members of the London School-Board, was a principal speaker. She favored trades-unions as a temporary expedient, but anticipated the time when they would be displaced by industrial co-operation. We copy a paragraph from her address:

“Miss Taylor said the League had taken upon itself to lay the foundations of one of the most essential and most important institutions of industrial and social communities. She said she did not think it would always be the destiny of human nature to be in a state of conflict, for she was one of those who indulge what many thought was a visionary dream, that in a time to come men and women would work together in the industry of the world in what ought to be called a “Christian spirit.” She declared herself to be a warm admirer of the system of industrial co-operation, and she ventured to think that the time would come when men would be so well educated morally and intellectually that all selfish feelings now existing, owing to the large increase of woman labor, would be kept under control, and a large part of the industrial work of the community would be carried on by both, on the co-operative principle. But we were far from that state of things yet, and the greatest obstacle to it would be found in the employers who looked to have the lion's share of the results of the work. In the course of her remarks she dwelt upon the old state of things when employers shared with the employed the same cities for dwellings, and contrasted that time with the present, when they refused to know even of the places where squalid poverty and misery held sway—those places where the workers dwelt. Then, too, she said in those old times the employers took their parts in guilds for the encouragement of skill and worth; but the degenerate successors of those ancient employers misused those institutions, and thus it became a necessity of the time that the employed should be united. If this fact was true of men, it applied in a stronger degree to the case of women, who were looked upon as the pariahs of society, as was seen in the late legislation in regard to women's labor, Parliament being called on to fix a margin beyond which women should not labor, and that margin constituted a day of labor many hours beyond the day which men by their Unions had won by their own unaided efforts. She trusted the time would come when the woman would not work more hours than the man, and this, she said, could be brought about by the brotherly and sisterly union of men and women in the trades organizations in which they were both concerned. Mr. Verney, Mr. Hodgson Pratt, and other speakers followed, and in the course of the addresses full support was given to the purposes of the League, and warm expressions of gratitude were bestowed upon Mrs. Mark Pattison for the energy she had shown in organizing the societies.”

CO-OPERATIVE SOCIETIES IN ENGLAND.

From the *London Times*.

A Parliamentary Blue Book, obtained by Mr. Joseph Cowen, MP., was yesterday issued on Industrial and Provident Societies in England and Wales in the year 1875. There were 926 in number, and the amount insured was £2,524,401. The number of members at the end of the year was 420,024, admitted during the year 73,454, and withdrawn during the year 36,700. Of share capital the amount at the end of the year was £4,477,938; the amount credited during the year was £1,812,522; the amount debited during the year, £1,388,975. The loan capital shows the amount at the end of the year to have been £742,073; credited during the year, £324,810; and debited during the year, £158,422. The trade account set forth “goods” paid for in the year, £14,070,559; cash received for goods in the year, £16,176,570; and the average stock-in-trade, £1,856,397. The total expenses in the year were £714,604, and the interest on share loans and other capital, £216,218. Under the head of “liabilities and assets” the entire liabilities were in the year £5,659,035; reserve fund, £220,011; and the entire assets,

£6,199,266. The value of buildings, fixtures, and land, £1,894,646; capital invested with other Industrial and Provident Societies, £636,400; and the capital invested, with companies incorporated under the Companies' Act, £538,140. The disposable net profit realized from all sources during the year was £1,248,602; the declared dividends due to the members during the year, £1,117,870; dividends allowed to non-members in the year, £18,555; and the amount allowed for educational purposes during the year, \$10,454.

AMERICAN SOCIALIST.

THURSDAY, JULY 12, 1877.

COMMUNISM IN LITERATURE.

THE remark is sometimes made that while Communism is possible in labor, property and other common things, no man can share his genius with another. But those who take this view are not fully sustained by facts. They do not consider that in the field of literature, for example, we are indebted to coöperation for some of our greatest achievements. Our large publishing houses and newspaper establishments are proclaiming the immense advantages of literary combination. Every well-furnished library has its cyclopædias of general knowledge; every literary man has within his reach a Webster's or Worcester's unabridged; but these great works represent not only the immediate coöperation of scores of persons eminent in learning, but the coöperation of the learned of different ages. Samuel Johnson was no more the sole author of his dictionary than James Watt was the sole inventor of the steam-engine. All great works in literature, like all great discoveries in the arts and sciences, are the product of successive minds. Even Shakspeare, with his transcendent genius, was indebted to authors of other countries and other times for the stories which formed the foundation of many of his plays. Could the instances of special literary partnership be brought together they would show that literature is more indebted to such association for its progress and results than we at present imagine. Disraeli, in his "Curiosities of Literature," has an interesting chapter on this subject, in which he tells us that "Speed's Chronicle owes most of its value, as it does its ornaments, to the hand of Sir Robert Cotton and other curious researchers, who contributed entire portions;" that "Goguet's esteemed work of the 'Origin of the Arts and Sciences' was greatly indebted to the fraternal zeal of a devoted friend;" that "the still valued books of the Port-Royal Society were all formed by this happy union;" that "Cumberland's masterly versions of the fragments of the Greek dramatic poets would never have been given to the poetical world had he not accidentally possessed the manuscript notes of his relative, the learned Bentley," by which literary union "Bentley's vast erudition made those researches which Cumberland could not; and Cumberland gave the nation a copy of the domestic drama of Greece of which Bentley was incapable;" that Sir Walter Raleigh's great History of the World was the product of many minds; and that "without the aid of a friendly hand we should probably have been deprived of the delightful history of Artists by Vasari." The reader will recall other well-known illustrations of literary union such as that of Beaumont and Fletcher, whose association was most intimate and almost life-long.

The question whether close association is possible in the higher fields of literature and the fine arts can of course only be decided by an accumulation of facts such as are given above; but we may express our conviction that the highest achievements of genius in music, literature, painting, sculpture and architecture, are reserved for combined efforts, and that the most perfect productions will be the crowning glory of the most perfect social unity.

HUMAN FORCES.

SOCIALISM has in view the best utilization of human forces, physical and mental, by means of their organization. It has its starting-point in the individual, because it is only as individuals are developed socially that they become capable of associating in a way to make harmony. Therefore one begins to be a Socialist by putting to best use one's own personal forces. Indeed there is no other way. The simple acceptance of social principles is of little benefit, except so far as the character is thereby improved.

Take the opposite course, that is, put your personal forces to indifferent use, or to no use, and just in the proportion that you become *shiftless* do you *desocialize* yourself. This is true whether you belong to an organized Community or not. Do you ask why? It is be-

cause such disuse or regression weakens your will-power and renders your faculties anarchic. One needs strength of will—tenacity of purpose—in order to be his own master, and capable of repressing this excess or overcoming that deficiency, and so compelling himself, as it were, to be pliable, useful and obedient. Sharp is the word, taken in its best sense, that describes a true Socialist, because all his faculties are kept to a good edge by right use. Gentle is a word, too, that describes him, because his suavity, affections and sympathies are not a whit less sharp or active than his executive faculties. For the same reason he is faithful, patient, sincere, hopeful, respectful. His forces are *all* utilized because well-trained.

There is only one way to reach this most desirable result. The highway of labor. Work, physical and mental combined, is the only agency of development. Persistent physical labor disciplines the *mind* in a degree, as well as the body. It stimulates courage, hope, and fortitude. It calls the planning and observing faculties especially into active exercise. It brings the mind to a focus. It holds the attention. It strengthens the will. It therefore forms the substratum of character. Though its value is often overlooked by educators, it is really of first importance to a sound and healthy growth, and essential to all who wish to qualify themselves, in part at least, while in isolated life, for a superior condition, and no less indispensable to all in organized society, who desire not only to retain what they have already acquired, but also to continue to progress in unity and happiness. U.

COMMUNISM NOT OPPOSED TO PROPERTY.

ONE of the greatest obstacles in the way of the spread of Socialism, making it difficult to arrest and engage the attention of the better classes in Society, is the prejudice which it has to encounter on account of its alleged destructive animus toward the institutions of Society, such as government, the family, property, etc. Proudhon, a *French* Socialist and political writer, wrote a pamphlet in 1840 entitled "Property is Robbery;" and this and other like things have become bugbears to frighten comfortable and well-to-do people from thinking at all on the subject of Socialism, and especially on that of Communism, it being supposed to be the worst, because most destructive, form of Socialism. If people would but reflect and reason, they could not fail to see that in some form or other, property must exist and rights in it must be respected. No matter whether we take the view that as to each other we are owners of property, absolutely; or the view that the absolute ownership of property rests in God, or in Humanity, and that individually we are only stewards in possession of the same, holding it in trust; as long as human labor and care are held to be worthy of consideration or reward, some right in and to their productions must be recognized and protected. But the prejudice above-mentioned is not universal, and it is refreshing to find an exception, now and then, such as is shown in the following extract taken from a series of lectures on the "Science of Law," by Sheldon Amos, Barrister at Law and Professor of Jurisprudence in the University of London, and published in this country as one of the "International Scientific Series," by D. Appleton & Co., New York. After referring to the favorite view of the German jurists, that ownership increases man's power (*vermögen*) or physical and moral capacity, the lecturer says:

"This last aspect, however, of ownership, as an essential instrument in the culture of large and valuable elements of human nature, gradually leads on, in a very advanced condition of civilization to a yet higher conception. A sentiment grows that, just as each workman can elaborate from the fruits and products of the earth far more than is needed for his own personal consumption, and just as a person with a large command of labor has an enormous surplus over and above what he can employ in procuring the most luxurious advantages for himself and his family, there must be some appropriate end to which the product of things owned, and the benefits of ownership, ought to be directed, other than that implied in the satisfaction, even to the full, of the owner's own wants. * * * There may be an advantage in the concentration of wealth, and in the unity and economy of management which it brings with it; but there can be no general advantage in favoring a state of Society in which the few are surfeited with excessive riches, and the many are scarcely able to obtain the necessaries of life. It is for the moralist and the politician, enlightened by the teaching of the political economist, to solve this problem. It is only necessary here to state that the true aspect in which ownership is to be regarded is that of a trust for the general benefit of all. The idea may or may not express itself in the

form of law. If it do so express itself, it will take the form of Communism of one species or another.

"It is a very unfair charge to make against those who advocate the introduction of a Communistic type of Society to allege that they design to abolish *property*. They wish to change the existing laws of property, and to have enacted in their stead other and (as they think) better laws. Some of them may go so far as to be willing to disappoint the existing race of owners, and to supplant them by bringing in a new race of owners. The morality or expediency of any such policy must, in every case, be judged on its own grounds, in view of all the circumstances. But the advocates of Communism, as such, can never be charged with the attempt to abolish ownership or property itself. So far are they from this, that they are of all men the most zealous to define minutely the rules under which individual ownership, when once accrued, shall be respected, the fruits and products of common things shall be distributed, and every member of the Community secured against the consequences of caprice or accident of any sort. Indeed, every Communistic theory involves a most complicated law of property."

Mr. Amos is right. Communism, instead of overthrowing the institution of property, aims to enlarge, improve and make it more useful to humanity. J. W. T.

THE MINISTER'S WIFE.

Poor Miss Erwin! They say I had a long time of being very stupid when the minister's wife died, and I think I must have, for I remember that for a great while the men and women in the village seemed to be of no more account than the trees or the stone-walls, and I was not conscious of seeing any thing but the sea, and the far-off ships and the sky. You see Miss Erwin had been just like a mother to me; and I used to go to the parsonage sometimes and amuse the children by cutting out little wooden boats so as to keep them from plaguing her when the new baby was sick and she was almost tired to death. For Miss Erwin often looked tired to death, and when I used to come to the parsonage and find her trying to keep the children quiet while she was tending the baby, I could not help feeling very pitiful. It seemed as much of a task as that of the man in the circus that came here last summer who kept three brass balls in the air with his feet. But the circus man seemed to do his work very easily, and Ira Aliter said "t'want nothing for him to do it;" but Miss Erwin always looked very sorrowful and wistful about the eyes as though if she had wings she would fly away. She always seemed very grateful to me for helping her with the children, and would often put her hand upon my head and say: "Thank you, Ben; the 'Big Fluke' did not hurt your heart any if it did hurt your head."

One day when I went to the parsonage the baby had the whooping-cough, and the children were very noisy, and poor Miss Erwin was trying to keep them quiet. She smiled very sweetly when she saw me, and I was just going to sit down and try to amuse the children, when Alceste Erwin, who is six years old, came out of the library and said her father wanted to know if the children could not be kept more quiet, as he was writing his Sunday sermon. Mr. Erwin is a great, stout man, and somehow this request choked me so that I had to go out into the yard for a few minutes on a pretense of finding some wood to whittle. This same feeling came over me again with a rush next day, when I was in a corner of the church, and Mr. Erwin was preaching, for he said something with a great deal of force about "helping the heathen." When he said that, I could not help thinking about poor Miss Erwin who was fading away in his own house; and when Deacon Holworthy passed the contribution-box I shut my eyes, for I did not care to see whether the heathen were going to get any thing or not. I am afraid I rather hoped they were not. What is the use of trying to help the heathen if we can not help ourselves and those nearest to us? I don't understand it at all. But perhaps Mr. Erwin don't understand it all himself; and I presume he is doing as well as he knows how, for the village folks think he is a good, kind man.

But Miss Erwin is gone, and I shall never see her like again. When I think of her dying I always think of the dainty little skiff which my brother, who is mate of the "Gossamer," once made for me. It was only heavy enough for one or two, and then it would skip across the waves as lightly as a swallow. But one day five or six rough boys tumbled off the wharf into it, one right after the other, and the pretty thing was crushed and broken and sank to the bottom. SIMPLE BEN.

The "racket" between Judge Hilton and the Jews, recalls the famous tilt between O'Connell and Disraeli. The Irishman taunted the Jew with being a "lineal descendant of the impenitent thief on the cross." Disraeli's answer is not so well known; he conclusively replied that "one-half of Christendom worshipped a Jew, and the other half a Jewess."

A NEWSPAPER FICTION.

THERE is one statement in several of the attempts which have lately been made to give an account of my career, which ought to be corrected, as it does injustice not merely to myself, but to at least two large denominations of Christians. It is contained in the following passage from one of the articles on my resignation:

"Noyes was a Dartmouth graduate, and an Andover and Yale theological student, and only missed of becoming an orthodox divine through the offices of a Methodist perfectionist preacher, who switched off his Yankee brain on a new track of thought. He was then twenty-three years old, and the Methodist would have been shocked to know then what his perfectionism was to culminate in, a dozen years later."

The fiction in this statement I have marked by Italics. No Methodist preacher had any thing to do with my conversion to Perfectionism. I was a member of the Yale Theological Seminary at the time of that event, surrounded by Congregational preachers and students. I had not even an acquaintance with any Methodist, lay or clerical. So far as theory was concerned, I was "switched off" by two renowned Congregational preachers, viz., Moses Stuart of Andover and Nathaniel Taylor of New Haven. Prof. Stuart taught me, first, that Paul was not a Christian when he lived in the slavery to sin described in the 7th chapter of Romans, and, secondly, that the Advent of Christ described in the 24th chapter of Matthew took place at the destruction of Jerusalem. These teachings were at that time heresies, as antagonistic to the traditions of the Congregational church as any thing that I have since deduced from them. Dr. Taylor taught me that "sin is not the necessary means of the greatest good" and that man can obey God. These also were heresies, for which Dr. Taylor suffered persecution, if not martyrdom. These four heresies—two exegetical at Andover and two philosophical at New Haven—were the germs of my Perfectionism. The personal influences I was under when I was "switched off," were those of several enthusiastic preachers with whom I was laboring in a Congregational revival. Most of them were students with me in the seminary; one was preaching in the city and had been a Presbyterian Evangelist of the Finney school. These preachers and all the most advanced zealots in the Congregational and Presbyterian churches were at that time almost Perfectionists, following hard after the experience of such saints as David Brainerd and James B. Taylor. The revivalism of Finney and even of Dr. Beecher was just then on the point of going clear over to salvation from sin. I went clear over. That was my "switching off." I always considered it going straight through to the Depot for which we were all ticketed; but the rest turned back.

This is the true account, for which the fiction about the Methodist switch-tender has been substituted. I would be much obliged to the newspapers which have circulated that fiction, if they would think it worth while to correct their report;—and I presume the Methodists would also consider it a favor, though the Congregationalists and Presbyterians might be willing to have the story go as it is.

J. H. NOYES.

CORRESPONDENCE.

[We append to the following letter a few notes marked by figures corresponding to figures in the text:]

New York, July 5, 1877.

J. H. NOYES, ESQ.:

DEAR SIR:—I am much pleased with the tone of your paper recently. It amounts to a new departure, it seems to me, in favor of liberality and toleration;(1) and succeeding, as it does, your article on Brook Farm, and your denunciation of Fourierism as standing in the way of a true Socialism, it is quite as unexpected and surprising as your original departure from the *Circular* to the *SOCIALIST*.(2) I sincerely hope you can permanently settle upon the liberal policy as the wisest and best. We all know that general Socialism needs an exponent in this country, needs an impartial organ; and I assure you that all the varieties of Socialism with which I am acquainted would heartily accord to you the position of leading publisher, and give you their patronage and support, if you will accord to all sides a fair and candid hearing. We should expect you of course, in such an organ, to give special prominence to your own favorite style of Socialism; and no one ought to object to that

(1) It seems to us only a continuation of our course from the beginning.

(2) We did not cease our denunciation of Fourierism till Messrs. Leland and Cabot repudiated the old "war-cry" of the Fourierites—"Communism is the grave of liberty"—and went to work in earnest to prove that Fourier was substantially a Communist.

while generous space and treatment were accorded to the representative writers of other schools. There are many coöperationists, I am sure, who, though they may not be classed as adherents of yours, are yet not opponents; and they might all be rallied around the AMERICAN SOCIALIST as a Flag, if it could coördinate all the corps, encourage to a forward movement now this one and then that, and heartily and unfalteringly lead the whole army. A good Commander would not needlessly exclude any Captain of any Company, nor alienate his following. He would enlist all who are of the regulation height and strength of mind, who are willing to be regimented, and who avow allegiance to the general movement. I would even ask Mr. Brisbane to actually do what he originally offered to do, and then hold him to it;(3) and after that, generally, give him a special hearing on special points as you do other contributors. His general Laws and larger views he ought to put into books rather than into the long, drawn out series of a periodical.

Then, there is Mr. Stephen Pearl Andrews. You have manifested a special fear(4) of him, and of me as wishing to crowd his views upon you and into your paper. Now Mr. Andrews has a large following of very intelligent men and women—a very large one indeed, when you include all who confess him secretly but deny him openly. He is a well-known and very able writer, is the most learned linguist and etymologist in this country, and his "Pantarchy" is just as much a scheme of Socialism as is yours or Fourier's, and might prove to be the reconciliation between them. Indeed he is the preacher and advocate of Reconciliation in all spheres and departments of Religion, Philosophy and Social Politics. I have known Mr. Andrews ever since my first break-down and discouragement in Fourierism. He imported Phonography and Phonetics into this country from England, as you know, and I have co-operated with him in that Reform since 1845. Thrown together very intimately in that work, I naturally came to know his thought and philosophy on social questions. He was originally a disciple and friend of Fourier like myself, and that the more attached me to him. When Josiah Warren appeared upon the scene (Warren originally a disciple of Robert Owen—first a convert and then a pervert of Communism) Andrews took to him and his views very readily; but I held off for some time. The first blush of Individual Sovereignty as formulated by him seemed to me to be too sudden a right-about-face from Fourierism; but I found that I must make the subject a study if I would keep up with social development, and was glad to learn that it did not conflict with Fourier or any Socialism, but was on the contrary a preparation and an aid to any practical relations in association. I also for the first time found in it an absolutely scientific definition of personal freedom—formulating the duties, rights, and limits to the rights, of the individual—an important point for every Socialist to know, because no social whole can be a permanent success which arbitrarily represses any part.

You have expressed a belief that Andrews broke down the Woodhull paper. On the contrary, it so happens that the period of prosperity of that paper, if it ever had such a period, was while Andrews was an editorial contributor to it. He dissolved his connection with the paper early in 1872, and wrote no more for it except the famous Beecher *exposé*,(5) and only wrote that at the earnest solicitation of Mrs. Woodhull. Her paper broke down through its own inanity after the great Beecher card had been played. Besides, it was financially mismanaged. The concern paid nothing that they could avoid, squandered the income on big rents and high living, and never advertised the paper at all. At all events Andrews was wholly guiltless of its death. He is publishing a series of articles—twelve have already appeared—in the *Index*, of Boston, and, so far from breaking the paper down, the editor acknowledges a perceptible increase of subscriptions on account of them. I do not know that he would care to do it, but you could not do better than to publish three or four articles from him, embodying his views on the Social question.

I am no follower of Andrews in every thing—only so far as he seems to me to be true. He has his faults and even his illogicisms as have many other great men. For one thing I have no such faith in Spiritualism as he has. Finally, I disclaim having tried to urge Andrews' pecu-

(3) This is too big a job. If Mr. Brisbane is above keeping an engagement we can not undertake to regulate him. He was excluded, not by our illiberality, but by his own unfaithfulness to Fourier.

(4) Not fear, but dislike for reasons.

(5) And that *exposé* broke down the paper, as every body knows.

liar views upon you. From your first number I saw that your *bête noir* was Individual Sovereignty, and in my first article I intimated that it seemed to be the "under dog" and I should have to defend it.

Now Individual Sovereignty is not Andrews' patent at all, but Josiah Warren's. Andrews never even invented any improvements on it. He only set forth the doctrine in stronger, clearer language, pointed out some farther applications of it, and generally popularized it. Individual Sovereignty, though not strictly Socialism, is nevertheless the best or even the only preparation for it. The true Individual Sovereign is more careful of others' rights than of his own, inasmuch as he can at any time waive his own but can not those of another. He who most avoids trenching on the rights of others, and who is most ready to subordinate his own for the good of others, or for any just cause, makes the best Socialist. The discussion of Individual Sovereignty and the diffusion of the idea of it is in order in the general dissemination of Socialism. If there is any fallacy in it, you can knock the breath of life out of it if anybody can. Of all things, however, don't be afraid of it.(6)

I write thus at length to correct some misapprehensions which I learn you have fallen into. I am so heartily with you in your main work and so thoroughly appreciate what you have done and are doing, it is a pity that an active squad of minor phantasms should come between us and depict things as they are not. Whatever I write for you don't interpret me as urging it upon your acceptance, but only as offering it—certainly not as cunningly smuggling a contraband axe to grind on your stone, for my sole and only behoof as against the best good of all the rest of the human race. I claim to have that best good deeply at heart, as you and other Socialists do; and believe that Socialism, in one or more of its varieties, is the final destiny of the human race, and will secure the general welfare.

Now I commenced this as a private letter, so as to write with entire freedom the explanations I wish to make; but, on looking over what I have written, I see that I have said nothing that, on my part, I should object to seeing in print. In that case, comment or not as you like. I submit loyally to criticism.

Very sincerely yours, T. C. LELAND.

(6) We are not afraid of it; we respect Individualism and its rights as well as Communism, and claim that Communism is the only state that can secure the rights of Individuals. But the question that secretly lies between us and the followers of Warren and Andrews is the question of *precedence* and *proportion*—which is first, and which should have most attention in discussion and action, Individual Interests or Collective Interests? This question is decided for the Warren party in the use of the word *Sovereignty*. We object not to Individualism, but to Individual *Sovereignty*, as incompatible with combination, because two Sovereigns can not occupy the same field at the same time, and Collective Sovereignty is indispensable to combination. We consider this to be the lesson of past failures and successes in Socialism, and dislike to see Socialists always drilling away on that one lesson and never learning it. For this practical reason we are unwilling to have our paper flooded with defenses of Individual Sovereignty, which we know very well are ready to be poured upon us by the facile writers of the Andrews school. There seems to be little use in the parties calling one another one-sided, narrow-minded, etc., as the propriety of these epithets depends on the main issue—which of the two interests in question is really major and which minor? or in other words—which is the Sovereign? The party that is opposed to the real Sovereign will turn out to be one-sided and narrow-minded.

Montgomery County, O., July 2, 1877.
National Military Home.

EDITOR AMERICAN SOCIALIST:—One thing above all others made me feel very happy yesterday. What do you think it was? You could not guess for a month! Well, as I have brought the matter to your consideration, and do not wish to keep the source of my happiness a secret, I will inform you that the AMERICAN SOCIALIST in our reading-room is clothed in a handsome new binding illumined with its title in golden letters. I was surprised and gladly affected by the appearance, and deem it a most wise act on the part of the Librarian for giving it such a pleasing and useful dress to protect its abuses by being read. I see, as it is read, it wins sympathy and praise; for those who have read it once are eager to read it again.

One of the grandest and one of the most noble ideas ever conceived by a person is that of Mrs. Thompson's in this week's issue. Mrs. Thompson's idea is clear and eminent evidence, that women comprehend human circumstances, conditions and needs equally as well as men, and perchance with more mercy and charity for the

ignorant and bigoted, and greater love for the oppressed, poor, and miserable. Respectfully,

W. A. WILLIAMS.

Oberlin, Ohio, July 4, 1877.

EDITORS AMERICAN SOCIALIST:—We would like to contribute our mite in developing the science pertaining to coöperative stores, so as to enable any half dozen, or even "two or three," uncompromising friends of the cause, to establish a store and run it successfully any where, amid mountains of opposition, if secure from violence. We would like to undertake the task of thus instructing your readers, with your leave, and it need not require great space. We do not propose to spin the matter out, although there are billions of dollars in it; our tax for distributing goods being greater than the sum of all other taxes. Horace Greeley was of the opinion there were ten men engaged in trade where but one was needed, and we are coming into the belief of the startling assertion! Not two only, as claimed in the last SOCIALIST, but ten; not one of whom, of all those engaged in the competitive system, perhaps, is there, because called of God, but self-appointed and wedged in, like herrings in a school, from no higher motive than to make a living, regardless of the expense to the public.

Supernumeraries in trade constitute a great political danger, as well as curse in general, and a corrupt government will seek to buy and wreck them. Satan will always find mischief for idle hands. Nine-tenths are idle, and in consequence of this mainly, ninety-seven per cent. of our merchants fail in business, and thus force out what they fail to draw through usurious prices.

Our experiment here has developed opposition we could not have believed to exist, toward a cause purely benevolent and in perfect accord with the golden rule and the divine will.

E. M. LEONARD.

A PROPHECY.

ABOUT thirty years ago an erratic genius connected with the Wisconsin Phalanx wrote the following sanguine prediction. His name was Samuel Sleeper, but he was usually called, for short, and signed himself, as in this instance, Sam Slee. He was evidently a most enthusiastic believer in Owen's system, the failure of which thus far leaves but little room to hope for the exact fulfillment of the prophecy. But substituting for "Owen's System" the general idea of enlarged homes and a more unselfish form of society, we may find occasion in the year 1900 to accord Mr. Slee some small part of the honor due to a reliable prophet. Of this the reader can judge. Here is his message:

IMPORTANT PREDICTION.

A NEW STATE OF SOCIETY IN 1900!!

THE year 1900 will find this world and its inhabitants in a state of *Perfection, Beauty and Happiness never imagined*. ROBERT OWEN'S SYSTEM OF SOCIETY will then be *universal*; mankind will be united into one *harmonious brotherhood*, enjoying *health, happiness and long life*. The above system of Society is founded upon the FIVE FACTS OF NATURE, which follow:—1st—MAN is a *compound being*, whose *character* is formed of his constitution or organization at birth, and of the *effects* of External Circumstances upon it from birth to death—such original organization and external influences continually acting and reacting each upon the other. 2d—Man receives his feelings and convictions, independently of his will. 3d—The feelings or the convictions, or both united, create the motive to action called the *will*, which stimulates him to act, and decides his actions. 4th—The organization of no two human beings is ever precisely similar at birth; nor can art form any two individuals from infancy to maturity, to be precisely similar. 5th—The constitution of *every* infant, except in case of organic disease, *can* be formed into a VERY INFERIOR or a VERY SUPERIOR being, according to the circumstances allowed to influence that constitution from birth.

A further analysis of the foundation of the above system is found below, consisting of TWO FACTS ONLY—1st, Man is the Creature of Circumstances; 2d, The *instinctive* desire for HAPPINESS is the only cause of *all* action. The System of Society by ROBERT OWEN, founded upon the above FACTS OF NATURE, is the only system which can confer upon the world HEALTH, HAPPINESS and LONG LIFE. In the year 1900 IT WILL! IT MUST!! IT SHALL!!! *be universal.*

SAM SLEE.

May 1, A. D., 1848.

The reader will please *preserve* this paper for a curiosity, if for nothing else, and in 1860 compare it with the then existing State of Society. Again compare it 1870, and again in 1880, observing the progress of the above system, and the downfall of all others.

NEW BOOKS.

FRUIT AND BREAD: a Scientific Diet. By Gustav Schlickeysen. Translated from the German by M. L. Holbrook, M. D. New York: Holbrook & Co., 17 East 21st St.

WE have been accustomed to think of America as taking the lead of other countries in questions of dietetic reform; but in the work before us we are introduced to a German author who advances to the front of dietetic radicalism. He fully believes and attempts to prove that fruits, grains and nuts constitute the natural diet of man; that meat, milk and eggs are unnecessary as food; and that it is desirable to dispense with cooking altogether.

Our author's argument may be briefly put into the following form:

1. The natural food of every species is determined by its physical organization.
2. The physical organization of man is similar and in many respects entirely accordant with that of the anthropoid apes.
3. The anthropoid apes live chiefly on fruits, nuts, and grains, and do not thrive on a fatty diet.
4. Therefore man, being by organization and kinship frugivorous, should live on fruits, grains and nuts, having nothing to do with food belonging to the carnivora.

The second point—man's relation to the highest apes—is discussed at some length. Comparing the human teeth with those of other animals, he finds the greatest similarity in respect to size, length, strength and intervening spaces, and in reference to number and kind a complete accordance, between the human teeth and those of the anthropoid apes; and he says: "To whatever minutiae of detail the comparison is carried, we reach in every case the same result. Between man and the anthropoid apes there are the closest anatomical and physiological resemblances. In form and function there is the most exact agreement between all the corresponding bones of the skeleton of each; the same arrangement and structure of the muscles, nerves and entire viscera, and of the spleen, liver and lungs. The brain is also subject to the same laws of development and differs only with regard to size. The minute structure of the skin, nails, and even the hair, is identical in character. * * * Under the microscope the blood corpuscles are identical in form and appearance; while those of the carnivora are clearly different from them. * * * Indeed, the difference between the ape and animals of the next lower grade is much greater than between the ape and man, there being in the latter case really no essential anatomical or physiological differences."

So long as man was supposed to occupy an exceptional position in nature, belonging to no distinct class of the animal kingdom, it was only natural that false theories should prevail respecting his diet; but all this, our author thinks, will now be corrected by the recognition of his true place among the apes of the order Simiæ. They eat figs, apples, corn, bread-fruit, bananas, nuts, etc.; and man should do the same. There is no force in the argument that apes as well as men have been trained to live on flesh, for when they do so live they contract scrofulous affections, consumption and other diseases that carry them off rapidly. "The consumption of flesh for thousands of years may indeed have given to man certain carnivorous characteristics, but his anatomical structure and physiological functions remain unchanged;" and these tell us that man is by nature a fruit and grain eater.

Our author anticipates the greatest advantages to humanity from the general adoption of a frugivorous diet. "The rejection of flesh would give a new direction to human culture and industry. The numerous diseases now traceable to a flesh diet would disappear, and with them the manifold cruelties of the slaughter-house." There would be less intemperance. Men would be less restless and quarrelsome, and war itself would partly or wholly cease.

Cooking, it is claimed, is necessary only because it is customary. "Cooking is in almost every case injurious, and should be dispensed with so far as our present habits of life admit of, and with a view to its final and complete disuse. The natural fluids of the plant are, in great part, lost in cooking, and with them the natural aroma so agreeable to the senses and so stimulating to the appetite."

The book is strong in its denunciation of the abuses of the stomach by hot food, hot drinks, excessive use of condiments, pastry, etc.

We commend this work to all who wish to see how strong an argument can be made in favor of an exclusive fruit and farinaceous diet. Its ideas respecting the exclusion of meat and cooked food will not receive much favor, and may be fairly questioned, while many will

not listen to arguments based on any supposed near kinship between the ape and man; but still, few can read "Bread and Fruit" without realizing how far mankind are at present from having a "scientific diet," and without appreciating all efforts tending in that direction. It can not be doubted, as our author affirms, "that the solution of the great social questions of the present day would be greatly promoted by attention to the question of food." Socialists have peculiar reasons for welcoming dietetic discussion and experiment. When men eat less meat than at present and consume less stimulating drinks, they will more readily assume the peaceful characteristics demanded by the close relations of associative and Communistic life.

"BETSEY AND I ARE OUT."

WHATEVER rank Will Carlton may take among the poets, it must be admitted that his "Betsey and I are Out" has achieved genuine success. It has had a large circulation, and its chances are favorable for a permanent place in literature, its portrayal of certain phases of human character are so true to life. We have no doubt that it has already "in regards to heaven" set many a couple to

"Starting a branch establishment and running it here on earth."

The papers have recently given us one story of this sort. An Iowa clergyman and his wife, after nearly fifty years of married life, got into a dispute over some trifling matter, which made them feel that they

"Who had worked together so long as man and wife

Must pull in single harness the rest of their nat'ral life."

The husband used harsh words, and the wife left her home and could not be prevailed upon to return. "Then the old man got embarrassed, and wished to sell his property, but the wife would not sign the papers, and, in sheer desperation, he came on to Chicago to see what the lawyers could do toward getting a divorce for him. Somewhat suspicious of their oily promises of a cheap and easy separation, the guileless clergyman finally applied to City Attorney Tuthill for advice. That gentleman lent a sympathetic ear to the naïve story of the old man, talked kindly with him, and, after suggesting various expedients of reconciliation, the parallel case of the ballad occurred to him. "Have you ever read Will Carlton's poem, 'Betsey and I are Out?'" he asked. "No, I can't say I ever heard of such a poem," replied the clergyman. "What about it?" "Well," said Mr. Tuthill, "you go and buy a copy, read it, and then send it to your wife. It relates to a case parallel with your own. Don't think of a divorce at your time of life—at least not until you've tried the effect of that poem." "I will try that and any thing else I can think of to reconcile my wife to me. Believe me, my dear sir, I have no wish to be divorced. I thought of it only as a last resort to save myself from ruin." And so saying the unfortunate man took his leave. Not long afterward the mail brought a letter from him blessing Mr. Tuthill for making known to him Will Carlton's ballad, which had done its work in reuniting the estranged couple; and now

"When one speaks cross the other just meets it with a laugh,

And the first one's ready to give up considerable more than half."

During the President's visit to Rhode Island two very pleasant incidents occurred. Just after he arrived in that State, word was conveyed to him through Gov. Van Zandt that a worthy gentleman of Providence desired to have Mr. and Mrs. Hayes inspect a very old bedquilt, and also that he desired that they might rest beneath it. President Hayes immediately granted permission for the article to be brought, when Mr. Conrad Ellery of Providence produced a very large azure satin bedquilt, not a particle faded, and in good condition, which was made in the year 1687 by a direct ancestor of Mr. William Ellery, who was the signer of the Declaration of Independence from Rhode Island. Mr. Conrad Ellery, the present owner, is a grandson of the signer. The magnificent article has never been used since it covered the form of the first President of the United States, George Washington, on the occasion of his last visit to Newport, just subsequent to the Revolutionary times, when he slept in what was then the Ellery House, since the Channing House, and at present occupied by the Engineer Department. Since Washington's sleeping there on the last occasion the quilt has not been used, although the friends of Gen. Jackson, when he visited Rhode Island, requested permission to have him sleep under it, but the owners, being such stern Republicans, declined to accede to the request. President and Mrs. Hayes did sleep under it, and just before the Presidential party left, Mrs. Hayes penned an autograph letter to Mr. Conrad Ellery, thanking Mr. Ellery most heartily for his kindness and trouble. The second incident was the using of a cut-glass wash-bowl and pitcher which were brought from Northern Europe by an ancestor of Gov. Van Zandt, in whose possession they now are. The last time these were used was in 1833, when Andrew Jackson washed his fingers in the bowl, on the occasion of his being entertained by Lieut.-Gov. Collins, who was the grandfather of the present Governor of Rhode Island. This has never been used until last Friday, when Mrs. Van Zandt filled the bowl with magnificent roses for Mrs. Hayes, who, after taking the roses from it, requested the President to wash his fingers, which he did in the pure rose-water.

—Tribune.

A PROPER DISTRIBUTION!

[From the Philadelphia Press, slightly enlarged and improved.]

Oh! Socialists here is a plan,
To organize the masses,
And make mankind, all of a mind,
By fixing them in classes.
The Brewers should to Malta go,
The Boobies all to Scilly,
The Quakers to the Friendly Isles,
The Furriers to Chili.
Send Lawyers to where all are Sioux'd,
And Bach'lors to Hav-ana,
The Gardeners to Bot'ny Bay,
Maid to the Isle of Man, eh!
The little, crowing, crying babes,
That break our nightly rest,
Should be packed off to Babylon,
To Lapland, or to Brest.
Doctors should go to Hygiea,
Wine-bibbers to Burgundy,
Gourmands should lunch at Sandwich Isles,
Wags at the Bay of Fundy.
And folks who never want to laugh,
Should seek the Vale of Sorrow,
Barbers should go to Hairumbo,
And Smokers to Tobago.
And thus you see, these misplaced men,
Will then no longer vex us,
For all who're not provided for,
Can emigrate to Texas.

ENGLISH CO-OPERATION.

The *Coöperative News* gives a report of the last quarterly meeting of the Coöperative Wholesale Society held at Manchester, England, in June. There were present 236 delegates, representing 125 Societies. The report of the general Committee gave the sales for the quarter at \$2,990,395., being an increase of \$29,200, over the corresponding period of last year, despite the great and continued depression in trade. The net profit realized is \$14,835.05. This seems a small profit for so large a trade, but it is doubtless explained by the fact that in some departments of the Society's business there were heavy losses. At the Leicester Works 58,700 pairs of boots have been sent out during the thirteen weeks of the quarter. The steamship "Plover" which the Society bought some time ago has not paid very well, and it is to be repaired and leased or sold. The figures we have quoted above show that the English Coöperators are accustomed to deal with large business ventures, and that they are, on the whole, steadily gaining in numbers and strength.

The case of Mrs. Besant and Charles Bradlaugh is attracting an extraordinary amount of attention from the English press. All the papers that reach us from abroad are full of comments and statements affecting this remarkable trial. The London *Times* goes out of its way in a law report to pay some extravagant compliments to the ability and eloquence of Mrs. Annie Besant. She was the chief figure in the trial, Bradlaugh's part not being very prominent. The London press is unanimous as to the utter absurdity of the prosecution. The *Times*, *Standard*, *Daily News*, *Post* and *Spectator* agree as to the unwisdom of a prosecution which increased the sale of an objectionable book from 500 per annum to 125,000 in three months. They likewise coincide in the opinion that the book is a bad one, and that the verdict was inevitable under the law. Frankly, there seems to be a good deal of hypocrisy in the position assumed by the English press in this matter. All its writers seem to think that the book should not have been suppressed and that the law is absurd; but out of deference to the supposed prejudice of their readers on so delicate a topic they do not find fault with the law, but with the police authorities, whose duty is to enforce the law. The spectacle of a Chief Justice of Great Britain bitterly condemning a prosecution, which is perfectly valid under the law, while, at the same time, upholding the law, in which curiously absurd position he is sustained by the press, is, to say the least, anomalous and queer.—*Graphic*.

The education of Queen Victoria's grand children is conducted on the principle that the Prince Consort introduced into the family. Particularly is this true of the children of the Crown Princess of Germany. They have to rise early and retire early. During the day they have punctually to perform their duties and to keep strictly the time allotted to the various branches of study and recreation. They breakfast at eight with their parents, and the time between ten in the morning and five in the afternoon is devoted to their lessons, with an interruption of one hour for dinner. Accomplishments, such as riding, dancing, and skating, receive the same attention as art and science. Their meals consist of simple dishes, of which they have their choice, without being permitted to ask for a substitute, if what is placed before them does not suit. Between meals they are not allowed to eat. Only inexpensive toys are placed in their hands, and the princesses dress themselves without the aid of chambermaids.—*Sun*.

RECEIVED.

FRUIT AND BREAD: A Scientific Diet. By Gustav Schlickeysen. Translated from the German by M. L. Holbrook, M. D. 1 Vol., cloth, pp 250. Price by mail, \$1.00. New York: Wood and Holbrook, 13 and 15 Laight-st.

TRAVELER'S OFFICIAL GUIDE of the Railway and Steam Navigation Lines in the United States and Canada. Official organ of General Ticket Agent's Association. Price by mail, 50 cents; \$4.00 per annum. Issued monthly. Philadelphia: National Railway Publication Co.

TOUCH ME GENTLY, FATHER TIME! Song and Chorus. Music by Charlie Baker, author of "He Holds the Fort of Heaven." Price by mail, 40 cents. Cincinnati, O.: F. W. Helmick; 50 West 4th-st.

ITEMS OF NEWS.

HOME.

Don't go to Deadwood.
A great deal of high wind out West.
Strikes are not at all successful this year.
They have gone to work again in nearly all the Navy Yards.
The President hasn't read Blaine's Woodstalk, Connecticut.
Over \$10,000,000 of the new four per cent. loan has been taken.

President Hayes lives out at the Soldiers' Home, near Washington.

It isn't honest to mix your cream with oleo-margarine before churning.

Theodore Tilton and daughter started for Europe on Saturday, the 7th.

Dr. McCosh of Princeton is the man who invented Pan-Presbyterianism.

Ships driven ashore last year, 125; people aboard, 1,253; persons lost, 39.

Sitting Bull has gone to Canada to have a think and get ready to fight again.

The office-holding politicians are lying low, considering which way to jump.

We don't hear so much about base-ball and rowing-matches. How it rests one!

The New York Custom House has reduced its number of employes according to order.

Secretary Sherman is on a cruise of observation among the light-houses and life-saving stations.

Why couldn't Lousey Anna let that Returning Board alone? She got her nickels and promised to be quiet.

Gen. Hancock has been ordered to send the Second Regiment of infantry to the aid of Gen. Howard.

The New York Training-School for Nurses has just occupied a fine new building near Bellevue Hospital.

Who would be a dog and go unloved and then be drowned by the New York policeman—700 dogs at a time?

General Howard is still hunting after Indians in Idaho. He has telegraphed for the regiment of troops at Omaha.

Wm. M. Tweed wants Charles O'Connor to read that confession and say whether it wasn't enough to satisfy the public.

We read about torpedoes now, and learn that twenty-four United States vessels were destroyed by them, during the rebellion.

There is always about so much discontent in a man, no matter whether you put him under a harrow, or set him on a hatchel.

The Commencement season has begun to stop; the *Nation* is bold enough to ask if we have not had enough of that thing in the papers.

And now the commercial traveler takes off his hat, and wipes his bald head, before he begins his little oration on soap and lightning-rods.

Elihu Burritt says, "Send back that money." You know the Geneva Arbitrators awarded us more money than we knew what to do with.

The Fourth of July was unusually quiet in New York: there were only thirty-one persons shot and wounded by fire-arms and fire-works.

Give us Canada if you want us to have any thing. They eat such victuals over there as we do, and for the most part swear in a language that we can understand.

The great question at an English dinner is, "Who shall be headest?" The question at an American dinner is whether you will be able to digest what you have eaten.

The New York *Sun* reiterates the old story that it was not Mr. Greeley's political defeat which killed him. It was his being turned out of his old place in the *Tribune* office.

Seth Green and his assistants have hatched 4,676,000 shad this year. All of them were turned into the Hudson except 80,000, which were put into the tributaries of Lake Ontario.

Howgate has raised the money for his Arctic Expedition, and is now fitting out his vessel at New London, Conn. She will sail the 20th of this month, under the command of Capt. Tryon.

The Louisiana folks can't forget that Returning Board. Messrs. Wells and Henderson have been called on to answer for some of their doings. The other two members will have to give bail, too.

New Hampshire don't want to have the public credit used for the "furtherance of any schemes under the guise of Internal Improvements, that may be for the advantage of any particular locality or corporation."

The St. John's Guild of New York lately took 800 mothers and sick children from their ill-ventilated homes and gave them an airing down the bay. Physicians were in attendance with beef-tea and stimulants, and the whole company were treated to two full meals of wholesome food. This is the first of a series of such excursions for the sick and poor.

The people of Erie, Pa., were astonished to find that Yale College had conferred the title of A. M. on one Artemas Martin of that town. "Who is Artemas Martin?" they asked, and they began looking and found a market-gardener with a house full of books. And now he can't be happy any more, 'cause the folks will point him out to strangers and say that any Dutchman can beat him raising cabbages.

One of the best correspondents of the N. Y. *Tribune* says: "Five years ago I traversed certain parts of the

South, and by comparing my recent observations with those made then, I have had an opportunity of forming an opinion as to whether the negro has made any real progress in civilization during half a decade. The opinion is not favorable to him. With a strong desire to discover evidences that he is making some substantial advances in intelligence, independence and physical comfort, I am forced to say that I am not able to find them. There are of course exceptional cases here and there—a few perhaps in every large town—of colored men who have accumulated property, and who live as well as their middle-class white neighbors; but the great mass of the black people appear to be at a stand-still."

The United States Minister to England was born in a town that makes a great many perfect bricks, and it is interesting to see how he is laboring to uphold the dignity of America in the person of Gen. Grant. He lately gave a grand dinner at his residence in London, and this is what the English correspondent of the *Tribune* says of the occasion: "I mentioned in my last the melancholy fact that when Gen. Grant dined with the Prince of Wales he was put in the rear of all the titled people who formed the solemn procession from the drawing-room to the dining-room. The order was reversed last night; the General yielded precedence to nobody but the Prince himself. There were present no less than six Embassadors. There were four Dukes. There were three Marquises. There were five Earls. There was the Lord Chancellor, and there were others whose rank entitled them technically to go before. But they one and all had to give way."

FOREIGN.

General Grant started for Belgium on the 5th.

Now is the time to stake a little money on the Turk.

Russia and Turkey are making money—on a printing-press.

The Moslems in Bulgaria begin to think it is their turn to be afraid.

It is now said that the French election will be on the 5th of August.

Efforts are making in London to collect money for the St. John sufferers.

The British fleet has arrived at Besika Bay not far from the Dardanelles.

An English medical journal prescribes lemons as a cure for consumption.

The Greek Minister of Finance has asked for \$10,000,000 to help him get ready for war.

The Marquis of Salisbury is the man who is holding J. B. and keeping him out of the fight.

The Porte makes a formal complaint that the Russians have bombarded Rustchuck in a wanton and unnecessary manner.

The English talk as if they would have 150,000 men ready soon, and could mobilize 300,000 Sepoys in India to fight the Russians.

The American Missionaries in Armenia have to cruise around on Lake Van in the daytime to keep away from the Turks and Kurds.

A Peruvian iron-clad recently fought two British iron-clads for nearly two hours and then got away. They banged each other with 300-pound shot.

The Mexican Government has dispatched a body of troops to the Rio Grande to coöperate with the United States in the suppression of cattle-lifting on the Texan border.

The Turks are withdrawing their troops from Montenegro and sending them partly to the Danube and partly to the Epirus and Thessaly to look after the Turks and malcontents.

The news from the famine-stricken district of India is more encouraging. The situation in Madras is still very grave. Over a million persons are on the relief works or gratuitously fed.

Caxton was not an improver of the art of printing. He was a business-man who had learned the trade and then reproduced the classics till copies of them were as plenty in England as leaves in October.

Cardinal Antonelli's daughter has brought a suit to get some of the money which her pious father left behind him. If she had been our girl we would n't have put her to all that shame and trouble. No, not even if she had been cross-eyed.

The Pan-Presbyterian Council which assembled in Edinburgh on the 3d inst. numbered fully three hundred delegates. All the institutions of that city were thrown open to the distinguished visitors. The old house of John Knox was a special point of interest, over the door of which is this quaint inscription: "Luif God abuf all, and ye nychtbour as yiself."

Mrs. Jennie June Croly is in Paris and writes: "Modern fashion is represented by and created for the *demi-monde*, actresses, and Americans. It is those who buy—buy, and stimulate the demand for eternal novelty. They get it, too, but I must confess myself surprised, to find how fully equal our great houses in New York are to the resources of the Paris establishments, and how little inducement there is to purchase here."

The Russians got along very bravely in Armenia till their converging column began to near the main bodies of the enemy. Then disaster came. The fighting at Delibaba and Zewin was very disheartening to them, and their whole army has had to fall back. The right wing is badly broken up. Kars has been relieved by the Turks, and the Russians at Batoum have been obliged to abandon operations there. It is probable that this campaign will be considered a failure and that another one will have to be organized afresh.

The Russians since their crossing of the Danube at Sistova have not done much beyond strengthening themselves in their new position and putting out feelers. They now have 120,000 men in that part of Bulgaria. There has been considerable fighting between the advance guards of both armies, and there is a report of a twelve-hours' battle at Bjela on the 6th. It is also reported that their cavalry have occupied Turnova and some points in the Balkans. The Turks are supposed to have their center at Rasgrad with Rustchuck on the right and Shumla on the left. There has been no decisive move on the part of the Russians in the Dobrudscha. Whether they are advancing toward Silistria is conjectural. The Czar is still with his army and strengthening the hearts of his men by visits to the hospitals.

SOCIALISTIC NOTICES.

Correspondents wanted among those who would like to write on the subject of Liberal Christian Communism, especially if such correspondents have a wish to do something practical. Something quite new proposed.

Address, M. RUSSELL,
Berlin Heights, Ohio.

Advertisements.

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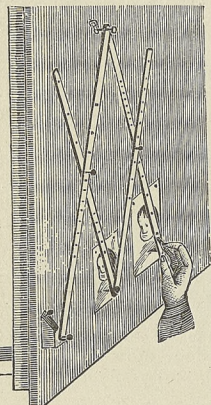
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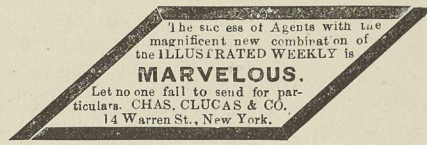
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