

# THE AMERICAN SOCIALIST.

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JOHN H. NOYES, . . . . . *Editor.*  
WM. A. HINDS, . . . . . *Associate Editor.*  
F. WAYLAND-SMITH, . . . . . *Business Manager.*

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### MINE AND OURS.

BY GOODWYN BARMBY.

Mine is the little hand, puny and weak,  
Ours are the thousand arms, mountains to break;  
Mine is the atom of clay for the grave,  
Ours is the Earth, with hill, valley and wave:  
Mine will vanish like corpse in the sod,  
Ours will arise to the Heaven of God!

Mine is the secret prayer, breathed low and lone,  
Ours is the anthem of conquering tone;  
Mine is the little flower nurtured in dearth,  
Ours are the blossoming Edens of Earth:  
Mine will vanish like corpse in the sod,  
Ours will arise to the Heaven of God!

Mine is the brain that but gleams like a spark,  
Ours are the thoughts like stars lighting the dark;  
Mine is the heart that beats fearfully hurled,  
Ours are the heart-throbs that gladden the world:  
Mine will vanish like corpse in the sod,  
Ours will arise to the Heaven of God!

Mine is the hermit-life, lone in its hours,  
Ours are humanity's loves, thoughts and powers;  
Mine, scarcely mine, is this frame, doomed to fall,  
Ours is our God, common Parent of all!  
Mine will vanish like corpse in the sod,  
Ours will arise to the Heaven of God!

### HINTS FOR REVIVALISTS.

*Rev. A.*—Deacon, do you remember the great religious revivals that swept over the country thirty years ago?

*Dea. B.*—Certainly I do. I was one of the workers in them. We verily thought then that the world was about to be converted, and the millennium was at hand.

*Rev. A.*—Those were the days of protracted meetings, and earnest personal efforts in inquiry meetings and among the anxious. Do you remember how the churches were roused by those "new measures," as they were called, and how every body was set thinking about religion, and hundreds of sinners were converted in a day?

*Dea. B.*—Ah! those were good times. I have seen ten-days meetings and twenty-days meetings, at which whole villages would give themselves up to the business of salvation. Farmers would leave their plow in the furrow, and merchants would close their stores to attend those meetings, such was the interest excited by them in the subject of religion and the welfare of the soul. I have seen cities like Utica and New Haven at such times put on the stillness and solemnity of a Sabbath. The inquiry meetings were crowded by persons seeking repentance. When shall we ever see such times again?

*Rev. A.*—Why need they ever have ceased?

Such measures should have been continued. But instead of that the churches of late years have fallen back into the old Sunday routine which leaves the members cold, and sinners careless, and religious matters generally dead.

*Dea. B.*—True, brother, it is as you say. But the fact is, there was a difficulty in continuing those revival measures. They came in conflict with business. We could turn out on extraordinary occasions for a three- or four-days meeting, but by that time our farm-work began to suffer and our household matters were all awry, and to go on longer was simply temporal ruin. So we had to give up the meetings after a few days, and spring to our work to make up for lost time.

*Rev. A.*—And the consequence was that after a revival the church soon grew cold, and the new converts when left to themselves too often fell back into a worse state than they were in before conversion.

*Dea. B.*—That is a fact, and the thing was tried and failed so often from a lack of means to keep up the revival effort that now we do not make any attempt beyond our usual Sunday routine. If there could be any way found to *perpetuate* those revival measures that were so effective, I believe that we should convert the world.

*Rev. A.*—Well, let us hear what our friend here has to say.

*Communist.*—Allow me to say—having heard your conversation—that the thing you are looking after is found. Communism is a system which stops the quarrel between business and religion; harmonizes them, and puts religion at the head. In a Community there is a chance for maintaining a constant protracted meeting, and for personal religious effort without end. In this respect it is different from common society. In your system of isolated families, every thing has to be cared for at each separate establishment, at an immense waste of time and labor. To take care of a hundred cattle and twenty horses, separated at twenty farm-houses, requires the presence and labor of twenty men; put them together, and four men will do it as well. So in a village of a hundred houses; a hundred women are required to light a hundred fires and to get three hundred separate meals a day, for their little families, when, if united, the meals would be reduced to three, and the work would be done much easier and better by three men and six or eight women. The effect of your present wasteful system of applying labor in consequence of living apart is, that you have no time for daily combined religious effort, but are obliged, as Deacon B. says, to put your church exercises off into one corner of the week, and give up all the rest of the time to farm or household cares. Now gentlemen, if the church wants revivals, and wants to perpetuate the revival spirit in such a way as to make new converts become good Christians, all she has to do is to return to revival measures, and SHAPE HER DOMESTIC AND BUSINESS ARRANGEMENTS IN SUCH A WAY AS TO MAKE THOSE MEASURES PERMANENT. By a simple union of interests for religious purposes, you may as well have a meeting protracted indefinitely as to have a "four-days meeting." Such, in fact, may be the organization of a Community that their meetings shall never end; but every evening, from year to year, the members will be together for purposes of religious, moral, and social improvement. They will thus make business and pleasure, and

what are called secular affairs, *serve* instead of *disfracting* from their religious aspirations. Is not this the kind of invention that the church needs in order to maintain revivals? Pray, think of it gentlemen, and see if the time has not come for the churches to advance to a point whence they can begin to realize that millennium which they foresaw so brightly thirty years ago.

### THE GRANGERS.

I.

THE Order of Patrons of Husbandry originated in Washington in 1867. The causes which led to its organization are given in the "Grange Illustrated; or Patron's Hand-Book," as follows:

"After the close of the civil war agriculture in the South was in a condition of great depression. Emancipation had broken up all the old-time traditions and conditions of planting and farming. The great class of laborers, now free, looked often with distrust on their old masters, and were unwilling to labor for them, preferring at first a roving and easy life in or near the larger towns. The farmers and planters with little or no money were compelled to procure their labor on shares, and receive advances on their crops before they were matured, almost before they were planted—a ruinous system, but inevitable at the time. The farmers in the West and Northwest had not so much reason to complain of scarcity of labor or its inefficiency; but most of them had settled upon new land with insufficient capital, and they were heavily in debt, while the high freight on the railroads, and the extortions of the middlemen and speculators so reduced the net prices of their products that they often did not receive the actual cost for them. Yet there was no harmony of interests among them; each struggled on in his own way, selling in the cheapest and buying in the dearest market; and if there was any failure in the crop, compelled, perhaps, to borrow money at ruinous rates, and mortgage his farm as security, and in the end give up the results of years of toil, and begin anew still further West. Nor were the Middle States in much better condition. The wheat-growing States east of the Mississippi were diminishing year by year the amount of wheat to the acre, and farming was so far unprofitable that farmers' sons abandoned the homestead and sought employment in the cities.

"There were scores, perhaps hundreds, of thoughtful men connected, directly or indirectly, with the farming interest, who knew these facts and had puzzled their brains over and over again in the vain effort to devise some remedy for them. The Agricultural Department at Washington received with every mail the complaint of farmers from all sections, of the unprofitableness and hardships of farming life; and one of its officers, William Saunders, then superintendent of the gardens and conservatories of the Department, a thoughtful Scotchman, highly educated, and possessed of that intense logical power which characterizes so many of his countrymen, had pondered much on this subject. His position, combined with his knowledge of the sociological status of farmers, convinced him that they were suffering in their interests from their seeming apathy or unwillingness to take any active part in political economy; while most of the other interests of the country were pressing forward to secure special recognition and attention, the farmer was at home minding his own business there, and was but little known in public."

While Mr. Saunders was pondering the subject a friend of his, Mr. O. H. Kelley, suggested to him that some such organization among farmers as that of the Masonic Order would be advantageous in linking them together as a party or fraternity. Mr. Kelley had previously mentioned the matter to others, but no practical steps had been taken. The idea impressed Mr. Saunders very favorably. He thought it over, and after divesting it of all extraneous features he stated his conclusions, which had the effect of enlisting and consolidating the interest, advice and assistance of Messrs. Kelley, J. R. Thompson and Wm. M. Ireland, the two latter being high and efficient officers in the Masonic Order; the Rev. A. B. Grosh, a prominent member and author in the Order of Odd Fellows; and Rev. John Trimble, jr. These gentlemen worked together diligently and patiently for months, perfecting the Organization, Ritual, Constitution, By-laws and general plans of the Order.

After the plans were matured, Mr. Saunders, while on a visit in the Northwest and Southwest



on Department business, called the attention of prominent agriculturists in Western New York, Ohio and Missouri, to the proposed new Order. Several of these took a deep interest in the matter, and afterward became prominent members of the Order. During the autumn many valuable suggestions were received by Mr. Saunders from agriculturists in various parts of the country. At length the plans being all matured, a name for the Order decided upon, on the evening of the 4th of December 1867, nine persons assembled at the office of Mr. Saunders, and organized the NATIONAL GRANGE of the Patrons of Husbandry.

The following officers were elected for five years: William Saunders, Dist. Col., Master; J. R. Thompson, Vt., Lecturer; Anson Bartlet, Ohio, Overseer; Wm. Muir, Mo., Steward; A. S. Moss, N. Y., Assistant-Steward; Rev. A. B. Grosh, Pa., Chaplain; Wm. M. Ireland, Pa., Treasurer; O. H. Kelley, Minn., Secretary; Edward P. Faris, Ill., Gate-Keeper. At the meeting no lady officers were elected, though provision had been made for them in the constitution. Subsequently the four officers, Ceres, Pomona, Flora, and the Lady Assistant-Steward were elected, as well as the Executive Committee. A subordinate Grange was soon after organized in Washington, which in a short time numbered sixty members. This was made the school of instruction for the Order, and in it the efficiency of the ritual was tested.

Thus began one of the most remarkable organized movements of modern times, and which now numbers its adherents by the million.

#### WALLINGFORD LETTER.

Story of the Fever and Ague in the Wallingford Commune—  
a Four Years' Siege—our Suffering and our Triumph.

W. C., April 30, 1876.

We look out on a busy scene to-day from our dining-room windows—men with pickaxes, shovels and wheelbarrows, horses with plows, scrapers and carts, confusedly tearing up the ground on all that side of the house. They are excavating for a large cellar, 64 feet by 32, with a wing extension making it 72 feet from front to rear. This does not look much like abandoning the place; but two years ago about this time the whole Community here and at Oneida were gravely considering the question whether they should not retreat from Wallingford. Referring to our files, I find it the topic of discussion evening after evening in June, '74. Mr. C. and Mr. J. were chosen advocates of the two sides, and they made exhaustive pleas: others were specially invited to speak, and all had a chance to express their minds. What was the matter? Matter enough! The whole Community was being honey-combed with the fever and ague, and Wallingford was the inlet. By our system of exchanges some sixty of the family had been inoculated in a course of years with that disease, and the groan began to be audible. How long shall this go on? How many more of our children shall we throw to Moloch?

When we first came here, and for twenty years after, the salubrity of the place was considered extraordinary. Every body was expected to go back to O. C. with more color and plumpness than they had when they came. But about the year '71 a stealthy enemy crept up the valley from the south, and began to mar our peace. The fever and ague had infested Hamden, seven miles below, for several years. Now it appeared in Wallingford. G. W. Noyes, who died at this Commune in '70, was undoubtedly a sacrifice to the malignity of this invader, but its presence was unrecognized at that time. In '71 its hateful mien was fully disclosed, and made the Commune shake, if not with nervous terror, with a sensation very much like it. In the fall of that year there were eighteen in the family at one time who were "interviewed" by this hideous demon every other day; a state of things which kept the rest of us running with hot bricks and blankets, ice-water and bath-tubs, pretty much all the time. We did not use quinine then. No, we suffered all the fiend could inflict one year without mitigation from that famous drug. We met it with faith, patience, criticism, resistance—spiritual therapeutics alone. And, in sooth, we had some very encouraging victories on that platform. I find in our files several narratives of personal experience during the period, with two of which I propose at once to enliven this somber letter. The time of these experi-

ences was about the middle of September, 1871:

MISS A.'S NARRATIVE.

I had been sick about four weeks. I was very weak in body, and my ambition and faith were still weaker. I cared but little what became of me. But finally I had a chill which was so dreadful that it aroused me to think what I could do to avoid another. It seemed as though another like that would kill me. I resolved if it were a possible thing to go to meeting the next evening, which would come on what I called my "well day." I thought perhaps Mr. Noyes would say something to help me. I was well paid for the exertion. He talked about the power of faith and unity, and I felt new hope and courage. He said the faith of the whole Community was available to those who were one with it, and my heart took hold of his words. I went to sleep thinking about them. I waked many times that night, and my first thought always was, Is it time for my chill? and then the dread of it would rush over me, as only those who have had an awful shake are able to imagine. But my second thought was the meeting and Mr. N.'s talk, and that would make me quiet, and I would go to sleep again. At five o'clock I awoke, and felt the symptoms that precede a chill coming on. I said to myself, If it is God's will that this thing should take its course I want to be reconciled, but if not I believe he has the power to stop it even now. Then it flashed across my mind that if I could only get into a good perspiration it would save me; but my bed-clothes were insufficient, and I knew if I stirred to get any more the chill would have me for sure. So I said to myself, If I am to escape somebody will come in; though it seemed absurd to expect it so early. I lay about ten minutes quietly hoping, when C. opened the door and inquired how I was. I told her what I would like, and she covered me up warm and left me. I was very soon in a profuse sweat, and went by the time without a chill. I kept my bed till the usual time for the fever had passed; then dressed myself and from that time to this have not had a symptom of fever and ague.

In explanation of the following narrative I may say, that when worse came to worst, that sorry September, it was decided to send seven of the cases to Oneida. Mr. Noyes conducted the party, and a ridiculous traveling party it was, though the journey was timed with all possible reference to the intermission of the fits:

MR. W.'S NARRATIVE.

I had had what I supposed was a severe cold for a week or more, when, just before the "refuse lot," as they have been called, got ready to start, a racking chill forbade me to "lay that flattering unction to my soul," and I gave notice that I had joined the "shakers," and was immediately put on the list of candidates for O. C. On the way Mr. N. asked me if I could be responsible for the baggage which would have to be re-checked at Albany. I knew we should reach there just about the time my chill was due; but I was ashamed to refuse, as Mr. N. had his hands so full; and I said I would be responsible. As we neared Albany I felt the chill coming on—I had all the premonitory sensations; but the thought what a disgrace it would be if I should fail to do my duty nerved my will to the utmost; and when we got to the station, though I felt pretty blue, I was able to go about and do all that was necessary. This experience gave me courage, and I felt better and better to the end of my journey. The next day about the same hour the symptoms came on again with renewed force. I betook myself to my room, and covering up warm in bed turned my heart to God, asking him to help me. A spiritual power came upon me; I seemed to hear the question, "Will you give God the glory?" My heart responded, "God shall have all the glory;" and immediately following that came a baptism of life and love and warmth, which pervaded my whole being as sensibly as the heat in the Turkish Bath. I had been very cold, but I was now in a perfect glow of warmth reaching to all my extremities. My heart melted, and I never felt the Lord so near me as then. The disease was broken up, and I have had nothing of it since. It convinced me beyond a doubt that the fever and ague has a master; that it is not almighty; there is a control stronger than that in the invisible world.

These narratives were drawn out for the edification of the Community some time ago, but what they say about the permanence of the cure holds good to this day. There was more experience of this kind that first season, and criticism broke up the chills in one desperate case at least. In fact, those who could only patiently endure obtained "a better resurrection" in the end than the many who accepted deliverance afterward from quinine. But to go on:

The winter brought a respite—only a respite. The shafts flew thick and fast as soon as spring opened. In July quinine was called to the rescue. The W. C. was under a great pressure of business that summer, and it could not stop to make issue with the fever and ague—it must evade the thing—and quinine was the expedient. They were building a stone dam across the Quinipiac by which to create a reservoir of 150 acres and obtain a 200 horse-power—not an undertaking to be carried on with intermitting energy. At the same time the job-printing was in a flourishing state of growth, demanding extensive improvements and requiring the working corps to be kept good, if we would not lose our fortune at the tide in a business that we cherished above all others. Quinine helped us through this pressure, and we shall

always appreciate its service. We took it right heartily after we once began making a family rush, as W. C. always does when it moves—not meaning by that expression excessive but united action. We had scientific counsel and followed it faithfully. The "drops" were administered by officials, but it was done on the first suspicion, and sometimes the whole family together made wryful sport of taking a spoonful of the stuff.

But quinine is a shift, not a cure, as every body knows. It kept the business going here two years and more, but not without mortgaging the general stock of health more or less. And for all it could do, change to Oneida was found frequently necessary. But this alternative involved the constant exposure of fresh victims to the malaria. It was a measure of relief in short which communized the evil, weakening one family at last as much as the other. At the time of the discussion which I mention there was more fever and ague at O. C. than at W. C. There were more persons there at least who had had it and were inclined to panic about it. Change to Oneida was a cure, but not immediate. It took time to starve out the chills. They followed you, and lived on the malaria "in the system," as the doctors say, for weeks and months, and even years, when the system was saturated with a long soak. If you stopped their chattering, they would take perhaps a kind of dumb possession for awhile, than which a good shake now and then was thought by some folks entirely to be preferred. And what was strange, instances occurred of persons living at W. C. a long time, in one case three years, without taking the disease, and then suddenly coming down with it on a change to Oneida.

As things went on it grew harder and harder to ask folks to come to W. C., and volunteers were scarce. This charming home became unpopular. Folks began to ask, especially at the mother Community, whether we had not better follow the example of the Rappites, and at any cost, no matter what, of sentiment or money, get away from a place cursed by the fever and ague. Two circumstances in the spring of '74 brought the question to an issue. One was, that during the winter previous book-binding and electrotyping had been added to the printing works here, by a kind of natural development, and these new departments called for new help, and of course for enlargement of the W. C. family. The other was a proposition from W. C. to buy "Cozicot," our place by the seaside. This place, which is near where we used to go summers, was then in market—very cheap and very desirable—desirable in any case, but especially so for a Community harassed by the chills. These circumstances forced the question, Shall we enlarge at W. C. or contract? shall we operate for continuing or withdrawing? I will not attempt any account of the discussion. Suffice it to say it was warm and long, and ended by referring the decision to Mr. Noyes, the public sentiment being about equally divided. With Mr. Noyes's paper in reply I close this letter, intending in another to tell how we come to be here still, and to be strengthening our stakes:

MR. NOYES'S PAPER.

The responsibility put upon me of deciding the question about selling out our property at Wallingford is rather heavy. I wish only to find the mind of the Lord. If all seek that with me, we shall all decide together.

This morning I had some clear thinking. It came, as clear thinking generally comes, in a great clash of inducements. My feeling was that we must get rid of fever and ague; and on the other hand, that we cannot leave Wallingford immediately, and that we ought not to leave it at all. My mind ran thus: Our printing engagements at Wallingford require us to go on, at least for some months, *i. e.*, till the present ague season is past; our crops cannot be left without damage and dishonor; we have no offer nor prospect of immediate sale; we have no room nor preparation for the Wallingford family here. Putting all these things together, it seemed to me that the Lord had not made the inviting preparations for an immediate change, which he usually makes in such great transactions. Then comes the question, If we must hold on at Wallingford through this season, will there not be time before another ague season to find means of putting an end to the pest?

And here I could not help raising the query whether we ought to consider that we have exhausted our resources, and that the battle has finally gone against us? I remember that in the battle of Marengo Napoleon found his whole army, late in the afternoon, defeated and in confusion. One of his best generals said to him, "The battle is lost." He answered, "There is time to fight another!" And sure enough, a new column was organized and hurled upon the right point, and before night another battle had given him one of his greatest victories. Probably we have exhausted the virtues of quinine, and know just what it can do for us; perhaps we have exhausted the virtue of patience in submitting to the ague as the world does and toughing it out. But have we exhausted the virtue of faith? Are we not rising into clearer faith, and especially into faith against disease? And if so, are not our conditions for fighting the ague changing for the better? Especially I am impressed to ask, Have we exhausted the virtue of our old standard medicine—criticism? I remember what criticism did for us in the diphtheria war. I remember how we criticised Mr. B., who was the first case of ague at Wallingford; and I see that he with criticism and



without quinine has come out of the war with less ailments than most of his fellow-soldiers. So we treated C., and though she had a long tug, her health and endurance have been very good since.

What if we should change our policy of medication, and give less quinine and more criticism? We are certainly learning to hate the ague more and more, and in that respect our position is all the time changing for the better. We are taking in a larger and larger charge of indignation-powder, which will hurl our criticism with ever-increasing momentum. The crisis of discussion that we are passing through will have a great effect in that direction, if it does nothing more. Might we not try the experiment of putting all existing cases of ague through a thorough course of criticism, and treating new cases in the same way as soon as they occur? Criticism has certainly gained new power among us within the last year. Why not expect it will produce new results?

As I hate the ague, so I hate retreat before it. Will it not follow us? Is it not already at work here as well as at Wallingford? And if we escape this particular pestilence by falling back, are there not others as bad or worse that will corner us here or anywhere, till we face and drive the whole of them in Christ's fashion?

I am willing to notify God that we cannot stand the ague at Wallingford beyond this season; that we will do our best with the light and faith that we have, and if he gives us strength to make an end of it before next winter, we will gladly go on with the great enterprise begun at Wallingford, but otherwise we shall have to quit. J. H. NOYES.

This decision was received by both families and both parties, with vociferous applause. H. H. S.

UNDER THE KNIFE.

THE experience of taking ether and being carved by a surgeon is common enough; but few of those who have enjoyed it "tell their experience" in any public way. I have concluded to tell mine for the sake of convincing those who need the knife, but dread it, that a cutting under ether is a thoroughly enjoyable affair.

I had on my left side, nearly over my heart, a boil or what at first seemed to be a boil, but finally turned into a sluggish carbuncle, ugly as half-a-dozen boils condensed into one. It refused to come to a head, and grew broader and blacker, till after tolerating it two weeks, in much suffering, I concluded under advice to submit it to surgical treatment. Behold, then, the doctor examining the ugly nipple through his spectacles with his hand on my pulse. The day of judgment has come for it and for me. So I tremble as I hear the slow sentence of science, that this ugly nipple and the hard cake, two inches in diameter, beneath it, must be laid open by two transverse cuts. So be it. Better so than live in torment as I have done, without any definite prospect of release. But the good doctor assures me that if I will take ether I shall not feel the cutting—which I wish to believe but cannot. Deftly he makes a cornucopia of a newspaper, stuffs a rag in the small end of it, and pours some ether on the rag. As he puts the open end over my face, he says, "Now I want you to breathe free and deep, and inhale all you can of this. Don't be afraid of it. It won't hurt you"—which I wish to believe but cannot. However, I obey orders, being determined to go through the programme, come what may.

After the first breath or two, I am surprised to find myself passing out of all tremor, and settling into a pleasant mood of curiosity and observation. Very singular sensations take possession of my brain, First it feels full and rigid; then it gently sinks toward drowsiness; I see in it myriads of delicate circles, small as dots, but clear cut and fringed with radiant light, like stars in the firmament. These circles soon begin to disappear, one by one, and finally reluctant to lose any pleasure in watching them, or fearing to sink into entire darkness, I make an effort to get rid of the cornucopia; but the doctor holds it on. At this juncture, apparently, it occurred to me that the position in which I was lying was not exactly the best for the doctor's convenience in getting at the carbuncle, and I said to T., the doctor's assistant, that I would turn myself a little to give him a better chance. "But," said T., "it is all over." "What!" said I, "do you mean that the cutting is done?" "Yes, yes, it is all over;" and sure enough I felt the doctor wiping away the blood. Yet I could hardly believe either my own senses or T.'s assurance. Not only I had not felt the least pain, but I verily supposed that I had kept my consciousness right through the entire period after putting my head into the ether. The cutting of two transverse gashes, one two inches long and the other an inch and a half, must have occupied several seconds if not minutes. But that time, whatever it was, was cut right out of my consciousness, and the gap was closed up so neatly that I have never been able to discover the junction, and have no conception of what I lost. When I was finally forced to realize that the dreaded operation had been performed without my knowing it, I exclaimed, "Wonderful! wonderful!

Thank God for modern science!" and I wanted to hug the doctor. The operation, instead of being painful, entirely relieved me of the pain I had been in for weeks; and it was an hour or more before I felt any soreness, either from the cutting or from the carbuncle. The ether left no bad effects, except a disagreeable taste in the mouth for a single night; and the operation converted the ugly disease into a simple wound, which in due time proceeded by the usual course to healing. \* \* \*

A FINANCIAL SCHEME FOR THE PEOPLE.

EDITOR AMERICAN SOCIALIST:—As many of your readers have manifested some interest in my financial scheme, and have written me for an explanation of the same, I send a sketch of it to you for publication.

I would have no REPUDIATION; neither would I say anything about resumption. My scheme carried out will work every thing clear by legitimate means.

The essential features of this scheme are as follows:

I. The present system of legal-tender notes to be made the settled currency of the country without regard to gold or silver.

II. Let there be an additional issue from time to time of as many of these legal-tender notes as the business of the country requires to meet public obligations.

III. Loans to be made to the people for all public improvements and to meet public obligations, at 4½ per cent. per annum; the Government to have unexceptionable security for the payment of the same.

IV. The National Banks to have loans sufficient to redeem present out-standing bank-notes—the Government to destroy these as they are redeemed, thus leaving only one kind of paper money in the country. The Banks to be charged the same rate of interest as the people, namely, 4½ per cent. per annum.

V. Loans to be made to railroad corporations sufficient to finish railroads already in process of construction, and for the purpose of building new roads wherever required. These railroad corporations should raise on their stocks an amount equal to ten thousand dollars per mile; then let the Government loan fifteen or twenty thousand dollars per mile on each ten miles of completed road; the same to be secured by a first mortgage on the road and its equipments.

VI. Loan to a Land and Home Improvement Bureau an amount sufficient to build houses, lay out roads, and prepare settlements and homes on the line of new railroads for those who wish to occupy them—occupants to pay the 4½ per cent. on cost until they shall be able to secure a freehold.

VII. Loan to the different States, cities, counties and towns an amount sufficient to redeem their present bonded debt as fast as it comes due; the same to be secured by bonds on these corporations at the 4½ per cent., thus saving to the people an interest of two or more per cent. on the entire amount of indebtedness of these corporations.

VIII. Loan to a National Ship-building Bureau an amount sufficient to defray half the expense of building five hundred first-class commercial vessels—the Government to be secured by first mortgages on the vessels; the owners to complete the vessels at their own expense.

IX. Loan to a National Sanitary Bureau, for those cities and towns which desire it, an amount sufficient to build public baths, gymnasiums, libraries, reading-rooms, etc., in which building the post-office, express office, etc., might be located; the Government to be secured by bonds on the towns where such improvements are made. Public gardens, parks, orchards, etc., could also be arranged in all parts of the country for the use and enjoyment of the people. Public improvements of every description can be completed on a similar plan.

X. Loan to an Educational Bureau a sufficient amount to build a national university for each half million inhabitants in every State. County normal schools to be built by similar means, also high schools in cities and towns wherever desired.

XI. These legal-tender notes shall be made convertible into 3.65 Government bonds at the pleasure of the holder.

XII. All custom dues to be paid in gold, and the entire receipts of the same to be devoted to paying interest and principal of our bonded debt. When this is paid let the Government bring home all State, county, city, town, and railroad bonds held abroad. After all the foreign bonds are brought home let gold accumulate to exchange for greenbacks by those who prefer gold.

XIII. Let a law be enacted making it a capital offense for any person to steal a dollar of the public money, and let every such criminal be taken into the public square and shot.

The advantages of a scheme like this are these:

1. We shall have a safe, uniform currency in all parts of the country, and all difficulty between the banks, the Government and the people would be at an end.

2. There would be no possibility of loss to the people by bank failures and panics, as has formerly been the case where a number of different kinds of bank-bills are in circulation.

3. The banks, by being released from State tax on their circulation, would obtain money at the same rate of interest

that other corporations established for the accommodation of the business public obtain theirs, and at only one per cent. higher rate than they now pay.

4. Money could be furnished for all kinds of public improvement at a much lower rate of interest than is now paid on our bonds held by foreign capitalists.

5. All our foreign bonds would be brought home, and the interest paid to our own people, and by this means we should increase our national wealth annually about \$250,000,000, which amount is now yearly being added by us to the wealth of Europe.

6. Money would become more plentiful, and the rate of interest much lower, thus benefiting the debtor and the poorer classes.

7. Business would at once revive, the laboring classes would be set to work, and public improvements be carried on as fast as the interest of the country required.

8. By this means the wealth of the nation would be more equally distributed among all the people, and thus prevented from accumulating in the hands of a few.

9. The 4½ per cent. interest on the currency would prevent an over-issue and remove all idea of repudiation, as the Government would be made secure for every dollar given out.

10. The penalty here indicated would effectually stop the pilfering of public funds, and we should soon have the Government offices filled with honest men.

11. The bonds secured by thus loaning money to the people would, in a few years, become such a source of revenue to the Government as to nearly dispense with taxes.

E. P. MILLER.

MECHANICAL HONESTY.

WE Americans are an inventive people, with a natural leaning towards all sorts of mechanical contrivances. This is so well known and so universally admitted that there is never any necessity for mentioning it, except at such rare intervals as are marked by some new development of the tendency. The development which is at the present time a proper subject for remark is one which is likely to have an important influence on our posterity. It is therefore worthy of serious consideration. We refer to the system of inducing honesty by mechanical contrivances. The time was when men who occupied positions of trust bore consciences, and very rarely abused the confidence reposed in them. But of late years those old-fashioned, sensitive consciences have been so weakened by the force of certain notoriously bad examples, that it is now becoming fashionable among capitalists and managers to set a machine to watch every man who has their property in his keeping. Special machines are devised to watch men in particular places. Witness the large, self-registering bell-punches which the poor horse-car conductors all have to wear suspended from their necks, ready to punch the blue, buff, or pink "trip slips." Witness the patent cash-boxes in the city omnibuses, the drivers of which are forbidden by printed notices, conspicuously posted, to receive or deposit a single fare. Witness the "duplex" tickets which cause the dignified railway conductors to bemoan the days when they are no longer treated as trustworthy beings. Witness the clock which records the fact that the night-watchman in the large factory was or was not at his post at a certain hour and minute; and so on. The idea of *mechanical honesty* is yet in its infancy, and there is opportunity for studying it, for recording its early characteristics, and for considering whither it will tend.

It must be a terribly mortifying and humiliating thing for a man to know that a machine is set to watch him, to prevent his stealing or cheating. But the fact that whole classes submit to be so watched, with only a grumbling protest, shows that a large number are conscious of the necessity of it. Otherwise they would all rebel, and none would be found with so little self-respect as to take their places. We may safely assume that such a system has not been produced by suspicions of dishonesty merely. There has been a necessity for it or it could never have come in. Nevertheless, the system is to be deplored, because its evident tendency is to degrade men, to injure their self-respect, and because it is applied alike to the honest and the dishonest, leaving no room for their natural consciences to work. To preserve their rectitude, the children of such men will be apt to require the same mechanical oversight to which their parents have been accustomed. There is reason to fear that in case this system grows and becomes general, torpid consciences will become hereditary in certain classes. Their working consciences will have to be supplied from the shops, after the men are grown and ready for business. Think of that! What will society do with such men when they are "off duty," or engaged in some transaction in which their bell-punches cannot control them?

F. W. S.



[From the Shaker.]

THE AMERICAN SOCIALIST: Oneida, N. Y. Weekly. This new weekly replaces the *Circular*, so long and successfully published by the Communists of Oneida. It presents a very beautiful appearance, has a pleasant form—same as the *New Age* and *Scientific American*—and is replete with matter that will interest and instruct all having Community tendencies. Whatever we as Shakers may think of the social life at O. C.—and we have partaken largely of the popular prejudice against them—we are forced to accord to them a wisdom in communistic arrangements, other than social, honesty in manufactures, and a peaceable uprightness in their dealings with those not of their body, that are worthy of our competition. We may have occasion to often refer to the AMERICAN SOCIALIST, and expecting that it will become a power in our land wish it only God-speed.

## AMERICAN SOCIALIST.

THURSDAY, MAY 4, 1876.

### WHAT IS SOCIALISM?

DOES IT INCLUDE COÖPERATION AND OTHER FORMS OF MUTUAL HELP?

OUR notice of *The Socialist* in No. 4 has called out the following friendly note from its editor:

Office of "*The Socialist*,"  
New-York, April 21, 1876.

EDITOR AMERICAN SOCIALIST:

Dear Sir—Have just read your kind notice of *The Socialist*. Shall be extremely sorry if the similarity of our titles should lead to confusion; but have no fear that such will be the case. We consider that "The American Communist" would have been a more appropriate title for your journal. Do not think this remark is impertinent, please—as you, unlike us, carry the revolution into the family. We consider this to be the dividing-line between Socialism and Communism. However, we consider that you are making a grand experiment that will be of incalculable value to society, no matter whether it be a beacon to guide Humanity to a safe anchorage, or a light to warn it from destruction.

With highest regards,  
HUGH MCGREGOR.

We are glad to exchange courtesies with the *Socialist*, and have no disposition to question very closely the right or good taste of its editor in choosing a title so nearly like ours. But it seems to us that his choice has already led him into some confusion of ideas. His definition of Socialism and Communism as distinct and opposite upsets the dictionaries and cyclopædias, as will be seen by the following citations which make those terms interchangeable:

#### Webster's Definition of Socialism.

"A theory of society which advocates a more precise, orderly and harmonious arrangement of the social relations of mankind than that which has hitherto prevailed; COMMUNISM."

#### Webster's Definition of Communism.

"The reorganizing of society, or the doctrine that it should be organized by regulating property, industry and the sources of livelihood, and also the domestic relations and social morals of mankind: SOCIALISM; especially the doctrine of community of property, or the negation of individual rights in property."

#### The New American Cyclopædia's Definition of Socialism.

This standard work divides Socialist inventors into three classes, viz.: 1, the merely theoretical, under which head it classes Plato, Campanella, Sir Thomas Moore and Harrington; 2, the merely practical, under which head it classes the *Essenes*, the *Moravians*, the *Shakers*, the *Agapemone* and the *Oneida Perfectionists*; 3, the theoretic-practical, under which it classes *St. Simon*, *Robert Owen* and *Charles Fourier*.

In all these definitions it is evident that *Socialism* is a general term, including under it all specific schemes of Association, whether by joint-stockism or by Communism in its various degrees; and really the only question is, not whether Socialism includes Communism, but whether it includes Coöperation, Trades-Unions, and other like forms of mutual help, to which the new *Socialist* is devoted. These are not referred to at all in the standard definitions. It would be easy therefore to argue that the misnomer is with the *Socialist* instead of the AMERICAN SOCIALIST; and in fact we took the ground in our "History of American Socialisms," printed six years ago, that Coöperation is not Socialism. What we said then is not exactly what we should say now, but we will reprint it, and let it go for what it is worth:

"We proposed at the beginning to trace the history of the Owen and Fourier movements, as comprising the substance of American Socialisms. After reaching the terminus of this course, it is still proper to avail ourselves of the station we have reached, to take a bird's-eye view of things beyond.

"We must not, however, wander from our subject. Coöperation is the present theme of enthusiasm in the *Tribune*, and among many of the old representatives of Fourierism. But coöperation is not Socialism. It is a very interesting subject, and doubtless will have its history; but it does not belong to our programme. Its place is among the *preparations* of Socialism. It is not to be classed with Owenism, Fourierism and Shakerism; but with Insurance, Savings Banks and Protective Unions. It is not even the offspring of the theoretical Socialisms, but rather a product of general common sense and experiment among the working-classes. It is the application of the principle of combination to the business of buying and distributing goods; whereas Socialism proper is the application of that principle to domestic arrangements, and requires at the lowest, local gatherings and combinations of homes. If the old Socialists

have turned aside or gone back to coöperation, it is because they have lost their original faith, and like the Israelites that came out of Egypt are wandering their forty years in the wilderness, instead of entering the promised land in three days, as they expected. We do not believe that the American people have lost sight of the great hope which Owen and Fourier set before them, or will be contented with any thing less than unity of interests carried into all the affairs of life. Coöperation, as one of the preparations for this unity, is interesting them at the present time, in the absence of any promising scheme of real Socialism. But they are interested in it rather as a movement among the oppressed operatives of Europe, where nothing higher can be attempted, than as a consummation worthy of the progress that has commenced in Young America.

"Our present business as historians of American Socialisms is not with Coöperation, but with experiments in actual Association which have occurred since the downfall of Fourierism."

Our present view is that Coöperation, Trades-Unions, etc., may properly be admitted into the general term *Socialism*, as being at least transitional forms of mutual help leading toward closer Association: but we cannot consent at all that they should take exclusive possession of that term, contrary to all past usage.

However, we are glad the editor of the *Socialist* has made occasion by his new definition for us to propound for general discussion the question:

### WHAT IS SOCIALISM?

Let us have a batch of exhaustive definitions.

### FINANCIAL.

We publish in another column a financial paper from Dr. E. P. Miller of New-York, not because we agree with the author's views, nor because we intend to open the columns of the AMERICAN SOCIALIST to similar schemes, but as a text for a short statement of our own financial ideas, which are based on the experience of the Oneida Community. We will not stop to pick the Doctor's fourteen propositions to pieces in detail, but simply say we think them aimed wholly in the wrong direction, and we will try to explain why.

We say wholly in the wrong direction, because, however skillfully schemes for abolishing or lowering interest by law, and for producing prosperity by lending the people all the money they want, may be worked out in detail, they will fail of the end designed, viz., permanent wealth for the people; for the simple reason that, to depress interest below its market value, and put money freely into the hands of the people, is the surest way to produce extravagance and ultimate financial ruin. The reason for this sad result lies primarily, not in defective schemes nor in lack of proper laws, but in the constitution of human nature. The affairs of large nations, the fluctuations of great markets, and all the intricate financial problems of modern civilization, which so puzzle the brains of statesmen, arise in the working of individual minds, each one no more complicated than our own. Gold goes up or down, not because there is in Wall-Street, as some people imagine, a sphinx-like entity called gold, which plays such tricks as it resolves upon, but because thousands of men each contribute to the result, by actions and motives which are easily explained separately. The complexity attending the result of the combined action of thousands of men is owing to the fact that motives and actions are different, and in many cases contending, so that the mean result is not that intended by any one man. Furthermore, in many cases the mean result is involved in such a net-work of overlying special results that it is never seen or only recognized too late. This is the state of the case in all financial panics. They are almost always preceded by a state of great apparent prosperity. But every student of finance knows that at the very height of this great prosperity the damage has already been done, and there is no possible escape from a certain proportion of the loss involved in the panic. We cannot stop to further illustrate this important point, but reiterate that, as the physiologist finds the causes of all the complex phenomena of animal or vegetable bodies in the actions of individual molecules and cells, so the affairs of families, communities, municipalities, States, and nations, are dependent on the motives actuating individual men and women.

Now the special defect in men which creates and maintains the rate of interest, and leads to financial panics, is the undue preponderance of hope over caution. The experience of the Oneida Community has been that, with the utmost attention to production, when every available means were used to promote money-making, the tendency to expend money, not necessarily for luxuries, but for laudable objects, such as Dr. Miller enumerates in his scheme—buildings, manufacturing enterprises, etc.—invariably runs far ahead of production. Activity in production creates new wants. Our experience has been that schemes for using money bear

about a constant ratio to production of 3 to 1. The present state of municipalities, counties and States all over the country, groaning under debt, points to the same fact.

The conclusion, then, of all who engage in business *en masse* must be, we think, that, aside from stimulating production, a larger share of attention must be given to *curtailing investment*. We are sure that every Community must give this point attention. We are sure that the burden of corporate debt will sometime force States and nations to nearly the same ground.

Now in the affairs of a nation like ours the most important question is, What favors extravagance and what controls it? Production will take care of itself in the long run if there is no extravagance to derange business and bring on a panic. In the stagnation after panic no doubt production suffers. But it would not suffer in the absence of extravagance. We use the word extravagance in the broadest sense, including unwise expenditure in money-making schemes, or in projects for popular amusement, comfort or instruction. Most of Dr. Miller's public benefactions would, we are sure, if carried out by the people, come under our definition of extravagance.

The second division of the subject—the answer to the question, What favors or controls, public extravagance?—we will not enter upon further than to say, that the currency question has this important relation to it, viz.: A fixed currency is one check upon the public to extravagance, though not a complete one, as the disastrous panics which have occurred on a specie basis show; but a fluctuating or a steadily expanding currency certainly puts more money in the people's hands than is good for them. The root of all public extravagance lies in *credit*, of which currency based on the promise of the nation is only one species. Mercantile credit makes fictitious prosperity and consequent excess of private extravagance over production; while municipal and national credit make useless public improvements and war easy. Much has been said about the benefit of credit to modern development, but we doubt if in the end mankind is not the loser by it. Dr. Miller's scheme is only one of the more luxuriant shoots of the tree which must sooner or later come up by the roots.

"WHAT," says a correspondent, "have American Communists in common with the French Communists whose excesses at the close of the Franco-Prussian war shocked the world?"

Very little except in name. *La Commune* is primarily a political organization, founded upon political subdivisions of France, originating as far back as the 11th and 12th centuries, and was the result of a popular revolt from the tyranny of the feudal lords. The first Commune was that of Mans, which revolted from William the Conqueror in 1067. In 1791 the Communes were reorganized throughout France, and there are now 37,040 Communistic municipalities, with a population of 36,000,000. In 1789 the *Commune de Paris* assumed extraordinary powers, overthrew the reigning dynasty, and in connection with the Jacobin clubs instituted the "Reign of Terror," which lasted till the downfall of Robespierre and his minions in 1794. In politics, the *Commune de Paris*, which may be taken as the representative of this form of government, is republican; in socialism, it is democratic to the last degree. The Communists who controlled Paris during the greater part of the time of the Franco-Prussian war, and who brought so much discredit on the name, were evidently controlled by the old frenzy of 1794; but the article published in a recent number of the AMERICAN SOCIALIST on "Socialism in France" shows that the spirit of moderation is regaining the ascendancy even with the French Communists.

American Communism is eminently constructive: its motto is UNITY; its object is the perfection of society, but it recognizes the fact that the progress of society must be the result of individual progress; its means are always peaceful—it may supplant, but never destroy.

AMONG the advantages of an enlarged home is to be numbered the greater facilities for lightening labor by machinery. This is a gain that accrues more to women than men in associative life, for ordinarily their privileges are much less. Men, as the world goes, are more coöperative in their labor than women. Indeed, it cannot very well be otherwise. A social organization which is composed of small, separate families keeps the wife at home to do her household washing, ironing, baking, sewing and mending, by herself, or with the vexatious help of hired servants, and occasional assistance of the dress-maker; while her husband is able to reap the benefits of coöperation in a variety of ways;



at the factory, shop and store, as contractor, jobber, and so on. Men are able at will to join capitals, and so start businesses that they otherwise could not, and whose profits are proportioned to the stock or sums invested. But women cannot well unite interests—coöperate for the easier accomplishment of their household work. Already in our paper have appeared reports of the benefits enlarged homes now in existence are reaping from such helps for women as knitting, darning, button-hole machines, and the like. There is many a household in the land whose motherly head is driven almost to desperation, by the sewing and knitting and darning that is constantly accumulating on her hands, to say nothing of the ordinary routine of cooking and washing, and whose happiness would be increased and her days lengthened could her burdens be lightened. But her husband's limited income does not admit of the purchasing of the machines invented for the lightening of such labors. Sewing-machines are comparatively common, but what private family can afford to buy a knitting-machine? Indeed, if one could, it would seldom be utilized. One woman, with what work she would have to do, would hardly become expert enough to get all the economy or help out of it possible. Could the capital of time, strength and money necessary for the accomplishment of the household work be combined, as the men often do their business capital, more labor-saving machines could be afforded, and enough work furnished each machine to enable those who use them to become skilled laborers. A perfect home does not keep those who live in it drudging from morning until night, so that they get no time for æsthetic and intellectual culture. It not only affords variety in work, but work in such measure as exhilarates, not exhausts.

WOMAN'S SUFFRAGE has such advocates in the English House of Commons as Jacob Bright and Henry Fawcett; and a motion in its favor received 152 votes out of 491. It is doubtful whether a similar motion would fare equally well in our house of Commons.

SOME of the recommendations of the National Working-men's Convention, which recently assembled at Pittsburgh, Penn., deserve at least respectful consideration, such as the periodical publication of statistics of manufacturing of all kinds, and the incorporation in the patent laws of a provision that all manufacturers of patent articles shall sell said articles at a certain limited, but just, profit above the cost of manufacture.

THE *Graphic* makes a good point in its comment on some recent criticism of Mr. Moody's illiteracy:

"Doubtless the Rev. Dr. Matthew, who graduated from the celebrated classic institution, the Collectorship, and the Rev. Dr. John, who was educated at the Fishing Smack University, from which he graduated with the highest honors, would feel profoundly humiliated if they knew that an illiterate man who had no theological training nor even an undergraduate's degree presumed to interpret their writings. What audacity on Mr. Moody's part to undertake to tell what the Very Reverend Dr. Peter, who received his education at the Fish-Catching College of Galilee, means in his learned epistles! It is perfectly amazing that this man, whose father was a carpenter and whose brethren are farmers, should take upon himself to explain the words of the Carpenter of Nazareth!"

THE reporters bid fair to spoil the visit of the Brazilian Emperor. He has in so many ways expressed his wish to lead a quiet life among us that ordinary courtesy should induce every newspaper inquisitor to let him alone; but they torture him at every turn, and compel him to say such things as this: "Americans have troublesome reporters—they annoy very much. I want to travel like a private citizen. Don't like newspaper talk—like to be by myself. Don't like to be so much disturbed by reporters."

WEDLOCK, with Mr. James Parton, proves to be a state of being environed with difficulties. The Massachusetts Legislature having passed an act legitimizing his marriage with the daughter of his late wife, the Governor has ruthlessly vetoed it, and so the marriage remains no marriage after all. We rather sympathize with Mr. Parton in the matter, because there is really no sense in a law which refuses to allow a man to marry a near relation, such as sister or daughter of his deceased wife. There is no tie of consanguinity in the case, and the original marriage tie, being broken by death, all parties revert to the *status quo ante bellum*; that is, the same situation as if there had been no marriage. This would leave the man or woman as free to contract a new alliance as if no marriage had ever been; and this is as it should be. The law in some States, prohibiting the marriage of a man with the sister or daughter of a former wife, is merely the perpetuating of a very old social practice, the needs

for which doubtless once existed, but have been removed by the changes and improvements which society has undergone.

#### "HOW LARGE OUGHT HOME TO BE?"

THIS question has evidently excited considerable interest among Socialistic thinkers, and replies continue to find their way to our table. We have no wish to continue their publication longer than suits the taste of our readers, but think we may safely present the following:

Boston, April 20, 1876.

EDITOR OF AMERICAN SOCIALIST:—I have enjoyed very much the four numbers you have issued, and have been especially interested in the discussion of the question, "How large ought Home to be?" I do not think it nearly so much a question of steam-elevators and other appliances which make up the sum of hotel economy, as it is a question of human nature; and this seems to be recognized by your correspondents, who allude to the closer acquaintance between members in smaller Communities. I cannot speak from any experience in Community life, but as a student of Socialism it seems to me the size of Communistic societies must depend upon the variety and character of the industries pursued, and this in turn will depend upon the material—the human material—to be worked up. If Communistic societies are to grow out of trades-unions, it may be necessary to have associations large enough to include all who may be employed in one of our largest cotton-mills, of course suitably divided off, but yet forming one grand organization. Then, to go to the other extreme, if farmers are to enlarge their family circles, at first they can only take in a single individual or at the most another family, and gradually grow into Community life. You have given recently a picture of three in Michigan who have coöperated to advantage; now can you not give a plan by which a farmer can put his farm into the hands of a trustee for the benefit of his family and those who may join him, securing first a *permanent* home? This seems to me the first step toward Communism, and the aim should be to introduce some appropriate article of manufacture. The farmer should commence with evening meetings at his own fireside, and admit those likely to be interested, for a longer or shorter time. Such Communities would of course be very small, but if the foundation were a true *afflatus* they would grow slowly and surely. Now I submit, should not Communities be small at first, and gain their full growth gradually? and will not the proper number be determined somewhat by the character of the individuals and the class of industries they pursue? If a Community is composed of people united for producing a large quantity of one thing, like wheat or cotton cloth, may not the number be quite large with advantage; while if a higher class of industries is pursued, like printing, authorship, fine machinery, etc., the number must be smaller and the growth slower?

It seems to me that Communities must commence with individuals who are willing to put their property in the hands of a trustee for the benefit of their own family and those who may join them. Then admissions must be made carefully and slowly, and after abundant opportunities for becoming acquainted.

Como.

DEAR EDITOR SOCIALIST:—In my last letter I very briefly touched upon my ideal of socialistic organization, viz., *groups of Communities*. With your permission, I will now dwell upon this point more at length.

As I said before, I consider a family of about one hundred as the model size to be gathered under one roof; the size at which the balance of the conveniences over the inconveniences of daily associative life is greatest. I also added that there are certain desirable results from Communism which are not so fully realized in families of this number as in those where the aggregation amounts to hundreds. In the minds of many the combination of all these advantages is to be obtained in groups of Communities. Granted that about one hundred is the average maximum size of a single Community family, suppose we consider the general arrangement of a socialistic body of five or six hundred on this plan. A thousand would perhaps be a rounder and more majestic number to handle, but I imagine a group of a few hundred will be all we can manage for a generation or two.

If the Community families are not to exceed one hundred apiece, there would need to be at least from five to seven dwelling-houses in a group of this size. The Communal domain should be planned so that the sites of the houses could be conveniently and artistically located around a common center, all connected with driveways. None should be nearer than half a mile, while the distance from the central home would be regulated mostly by the size of the estate belonging to the group. The central building should be designed on a more stately and magnificent plan than the rest. Besides containing perhaps the largest family of the group, it should have on one of its upper stories a hall large enough to accommodate all the families at occasional gatherings. Much more may, and I hope will be said, at some future time, as to the architectural aspect of such an organization. At this stage of the discussion such remarks may be premature, though the fancy especially delights to

dwell on the theme. I had perhaps now better consider a few points showing that the group plan combines the advantages of both large and small Communities with the minimum of their disadvantages. In short, it seems to me that in no other way can the "grand resources of numbers combined with the cozy quietness of a few" be obtained:

#### THE VOICE.

In my letter of a week or two ago I said a few words as to the size of families being limited by the average range of the human voice. This is a natural obstacle to aggregation beyond a certain limit under one roof, and for daily home and homey meetings. There is still this to be said on the other side. Among a body of a hundred people there are likely to be some persons whose strength of voice, oratorical gifts, and magnetic power in public speaking, would be greatly narrowed, if not unutilized, in so small an organization. In the occasional gatherings of a group of several hundred their abilities will find scope and use.

#### EDUCATION.

The larger a collection of people the greater the chances (circumstances being equal) of the organization containing persons of different mental bias and attainments—capable of teaching in various branches of study. A model Community should be richly gifted in this respect, and independent of society around for educational advantages—a sort of home university, in fact. There are at least two ways in which educational interests can be managed in a Communal group. These might be respectively defined as "diffusive" and "concentrative." The diffusive style would be to have the teachers and professors somewhat impartially distributed among the families of the group, the families to which they belong being considered responsible for such and such branches of study. On this plan the primary, and portions of the advanced education of youth, would be attended to at the Commune at which they reside. If the concentrative method be adopted, the mechanism of education would have to be organized somewhat like this: the primary education of the children given at the families to which they belong, who, at a certain age, would send them either to the central building of the group, at which most of the teachers would live or resort at regulated hours, or else to a building devoted to educational purposes, and organized on the principle of the graded school. As I said before, any Community should have its own teachers and educational possibilities complete within its circle.

#### MUSIC.

Usually in a Community of a hundred there would hardly be a proportion of musicians sufficient to afford any very large musical organization; and even if there were, the attention necessary to be given to the art to support a large musical body could scarcely be afforded in a small Community. In a group, orchestras, bands, singing-clubs and choirs could be organized, and yet not hold an importance disproportionate to the other educational interests of the body. Distance could not be an obstacle, as we see bands and choirs, in towns and villages, whose members live miles apart. Scatter the musicians among the families of a group, and they will not only serve to leaven and enliven the whole body, but in this way all the families will take their share of the necessary inflection to all such ends—interminable, ear-tiring practice. Probably every Community of several hundred will, sooner or later, have a building devoted to art, in which most of the musical drill may be carried on.

#### LABOR.

Such a group as I am considering could have many of its industries in common. For instance, there could be one large building, or several buildings, in which most of the washing and bread-baking, and all the tailoring, dress-making, shoe-making, etc., is done. The greater the coöperation in these things the greater the economy. Productive industries would be divided or common, according to the exigencies of the case. There would always be this advantage, that a large group has the ability of massing numbers at a given point. Short spurts of this kind are called "beeing it" among some socialistic organizations. In a group such concentration of force could be taken advantage of not only for an hour, but for a few days, or weeks, or months even. There might be seasons when some of the productive industries were dull or unremunerative, and then the Socialists engaged at them could turn their hands to others in the group, active and thriving. The standard of mechanical education in such an associative body will naturally be high, and all will aspire to aptness at most of the crafts in the group.

#### HEALTH.

The limited space of a letter will not admit of any just attention to this branch of my subject. Hardly, I think, can be estimated the advantages as regards health of a group of Communities over a single Community. Such an organization could, and I think should, embrace families of various sizes. Then those whose physical, mental, or spiritual state demands certain conditions, as work that requires little running, absence of excitement, etc., could be put in families where they are possible of attainment. Change of association and associates are sometimes necessary for health of body and mind. These can be had in a group without leaving the home circle and influence. Another ad-



vantage of this arrangement would be the greater possibilities as regards the quarantining of disease. Again, the beautiful walks and drives between the socialistic messuages would tempt to outdoor air and exercise. We should see combined all the rare pleasure of visiting between relatives, "going to gran'pa's," visiting uncles, aunts and cousins, so much thought of in ordinary society, all within easy reach, and to be had at the liking.

To excessive aggregation under one roof there are many objections as regards the best conditions physically. I do not feel competent to discuss this point, but I think that investigation will justify the opinion that only in the subdivision of large socialistic organizations into groups is attainable the highest sanitary and hygienic conditions of the enlarged home.

#### MORE PERFECT COMMUNISM.

It may impress you as a curious position to take, yet I really believe that, with human nature as it now is, there is not likely to be so much Communism in an excessively large Community as there is in a moderately small one. To make this clearer: If a family living under one roof be so large that individuals cannot interchange almost daily civilities, cannot get quite intimately acquainted with all, there is a tendency for the individual (this I have observed) to select from out the family certain ones with whom he associates more especially; and the exigencies of a large Community are such that this circle is apt to be much smaller than it would be were the family smaller. This selection may be mainly the result of circumstances—work, rooms, kindred studies, etc., etc.—still it is a backward evolution. For all this, a Community had much better be too large than too small. I think the individual should have some opportunity to choose his associates. A very small Community not only does not give this chance, but it renders less possible of attainment certain seclusion from the home circle very desirable, and even necessary for those of a literary turn, or with certain temperaments. A Community should be small enough for the individual to feel at home with every member, and yet large enough to leave him free to commune with his own heart in silence and privacy when he chooses, and still not feel that his place in the social harmony is so important that it cannot be complete without him. I love to be so situated that I can be by myself when I wish for thought or study, and yet have society at any moment.

The heads that I have mentioned might be dwelt upon more in detail, as well as others of which I have not spoken, such as worship, training and educating children, nursing the sick, etc., etc., but my letter is already too long.

I do not forget that all these points I have touched upon are what might be called the *mechanical* part of socialistic organization—its most favorable material conditions. I know very well, that, important as these are, worthy of wisest consideration, the spiritual conditions are unspeakably more vital. Given unselfish, divinely-inspired men and women, and society, no matter how badly organized, is heaven compared to a would-be sodality of the selfish and proud. "The worth of a state in the long run is the worth of the individuals composing it," said John Stuart Mill; and so of associations. Who has not known how sweetly lapse the days spent amid loving hearts, though meager the fare, and poor the surroundings; or the mockery of mirth and peace at social gatherings where hatred and envy were guests? Many, since Solomon's day, I ween. Still, as I understand it, Socialism attempts not only to establish the fittest conditions for the good men and women, but to so arrange the environments of those yet in "the bond of iniquity" that their emancipation may be swifter and surer.

As ever yours, A. E. H.

P. S.—As I glance over my letter, it occurs to me that to those whose eyes are upon Communism as it may be in the far future, it is open to this criticism, viz., of considering the model home for human beings as they are now, with the conditions possible to be obtained *now*. I acknowledge it. My desire is that the principles of socialistic science may become more widely known, and advantageously applied, *soon*. So hoping, I cannot fail to consider the matter practically, not abstractly, as something for the world *to-day*, THIS HOUR, NOW!

THE late speech of Senator Jones, of Nevada, on the Silver question, attracts much attention, and deservedly so. The Silver bill, as it passed both Houses of Congress, made silver a legal tender for comparatively small sums only, but Senator Jones takes the comprehensive ground that silver and gold should stand side by side in our national currency, at a fixed ratio of value, both being legal tender for any amount. The Senator thinks, and with some reason, that if the matter were thus arranged, the question which metal should be used in any given case would regulate itself; that larger sums would naturally be paid in gold, as a matter of convenience, without special legislation. According to the late act regulating the subject, silver can be used only for fractional currency. This will put about \$50,000,000 of the metal into circulation, and the prospect is welcomed by most of the friends of a hard metal currency. It has been

suggested that another step toward resumption could be easily and naturally made by calling in all the one-dollar greenbacks, and supplying their place with silver dollars. If Senator Jones's plan were adopted it would seem to be a simple matter to do this before the close of the present year, as silver is exceptionally plenty, and the necessary supply would no doubt be forthcoming.

#### TURKISH-BATH TESTIMONIALS.

As no Turkish-Bath letter has come to hand this week, we insert a few of the testimonials included in a Bulletin just issued by the manager of the O. C. Bath:

##### TESTIMONIAL OF WM. M. BROWN.

Oneida, N. Y., Jan. 21, 1876.

I can with pleasure testify to the wonderful effect of the Turkish Bath in curing me of sciatic-rheumatism. I was, as my friends and neighbors all know, for weeks a helpless cripple, hardly able to crawl about on crutches, and had been confined to my bed for three months. The four baths you gave me produced a great change for the better, and since then I have experienced but little difficulty in attending to my regular business.

WM. M. BROWN.

##### TESTIMONIAL OF DOUGLAS SMITH.

Oneida, N. Y., March 3, 1876.

Since my experience in the Andersonville prison I have been tormented with the racking pains of rheumatism, which kept me awake at night. The few baths I have taken have produced a decided change in this respect for the better, and have done me more good than all the other remedies I have ever tried.

DOUGLAS SMITH.

##### TESTIMONIAL OF WILLIAM FISH.

Stockbridge, N. Y., March 26, 1876.

I have been ailing for a year or more, my complaint being dyspepsia, asthma and catarrh. I had a hard cough and no appetite. Indeed, my prospects for the future were gloomy enough. In this condition I tried the O. C. Turkish Bath, and found the effect beneficial. My appetite was restored, my cough diminished, I could sleep nights, and I was relieved of the asthma. After taking nine baths I began to work and felt quite well. I am very thankful for what the Bath has done for me and is doing; and I know it is a good thing.

WILLIAM FISH.

##### TESTIMONIAL OF DEWEY HOPKINS.

North Brookfield, N. Y., April 6, 1876.

For several years my right shoulder was so lame from rheumatism as to require the aid of my left hand to support my right one in using a razor or comb. After taking *one* bath I could raise my right hand to my head without any assistance from my left. My own experience, and what I have seen and heard elsewhere, convince me that the Turkish Bath is an excellent remedy for most diseases.

DEWEY HOPKINS.

##### TESTIMONIAL OF ROBERT KLOCK.

Vernon, N. Y., April 16, 1876.

I have been troubled for a year and a-half with pain in my head and neck, and with it a sense of numbness at times in my limbs, especially in my arms and hands. Besides this, I have had the rheumatism in my right shoulder for about six years, which has caused me more or less suffering. I had tried various kinds of medicine for the difficulty in my head but without relief. Under these circumstances I resorted to the O. C. Turkish Bath. After taking three baths the pain in my head ceased; but after a lapse of three weeks, during which time I took no baths, I found myself suffering from nervous prostration from watching with sick friends. The pain in my head also returned; but a few more baths seemed to bring me all right again. I had similar experience in regard to the rheumatism in my shoulder. That too is now giving me no trouble. I think highly of the Baths as a cure for such complaints as mine.

ROBERT KLOCK.

##### TESTIMONIAL OF HENRY CRAWFORD.

Syracuse, April 18, 1876.

It is twelve years since I was first attacked with inflammatory rheumatism; and about six years ago the sciatic nerve in my left leg became affected, giving me great pain. For the last two years my joints have been so badly swollen as to compel me to withdraw from active business, and confine me to my bed a large share of the time. Medical treatment gave me little relief.

At the beginning of the present year I was just able to move about. My legs were almost useless. On the 15th of January I took my first O. C. Turkish Bath, and the day following my second. The effect of those two baths was decidedly encouraging. Three weeks later I returned and took a short course of eight baths more, and my improvement in health quite astonished my friends. This was Feb. 12th. Since then I have at intervals taken twenty baths more, making thirty in all; and the result has been to me very satisfactory. My general health has very much improved. That the Baths are helping me is a fixed fact, and I am thoroughly convinced that they will eventually effect a permanent cure. And I would say further, that according to my experience the Turkish Bath does not weaken, nor in any way cause prostration; but gives new strength and vigor.

HENRY CRAWFORD, *Builder.*

A good story is revived of Martin Van Buren, who, when a candidate for office, found his wife weeping over a bitter personal attack upon him in one of the newspapers. "Why, my dear," said the wily sage of Kinderhook, "I paid fifty dollars to have that printed."

#### SCIENTIFIC NOTES.

A REMARKABLE instance of the propagation of typhoid fever in drinking water has recently been investigated in Switzerland. The opinion is quite general that water filtering through a deep layer of earth is purified of all noxious material; but in the case referred to, it was proved that water which had received the dejections of typhoid patients filtered through nearly a mile of earth, coming out at a spring on the opposite side of a mountain, where a village of six or seven hundred people used it. One hundred and thirty were attacked by typhoid, besides fourteen children who were at home from school and were taken sick after returning. Six houses which used water from private wells escaped. It was proved that the water which sunk in a meadow nearly a mile away came out at the spring, by dissolving a quantity of salt at the meadow, when a rapid increase of salt in the spring was observed. The water of the spring had been used with impunity for years, until typhoid fever imported from a distance occurred at a farm-house on the brook which ran into the meadow. The linen of the patients was washed in the brook and their dejections emptied into it.

THE whale is a remarkable animal in more aspects than one. In none is it more so than in respect to its origin. A thoroughly aquatic creature, it closely resembles a fish in form; but in its nervous and reproductive system it stands higher than many groups of mammals. When we consider the great difference between the fishes and the lowest mammals, and the long and complicated chain of development from fishes through amphibians to reptiles, and then through the marsupials to the lowest forms of mammals, we cannot avoid the conclusion that the whale comes from a group of land mammals which took to the sea at a late period in the development of the mammalian class. There is not the slightest evidence that it has descended from the fishes through a line of ancestors always in the water; but it is a difficult question for naturalists to decide as to which of the main divisions of the mammals the whale is related. Prof. Flower says there is a resemblance in one of the lower divisions of whales to the seal, one of the carnivora; while other considerations in the manner of growth of the whale point to a relationship to the *ungulates* or hoofed, herbivorous animals, of which the hippopotamus is semi-aquatic.

RECENT discoveries in the caves of Derbyshire, England, have demonstrated the presence of human remains and implements with the remains of extinct animals assigned to the pleistocene age. The caves in question are in the north-eastern border of Derbyshire, in a ravine known as Creswell Crags, which penetrates a range of magnesian limestone hills. The remains of animals are scored and marked in such a manner as to leave no doubt as to the possessors having fallen a prey to the spotted hyæna, now found only in Central and Southern Africa. Among the animals identified by the remains, are the grizzly bear, wolf, common fox, Arctic fox, glutton, bison, reindeer, Irish elk, horse, woolly rhinoceros and mammoth. In an adjoining cave to one which appears to have been the haunt of a pack of hyænas were found the remains of the animals first mentioned, with the exception of the glutton and Arctic fox, and with the addition of the lion, the wild boar and the brown bear. In the latter cave were found a large number of rude implements of flint and quartzite, of similar shape and character to those at present used by the Shoshone Indians of northwestern Wyoming, U. S. These implements correspond to those found under similar conditions in the caves of Moustier, in Auvergne, among the Alps, Pyrenees, and in India. They all belonged to man in the hunter stage of existence, and the caves of Derbyshire show that they were actually occupied by the hunters and by the hyænas. From the presence of more highly-finished tools and specimens of pottery found in the upper layers of the caves, a second set of hunters is supposed to have used the cave as a dwelling-place subsequent to its occupation by the first set and by the hyænas. In the order of events, as given by Mr. Mells and Prof. Dawkins, the cave was first occupied by hyænas before the advent of man. Next came a rude band of hunters who used the caves from time to time, and when they left, the hyænas returned. Following them came a second set of hunters allied to the Esquimaux then living on the Continent. Lastly, after a long interval when most of the animals mentioned above had become extinct or had retreated to a colder climate, the caves were visited during the Roman occupation of Britain.

THE Caspian Sea is said to be slowly drying up, the amount of water furnished it by tributaries not being sufficient to supply the loss by evaporation. This process will, in time, if allowed to continue, convert its area into a desert, similar to those so common in that part of Asia. To prevent this result, it is proposed to cut a canal or water-course from the Black to the Caspian Sea, and so open a communication with the Atlantic Ocean. The entire distance is not far from 300 miles, or somewhat less than the length of the Erie canal; and the level of the Caspian is about 50 feet below that of the Black Sea. This difference of level would make a fall of two inches to the mile, between the two points, which



would create a moderate current; so that a channel once completed, the action of the water would constantly enlarge and deepen it. It is thought that the erosion caused by the passage of such a body of water would be so great, that at the time the two seas had attained a uniform level the depth in the channel would be sufficient to float vessels of moderate size. This would be a great advantage to Persia, in giving her easy maritime communication with Europe, by a route much preferable to that by the Cape of Good Hope, or even the Suez Canal.

SCRAPS OF CORRESPONDENCE.

From Oberlin, O.—We hope the AMERICAN SOCIALIST will continue to shed light on the subject of the Turkish Bath, until it has exhausted the subject, and then continue to give us facts until we fully understand the matter. We have a Bath fitted up in our dwelling, and have derived great benefit from it in our own person, by expelling the rheumatism of the inflammatory type. Results: improved health and spirits generally. A number of our friends have enjoyed its benefits also. E. M. L.

From Branford, Conn., April 23, 1876.—The AMERICAN SOCIALIST cannot fail of attracting to its standard many collaborators who have a common interest in the enlargement and perfection of home. It has set before people a definite object for which to live and work. When its real object is understood it will be hailed as the builder of home, and many will look to it for wisdom and guidance. G. C.

From Charlottetown, P. E. Island.—I have been very much pleased with the three numbers of the AMERICAN SOCIALIST that I have received since my old friend the CIRCULAR ceased to pay me a visit. While I liked the CIRCULAR well, I must say I like the SOCIALIST better; and it seems to me that it will draw all Communists and coöperatives more nearly together. G. T. H.

From Columbus, O.—Four numbers of the SOCIALIST have come to hand freighted with good, and with words of cheer for the toiling and oppressed—for isolated, struggling mortals every-where. My hope for years has been in what can be done through unitary homes. I am more hopeful now than ever before. Communities, coöperative enterprises, labor-reform movements, all are helping on the good work. M. L.

From Carpentersville, Ill.—I want to express my great pleasure at the advent of the AMERICAN SOCIALIST. I am highly delighted with its general plan, and especially with the catholic spirit in which it is to be conducted; and I hope that Socialists of all grades of opinion will accept your generous invitation and make it the vehicle of their best thoughts and experiences. While I would not desire to have the paper wed itself to any *ism* in sociology, neither would I like to have it ignore any subject which interests any class of socialists, and especially a subject that lies so near the central heart of all humanity as that of sexology. I was much amused with the pleasant vein of candor in which Elder Lomas touches upon this subject in his recent letter. Not every one would be frank enough to acknowledge prejudice and misjudgment so near at home as he does. I hope the other Communities will respond. The Wallingford letters are very interesting. The Shakers, having had their Communities divided into several large families, should have experiences bearing on the same general subjects; and I hope they may be induced to bring them forward; the experiences of the other Communities whose families are small would also be interesting. D. D.

From Boston, Mass.—In common with the Socialists of this neighborhood, I am delighted to see a journal published in the interest of Socialism, one phase of which is so well described by your phrase, "the enlargement and perfection of Home." I have been long urging some of the Associationists to issue such a sheet, if only the size of one's hand. Your large, handsomely printed and very interesting sheet will be the means of accomplishing great good, and of uniting the Socialistic thought of the country. I shall do what I can to extend the circulation of the SOCIALIST, and hope you will be able at an early day to make it a Daily. C. H. D.

From Vineland, April, 1876.—The "olive-branch" spirit manifest on all sides in your No. 4 is edifying and refreshing. I am pleased to notice responses from Shakers and others. For myself, I am not a Shaker, neither do I care to be called exclusively a Quaker; but the term "Friend" I like better as being more generic and comprehensive, and less likely to become a partisan or sectarian title.

I think the Shakers and Oneidians must be about the extremists on either side of the socialistic order of life, and it is quite cheering to see the conciliatory spirit, and read the harmonizing words going out from each to the other in response to the call for greater friendliness and coöperation given in the AMERICAN SOCIALIST. If your paper has arisen to promote the great work of unity among the truly faithful, the aspiring, the pure, true and noble, then must we rise up and "call it blessed," and bid you a hearty Godspeed from day to day.

The crying evil, not to say sin, of the day is the disagree-

ment of the people; and what is needed to achieve happiness and prosperity is unity; without it people will continue to "bite and devour one another" by the adverse interests and the competition which grows out of them. As one desiring the triumph of good over evil in the conditions of humanity, I hail with pleasure the advent of the AMERICAN SOCIALIST, which is to forward the work of human brotherhood, breaking down all barriers of prejudice, sin and superstition, in order that people may see that they were made to be a mutual comfort and not to injure one another. In union there is strength; in agreement and brotherhood, plenty, enough for all. It is through ignorance that people live selfishly and alone. Christians above all others should agree in praying, "Thy kingdom come, thy will be done on earth as it is in heaven;" and in this I will unite with you and yours and all good men, and

Ever subscribe myself, A FRIEND.

RICHARD GRANT WHITE has enumerated the following as some of the ways in which the name of Shakspeare is actually spelled in the old documents in which it occurs:

Chaksper,	Shagspere,	Shaxper,	Shakspere,
Shaxpur,	Shakspear,	Shaxpere,	Shakspeare,
Shaxspere,	Schaksper,	Shakespere,	Shakespere,
Shakespeare,	Schakespeyr,	Shaxspeare,	Shaksper,
Shaxsper,	Shackspeare,	Saxpere,	Shakespire,
Shakespeire,	Shackspeare,	Shakasper,	Shakyspere,
Shaxpeare,	Shakspeere,	Shaxburd,	Shakspeyr,
Shakespear,	Shakesper,	Shackspere,	

The monumental inscriptions afford three variations of the name, as

Shakespeare, Shakspeare, Shakspeare.

But the growing tendency seems to be toward the spelling which Charles Knight and Mary Cowden Clarke adopted, and which Mr. Furnival declares is the right spelling of the name—namely: SHAKSPERE.

[From the London Spectator.]

WHATEVER else is uncertain about the position of English landlords, this one fact is certain: Seven hundred and ten individuals own more than a fourth of the soil of England and Wales, exclusive of lakes, roads, rivers, London, waste spaces, and crown property, and within a fraction of a fourth of the entire geographical area of the country. And those seven hundred and ten own also, immediately or in reversion, one-seventh of the entire rental of the kingdom, a proportion which, if London could be included, would be very greatly increased. This is exclusive, be it remembered, of almost all mineral property, which in 1873 was not rated to the poor. Mr. Bright was undoubtedly wrong in believing that Englishmen have been divorced from the soil, for there are a million of freeholders; 269,000 own more than an acre, and 43,000 possess more than a hundred acres; but he was as undoubtedly right in believing that a most limited number of gentlemen—less than the congregation of an ordinary West-End chapel-of-ease—little more than half, for example, Mr. Haweis's audience on a full day; less by 300 than the Members of Parliament in both Houses—wield still an enormous territorial and political influence. They own a fourth of the kingdom—more, probably, than the same class possess in any country in Europe, unless it be Hungary or Bohemia.

ITEMS.

The New-York canals open May 4.

Don Carlos is said to be traveling in the United States incognito.

The people of Guatemala and San Salvador are letting out each other's bad blood.

It is announced that thirty-six nations at least will be exhibitors at the Philadelphia Exposition.

Louis Riel, "President of the Republic of Winnipeg" during the insurrection of 1870, is in a madhouse at Montreal.

Georgia has twenty-six Democratic candidates for Governor; but if the Republican candidates are equally numerous there will be only fifty-two. Better make the number a hundred this centennial year.

Mark Twain appeared on the stage at Hartford, Conn., on Wednesday evening, as Peter Spyk in "Loan of a Lover." He re-wrote his part, making it one of a model blockhead, and is said to have acted it with great success.

The Misses Smith of Glastenbury, Conn., declare they will pay no taxes until they are permitted to vote, and have the true centennial grit—the tax-collectors sell their bank-stock, their Alderney cows, etc., but the sisters do not yield the point.

Among the statistics of England, we notice the encouraging fact that the number of paupers has fallen from 1,142,624 in 1863 to 815,587 in 1875; and that the debt is less by one hundred and twenty millions than it was sixty years ago.

Out of the 140,000 annual deaths in Egypt, says a correspondent of the *London Times*, 80,000 are of infant children. It has been calculated that three out of every five that are born die before the age of two. For those that survive, an old Egyptian custom that is still practiced is most symbolical of their future. The child is put into a sieve and rolled about to the beating of drums. "It is in order to harden him," say the people.

The students of Rome have issued an appeal, and formed a committee, for the erection of a monument in honor of the philosopher Giordano Bruno. The monument is to be set up on the same place where he was burned at the order of the Papal Inquisition. In Germany, where he taught philosophy at Wittenberg between 1586 and 1588, this intended Italian demonstration has awakened much interest. It may be remembered that the learned and free-minded monk also

resided for some time in England during his years of restless migration. The adherents of Vaticanism in Italy make a great outcry against the proposal of a Giordano Bruno celebration. Indeed, for them, there is a great deal "at stake" in this affair.

Quip.—The papers talk about consolidating the public debt.

Quiz.—It is altogether too solid now.

Quip.—Yes; better liquidate it, and then it will take care of itself.

Quip.—A Wisconsin judge has decided that the statutes of that State do not authorize the admission of females to the bar, and gives his opinion that a contrary construction would break down all distinctions of sex.

Quiz.—And supposing the distinction was broken down, what would the people of Wisconsin become—all men or all women?

ANSWERS TO CORRESPONDENTS.

To J. B., Pekin, Niagara Co., N. Y.—The poem you send is very graphically written, but the theme is an unpleasant one, and we prefer not to publish it for that reason. We will return it if you desire.

To T. C., Boston, Mass.—The National Association for the promotion of Social Science originated in a meeting at Lord Brougham's in May, 1857. The first regular meeting was held at Birmingham Oct. 12, 1857. It holds annual meetings and publishes its proceedings.

To L. W., North Adams, Mass.—The charter of the "Swedenborg Society" was granted in 1810. Swedenborg died in London in 1772. The sect known as Swedenborgians (calling themselves the "New Church," or the "New Jerusalem Church"), arose about 1760. In 1851 there were in England alone fifty congregations belonging to this sect.

To O. B. W.—Dr. Gall, the apostle of craniology, or phrenology, was a German physician, born March, 1758. His first observations were among his school-fellows. Gall died in 1828.

To C. H., Hartford, Conn.—We do not use alcoholic liquors in any form for medical purposes. When stimulation is necessary we use beef-tea or some other form of concentrated food.

"What are the politics of the different Communistic societies in the United States? This may become an important question before the *ides* of November."

Says one politician to another: "I am on the fence yet, waiting for the mud to dry up on one side or the other before I jump." We are on the fence waiting for the "mud" to dry up on both sides before we jump; and we suspect that most of the Communistic societies in the United States are in a like predicament. Altogether too much "mud" about for safe traveling.

"Do you believe in the doctrine of Evolution?"

We admit the facts as demonstrated by Darwin, Wallace and others. We certainly believe in the mental and physical evolution of the human race. We also believe in a God.

"Can you tell me of any reliable agent for removing boiler incrustations?"

After considerable experience in the use of "boiler powders" and other agents, popularly recommended as "sure things," we have come to the conclusion that the only reliable method for preventing the formation of scale in boilers is not to use hard water at all. Once admit hard water into your boiler, and it is exceedingly difficult to remove the earthy salts without great expense or injury to the boiler itself. Save all of your condensed steam, and utilize all of your rain-water.

"Will the Turkish Bath cure hydrophobia?"

Some authorities say it will; we should try it.

"Myself and family are somewhat in the condition of a house divided against itself. I believe in Communism: one of my children, a daughter, also believes in Communism and agrees with me. My wife and my other two children, a son and a daughter, 'abominate Communism,' to use their own words. The Communistic party are anxious to take some practical steps in the direction of either forming a Community with ourselves as a nucleus, or of joining ourselves to some already organized Community. The non-Communistic party won't listen to any such proposition. So you see I am 'cornered,' as far as any practical steps are concerned. I must either patiently abide my time and await the future, or run the risk of breaking up my family. This latter alternative I am loth to do, as we have lived happily together thus far and probably should to the end if we chose to give up the idea of 'enlarging our home.' What do you advise?"

By all means preserve peace and harmony in your own family, even if you are compelled to abandon your hopes of starting a Community. True Communism will not be founded upon the wrecks of single families, but upon their combination and coöperation. We do not seek to break up families or homes, but to enlarge and develop them. Any man or woman who is capable of living harmoniously in a single family will succeed in organizing (when the time comes) into a Community family; and those who cannot live peaceably in a single family are seldom fit to become members of a larger organization.

"Is the Spiritualist, D. D. Home, really dead, as rumored a week ago?"

Another rumor says he is still alive; but "whether he be in the body we cannot tell; or whether out of the body we cannot tell."

"Situated as I am in the midst of a crowded quarter of a large city, I am at times very anxious in regard to my sanitary surroundings. I have seen so much sickness and disease, apparently the direct result of unhygienic conditions, that I am most of the time in a state of fear lest myself and family become the prey of scarlet-fever, or diphtheria or small-pox or some other equally dreaded disease. Cannot you tell me how I can guard myself and family from these pests? What are the best means for detecting the presence of noxious poisons in the air? What are the best disinfectants?"

One of the best sanitary detectives is a well-regulated nose. Whenever you "smell a smell," especially around a sewer or house-drain, or privy, or any such place, depend upon it there is need of purification, and the quicker it is done the safer you will be from the poisonous gases which breed disease. The best disinfectant is carbolic acid used in the proportion of one part of pure acid to fifty parts of water, or even more. Carbolic acid, chloride of soda, and bromo-chloralum are the best for all such purposes, in and around your sinks, closets, etc. Shut out all sewer-gas, eat proper food, drink pure water, keep clean, love the Lord, and above all things do not live in constant fear.

"Myself and neighbors have been discussing a plan for an associative organization for a more equal distribution of farm-tools and machinery. As we are now situated none of us are rich enough to afford a complete set of improved tools and machinery, and yet we very much desire to avail ourselves of such inventions if we can. Our idea is to form a sort of a farmers' coöperative tool-club or society, to which all shall contribute whatever they can in cash, tools or farm machinery. Each member will be entitled to the use, under certain regulations, of all the tools and machines owned by the society, contributing a certain sum every year for keeping the tools in repair and for buying new ones."

Your idea is a capital one. There are thousands of neighborhoods in our country that would be greatly benefited by such an organization as you describe. Such a coöperative tool company was organized a few years ago in South Framingham, Mass.



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