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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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EVOLUTION OF COMMUNITIES.

VIII.

In the article of Rev. Jesse H. Jones, "Look before you Leap," published in the AMERICAN SOCIALIST of Jan. 25th, occurs the following striking sentence:

"A Community is, in a very important sense, God's judgment-seat."

The writer's idea is that a Community requires for its harmony and success perfect transparency of character; that the members "must know one another's traits and peculiarities thoroughly;" that no concealment is possible. More than that is true. Communism requires a new standard of character, which is exceptional and almost unknown in this world. Men's characters are determined in a great degree by their dominant objects of pursuit, and these in the past ages of the world have been, for the most part, of a nature to unfit men for close organization. Personal distinction in one form or another has been the leading object of ambition among all classes and peoples. It matters little whether it is sought in war or trade, literature or art; its effect on personal character is essentially the same in all cases. Character thus developed can not stand the judgment which Communism brings to bear upon it. It is shown to be in its very nature inorganic and selfish. The character demanded by Communism contrasts very sharply with that which gains the prizes in this world. It is outlined (as we said in the article on "Communism and Genius,") in the beatitudes of Christ and in Paul's description of Charity. How different an idea of manhood do we find in those passages of Scripture from what we get in the popular biographies of successful men! "Blessed are the poor in spirit; blessed are they that mourn; blessed are the meek; blessed are they which do hunger and thirst after righteousness; blessed are the merciful; blessed are the pure in heart; blessed are the peacemakers." Persons possessing these traits will make a happy, harmonious Community. They will strive neither for leadership, nor for individual gain or distinction, but for harmony, for peace, for the happiness of others, for personal improvement—for meekness, love, purity, righteousness. Paul's description of charity applies to the same class: men who can endure suffering, who are neither envious, nor proud, nor unseemly, nor self-seeking, who are not easily provoked and who think no evil; who rejoice not in iniquity, but in the truth; who bear all things, are full of faith and hope, and can endure unto the end. Could such material be

secured in abundance, how easily would the great questions of Communism be solved!

The small family may have wealth, and all that wealth can procure; genius, and all that genius can achieve; and yet lack the essential elements of a happy home. There must be that which promotes love and unity; that which delights in serving others; that which avoids giving offense and does not easily take offense; that which yields readily to the judgment and wishes of others: these are the indispensable conditions of a happy home whether in hut or palace. And it is utter folly to suppose that a large family or Community can get along harmoniously without the same conditions. It may have its hundreds of members; its phalanstery; its groups and series; its immense domain; its manifold industries; its large library and every aid to intellectual development; and yet unless it finds a way to secure the conditions enumerated as essential to the happiness of a small family, it will prove a gigantic failure. Indeed, these conditions are more indispensable in a Community than in the common family. The members of the common family have a large part of their association with persons outside of their circle; business, education, politics, religion, are continually bringing them into other combinations; and, besides, the organization is, with the exception of the dual head, temporary. It is expected that the rest will fall away one after another, and commence new organizations. But the Community, in contrast, is regarded by all who become members of it as a permanent thing. They take each other "for better, for worse," for life. Their association is almost entirely confined to their own circle. All the great interests of life are cared for at home. They do not look forward to the time when their organization will be broken by any of the agencies that disintegrate the common family. How unspeakably important it is, then, that in this perpetual home those characteristics should predominate which tend to harmony and brotherhood! How infinitely superior do they become to those which favor mere individual development!

Of course, a growing Community will include many who have only the worldly standard of character; but the Community itself must have at its heart God's eternal standard; and so far as this is the case it will make itself "God's judgment-seat" to those who have the world's standard

DID THE FIRST COMMUNITY FAIL?

An article in the February No. of *The Shaker* includes the Pentecostal Saints among the "Communitic Failures" of the past. We protest. The Pentecostal believers who "had all things in common," who "sold their possessions and parted them to all men as every man had need," included "devout men of every nation under heaven." They had come to Jerusalem to attend the great Pentecostal feast of the Jews; intending to return to their several countries at the close of the festal solemnities. While there, the Holy Spirit came upon them and swept away their selfishness and private property, and made them of one heart and one mind and one purse, as it always does when it has a fair chance with people; but there was no attempt to organize at that time a permanent Community in Jerusalem out of the multitudes who had come from far and near, nor would such a plan have been advisable. The wisest policy required that they should return to their homes, bearing the tidings of the great events they had witnessed at Jerusalem, and so prepare the way for the numerous churches that afterward sprang up. The church at Jerusalem (which doubtless had an external organization of a communistic kind, and was the nucleus of the great Pentecostal gathering) was "scattered abroad by a great persecution;" but it did not fail in any sense that makes it proper to class it with the failures of modern Communities. Their scattering was followed by a new and broader growth, and even their Communism had greater scope than before. There is abundant proof that the various churches which were founded by the scattered disciples were in an important

sense Communities. The same Holy Spirit which united the believers in one great home at Jerusalem, gave them afterwards a common interest so far as was possible without bringing them into direct and destructive collision with surrounding society. They mutually insured their members against poverty. They bore one another's burdens. Distribution was still made to every man as he had need. Paul, the Great Apostle, traveled from church to church, bearing contributions, and preaching the gospel of Communism. He wrote to the Corinthians. "I mean not that other men be eased and ye burdened; but by an equality that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be an equality; as it is written, He that had gathered much had nothing over, and he that had gathered little had no lack." Clearly there was genuine practical Communism among all the Apostolic Churches. Subsequent churches have failed sadly enough in endeavoring to imitate their example; but they were Communistic to the last.

HOW TO UTILIZE DIFFUSIVE MATERIAL.

The greater part of the material which contributes to make up what we consider the comforts and conveniences of life is what may be called *diffusive*; or capable of being enjoyed by more than one person. If we scrutinize the matter closely, we shall find that the food we eat is the only absolute exception to this, and that all other essentials possess the quality of extensibility, or general use, in a greater or less degree. One of the great economies of Socialism or combination is, that it avails itself of this property of diffusiveness in all desirable things, and reduces their exclusive use to a minimum. Houses, gardens, libraries, horses, carriages, etc., etc., no longer pertain to the individual and his small family, but are put to the largest use of which they are capable, for the benefit of the many. The paintings forming the private gallery of John Taylor Johnston were lately sold at public auction for \$300,000. These were owned and enjoyed by a single individual; but how many millions of persons could enjoy such a collection without in the least detracting from its value, it is difficult to estimate.

The Club system, which obtains in our larger cities, seems to be an effort to utilize in a practical way, this diffusive material of which we have spoken, and though confined to the wealthier classes, and to one sex only, embodies an idea which might, and we think will, at no distant day be extended and enlarged so that both sexes and all classes may partake of its advantages. At the Club-houses one finds paintings, books, newspapers, food and society; and it is not at all surprising that many young men find such places more attractive than home, and that many older men find there an escape from the narrowness and monotony of a small family.

It would not be a difficult matter to establish a Club-system which would be available to the working classes, and which would be accessible not to the man alone, but to his wife and children as well. Some well-meaning writers complain that Club-life is demoralizing to society, because it tempts men away from their families, and weakens the ties of home. There is no doubt cause for this charge; but the reason why it is true is, that in a Club a man is offered an enlarged home with a diversified society, and the benefit of a large amount of diffusive material, only a small part of which is available to him in his isolated household. It is not only no wonder that men are thus tempted away from their narrow family circle, but it is surprising that so many are content to live without the advantages so easily attainable.

But once establish a Club-system which would include women and children, as well as men, and you forestall all criticism, and make it not only perfectly unobjectionable, but highly desirable. As an economic measure, it would save many a dollar to the working man; as a means of social enjoyment, it would greatly increase his personal comfort, and as a means of education and refinement, it would have a perpetual influence. To those who object to Communism, we may say, this

is not Communism, but combination; while to those who favor Communism we can say that it is a long stride in that direction. Let the reformer call it Socialism, if you please, and let the conservative call it familism; it is all the same, so long as the real benefit is accomplished, and men are made in some degree happier and better by it.

APROPOS of Clubs, a late number of the *London Times* makes—probably without intending it—a very strong argument in favor of enlarged homes. Commenting on a speech which Mr. JOHN BRIGHT lately delivered at Rochdale, it says:

“The Rochdale Workman’s Club, it appears, is just like every other Club, and possesses in this fact the secret of its prosperity. Its members may be what they like, provided they do not violate the rules laid down with the mutual consent of the rest of the Club. They can drink intoxicating liquors as they like, just as they could in Clubs in Pall Mall. But, as a matter of fact, it proves that they do not care about them, and the average consumption of spirits, wine, and beer by the members who attend is about 3d. or 3½d. per week per member. In other words, the members of a Working Men’s Club who are entirely left to themselves drink at the rate of about a quart of mild ale a week. There could not be a more satisfactory instance of the degree in which habits of temperance have been of late years gradually gaining ground among us. This question has been often argued as though there were some inherent tendency to drink in the working man and in the Englishman. But every bit of real experience, such as that of the Rochdale Club, goes to show that the working classes are just like other classes in this respect. There have been periods in English social life when not merely drinking, but other vices which Mr. BRIGHT specifically mentioned, were privileged. Men were deemed neither better nor worse for an excess in such matters. Nothing whatever has served to overcome this extraordinary perversity, except an improvement in public opinion on the subject. A hundred years ago, as Mr. BRIGHT said, a man would have been deemed a poltroon who failed to resent a few hasty words by a pistol-shot, at the risk of the death of the man who had offended him. In the present day, such a man would be regarded as no better than a murderer. Public opinion has rendered duelling an obsolete impossibility; and, we may add, it has rendered not less impossible any excessive indulgence in intoxicating liquors. There was plenty of hard drinking in the last generation; but the Clubs were not the home or the last resort of it. The opinion of society was always against it, and the influence of Clubs did but give effect to this opinion and enforce it by voluntary influence. We have always maintained that the improvement of the working classes in this matter is similarly to be expected from improvement among themselves. The more they associate with each other, the more they possess places of mutual instruction and entertainment free from any restrictions except such as they impose on themselves, the more surely will they be emancipated from the vices which have hitherto enthralled many of them. This is, beyond doubt, the key to the problem of the progress and elevation of the working classes.

What could be plainer? Men and women are social beings. Isolate them in small families, where their life is monotonous and wearisome, and they become demoralized. Wholesome public opinion becomes weak among them and drunkenness and other vices increase. But give them a chance to associate freely, with facilities for entertainment and instruction, and their moral tone at once rises. This is the case even where, as in the Clubs, they associate but a small part of the time. How much greater the refining influences would be if they were constantly associated in large homes or Communities, we leave the reader to imagine.

SOCIAL SCIENCE.

THE FOUNDATION ON WHICH IT SHOULD REST, AND THE METHOD OF ITS STUDY.

BY ALBERT BRISBANE.

III.

In the two preceding articles I have briefly indicated the foundations upon which the social theories of St. Simon, Comte and Spencer are based.

These explanations will have prepared the way for what follows regarding Fourier. Although last in order here, he was really first in the field of social inquiry, having commenced his studies at the close of the last century. Fourier was a man of great genius—a bold and original thinker who in any department of life would have struck out new paths. In the fixing of his attention upon social questions and social reform, two noteworthy circumstances combined. First: by the wish of his father, a wealthy merchant of Besancon, he started out in life to pursue a commercial career. This was much against his own attractions, for his heart was early set on civil engineering. But yielding to parental preferences he began his mercantile experience in a

house in Lyons; afterwards entering a large house in Marseilles as confidential clerk. Fourier’s keen mind, guided by a strong sense of justice, soon perceived the falseness underlying our whole system of commerce and traffic. He noted the deception, overreaching fraud and waste which stamped it every-where, and studied and reflected upon the subject till the whole system became positively abhorrent to him. It was during this state of moral revulsion that, as confidential clerk, he was called upon to perform a most painful task. At the time of the famine which aggravated the terrors of the terrible revolution then in progress, Fourier’s house had attempted to control the price of rice by monopolizing the market and secreting it to await an extravagant appreciation. But they kept it too long. While waiting amid the starving populace for an advance in price, it rotted on their hands, and to Fourier was delegated the delicate operation of disposing of this rotten mass at night by throwing it into the sea. Disgusted with such an abnormal and outrageous social phenomenon, the young merchant began from that time speculating on the means of reforming the whole system of commerce.

The second great factor in Fourier’s practical experience was the spectacle of the revolution. He was in the midst of it at Lyons, a witness of its sickening massacres, and glad to escape with his own life at the sacrifice of his fortune.

That great drama of political destruction and excesses impressed him powerfully, and gradually led him to conclude that the entire order of human society was contrary to the designs of God and the laws of divine order, provided a God of justice and wisdom really governed the universe.

Under the dominion of these two conceptions: one the necessity of a commercial reform, the other the falseness of the principles and data on which our whole civilization rests, Fourier set out to discover the cause of these multifarious social evils as well as their remedy. He soon found that the incoherence of civilized society with its isolated households carrying on individual operations and making separate purchases, was in perfect keeping with our incoherent, helter-skelter, competitive and individual system of industry. He was thus led to the conviction that the first condition of reform was the coöperative association of the producing classes. Concert of action and unity of interests must replace the individualism and conflict of action and interests which had thus far distinguished the industrial world. But to associate human beings in their industrial operations it became necessary to associate them also in their social relations.

At this point he recognized grave difficulties. The social grouping of individuals would not be possible unless those spiritual forces variously called the passions, sentiments, instincts, could be so developed and regulated as to act harmoniously. And here the deeply rooted belief that the passions are naturally selfish and vicious, and hence association among human beings impossible, confronted him. But guided by a superior intellectual intuition, while filled with a distrust of all our civilized opinions, doctrines and theories, he became possessed with the idea that the spiritual forces in man must be governed in their development and action by laws. “Why,” he questioned, “should not these forces be as subordinate to law as were other forces in the various departments of creation?” The great problem then, he maintained, was to discover the laws that govern the social action of the human passions. If these could be discovered and the institutions of society be based upon them in perfect adaptation to the nature of the passions, then the passions, hitherto discordant and disorderly, would certainly produce order and harmony.

Sustained by this hypothesis, Fourier set out in the vast field of scientific research. For six years he devoted himself unremittingly to the study of the laws of order and harmony in creation, and as the result of his labor he has given to the world a plan of social organization which seems to us to be based, as he claims, upon law. His theory as compared with those of most others in the same field, is distinguished by its freedom from individual sentiments and prejudices. “I give,” he says, “no theory of my own. I should be ashamed to add one more arbitrary and speculative system to the thousands that have already been evolved. I seek only to discover the laws of nature, and to deduce from them. As Newton, in astronomy, discovered the law of gravitation and deduced from it an explanation of the planetary movements, so I deduce from the laws of distribution, classification and combination, which I claim to have discovered in nature, a plan of social organization. It remains only to verify the truth of my discovery and the correctness of my deductions. If I am not right let others, more capable, correct my work. Let them discover the

laws, the sole true guide of the human mind, and make correct deductions from them. All individual speculation and theorizing are useless.”

Thus it will be seen that Fourier holds a position entirely different from that of the other sociologists mentioned. And what is more, his position is unassailable. Question as we may his interpretation of laws, he is still steadfast on the basis of his theory. He has opened the way which all must follow who hope to arrive at any reliable conclusion. The guidance of laws is as essential in the elaboration of social science as in that of any of the other sciences. As we study planetary phenomena in their light, so must we study social phenomena in their light. In the complex problems of life and organization they must be our guides, criterion of certainty, standards of truth, chart and compass.

Fourier is not to be looked upon as a leader—a teacher—but as a discoverer of laws. It is his discovery, if it be true, which is our leader and teacher. When men come to feel the supremacy of laws, they will be less inclined to glorify the individual whom they imagine to have spun some wonderful scheme of social amelioration out of his brain. Astronomers are not Newtonists—they do not follow Newton, but the great law he discovered. Neither should sociologists talk of being Fourierists. The only true discipleship is that of universal laws—laws which in their totality are the practical manifestation of the cosmic wisdom, the divine mind in action in creation. The finite mind of man must discover the laws, work with them and thus elevate itself to unity with the infinite mind.

(To be continued.)

“Man is formed for society. Isolated and solitary, his reason would remain perfectly undeveloped. Against the total defeat of his destination for rational development God has provided by the domestic relations. Yet without a further extension of the social ties, man would still remain comparatively rude and uncultivated—never emerging from barbarism.”—*Guizot*.

“UTOPIA, OR THE HAPPY REPUBLIC.” A PHILOSOPHICAL ROMANCE.

OF THEIR TRAFFIC.

“But it is now time to explain to you the mutual intercourse of this people, their commerce, and the rules by which all things are distributed among them. As their cities are composed of families, so their families are made up of those that are nearly related to one another. Their women, when they grow up, are married out; but all the males, both children and grandchildren, live still in the same house, in great obedience to their common parent, unless age has weakened his understanding; and in that case, he that is next to him in age comes in his room. But lest any city should become either out of measure great, or fall under a dispeopling by any accident, provision is made that none of their cities may have above six thousand families in it, besides those of the country round it, and that no family may have less than ten, and more than sixteen persons in it; but there can be no determined number for the children under age; and this rule is easily observed, by removing some of the children of a more fruitful couple to any other family that does not abound so much in them. By the same rule, they supply cities that do not increase so fast by others that breed faster: and if there is any increase over the whole island, then they draw out a number of their citizens out of the several towns, and send them over to the neighboring continent, where, if they find that the inhabitants have more soil than they can well cultivate, they fix a colony, taking in the inhabitants to their society if they will live with them; and where they do that of their own accord, they quickly go into their method of life, and to their rules, and this proves a happiness to both the nations: for according to their constitution, such care is taken of the soil, that it becomes fruitful enough for both, though it might be otherwise too narrow and barren for any one of them. But if the natives refuse to conform themselves to their laws, they drive them out of those bounds which they mark out for themselves, and use force if they resist. For they account it a very just cause of war, if any nation will hinder others to come and possess a part of their soil, of which they make no use, but let it lie idle and uncultivated; since every man has by the law of nature a right to such a waste portion of the earth, as is necessary for his subsistence. If any accident has so lessened the number of the inhabitants of any of their towns, that it can not be made up from the other towns of the island, without diminishing them too much (which is said to have fallen out but twice since they were first a people, by two plagues that were among them), then the number is filled up by recalling so many out of their colonies, for they will abandon their colonies, rather than suffer any of their towns to sink too low.

“But to return to the manner of their living together; the ancientest of every family governs it, as has been said. Wives serve their husbands, and children their parents,

and always the younger serves the elder. Every city is divided into four equal parts, and in the middle of every part there is a market-place. That which is brought thither manufactured by the several families, is carried from thence to houses appointed for that purpose, in which all things of a sort are laid by themselves; and every father of a family goes thither, and takes whatsoever he or his family stand in need of, without either paying for it, or laying in any thing in pawn or exchange for it. There is no reason for denying any thing to any person, since there is such plenty of every thing among them: and there is no danger of any man's asking more than he needs; for what should make any do that, since they are all sure that they will be always supplied? It is the fear of want that makes any of the whole race of animals either greedy or ravenous; but besides fear there is in man a vast pride, that makes him fancy it a particular glory for him to excel others in pomp and excess. But by the laws of the Utopians, there is no room for these things among them. Near these markets there are also others for all sorts of victuals, where there are not only herbs, fruits, and bread, but also fish, fowl, and cattle. There are also without their towns, places appointed near some running water for killing their beasts, and for washing away their filth; which is done by their slaves, for they suffer none of their citizens to kill their cattle, because they think, that pity and good nature, which are among the best of those affections that are born with us, are much impaired by the butchering of animals. Nor do they suffer any thing that is foul or unclean to be brought within their towns, lest the air should be infected by ill smells which might prejudice their health. In every street there are great halls that lie at an equal distance from one another, which are marked by particular names. The syphogrants dwell in these that are set over thirty families, fifteen lying on one side of it, and as many on the other. In these they do all meet and eat. The stewards of every one of them come to the market-place at an appointed hour; and according to the number of those that belong to their hall, they carry home provisions. But they take more care of their sick than of any others who are looked after and lodged in public hospitals. They have belonging to every town four hospitals, that are built without their walls, and are so large, that they may pass for little towns: by this means, if they had ever such a number of sick persons, they could lodge them conveniently, and at such a distance, that such of them as are sick of infectious diseases, may be kept so far from the rest, that there can be no danger of contagion. The hospitals are so furnished and stored with all things that are convenient for the ease and recovery of the sick, and those that are put in them are all looked after with so tender and watchful a care, and are so constantly treated by their skilful physicians, that as none are sent to them against their will, so there is scarce one in a whole town, that if he should fall ill, would not choose rather to go thither, than lie sick at home.

"After the steward of the hospitals has taken for them whatsoever the physician does prescribe at the market-place, then the best things that remain are distributed equally among the halls, in proportion to their numbers; only, in the first place, they serve the prince, the chief priest, the tranibors and ambassadors, and strangers, if there are any; which indeed falls out but seldom, and for whom there are houses well furnished, particularly appointed when they come among them. At the hours of dinner and supper, the syphogrants being called together by sound of trumpet, meets and eats together, except only such as are in the hospitals, or lie sick at home. Yet after the halls are served, no man is hindered to carry provisions home from the market-place, for they know that none does that but for good reason; for though any that will, may eat at home, yet none does it willingly, since it is both an indecent and foolish thing for any to give themselves the trouble to make ready an ill dinner at home, when there is a much more plentiful one made ready for him so near at hand. All the uneasy and sordid services about these halls, are performed by their slaves; but the dressing and cooking of their meat, and the ordering of their tables, belong only to the women, which goes round all the women of every family by turns. They sit at three or more tables, according to their numbers; the men sit towards the wall, and the women sit on the other side, that if any of them should fall suddenly ill, which is ordinary to women with child, she may, without disturbing the rest, rise and go to the nurses' room, who are there with the suckling children, where there is always fire and clean water at hand, and some cradles in which they may lay the young children, if there is occasion for it, and that they may shift and dress them before the fire.

"Every child is nursed by its own mother, if death or sickness does not intervene; and in that case the syphogrants' wives find out a nurse quickly, which is no hard matter to do; for any one that can do it offers herself cheerfully: for as they are much inclined to that piece of mercy, so the child whom they nurse, considers the nurse as its mother. All the children under five years old, sit among the nurses; the rest of the younger sort of both sexes, till they are fit for marriage, do either serve those that sit at table, or if they are not strong enough for that, they stand by them in great silence, and eat that which is given them by those

that sit at table; nor have they any other formality of dining. In the middle of the first table, which stands in the upper end of the hall, across sits the syphogrant and his wife, for that is the chief and most conspicuous place. Next to him sit two of the most ancient, for there go always four to a mess. If there is a temple within that syphogrant, the priest and his wife sit with the syphogrant. Next then there is a mixture of old and young, who are so placed, that as the young are set near others, so that they are mixed with the more ancient, which they say was appointed on this account, that the gravity of the old people, and the reverence that is due to them, might restrain the younger people from all indecent words and gestures. Dishes are not served up to the whole table at first, but the best are first set before the ancients, whose seats are distinguished from the younger, and after them all the rest are served alike. The old men distribute to the younger any curious meats that happen to be set before them, if there is not such an abundance that the whole company may be served.

"Thus old men are honored with a particular respect; yet all the rest fare as well as they do. They begin both dinner and supper with some lecture of morality that is read to them; but it is so short, that it is not tedious nor uneasy to them to hear it. Upon that the old men take occasion to entertain those about them with some useful and pleasant enlargements; but they do not engross the whole discourse so to themselves during their meals that the younger may not put in for a share: on the contrary, they engage them to talk, that so they may in that free way of conversation, find out the force of every one's spirit, and observe their temper. They dispatch their dinners quickly, but sit long at supper; because they go to work after the one, and are to sleep after the other, during which they think the stomach carries on the concoction more vigorously. They never sup without music, and there is always fruit served up after meat; while they sit at meat, some burn perfumes, and sprinkle about sweet ointments, and sweet waters: and they are wanting in nothing that may cheer up their spirits, for they give themselves a large allowance that way, and indulge themselves in all such pleasures as are attended with no inconvenience. Thus do those that are in the towns live together; but in the country, where they live at a greater distance, every one eats at home, and no family wants any necessary sort of provision, for it is from them that provisions are sent unto those that live in the towns.

ANOTHER SOCIALISTIC LAUNCH.

We have received Circulars giving the Constitution, By-Laws, etc., of an organization styling itself "The Home," located in Michigan. The subscriber who sent us these papers writes:

"I send for your inspection copies of the Circular and Constitution of a Community enterprise which is developing in Michigan. I should be pleased to have your criticism on the enterprise, or a general expression of your opinion as to the merits of the plan of organization. I know these people well and can vouch for their honesty and integrity of purpose. They left their present site to take part in the Valcour movement, and continued with it till the end. Their experience there will be a valuable aid to them in their present enterprise which they started on their return from that place. They own their own land, which is a good foundation to start with, and no doubt will ultimately prove successful."

The Circular referred to reads as follows:

A SEQUEL TO THE DECLARATION OF INDEPENDENCE.

Gilmore, Benzie Co., Mich., Dec. 1, 1876.

One hundred years ago our Fathers declared in favor of equal rights. It is clear that they saw the justice of equal rights for all. And in view of the inequality, the extremes of wealth and poverty, the waste and the want, that create caste and suffering among their children to-day, it is equally clear that they did not see the means or way to obtain or secure equal rights for any. But now through the combined action of involution and evolution a form of organization has been unfolded which distributes practically to all its members equal rights. Equal rights to food, to clothing, and to all the benefits of the Home, the Commune or Republic as it may be called.

Its center is God or Spirit. Its executive consists of an equal number of men and women rotating through circles, thereby superseding the caucus and the ballot. All reports or testimony essential to legislation pass to the inmost circle, which strikes off mathematically an average from the whole which is applied to each member as the measure of his right. It is self-sustaining and is applicable to a community or Nation of communities, forming men and women into systems and systems of systems rotating and revolving in harmony.

GRATIA HOWARD HARE. GEO. B. FARLEY.

We have not room to give the constitution and By-Laws. Much of the phraseology in them seems to us vague, and some of the provisions attempt to regulate matters which are very apt to regulate themselves. For example, here is "Article V," of the Constitution, which illustrates both points:

"The general average of balance between demand and supply in the home shall be strictly adhered to, and no person shall be admitted to raise the demand above the supply."

We have no acquaintance with these people, and, at

first thought the fact that they participated in the Valcour attempt would not increase our confidence in them. But they may have been deceived in going there, and as we lack positive knowledge of them we will give no opinion. Their present theory seems to be that society should be organized in circles. At the "Home," they are to have an "Inner Circle, an Intermediate Circle, and an Outer Circle," and the "law of alternation of male and female in the construction of Circles" is to be observed.

FORMER ABUNDANCE OF BIRDS.

WHEN Massachusetts was first settled, Cape Cod was still, in all probability, the abode of the great flightless auk (*Alca impennis*), as was the more northerly coast for many years after. There are, at least, references to the existence of birds called "pengwins" by the early writers, as far south as the coast of Massachusetts. What these so-called "pengwins" were, we distinctly learn from Richard Whitbourn's account of his voyage to Newfoundland in 1618. He says: "These Pengwins are as bigge as Geese, and flie not, for they have but little short wings, and they multiply so infinitely upon a certaine flat lland, that men drive them from thence upon a boord into their boates by hundreds at a time; as if God had made the innocencie of so poore a creature to become an admirable instrument for the sustentation of man." Their "innocencie" and man's cupidity very soon, however, effected their total extirpation south of Nova Scotia.

The turkey formerly existed throughout all of the region south of the latitude of the Great Lakes, from central New England to Florida and the Gulf of Mexico; but in the wild state it now exists in numbers only in the least inhabited portions of the Alleghanies and the south Atlantic and Gulf States. The pinnated grouse, or prairie hen (*Cupidonia cupido*), likewise inhabited portions of New England, New York, New Jersey and Pennsylvania, as well as the western prairies; but it has not only disappeared from all of the more easterly States, but has also become considerably restricted in its range, even in the prairie States, where its extirpation, unless prevented by timely legislation, will be one of the near events of the future.

None of the swimming and wading birds, except the great auk, have as yet become wholly extinct, but all have become greatly reduced in numbers, the greater part probably being not a hundredth part as numerous now as when the country was first visited by Europeans. During the seventeenth century, the sand-hill crane, and probably also the whooping crane, were common species all along the Atlantic coast eastward to Maine, though for the last hundred years they have been rarely met with on the Atlantic slope north of North Carolina, and are of rather rare occurrence now between the Ohio river and the Great Lakes. They have, in fact, never been recognized as birds of the New England fauna, and appear in the local lists of the birds of the Atlantic States, north of Georgia, only as occasional or accidental visitors. Captain Philip Amadas, however, speaks of meeting, in 1584, with immense flocks of these birds on "Wokokon" Island, on the coast of "Virginia." He says that his party having discharged their "harquebuz-shot, such a flocke of Cranes (the most part white) arose under us, with such a cry, redoubled by many echoes, as if an armie of men had showed all together." The crane also figures in most of the early accounts of the natural productions of the Atlantic coast region from Virginia northward. Thomas Morton speaks of their abundance in Massachusetts as late as 1630. Of "Cranes" he says, "there are a greate store, that evermore came at S. Davids day, and not before: that day they never misse. These somtimes eate our corne, and doe pay for their presumption well enough; and serveth there in powther, with turnips to supply the place of powthered beefe, and is a goodly bird in a dishe, and no discommodity."

The swan is also mentioned by the same writer as a bird of New England, although its occurrence there is almost unrecognized in the annals of ornithology. He says, in his enumeration of the birds: "And first of the Swanne, because shee is the biggest of all the fowles of that Country. There are of them in Merrimack River, and in other parts of the country greate store at the seasons of the yeare. The flesh is not much desired of the inhabitants, but the skinned may be accompted a commodity, fitt for divers uses, both for fethers, and quiles." The swan is also mentioned by other early writers as a common bird of the whole Atlantic coast, although for many years few have been seen north of New Jersey, and it has, in comparatively recent years, greatly declined in abundance throughout the region south of the Great Lakes.

The white pelican is also mentioned by several writers as a former inhabitant of New England, as well as of the region more to the southward, but of late it has occurred north of the Potomac only as a straggler or so called "accidental" visitor; yet from its present known range in the remote interior it seems reasonable to suppose that it may have been formerly a common bird of the Atlantic coast as far north at least as Maine. The snow goose was also a common winter visitor southward to the Middle Atlantic States, but is now, even in New England, of rather uncertain occurrence, while the other geese and ducks were so abundant that the early colonists had no trouble in supplying their tables by visiting the nearest pond, river or inlet.—J. A. Allen, in the *Penn Monthly* for December.

The prosecution of the seal fishery off the coast of Newfoundland involves more danger and hardship than is generally known. About three weeks after leaving port the seals

are "struck," and are frequently found in such numbers as to blacken the ice for miles around. The seal hunters leave their vessel either in punts or by directly jumping on the ice, according to the ship's position. Their dress usually consists of a heavy "Guernsey frock," flat-peaked caps, sou'westers, heavy pilot-cloth trousers, and oil-cloth overalls stuffed into long sea-boots. Their arms are a scalping-knife and a long pole with a gaff at the end called a "bat." The seal is easily despatched by a single blow of this rude weapon on the skull. With the scalping-knife the glistening, oil-laden pelt is removed from the carcass, which is left on the ice. The cry of the seal when approached by its human enemy is most piteous, and bluff and hardy hunters have often been known to hesitate before wielding the fatal blow, especially if the pleading seal is guarding its young. In that fickle Arctic atmosphere, and when the body of the seals is a long distance from the vessel, the hunters are often benighted when storms arise and open a channel in the ice that separates them from their craft. Sometimes the vessel has to bear away for safety, and many of the crew perish from cold and hunger unless luckily picked up by some other vessel. At other times, when the ice grows weak, they remain for hours together immersed to the knees, or perhaps to the middle of the body, on frail cakes of ice. If they should survive this dreadful torture and be rescued, the evil of frost-burn awaits them, and at the close of the homeward voyage their limbs are at the mercy of the surgeon's knife.—*The Sun.*

AMERICAN SOCIALIST.

THURSDAY, FEBRUARY 8, 1877.

FOURIERISM TO THE FRONT.

MR. BRISBANE, like all the knight-errants of Fourierism, is eager for unlimited debate, and allows no criticism to go unanswered. We give him double allowance of space this week. His statement of Mr. Greeley's position as a Socialist (in his letter on the third column of this page), is a valuable help to history, and his confession of his own mistakes under Mr. Greeley's influence impresses us as a noble self-criticism. But his view of what is going on in Socialist science seems to us narrow and discouraging. We should be sorry to think that all the labors of Comte and Spencer have been wasted, and that Fourier is the only man who has done any sound work for Socialism. And then it is difficult to believe that all the thinking and experimenting of *American* minds is such an absolute nullity as Mr. Brisbane represents. Even if we should have to give it up that our own forty years' cogitations and efforts are utterly worthless, we ask ourselves, Can it be that such a man as Mr. R. J. Wright, after studying Comte and Spencer and Fourier, and criticizing them all three as confidently as Mr. Brisbane criticises the first two, has only "written himself down an ass" in his book that every body praises. We can't help thinking that our *American* Mr. Brisbane is a smarter thinker than Fourier ever was;—and *apropos* of this, we have just received a letter from a hard thinker who says, "*Fourier is easily shown up; but Brisbane himself is well posted in modern thought, and is harder to see through.*" We are satisfied that Mr. Brisbane would impress his audience more usefully if he did not make us all feel like pygmies creeping round between the legs of his Colossus. After setting us all going too fast in his youth, it is too bad that he should drown us in self-contempt and discouragement in his old age.

We devote our sixth page to the beginning of the Gilpin Lecture, dividing the page into four columns instead of three, to economize the space left by the short lines of the poetry.

ON STYLES OF INCULCATION.

A QUESTION that is continually coming up in our editorial experience, and that has a very important bearing on the progress of the cause of Socialism, is this:

What is the best style of Propagandism?

We have not time nor wisdom to do justice to the subject at present; so we turn it over to our readers and correspondents. We hope some of them will study all the various styles that are in vogue or that can be invented, and give us a full and philosophical opinion that will be a safe guide.

But we are prepared to say decidedly that there is one style of propagandism which we don't like, and that is

THE BULLYING STYLE.

This style prevails mostly among persons of a religious, conscientious, reformatory turn of mind, who have been brought up in revivals or abolitionism, and such aggressive schools. There is a man living at Oberlin who has been trying for we don't know how many years, to get us to help him start a Community there and make a ferocious attack on the Oberlin College and Church. It is long since we have paid any attention to his goadings, and we mention him only as an extreme example of the Bullying style. Another man, who is a member

of a Presbyterian Church in Pennsylvania, writes us lately that he is pelting his pastor with letters about Communism, and wishes us to help him pelt his church and congregation with handbills on the same subject. We sympathize a good deal with his zeal, but not at all with his methods. We believe in letting our light shine, but we don't believe in thrusting a candle in folks' faces. But let us have a free and full discussion. Perhaps we are too tame. Our style, if we have any, is probably

THE BASHFUL STYLE.

The different styles of *courting* have been plentifully illustrated by artists, novelists and dramatists. There is need of discriminating study and illustration of the different styles of reformatory inculcation.

IS SELFISHNESS USEFUL?

It is claimed for the system of individual ownership of property, that the material resources of the earth are more rapidly developed under it than they would be under a system of common ownership. It is thought that men are more enterprising and bold in their search after wealth and fame where the results of their labors come directly to themselves to be shared with no one else; that new country is more rapidly conquered, more railroads and bridges and steamboats are built, more mines are discovered and opened; in short, that explorations and inventions of every kind are so stimulated by the hope of personal gain that the world makes greater progress under this system. It is argued, with some show of force, that although the number of persons directly benefited by these discoveries and inventions is very small, yet the whole world is immensely enriched by them indirectly, and it is assumed that they would never have been made, or at least would not have been made so soon, but for the selfish stimulus.

Of course this is but an opinion, since the system of common ownership has not had a sufficient trial to show how its results would compare with those of individualism in these respects. It may be found that men will exhibit as much ingenuity and enterprise when working for a Community numbering hundreds or thousands, as when working for themselves alone. We could make a pretty strong argument in favor of this view, based on the experience of the old Communities of this country; but such a comparison can be better made hereafter, when the world has seen more of Communism.

Even if we admit that the above claim is a just one as applied to the early development of a nation or of the world, it may still be questioned whether the selfish system will not, in the long run, hinder progress more than it helps it, in this same field of exploration and invention. Let us notice, for example, the effects on the people of a great mechanical invention. In the first place it enriches the inventor. Next, it produces some article at a much less cost than was before possible; and as soon as competition has had time to work, the world gets the article at a greatly reduced price. This is a decided advantage to the consumer. But meantime a large number of the workmen who formerly made this article are thrown out of employment by the machine. What becomes of them? They do not get any of the benefits of the new invention. On the contrary, it robs them of their accustomed means of obtaining a livelihood, and they are forced to emigrate or beg. Observing this, the working-men come to look with suspicion on all such improvements, and oftentimes to oppose the introduction of them. So long as there is plenty of room—plenty of new land to settle on, their opposition is weak; but in old and thickly-settled countries it is formidable, as any one may learn by studying the history of the Trades-Unions in England. In very old and densely-peopled countries like China, no new improvements are tolerated. Every thing is done exactly as it was generations and generations ago. The people are extremely jealous of any innovations on their old customs and ways. The popular notion is that this is because they are so benighted, and younger nations are inclined to "civilize" them by force. But it is a fair question whether their present condition can be much improved under the system of private ownership. At present their land has all the inhabitants it can support; or if it has not yet quite reached that limit, it has very nearly reached it. Doing every thing in their old-fashioned ways every one gets enough work to support himself. Now suppose a few rich Mandarins should import our mowing- and reaping-machines, our steam plows and hundred other labor-saving devices, and should undertake extensive farming. With these machines one hundred men could perhaps do the work which one thousand had before done. But what would become of the nine hundred dis-

charged Chinamen? They could not settle on new land, because it is all occupied; and, lacking means, they could not emigrate. The government would not support them, nor could they subsist by begging in a country where each person barely earns a living. Their only remaining course would be to break up the new machinery and insist on doing the work in the old way—or starve, and know that their children would starve. But under a system of common ownership and equal enjoyment of the profits, those nine hundred Chinamen would not break up the improved machinery. Being heathen they would be more likely to worship the inventor of it. They would rejoice in its possession and share in the relief it gave.

The system of individual ownership undoubtedly makes men eager to acquire property so long as there is any chance of their acquiring it; but it will as certainly make them turn and fight like wild animals in a corner, when they see their food about to be taken from them to buy luxuries for others who have got the advantage of them in the scramble. Under that system every thing which develops natural resources and lessens the cost of production enables more people to live in luxury as non-producers, but it does not relieve the workers. The labor of a less number, aided by improved machinery, supports the whole; but the labor of that less number is not lightened in any adequate degree. And, with this view of the drift of things, it seems a matter of considerable doubt whether the selfish system does not hinder progress, taking mankind as a whole, more than it stimulates it. If the two influences are at all nearly balanced, that system should be very slow to ask for a comparison with the system of Communistic ownerships.

LETTER FROM ALBERT BRISBANE.

Buffalo, N. Y., Jan. 29, 1877.

EDITOR AMERICAN SOCIALIST:—Your editorial remarks on my serial contribution to the SOCIALIST which appeared in last week's issue have just come to my notice.

I will ask you to allow me a few observations in return, taking your several points as texts. You say:

1. "We give our readers this week the beginning of Mr. Brisbane's series on Fourierism. His articles will at least furnish valuable information on the ideas of a past generation."

In answer, allow me to say that the great discoveries of Fourier, made two generations ago, are still new for the present generation, and will be for the next, and probably for the next. The civilized mind, with a few exceptions, is incapable of comprehending the profound and involved truths which he announced. A hundred years were required to establish the great truth announced by Copernicus in 1543, that it was the earth which revolved around the sun, instead of the sun around the earth; and even at that late date Lord Bacon, the great luminary of English thought, laughed at "that foolish Galileo," the disciple of Copernicus, "who believes that the earth goes around the sun."

How simple is this truth in astronomy compared with those complicated conceptions of Fourier:—that those spiritual forces called the passions are capable of harmony, and under institutions adapted to them may be made to produce as much order and unity as they now produce disorder and discord; that *attraction* in the *moral* as well as in the *sidereal* world is the normal lever, and that man in following his natural desires and attractions will fulfill the divine purpose and arrive at the divine good; that constraint, repression, expiation and sacrifice are the dark and shadowy side of this great idea, conceived by man in the night of his social destiny when no sun of truth lighted his social heavens: that the productive, creative labors of mankind, the source of wealth and of the cultivation and embellishment of the globe, *now so repulsive and degrading*, can be dignified and rendered attractive; that universal association is the law of the future social state of humanity, instead of the actual isolation and antagonism now reigning, with conflicts of races, nations, classes and families; that unity in all departments of social affairs is another great law, unity of language, weights, measures, customs, etc., etc.

How can it be expected that such grand truths will be grasped by the mind of to-day, steeped in, and imbued with all the prejudices, superstitions and conventionalities engendered by its inverted social order; its individualism, pettiness, incoherence, antagonisms and discords? Verily! the most advanced civilization is as yet in but an infantile stage of human progress.

2. "All students of Socialism should know what that great theory was which thirty years ago enthused such men as Greeley and Dana and the dwellers of Brook-Farm, and set the whole country agog for a Social Millennium."

Mr. Greeley was not a disciple of Fourier. He

believed in the great idea of organizing labor and thereby dignifying and rendering it attractive; he also believed in association—an idea as old as society itself—as a means of economy and order in the industrial operations of men. But he understood nothing of the laws which Fourier claimed to have discovered, and would have instinctively opposed the theory of attraction in any event—he was by nature averse to the theory of the passions. Greeley was a man of noble sentiments—a great heart, but not a man of penetrating intellect, and he was overshadowed by the prejudices of our civilization. When I began to write on Association in the *Tribune* my purpose was to present the abstract and universal principles on which it should rest; but Greeley urged me so strongly to be *practical*, “to keep within the limits of what could be popularly understood,” that I was persuaded to present only the industrial side of the subject, its economies, etc. The result was a rapid spread of these simple ideas without any understanding of laws and principles; and, I am sorry to add, the deluding of a vast number of people who rushed into Association with the little capital and science they then possessed. I have always reviewed that eventful period with regret. It was an error and a great misfortune to have begun the advocacy of a social reconstruction with only the practical and industrial side.

As to those who constituted the *avant guard* in propagandism thirty years ago, they naturally fell away when the direct practical object they had in view was demonstrated to be impossible. Mr. Dana was too wise and practical to work in this utilitarian age for an idea that could only blossom and bear fruit in a future generation, and for theories totally unsuited to the popular mind.

3. “Mr. Brisbane certainly begins as though he were going to the bottom of things and expected to carry all before him as he did in 1842.”

Continued study and research since 1842 have convinced me that the “bottom of things” in social science is the laws of order and harmony in the universe which underlie and govern the phenomena of creation. If I can succeed in discovering those laws and so explaining them that they can be understood, I shall indeed expect some time in the future “to carry all before me.”

4. “We are glad to give him a hearing and intend to get all the good we can from him; but we are free to confess that we do not expect to get a *working* theory of social reorganization from men who do their thinking without experiment. The final pratico-scientific organization of society, it seems to us, is to come, like a great railroad system, out of *American* thinking carried on in connection with a vast system of American *experiments*, and will be the resultant mainly of the great forces in Science and Religion which have been developed since Fourier’s time.”

On this point I will state that I have examined the more important experiments in Association, both in the Old World and the New. And it is this examination which has particularly impressed me with the absolute necessity of first understanding the laws of social organization in order to operate rightly in this difficult field. Society *may*, through a century or two of experiment and failure, work its way empirically to a normal social order; but all this is in the realm of conjecture. Without the guidance of law in this sphere, mathematical exactness in any attempt to deal with the social and industrial relations of men is impossible. As well undertake to construct a great steamship with its complications of engine and hull without a knowledge of mathematics and the laws of mechanics.

As to the final organization of society coming out of “American thinking,” I await to see that *thinking* begin. The American mind is now wholly engaged in practical affairs,—in its industrial, commercial and political operations. Its thinking on the abstract and complex science of society has not yet begun. It is Europe which has produced the real thinkers on social science. There a great deal has been done which is now manifesting itself practically in politics. In the parliament of Germany, for example, there is quite a body of sociologists discussing and advocating the realization of certain of its principles. We all know that the suggestion of any new social ideas in our American Congress would either call out the severest denunciation, or fall flat and meaningless upon the ears of our statesmen.

As regards “the great forces in Science and Religion that have been developed since Fourier’s time,—if you refer to social science—I am not aware that any thing has been developed since then. The only men who have undertaken to elaborate a regular system based on principles are Comte and Herbert Spencer; and their theories in my opinion are baseless.

Fourier is in fact still far ahead of us. He will only be reached when the world shall be ready to undertake intelligently the great work of social reconstruction. It

will then require *positive* guides and authority, and it will then perceive that laws, alone—of which Fourier is so far the best interpreter—are those guides and that authority. Very truly,
A. BRISBANE.

AMERICAN MEAT IN ENGLAND

THE beef-eaters of “Merrie England” have been treated to a sensation in regard to their favorite article of food. Or, we might say, to *two* sensations; one of high prices, the other of low. A year ago or more there came a wail across the waters; beef, real old English beef, tender and juicy, was rising in price. Fifteen cents, twenty, twenty-five, thirty, even forty cents per lb. was reached, and no relief visible. The rinderpest on the Continent; scarcity of supply at home; merciless “middle-men” to “corner” the entire beef crops of the kingdom and so keep up prices; these things taken together presented a gloomy outlook to the lovers of English roast-beef. When presto! the price was down, raging from eighteen to eight cents per pound with a prospect of an unlimited supply.

The American beef-raisers of Texas and the West, in looking over the world for new markets for their products, had heard the cry of distress from Manchester and Sheffield and Liverpool and crowded London, and hastened to their relief. Steamers were fitted up with cooling-rooms wherein by means of ice and artificial ventilation, the meat could be kept at a temperature of thirty-eight degrees during the voyage across the Atlantic. Some failures occurred of course, until the system was perfected; but complete success has at last crowned the enterprise, and American beef, raised in Texas, slaughtered in New-York, is delivered to the butchers’ stalls in London and Manchester at a rate which gladdens the hearts of all English working-people. At first the English butchers would not look at it. They foresaw loss of profit and diminution of trade. But a company was soon formed under the name of the “American Fresh Meat Company” which offered the meat directly to the consumer at a price so far below the prevailing rates that the butchers were compelled to drop the price of the home article, or turn it into soap-grease. This new company are establishing depots throughout England, and already the weekly importations of ox-beef alone at Liverpool averages 600,000 lbs. How this new movement will finally affect English pasturage remains to be learned. The last fifty years has seen a large proportion of English arable land converted into pasture, because of the low prices of American and Russian wheat. The valley of the Trent could not compete with the valley of the Mississippi. Now the question is one of rents *versus* transportation. The English farmer hires his land from the great land-owners, while the American owns his land and pays no rents, which is an advantage going far to overcome the distance across the ocean.

So long as competition reigns, such facts as these must cause great anxiety to those who depend on an old trade and see it about to be snatched from them. But if Co-operation or Communism should obtain, how simple the whole matter would become. At every point supply from the cheapest source would meet demand, and no one would be harmed by it.

HYDROCARBON ENGINES.

THE long sought-for solution of the explosive-engine problem seems to have been discovered at last by Mr. George B. Brayton, an engineer of noted ability and untiring perseverance in overcoming difficulties.

After experimenting on various forms of hydrocarbon engines with unsatisfactory results, he has perfected an engine which promises in a measure to supplant steam as a motor; at least for small engines, though we see no reason why it can not be equally serviceable in circumstances requiring a large amount of power. In the *Scientific American Supplement* (No. 58, Feb. 10, 1877), we find an interesting description in detail of the engine, with illustrations showing the interior working parts. Without drawings of any kind it will be difficult to convey to our readers exactly *how* the new motor is utilized, but we can perhaps give an idea of the principles on which these engines are built. In general appearance the engine looks like an ordinary steam-engine, cylinder, piston-rod, crank, fly-wheels etc., with a second smaller cylinder or air-pump directly beneath the main or driving-cylinder. This second cylinder is also furnished with piston, etc., which is operated by its connection with the “cross-head” of the upper cylinder. The power is obtained in the following manner:

At each end of the main cylinder, is a series of chambers into which is forced a supply of petroleum and

atmospheric air. The mixture thus formed is an explosive one and constitutes the propelling power. Wire gauze is put between the “combustion-chamber” and the supply of petroleum, thus preventing back-action and disastrous explosions. As the air is forced into these chambers by the air-pump, it becomes impregnated with the vapor of petroleum and at once explodes or expands on entering the combustion-chamber which opens directly into the main cylinder. The supply of air and petroleum, as well as the exhaust is controlled by a system of valves not unlike those of an ordinary steam-engine, and the motion of the whole machine is likewise controlled by a governor. The main cylinder and combustion-chamber are surrounded with running water so as to keep the parts cool, and the result of the combustion lubricates the piston and cylinder so thoroughly as to reduce the friction to a minimum.

These engines are found to be easily managed; economical, and do away at once with all the paraphernalia of boilers, steam-pipes, hot furnaces, coal-bunkers and the dirt and discomfort accompanying them. They are made in sizes from one-third of a horse-power up to ten horse-power, and at the Centennial Exhibition a ten horse-power engine gave a “brake” test of 12½ horse-power.

CORRESPONDENCE.

{Sheen, Ashbourne, Derbyshire,
} England, Jan. 17, 1877.

EDITOR AMERICAN SOCIALIST:—With feelings of interest and pleasure I remember spending a few hours at the home of the Oneida Community, on the 5th of September, 1871. I have since taken some pains to acquaint myself more fully with the systems in vogue among the various bodies of American Socialists. This Communist question is undoubtedly one of the problems of the day; and, for any thing I know to the contrary, perhaps one of the coming principles of the world. Personal merit is the great principle of the future, and it would appear as if this had more in common with Communism so-called, than with the old social order of things. In any case, Communism is a question which well merits the serious study of every man who would comprehend the tendencies of the age in which we live. In Europe a few attempts to establish the principle of Communism have been now and again made, more particularly in France. But they have there been too spasmodically attempted, and too hastily and feverishly. The only way to introduce the principle is to do it unostentatiously as you have done; minding your own business, and dealing out justice to all with whom you come in contact—so far as your intercourse with them demands it. Many of the noblest of the human family have taught some form of Communism, and of these, Christ himself is the greatest example. Indeed, no man can possibly be a philanthropist, or even a reformer, unless he be more or less imbued—though perhaps quite unconsciously to himself—with the fundamental principles of Communism. No man will have the heart to do much good for his fellow creatures, unless he feels the whole of the human race to be members of a great family which is co-extensive with it and of which he too is a member like the rest. I have long been trying to induce the farmers of this country to unite themselves into organizations of one kind or another, and to a small extent have succeeded. I know so well the strength there is in unity! But my countrymen less than most other men are inclined to combine. They remain socially and commercially as much isolated as possible, though they suffer and will suffer untold miseries in consequence. Our object must be to educate the rising generation.

Yours very truly, J. P. SHELDON.

Boston, January 27, 1877.

EDITOR AMERICAN SOCIALIST:—I am particularly interested in all *steps* leading to Coöperation, as I have written you before—and believe that it is by them more than by complete “Associations” or “Communities” that the “world” is to learn the road to *Complete Co-operation*.

The steps that Church organizations every-where are making to introduce practical religious work into the life of the church in place of doctrine, is eminently Socialistic in its tendency, and would furnish an interesting theme for the pen of some of your writers.

Yours, C. H. CODMAN.

THE *Traveler’s Official Guide* for February is issued promptly from the office of the National Railway Publication Co., Philadelphia. It gives the latest time-tables on every road in this country and Canada, with maps and all necessary explanations. It is the best publication of its kind.

A CHRISTMAS LECTURE;

BY J. H. NOYES.

Subject: *The Ballad of John Gilpin.*

First delivered in Oneida Community Hall.*

LADIES AND GENTLEMEN:—

For the best appreciation of a fine performance on the violin, it is well to sit where we can not only hear the music but see the musician. A vivid impression of his skill, which is a part of the complex enjoyment of the occasion, requires that his motions, in all their rapidity, complexity and delicacy, should be seen in connection with the strains they produce. The expression of his face, the various attitudes which he assumes, all the visible signs of his artistic thought and enthusiasm, help the interpretation of his music. For similar reasons it is worth while in studying a fine poem to have at least a glimpse of the personal history of the poet. I will therefore begin with a brief biographical sketch of the author of the Gilpin ballad.

WILLIAM COWPER

was born in 1731 and died in 1800. His father was one of the chaplains of George II., and a nephew of Earl Cowper, who was twice Lord Chancellor of England. At eighteen he began the study of the law; was admitted to the bar in due course, and lived twelve years in the Inner Temple; where, however, he neglected law for literature, wrote verses, and contributed several papers to the "Connoisseur." In his thirty-first year he fell in love with his cousin, Theodora Cowper, but their union was forbidden by her father, on account of their consanguinity and for other prudential reasons. He received, through his uncle, an appointment to the office of Clerk of the Journals in the house of Lords; but when called to stand an examination for the place, his nervous excitement became so great that he broke down and became insane. After some months he partially recovered, but during the remainder of his life he was subject to many and long returns of mental alienation, in which he fancied himself destined to eternal woe. His mind at times broke from its clouds into intervals of sunshine, during which he wrote some of the most charming poetry in the English language; his hymns of devotion are to this day the gems in all collections of religious songs. But his life as a whole was passed in despair.

This man of sorrows gave the world its greatest laugh. The ballad of John Gilpin was one of the gleams that flashed out of his despair.

Sainte Beauve, in his "English Portraits," gives the following

HISTORY OF THE BALLAD.

"One afternoon Lady Austen, perceiving Cowper sadder than usual and on the point of falling into his dark moods, thought to rouse him by relating a nurse's story she had known since girlhood, which was very funny and very gay—'The Diverting History of John Gilpin, where it is shown how he went farther than he intended and came back safe and sound.' Cowper listened, laughed heartily, dreamed about it all night, and the next morning he had composed a ballad which set them all laughing at breakfast till they cried. He sent the trifle to his friend, Mr. Unwin, who inserted it in a newspaper. The author's name was not known at first, and little attention was paid to it. The piece slumbered for two or three years. But Henderson, a celebrated actor and the successor of Garrick, who gave public readings to great folks, having got a copy of the newspaper in which John Gilpin appeared, thought fit to give it a comic recitation at one of his readings. From that moment the piece became fashionable in the extreme.

* Copyright secured.

For some time the whole talk was about John Gilpin; it was reprinted separately, and thousands of copies were sold; rival caricatures illustrated his adventure; and (irony of things!) Cowper, the moral and austere poet, who had aimed at reforming the world (and of course had been neglected), suddenly found himself the fashion and favorite of drawing-rooms on account of a freak." And it is added by other biographers that the fame of this freak led to the general appreciation of his other writings, and placed him finally on one of the highest pedestals in the temple of genius.

That we may have the subject on which I am about to lecture fully before us I will now recite

THE BALLAD ITSELF.

[A few foot-notes which were not in the original lecture, are appended to this reprint.]

I.

John Gilpin was a citizen
Of credit and renown;
A train-band captain eke was he
Of famous London town.

II.

John Gilpin's spouse said to her dear,
"Though wedded we have been,
These twice ten tedious years, yet we
No holiday have seen.

III.

To-morrow is our wedding-day,
And we will then repair
Unto the Bell at Edmonton¹
All in a chaise and pair.

IV.

My sister and my sister's child,
Myself and children three
Will fill the chaise;² so you must ride
On horseback after we."

V.

He soon replied, "I do admire
Of womankind but one,
And you are she, my dearest dear;
Therefore it shall be done.

VI.

I am a linen draper bold,
As all the world doth know,
And my good friend the Calender³
Will lend his horse to go."

1. Edmonton is eight miles from London on the northern turnpike leading to Cambridge. The Bell is an inn still existing, and proved to the satisfaction of travelers to be identical with that of Gilpin's time by a painting of a church-bell on a square sign-board, suspended in a frame on the top of a post, where it creaks on its rusty hinges as it is supposed to have done a hundred years ago. The inside of the hostelry is decorated with several paintings illustrating Gilpin's ride. The inn is resorted to by thousands of visitors every year on account of the Gilpin story. A late traveler thus describes his visit to it:

"Precisely where our route struck the track of John Gilpin's Ride, my driver, upon reflection, could not tell, though he distinctly recalled the event, and named acquaintances of his who had been eye-witnesses of it. At any rate, we passed through 'merry Islington' with all Birmingham still glittering in its shop windows, and thence onward certainly our way coincided with Gilpin's famous career.

"Leaving Islington, the thoroughfare, along which we jogged, at fair omnibus speed, grew less thronged, and I had leisure to enjoy the cultivated grounds, and the occasional glimpses of open country, which now for the first time the journey afforded to view, till, soon after passing two huge decaying posts standing on either side, in which I felt at liberty—a liberty which the driver freely sanctioned—to behold the relics of the turnpike-gate that was thrown open to Gilpin, we came

'Unto the Bell at Edmonton.'

"The Bell is properly a somewhat effete-looking hostelry (yet, as the driver intimated, still yielding most delicious refectory), and holds the advance position toward London in a numerous line of such philanthropic establishments that grace the village street beyond.

"Its front, otherwise modest, exhibits a venerable painting, much ravaged by the tooth of time, and, at first sight, discouragingly obscure. But it rewards a careful inspection by the discovery that it presents a classic subject, viz; the Gilpin family surveying, from the balcony of The Bell, the unaccountable equestrian vagary of its respected head, in the street below. The balcony is represented as of about the size and shape of a barrel; and, what with the flaunting ornaments of Mrs. Gilpin's and her daughters' hats, and several pairs of gesticulating arms extended in the endeavor to arrest the hapless citizen's progress, the group makes the general impression of a large bouquet crowded into a small vase."—*Scribner's Monthly*, March, 1876.

2. The old-fashioned post-chaise afforded accommodations for four persons. There was no "dickie," or driving-box, as the driver always rode "post," i. e., on the near horse; hence the name of post-chaise. The six persons mentioned must have filled the chaise uncomfortably if the children were grown up, as some of them doubtless were, the Gilpins having been married twenty years according to verse 2d.

3. The Calender was a man who, in the days of

VII.

Quoth Mrs. Gilpin, "That's well said,
And for that wine is dear,
We will be furnished with our own,
Which is both bright and clear.

VIII.

John Gilpin kissed his loving wife;
O'erjoyed was he to find,
That though on pleasure she was bent
She had a frugal mind.

IX.

The morning came, the chaise was brought,
But yet was not allowed
To drive up to the door, lest all
Should say that she was proud.⁴

X.

So three doors off the chaise was stay'd,
Where they did all get in;
Six precious souls and all agog
To dash through thick and thin.

XI.

Smack went the whip, round went the
Were never folk so glad; [wheels,
The stones did rattle underneath
As if Cheapside⁵ were mad.

XII.

John Gilpin at his horse's side
Seized fast the flowing mane,
And up he got, in haste to ride,
But soon came down again;

XIII.

For saddle-tree scarce reach'd had he,
His journey to begin,
When, turning round his head, he saw
Three customers come in.

XIV.

So down he came; for loss of time,
Although it grieved him sore,
Yet loss of pence, full well he knew,
Would trouble him much more.

XV.

'Twas long before the customers
Were suited to their mind,
When Betty screaming came down stairs,⁶
"The wine is left behind!"

XVI.

"Good lack!" quoth he—"yet bring it me,
My leathern belt likewise,
In which I bear my trusty sword
When I do exercise."

XVII.

Now Mistress Gilpin (careful soul!)
Had two stone bottles found,
To hold the liquor that she loved,
And keep it safe and sound.

XVIII.

Each bottle had a curling ear,
Through which the belt he drew,
And hung a bottle on each side,
To make his balance true.

XIX.

Then over all, that he might be
Equipp'd from top to toe,
His long red cloak, well brush'd and neat,
He manfully did throw.

XX.

Now see him mounted once again
Upon his nimble steed,
Full slowly pacing o'er the stones
With caution and good heed.

XXI.

But finding soon a smoother road
Beneath his well-shod feet,
The snorting beast began to trot,
Which galled him in his seat.

XXII.

So, "Fair and softly!" John, he cried,
But John he cried in vain;
That trot became a gallop soon,
In spite of curb and rein.

hand-spinning, hot-pressed linen and other goods for the market. Most of the country-people used such goods without much finish; but in London and other city markets, there was demand for a nicer article, and Gilpin, having a fashionable store on Cheapside—the Regent-st., or Broadway of London in those days—was a man whose trade would call for finished goods. This would bring him into business relations with the Calender.

4. In Gilpin's time the aristocracy were very vigilant against any usurpation of their airs; and the middle classes were so dependent on the patronage of the classes above them, that it became a second nature for them to be equally vigilant against usurping for themselves the privileges of the aristocracy. So Gilpin and his wife, though proud of what they were, had as much pride in avoiding to appear what they were not, and took pains not to be seen taking a "chaise and pair" at their own door, because it might be thought to be a luxury above their station.

5. Cheapside is the main thoroughfare leading from St. Paul's Cathedral and the General Post Office to the Poultry, at the end of which is the "Bank," the Lord Mayor's official residence called the Mansion House, and all the great public buildings forming the center of the City of London.

6. This shows that the Gilpin family lived in apartments over their shop.

XXIII.

So stooping down, as needs he must
Who can not sit upright,
He grasp'd the mane with both his hands,
And eke with all his might.

XXIV.

His horse, which never in that sort
Had handled been before,
What thing upon his back had got
Did wonder more and more.

XXV.

Away went Gilpin, neck or nought!
Away went hat and wig;
He little dream't when he set out
Of running such a rig.

XXVI.

The wind did blow, the cloak did fly
Like streamer long and gay,
Till, loop and button failing both,
At last it flew away.

XXVII.

Then might all people well discern
The bottles he had slung;
A bottle swinging at each side,
As hath been said or sung.

XXVIII.

The dogs did bark, the children scream'd,
Up flew the windows all;
And every soul cried out, "Well done!"
As loud as he could bawl.

XXIX.

Away went Gilpin—who but he?
His fame soon spread around;
"He carries weight! he rides a race!
'Tis for a thousand pound!"

XXX.

And still, as fast as he drew near,
'Twas wonderful to view
How in a trice the turnpike men
Their gates wide open threw.

XXXI.

And now, as he went bowing down
His reeking head full low,
The bottles twain behind his back
Were shattered at a blow.

XXXII.

Down ran the wine into the road,
Most piteous to be seen,
Which made the horse's flanks to smoke,
As they had basted been.

XXXIII.

But still he seemed to carry weight,
With leathern girdle braced,
For all might see the bottle necks
Still dangling at his waist.

XXXIV.

Thus all through merry Islington⁷
These gambols he did play,
Until he came unto the Wash⁸
Of Edmonton so gay.

XXXV.

And there he threw the wash about
On both sides of the way,
Just like unto a trundling mop,⁹
Or a wild goose at play.

XXXVI.

At Edmonton his loving wife
From the balcony spied
Her tender husband, wondering much
To see how he did ride.

XXXVII.

"Stop, stop, John Gilpin!—here's the
They all aloud did cry; [house!
"The dinner waits and we are tired:"
Said Gilpin—"So am I!"

XXXVIII.

But yet his horse was not a whit
Inclined to tarry there;
For why?—his owner had a house
Full ten miles off at Ware.

XXXIX.

So like an arrow swift he flew,
Shot by an archer bring;
So did he fly—which brings me to
The middle of my song.

(To be continued).

7. Islington, now a part of London, was formerly one of its suburbs. It is situated on the high ground to the north of London, about four miles from the "Bank." It was formerly the favorite resort of London pleasure-seekers. The May-pole, the bear-gardens, and all the games that Englishmen and boys indulge in, were catered for at Islington. Hence it got the name of "Merrie Islington." There also were the parade-grounds of the London train-bands; and it is probable that Gilpin had exercised his company there. This would account for his being known on the road.

8. "The Wash" is a place where a small tributary of the river Lea crosses the road. It is not deep enough to be called a ford. It probably took its name from the farmers' washing sheep there.

9. In England a mop is rarely squeezed by hand, but the water is thrown off by centrifugal force. Some of the housewives are very expert in this, holding the handle between their arms and giving it a rapid rotary motion. A more modern method is to tie two pieces of string to a mop-handle and resting it on a fence, or as sailors do, over the gunwale, wind and unwind it rapidly, as children play with buttons on a string. This is "mop-trundling."

PLANT-PROPAGATION.

During the past year I have conducted a series of observations and experiments to throw light on the inquiry whether insects are any material aid to plants in fertilization; and the result has been to convince me of the truth of the negative reply to this question.

Insects sometimes fertilize flowers, and cross-fertilize them; but I believe these cases are less frequent than they are supposed to be, and that when they do occur, they have no bearing on the general welfare of the race. In other words, such fertilization is of no material aid to plants in the progress of the species.

The position of those who take the other side is this: all plants with brilliant colors, with fragrance, or with honeyed secretions, have these attractions for the purpose of enticing insects, which unconsciously bring pollen at the same time, and thus fertilize the flower. The proof of this is thought to lie chiefly in the fact that many plants do not perfect their stamens and pistils at the same time; are placed in relative positions in which it seems difficult, or even impossible, that they should have any influence on each other; or in some other way present apparent obstacles to sexual union. From this it is assumed, and not from any actual experiment that I am aware of, that plants abhor close breeding.

That plants abhor close breeding is an idea borrowed from a supposed experience in the higher animals. But the comparison is not fair. In the higher animals the idea of sex is essential to the perpetuity of existence; but it is not so in plants. They reproduce themselves by bulbs, tubers, suckers, offsets, buds, and, in the lowest organisms, by simple cell divisions. Propagation in plants, as an idea, is entirely independent of sex. True, many of our forest trees have none of these accessories—even the skillful horticulturist can scarcely graft some of them; and then there are annuals which depend wholly on seeds—a product of the sexes—for perpetual existence. But there is not one that I know of that a horticulturist would say *could not* be reproduced indefinitely without the aid of seed. The red Dutch currant is an individual plant which has been reproduced by cuttings long anterior to modern history; and, I believe, the Canada thistle, couch grass, horse-radish, and numerous other plants, could be continued for countless ages by their running roots alone. Now this is as close a kind of breeding as could come through the operation of separate sexes, and for which no analogy can be drawn from any experience in the higher forms of animal life. We can see that seeds in plants favor the distribution of species, and enable them to maintain existence for a longer period than mere plants could. Sex in plants may be a factor in the evolution of form; but those who have kept pace with botanical knowledge, and are familiar with what is known as *bud variation*, will not lay much stress on the absolute necessity of sex to this end in vegetable nature. I believe I am safe in saying that there is nothing whatever known to prove that there is any physiological benefit to plant races by the establishment of the sexes. Some have thought that the varieties of apples wear out in time; but even this is being argued on both sides by the most distinguished horticulturists and I may say that I have seen at the recent Centennial Exhibition as fine golden pippin apples, the kind used to illustrate the theory, as Mr. T. A. Knight thought were only seen in his younger days.—*Thomas Meehan, in the Penn Monthly for November.*

RAILWAY ACCIDENTS IN 1876.

We have now made records of train accidents for four complete calendar years. The numbers of accidents and of persons killed and injured in them for each of these years have been:

	1873.	1874.	1875.	1876.
Accidents.....	1,283	980	1,201	982
Killed.....	276	204	234	328
Injured.....	1,172	778	1,107	1,097
* * * * *				

Of the derailments for which causes are assigned, the percentage due to each of the chief causes was as follows in the several years:

	1876	1875	1874	1873
Broken rail.....	10.6	17.3	9.9	22.2
Misplaced switch.....	18.9	13.1	15.4	14.4
Cattle on track.....	9.7	8.2	10.3	10.8
Wash out.....	8.5	7.1	2.3	6.0
Loose or spread rails.....	9.2	6.5	3.7	2.6
Broken axle.....	8.1	6.3	4.6	4.2
Accidental obstruction.....	7.7	6.0	11.7	8.8
Broken wheel.....	4.7	5.3	4.6	5.2

As indicating the effect of severe weather on track (not necessarily on iron, however), we give below the breakages of rails reported for the first and third quarters respectively of each of the four years:

Accidents caused by broken rails in the Quarter including January, February and March and in that including July, August and September, for four years.

	1873.	1874.	1875.	1876.	Total.
First quarter.....	65	20	90	26	201
Third quarter.....	5	5	3	5	18

This indicates that there were *eleven times as many* accidents by broken rails in the cold as in the hot quarters of the year, and the effect of the severe weather is further shown by comparison of the breakages in the cold winters of

1873 and 1875 with those in the milder winters of 1874 and 1876.

REGULAR HABITS.—There is one baggage-man on the Erie, says the *Newburgh Journal*, who carries his regular habits too far. This man invariably made it a practice to take his lunch, which he always carries with him, just after his train pulls out of a certain depot. Day in and day out, in summer and winter, at this point out comes the irrepressible lunch basket, and its contents are duly discussed. No matter how far behind the train may be, our friend will not eat until he reaches his "eating point" on the road. His train was some ten hours late the other day, and he was remonstrated with on this habit; but he telescoped all argument brought to bear against him by saying: "If any one wants to retain good health, he wants to be *mighty regular in his diet.*"

What a silent old world it would be if men talked only as much as they think. A fellow would have to carry a rattle around with him to make a noise with.—*Hawkeye.*

A milkman was drowned in the Hudson some weeks ago, which incident was recorded by a New-York paper with the remark that "his best cow had swallowed him."

"The Infant Samuel" of Sir Joshua Reynolds' celebrated picture was, it seems, a young cabbage-net maker, who sat to the great painter.

Of the ten Bessemer steel works in the United States, two are in Chicago, and of the 291,000, tons of Bessemer steel rails made in the country last year, 85,000 tons, or nearly one-third of the entire amount, were made in Chicago. The iron industries have here 200 establishments, employ 10,000 workmen, and manufacture to the amount of \$35,000,000 annually.

The Rev. Adirondack Murray arraigns clubs as responsible for such things as the Bennett-May duel, and says; "Marriageable girls and fond parents are beginning to discover what they would not believe a few years ago—that the tendency of these clubs is to demoralize society, and to substitute for pleasant converse between man and woman, a selfish devotion to cards and tobacco, injurious to the cultivation of the true social instinct, and tending to dull the nice edge of man's innate refinement."—*Sun.*

ITEMS OF NEWS.

HOME.

Gold reached 105 in Wall Street on the 1st inst.

Prof. Benjamin Silliman is reported to be dangerously ill at New Haven.

Twenty-three new Senators have been elected to seats in the 45th Congress.

A phonographic reporter, Mrs. Amelia Berrian, has attained the exceedingly rapid rate of 307 words in one minute, and 1,017 words in four minutes.

It is reported that President Grant has expressed himself in favor of resuming specie payments on the 1st of March, 1877, instead of waiting till Jan. 1st, 1879.

The trial of Gen. Belknap for receiving bribes will commence on the 21st inst. Ex-Senator Carpenter and Judge Fullerton of New-York will act as his counsel.

Two more bodies have been placed at the disposal of Dr. Julius Le Moyne, who owns the crematory in which the body of the Baron De Palm was reduced to ashes.

Signor Blitz, a noted ventriloquist and conjurer in his earlier days, and the father of the American prima donna, Mrs. Jenny Van Zandt, died in Philadelphia on the 28th ult.

The hop crop of the United States in 1876 amounted to 130,000 bales of 200 pounds each, or nearly 26,000,000 pounds. Of this 60,000 bales, or nearly one-half of the entire crop was exported.

The entire sugar product of the world in 1876 fell short of the amount produced in 1875 more than half a million tons. The falling off in cane sugar was 360,000 tons, and of beet-root sugar, 190,000 tons.

The United States Supreme Court adjourned on the 29th ult. until the 19th prox. in consequence of the passage of the Bill for the Electoral Commission, on which five of the justices serve, which leaves the Court without a quorum.

The auction sale of alpacas, by the Arlington Mills on the 31st ult., was the greatest ever held in this country. The sale lasted an hour and a-half and 15,000 pieces were sold for \$250,000, which is only five per cent. below the list price.

The citizens of Ellenville at a public meeting subscribed \$1,000 of the \$1,400 of taxes levied by the town of Warwick, and trains on that branch of the New York and Oswego Midland Railroad commenced running again on the 31st ult.

The report of the Railroad Commissioners of Massachusetts, states that there was no construction of new lines in the State in the year ending Sept. 30, 1876. The total receipts amounted to \$31,007,448.32; of this amount 44 per cent. was for freights, and 49 per cent. for passenger fares.

The \$300,000 sent by Gen. Diaz to the United States in part payment of the award of claims of this Government on the Republic of Mexico, have been received by Secretary Fish. The sum was sent on by a special messenger, but as the Government refused to recognize any other than the regularly accredited Minister appointed by President Lerdo, the amount was delivered to Señor Mariscal, who paid it as

the *de jure* and *de facto* agent of the Mexican Republic, thus avoiding the recognition of the Diaz Administration.

Judge Carpenter, of the Circuit Court, has decided that neither Chamberlain nor Hampton have been legally installed as Governor of South Carolina, and consequently according to the law, Gov. Chamberlain holds that office till his successor in office is chosen and qualified.

Mr. Ackerman of New-York has patented a process of packing manure in bales, which renders it very much more convenient for transportation, and enables the stable-keepers of large cities to ship the manure in the same manner as any other merchandise and to a much greater distance, and they get a better price for the same than is possible by the ordinary method of carting it.

The President signed the Electoral Bill on the 29th ult., and returned it with a special message, in which he commends the bill as providing a wise and constitutional escape from the imminent peril to the institutions of the country, which has arisen from the late elections. And he expresses his opinion that the bill will secure a satisfactory settlement as to the legal President and Vice-President elect.

The white whale, which has been one of the most interesting objects in the New-York Aquarium, died from some unknown cause, on the 27th ult. His death will be a great loss to the Aquarium, as white whales are very rare, and this one was only secured after a long time of patient waiting on the coast of Labrador by the expedition sent out by the Aquarium about six months ago, led by Capt. Coup who was an old whaler. The whale was eighteen months old.

Dr. C. W. Meyer has been elected by the white inhabitants of the Black Hills, now numbering about ten thousand, to represent them at Yankton, and then to go on to Washington and present their wants before Congress. The inhabitants propose that a new Territory be formed under the name of Eldorado. The extent of the new Territory to be about 80,000 square miles, lying between the 102½° and 107° of longitude and the 43° and 47° of latitude.

The committee appointed to investigate the charges made by Mr. Hewitt against the New-York Post-Office, have reported that the management of that office was excellent, and there was no proof that letters had been opened while passing through the office, as was charged by Mr. Hewitt. The basis of Mr. Hewitt's charge was that many of his letters came with the flaps presenting a wrinkled or corrugated appearance, as though they had been opened by means of steam. But on examination by the committee it was found that from one-third to one-half of all the letters received at the Post-Office were in the same condition.

Prof. A. Graham Bell and his assistant Mr. T. A. Watson are making rapid progress in the development of the science of telephony, discovered by Prof. Bell. They are now able to successfully operate without the use of batteries, using permanent magnets, the voice generating the electric wave used in transmitting the sound. They have experimented with artificial means of resistance and find that they can transmit the sounds of the voice with as much force as would be required to be heard through the Transatlantic cable. Two Japanese students recently talked with each other over the wire, in their native tongue, much to their own amusement.

The counting of the electoral votes for President and Vice-President elect commenced in the Hall of the House of Representatives at 1 o'clock P. M. on the 1st inst. The counting of the votes of Alabama, Arkansas, California, Colorado, Connecticut, and Delaware was accomplished without any objections. But after the double returns from Florida were read, Representative Field objected to the counting of the Hayes' returns, and Senator Sargent to those of Tilden being counted. These objections resulted in the returns being referred to the Joint Tribunal, whose members are, Senator Edmunds, Morton, Frelinghuysen, Republicans; and Thurman, and Bayard, Democrats; Representatives Hoar and Garfield, Republicans; and Payne, Abbott, and Hunton, Democratic; and Justices Clifford, Field, Miller, Strong, and Bradley. The members at once assembled in the Supreme Court Chamber, and after a brief session adjourned till 10:30 A. M., the next day.

FOREIGN.

A system of underground railway similar to that in London is to be introduced in Paris.

The Khan of Khiva has asked to have his territory formally incorporated into the Russian Empire.

The King of Sweden, the Crown Prince, and Prince John of Glücksburg, have recently joined the society of Free Masons.

On the 1st of April the honorary consulates of the German Empire will cease to hold that office, and paid officials will be substituted.

In accordance with the new constitution of Turkey, an Imperial order has been issued, by which the military schools are opened to Christians.

The Mikado has announced a reduction of taxes on farmers' products throughout the Japanese Empire. This reduction will amount to about \$16,000,000.

The steamer *Australian* left the city of Galveston, Texas, on the 29th ult. with 6,248 bales of cotton, which is the largest cargo ever shipped from that port.

Prof. Lankester has taken out new summonses against Dr. Slade and Mr. Simmons for conspiracy, and against the former under the Vagrant act. Slade is reported as having left England on the 29th ult. for Russia to fulfill engagements in that country.

The death of Professor H. Brockhaus of the University of Leipzig, is announced. He was an Oriental scholar, being well versed in the Hebrew, Persian and Arabic languages, though Sanscrit has been his special study. He had reached the age of seventy-one years.

Mr. Ralph Stott proposes to make a trip across the English Channel from Dover to Calais and return, in his newly invented flying-machine. He claims that he can accomplish the aerial journey in one hour, regardless of the weather or the direction of the wind. The 5th of March is the appointed day.

SOCIALISTIC NOTICES.

The Co-operative Industrial Association of Virginia is a chartered company, designed to organize labor and social life upon the basis of order and justice. It aims to secure higher education, fuller protection, and better conditions of living. It is located on the high bluffs of the Potomac, twenty miles from Washington; has ample land, with clear title, extensive buildings, bearing orchards, and fisheries. No debts to be incurred. Only willing, cheerful hand-workers, or those who will help others work by furnishing means, are wanted. Subscriptions, and applications for resident membership desired. Address with particulars,

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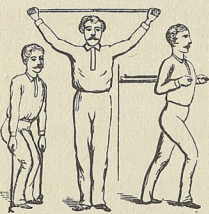
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