

# THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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## AMERICAN SOCIALIST.

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### SOCIALIST CLUBS.

ONE of the greatest dangers which Socialism has to fear is that people will rush into experiment prematurely. Men who, if they were to build a house, would "sit down and count the cost," seem ready to engage in some large coöperative enterprise, or even to start a Community, without any such preliminary and prudential study. They listen to the pleas in behalf of Socialism, and assent to their truth, and immediately set about putting them in practice on the largest scale and in the highest branches. No wonder that failure and disappointment soon overtake them. The conductors of the AMERICAN SOCIALIST have had many occasions for reasserting the declaration in their first paper, viz., that they "do not believe the world can jump into enlarged homes. \* \* The measures which we propose to institute will not be the manufacture of Communities by the signing of constitutions, but the preparation of conditions in which Communities may at some future time form themselves by organic growth. We hope to see a generation of Socialists which will begin by forming in every village and neighborhood, nay in every church, a Socialist Club similar to the old Lyceums and the Young Men's Christian Associations, having for their object to help one another in the study and discussion of Socialism." That is still our hope. We have no wish to force any theory upon people, much less the peculiar theories of the Oneida Community, nor to push forward at present any specific practical movement; but rather to help create a school of thought and discussion in which the true theory will be gradually evolved and practical movements will be natural and safe results. And we are confident that, sooner or later, this general work of preparation will command the attention of all seekers after better social conditions.

One difficulty at present is that those who consider themselves Socialists don't realize the necessity of such study and preparation for themselves. So long as this is the case it can hardly be expected that this necessary work will make much progress. In old revival times it was found indispensable in many cases to soften the hearts of the church-members before sinners could be reached; and to-day the old Socialists, who long for the dawn of the golden day, can not do a better thing to hasten it forward than to form themselves into such clubs as we have mentioned, and give themselves to the study of the general subject of Socialism. There ought, first of all, to be clubs of this kind in every Com-

munity and Coöperative society in the land. Father Henrici and Dr. Keil, Jacob Ackerman and Elder Evans, and every other Elder in Shakerdom, ought to start such clubs in their own Families or Communities; and then, secondly, the old Socialists standing disconnected from practical experiments ought to organize clubs in all the great cities, and wherever even a small company of them are located. This done, and we might fairly expect that those just beginning to interest themselves in Socialism would follow their example; and so the means of preparing the conditions for future practical experiments would be set in motion.

This is not all talk with us. The editors and principal writers of the AMERICAN SOCIALIST organized themselves into a club for Socialistic investigation and discussion some months ago, and have had uninterrupted daily sessions since, and with great profit to themselves individually and to the paper.

Much has been said in the SOCIALIST of the importance of unity between the different schools of Socialism; but how is this to be brought about unless each school studies the systems of other schools and allows itself to be modified thereby? And how can this study go on so well as in clubs organized for this special purpose? The different Communities, we are fully satisfied, would appreciate one another better, and find it easy to enter into closer relations with one another, if they better understood one another. Let them form clubs with this worthy object in view.

So let those who are simply interested in coöperation, in any of its branches, get together for the purpose of studying its present phases and past history. Let them secure the various pamphlets and books that have been published on the subject, and subscribe for the papers now advocating coöperation in this country and in England, and meet at least once a week for an hour or more; and they will soon find themselves amply repaid for their trouble.

There need be no fear that any of these clubs will lack for interesting topics of study and discussion. Socialism is a broad field, including all phases of society. Aside from the different systems which claim the attention of Socialistic students, such as have formed the basis of practical experiments in this country and in Europe, and the history of these experiments, which is exceedingly interesting and instructive—there are questions constantly arising, both at home and abroad, which will furnish suitable themes for the consideration of such clubs. Who will begin?

### AMERICAN COMMUNITIES.\*

#### POINTS OF RESEMBLANCE AND OF CONTRAST.

##### IV.

THE Communities are generally defective in their records and statistics, excepting such as their business requires. It is only with difficulty in some cases that one can ascertain the number of members, and their proportion as to sex; the amount of land owned; the value of property, and other common statistics. The Perfectionists form a marked exception. They have an elaborate system of book-keeping, by which they are able to tell how much capital and labor are employed in each department of business, and what percentage of profit or loss it gives. They also take an annual inventory of all their property, and know what their yearly progress has been for the last twenty years. They also keep a careful record of admissions, secessions, births and deaths, and can tell the exact number of members at any period in their history.

##### EDUCATION.

It must also be confessed that the Communities as a whole are scarcely abreast of the times in respect to education, though in all of them the common branches are taught with diligence, and some of them have excellent schools. But the higher departments of learning receive little attention. Most of them might say they have been too busy in getting a living and solving the

\*The writer of this series would be glad to receive corrections of any of its statements.

new problems of life involved in Communism to give much attention to other things; and this is certainly a valid excuse in the case of Icaria, Aurora-Bethel, and possibly others; but will not be deemed sufficient in the case of the older and richer Communities. They ought to show that Communism is favorable to the best culture of both heart and mind. Only the Perfectionists have any considerable library, and only they have given any of their young people the advantage of collegiate drill.

##### MUSIC.

Communism and music go together. Music is cultivated in all the Communities. Several of them have special musical organizations. The brass bands of Harmony, Zoar and Aurora-Bethel, have delighted their thousands. Oneida once had an orchestra of nearly thirty performers, and still gives considerable attention to music. The Icarian Community had at Nauvoo a band of fifty musicians. The Shakers and Inspirationists have large volumes of original hymns; but both in the past have shown no favor to instrumental music. The Shakers have, however, improved in this respect within a few years, and now have small organs in nearly all their Societies.

##### AMUSEMENTS.

Nordhoff says the Communities do not generally value amusements, except the Perfectionists, but probably the Icarians, and possibly one or two of the German Communities, should also be excepted. The Shakers have an occasional picnic, which is enjoyed by all classes and ages, but of every-day amusements their societies are nearly destitute, unless their dancing and marching, which form an important part of their worship, can be called amusements. No amusements other than those of the children are seen in the seven villages of Amana. The Communists are generally extremely earnest people—determined on two things: first, to save their souls; second, to earn their bread. They have felt that they had no time for idleness and little for amusement; that while marching on the strait and narrow path they must turn neither to the right hand nor to the left. It is for the Communists of the future to improve upon the practices of the first Communities, and show that education, music, art of all kinds and amusements, may be used to enrich and ennoble their daily life. Certainly in respect to all these things Communism offers very great advantages. A Community is the most natural place in the world for amusements. It offers the facilities of villages and cities without their drawbacks.

##### LITERATURE.

When Cabet was alive the Icarians published a newspaper and occasional tracts. They have made but little use of the press since his death, but are talking of starting a paper soon. The Aurora-Bethel Communists have no literature of their own. The Separatists have only the three volumes of Bäumeler's discourses and his collection of hymns. The Harmonists have also no literature of their own, unless we include an account of their society published by the Rev. Aaron Williams, which received their indorsement, and the "Hirten Brief," a letter addressed to the Freemasons of the Ancient System, which is held in great esteem by the Harmonists. The Respirationists have published their views in several volumes, and are soon to issue a serial called "The Wedding Guest." The Inspirationists print a Year-Book, containing a record of the utterances of the "Inspired Instrument," of which they have many volumes, as also of hymn-books and other works intended especially for circulation among their own members. The Shakers have published many works in explanation of their principles, and at present issue a monthly paper called *The Shaker*, edited by G. Albert Lomas of the Watervliet Society. The Perfectionists have also made great use of the press, and now publish a weekly paper, called the AMERICAN SOCIALIST, devoted to the general discussion of Socialism. They have also published several books and numerous pamphlets.

##### NO CLOISTERS.

The Communities are often criticised for their isola-

tion from common society; but at Zoar there is a large public garden or pleasure-ground and a hotel much frequented by visitors from the surrounding neighborhood and from villages. At Aurora there are pleasure-grounds visited by Sunday-schools and other excursion parties; and the Community band is in demand at the neighboring cities on special occasions. At Nauvoo the theatrical and musical entertainments of the Icarians, in the days of their greatness, were a source of much pleasure to outsiders; and few as they now are in numbers they have many visitors to inspect their schools and gardens and general Community arrangements. The Inspirationists have a store and hotel in each of their seven villages for the accommodation of outsiders as well as their own people. The Shakers have many visitors, and their meetings are a great attraction wherever they are open to the public. At some of the Societies their places of worship are crowded with strangers, while the road in either direction is lined with carriages for long distances. The *Albany Morning Express*, of recent date, in describing a meeting at the Watervliet Society, says: "At ten o'clock the portion of the church set apart for visitors is crowded to overflowing. \* \* At half-past eleven the service was over; the congregation quietly dispersed, carriages and stages filled up, and ten minutes later a thousand people were driving lazily homeward, while the Shakers, in their great big wagons, jogged off to their different families." The Harmonists have a large hotel, once much frequented by guests from Pittsburgh and other places, and their musical organizations were in their early days the admiration of the surrounding population. Their Community garden, with its flowers and fruits, summer-houses, fountain and temple, is a marvel of attractions, delighting many visitors every season. The Respirationists are perhaps least accessible to the public, but they formerly had a hotel and railroad restaurant at Brocton. The Oneida and Wallingford Communities are great places of resort, particularly the former, which for the last score of years has counted its visitors by the thousands. A single excursion the present summer numbered 1,360, in addition to the transient guests who came on foot and in carriages; the entire number for one day reaching nearly fifteen hundred. Another excursion, of more recent date, was one thousand strong; and another still is promised of equal proportions.

(To be Continued).

#### CAN WE OBEY CHRIST?

How can such precepts as those given by Christ with respect to property, labor, etc., be found to be practical, in any but the merely colorable, paltering sense given them by Christendom generally?

He reprobated riches and their influence, and declared that it would be a hard thing for a rich man to enter into the kingdom of God—who believes it? He directed the rich to sell what they had and to give to the poor—who does it? And to all, he said, take no thought for the life, or the body, as to how the former shall be sustained or the latter clothed and protected; or for the morrow, but let the morrow care for the things that belong to it.

Although the prohibition contained in this last class of precepts is less broad in the language in which the Gospels were written, than it is in our English version, and means rather, take no anxious thought, be not troubled, etc., the question may be fairly raised whether even in this limited sense these precepts are practical; that is, whether, considered as directions for the conduct of life in respect to food and raiment, houses and homes, the production and use of property, addressed to individuals in a competitive state of society, they can be reduced to practice? Who in such a state of society can refrain from thought or even from anxious thought for those things? Who that depends upon his daily labor for the supply of his necessary wants can help caring, when experience shows there is so much uncertainty in the relation of supply and demand? It can not be supposed that Christ contemplated any change of the mode of production, or that he intended to teach that those who accepted his Gospel should live without labor. And if his precept to the rich to sell what they have and give to the poor is to be taken in any thing like a literal sense and should be practised as things are, all would become dependent upon daily labor. And so all would come face to face with the problem of daily subsistence and comfort, and would be put to the test in respect to this matter of thought for the morrow.

I believe these precepts are all entirely practical. I am quite confident Christ meant what he said; the

difficulty lies in disregard of the conditions in respect to which his words are to be interpreted.

He not only told men what to do; he pointed out the way how to do what he said. In the same discourse in which he exhorted men to have no anxious thought or care for food and raiment or for the things of the morrow generally, he said, "Seek ye first the kingdom of God and his righteousness, and *all these things shall be added unto you.*" That tells how to do it; how men can abandon riches, care, etc. Seek ye first the kingdom of God; there you will find all these things; you are not to be deprived of them; your Heavenly Father knoweth you have need of them; you will find them by doing his righteousness in his kingdom, and at the same time be saved from anxious care about them. And at other times he said that those who followed his precepts in respect to property, etc., should receive a hundred-fold more in this life. That does not look as though he intended to introduce a state of shiftlessness and poverty by any means.

The fact is, people are too apt to look at Christ's precepts on these matters as bare moral or spiritual rules for the guidance of individuals without reference to the state of society in which they live. And it seems to me they can be made to bear an intelligible and practical construction in no other way than by having reference to the social changes and reconstruction that Christ aimed at. Let society remain as he found it, and as it still for the most part is, and those precepts are impracticable, as the history of Christendom shows.

But he came to make all things new; the change that the reception of the truths he taught would bring, was so sweeping and radical that it was represented by the symbol of the heavens and the earth passing away, and a new heaven and new earth taking their place, a favorite Oriental mode of describing political and social revolution and reconstruction. The kingdom of heaven, the kingdom of God, was to supersede the kingdoms of this world; that kingdom was, or was to be, within men; it concerned their hearts and their relations to God and to one another. Its inner spirit is unity; its outward sign membership of and in one body, so that they who believe have all things common and have the same care one for another. That is Communism. This makes all his precepts as to wealth, labor, care for the morrow, etc., eminently and truly practical; and till professing Christians do seek and find this kingdom of God, the Unity of the 17th chapter of John, and the Communism of the Pentecostal Spirit, they must convict themselves of professing a faith which they can not or at least do not show by their works. J. W. T.

#### THE CENTURY'S CONUNDRUM.

"THE idea of man," wrote the author of "Woman in the Nineteenth Century," "however imperfectly brought out, has been far more so than that of woman. She, the other half of the same thought, the other chamber of the heart of life, needs now to take her turn in the full pulsation."

"Man," says the author of "Les Miserables," "was the conundrum of the eighteenth century, woman is the conundrum of the nineteenth."

Thus a thoughtful man and woman lay upon the shoulders of this century the task of unriddling the conundrum in which lies tangled the question of woman's best development.

It is often said that the position of woman in society is a criterion of the progress of that society's civilization. Then the society that helps woman to her fullest "pulsation" of life will be the most highly civilized. Here is a chance for an honorable contest between ordinary society and Communism. It is to be hoped that the contest will be fairly conducted. Ordinary society is in the majority. It is venerable, while Communism, as it were, is in its swaddling clothes. Yet if the cause of Socialism in general, and Communism in particular, can be impartially tried, it may happily be found that there is another beside the established order of society, which can do for woman just what everybody who has her best interests at heart wishes to be done.

The nineteenth century is doing a good deal for woman. I should be a churl did I not mention with respect its efforts to help her to the best possible educational advantages, thus seeking to emancipate her intellectually. But I confess I get tired of hearing so much about these same advantages, as well as about "Woman's Rights," "suffrage," and so on. I am not impatient because I fail to see the good intention beneath all this talk and effort, but because from my point of observation it seems like a sad sort of beating about the bush; a waste of pounds and pounds of cure, without the use of one little ounce of prevention.

Philosophers say that the matter of right development

is very much a matter of right environment. Then that order of society which wishes to win the prize for helping woman the most, will have to look into this matter of environment. But for all I can see, ordinary society, though it has founded colleges for woman, and given her a chance at all the Latin, Greek, and hard-headed mathematics and sciences she can master, has not materially altered her environment, but leaves her in the same stereotyped social condition which, as much as any thing else, has helped to make and keep her an underling. In short, society is trying to emancipate woman intellectually, without emancipating her socially. I am afraid its task, thus half done, will prove as futile as the efforts of the traditional Sisyphus whose doom it is eternally "up the high hill to heave the huge, round stone," but to see it roll back to his feet again.

From the highest phase of Socialism, *viz.*, Communism—practical altruism—I expect better things; indeed, nothing less than that it will prove the end of *all* the oppressions under which the feminine world now groans. Am I presumptuous? Let me ask what is to be expected from true Communism, but that within its pale there shall be neither rich nor poor, bond nor free, male nor female, but each soul shall stand upon its own merits, and develop in the direction of its highest impulses? Imagine the absurdity in such an organization of talk about "rights," or "suffrage," or the like, with regard to one sex more than another.

I have said that Communism is yet in its infancy, while ordinary society is hoary with the wisdom of unnumbered generations. For all that, Communities have already peacefully solved some of the problems puzzling ordinary society. In those Communities retaining monogamic marriage women vote and hold office as well as men, or in some only the single women and widows vote. In those Communities given to celibacy or other than the monogamic form of marriage, woman's freedom to vote and hold office equally with man is specially marked. In a certain Community which I consider the most progressive as regards education and the pursuit of the sciences (though for reasons best known to itself it has sent a few of its young men abroad to schools and colleges and none of its young women), yet within its circle it gives the same educational advantages to women as to men. To be sure these educational advantages, owing to this Community's youth and struggle for existence, are very meager compared with its desires in this direction. Considering all things, I can honestly say that I think woman's position in Community is already proved to be *intellectually* up to the average in ordinary society, and *socially* incomparably higher than the average.

And now, nineteenth century, to your conundrum. Society, founded on egoism—selfishness; Communism, founded on altruism—love and unselfishness: which of you will unriddle the riddle and gain the prize for helping woman to her noblest being? The world waits. When the year nineteen hundred comes, let it call for a trial of merit before an impartial jury. OBSERVER.

#### THE WAGE QUESTION.

New York, Sept. 10, 1877.

EDITOR AMERICAN SOCIALIST:—I am tempted by the leading article of your paper for Aug. 30th to say a word upon a subject of deep interest. Half truths are a most prolific source of error. This is the trouble with our political economists, when they attempt to treat of the labor question. An important factor is invariably omitted, namely, the relation of the worker to the thing produced.

I find no fault with the Shakers or others who employ hiring labor, put out money to usury, or profit by any other method of advantage-taking. As a means of protection to themselves against the destructive competition of the business world, or as a means to hasten the adoption of Communism, it is perhaps excusable; but as a principle, it has no shadow of defense; and if "Labor Reform agitators" regard it as a violation of the principles professed by Communists, they compliment the principles, though they may not do entire justice to the practices.

Whether it is an "injury or a benefit to the laborer to be hired and paid liberal wages," is very wide of the real question. If a benefit is the immediate result, it would to that extent be an encouragement to remain in that false and immoral relation, and put off, rather than promote, a salutary change. Plainly, it is a question of principle, about which there need be no more obfuscation, by special pleading, than as to whether any other form of wrong-taking was right.

Communists certainly can not contend that the control

of wealth may be properly taken from the producer. So far as I am informed, every successful Community has guarded it with scrupulous care: on the ground unquestionably, that it belongs to the Community producing it. That they generously share with poorer Communities (of their order) is true, and even to some extent with the world's poor. But as to the fact of an active and vigilant control, there can be no question. Have they then settled the labor question, or only ignored it? Would an able-bodied member be justly entitled to share in the results of the combined labor, who persisted in idleness? Are not all the comforts, enjoyments and refinements of life the result of faithful work and earnest endeavor? If so, he has no claim in or out of Community, who will not when capable reciprocate the service he requires. Doing unto others as we would have others do to us is the ground-work of the Christian principle. "He that will not work, neither shall he eat," is good Scripture.

Since all wealth is derived from work, he who would seek wealth or the enjoyment of it without work is consciously or unconsciously plotting to rob the worker of what he has produced. Our present system of trade being but a modification of the brigandage and piracy of earlier times, still sanctions practices of the vilest rapacity. It is therefore difficult for the individual, and even for a small Community, to follow principle in dealing with the world. On this ground and no other can I even excuse myself in acquiring profit from hiring labor, whether directly or by indirect methods, as of rents, usance or other devices. And now I can not see any different principle, whether these things are done by an individual or a Community. I acknowledge and deplore these false conditions, and will do all in my power to promote a public sentiment which will make Christian honesty possible.

The statement in regard to the Oneida Community and its employes is exceedingly interesting, but is far from conclusive. In a partnership with which I am familiar it happens that the three partners (Communists in business matters) with their families number nearly the same as the men and boys they employ in their factory. Yet if the families of the employes were also counted they would number at least three times as many. It further appears that for three or four years past the amounts divided between these partners as profits has in each year been nearly the same as the amount paid in wages.

Now businesses are not all alike profitable, and the proportion of employers to employes varies widely in different branches and instances. But I am satisfied from a long examination of the subject, and from such statistics as are available, that from a general average of all successful industrial operations a very similar result would be shown. In the case of the O. C., it is not stated whether the one-half shared by the Community represents net profits after compensation to such work as has been done by members of the Community has been made. If so, the statement might mislead: since the employes have the whole cost of their own support and of those dependent on them, to be deducted from their share.

That the practice of a Community is excusable in this respect as that of an individual, or of an ordinary partnership would be, is not questioned. But it would be difficult, I think, to show that it involves a different principle, or is more just or liberal. During the last four years of depression, the firm to which I have alluded has constantly paid wages far in advance of what labor could have obtained if the rule of competing rates had been strictly applied, and the same could be said of thousands of employers all over the country. But all this does not prove the wage system any the less cruel or unjust, only that most men in or out of Community are too humane to take full advantage of it.

I wish to say a word with regard to the quotation from Mr. Nordhoff. I have never supposed there was any "necessary and natural antagonism between labor and capital;" but when asked to infer thence that capital can not be used to distress the industrious poor, the "ignorance," if any, is betrayed on the other side. We are compelled to conclude that he is ignorant that capital has been employed to furnish manacles for slaves, and ships to transport them to bondage in a strange land; that it is employed to-day in corrupting legislators, forming credit mobiliers, in plundering the impoverished workers of their right to land and home, and in every system of stock-gambling and corporate monopoly which greed can devise. In order that capital may be serviceable "to the whole mass of those who have no capital," it is not only necessary that it should be employed, but honestly employed. When used to promote "wicked, wasteful war," or to "corner" faith-

ful industry, monopolize the land (industry's only resource), or organize raids upon the earnings of labor, it is made a fearful instrument of wrong. "Hiding in an old stocking or in the ground," can do labor little harm, theoretically. To be of service, it must be used in no such way as to exploit from work a moiety of its productions. Such use is not honest, but dishonest in the last degree. That the adoption of honesty in our useful industries, and a reciprocal system of exchange, would unfold a grand and universal cooperative movement, seems so clear to me, that if permitted I may sometime try and make it clear to your readers. J. K. INGALLS.

#### THE IMPROVED HOMESTEAD.

BY TERREFILIUS.

I.

To the scientific view all human affairs are as completely the necessitated result of the inter-actions of natural forces as are the whole circle of inorganic or plant and animal phenomena. Political Economy formulates an aspect of this inevitable law-compelled character of human conditions in the doctrine of the everlasting reciprocation of supply and demand—the upper and nether mill-stones which grind out for grist—whatever has been. Many give to this a fatalistic twist; given an insuperable natural difficulty of producing life-sustaining material, and a uniformly persistent reproductive impulse, the result has been and will be that "the poor we have always with us."

To make the law of supply and demand undeniable and self-consistent we must give it the widest application. What it really means is the constant tendency of forces to seek equilibrium; the reactive power that is in all evils (extreme effects), to right themselves.

There are times when a larger proportion of the people are pinched by poverty than at other times, or ordinarily; at these times there must necessarily be an increased demand for relief from poverty—a greater proportionate direction of intelligence and effort upon the problem of maintaining life.

The present time seems to be the "dead point" of the pendulum in one of these oscillations between "good" and "bad" times. It is needless to enlarge on this; few but realize it; hundreds of thousands are and long have been crushed into hopelessness by that stifling weight in the air, "hard times." We have not space here to attempt to display the causes of the present depressed condition of American industry, nor is it necessary; there is little honest dispute concerning them. Suffice it to say, there is to-day a great demand for the means of sustaining life, and for all facts and ideas helpful to that aim.

As a physician, when called to a patient, considers first of all the condition of the circulation, so the economic student of a period looks first of all at the monetary phenomena. Few will deny that the immediate cause of the present great depression and "cold and pinched look of the extremities" is failure of the money—that is to say, the blood—to circulate freely. Why it fails to circulate healthfully, we may not in our short space investigate. We can only say, in brief, that Capital (the centralizing tendency) has been too greedy; beyond the bounds of humanity, good taste and probably of policy. It has arrogated to itself too great legal advantage over Labor. There has been a sad congestion of the circulating fluid at the centers. Our legislation has wandered far, very far from the straight path of freedom of individual action and equitably-apportioned bearing of public burdens. All whose social and economic views are not preponderantly cannibalistic should now throw their whole weight for free personal movement and equitable taxation. This means popular release from some of the privileges which Capital has obtained, such as protective tariffs, untaxed bonds; bank monopolies, railroad land grants, etc., etc. The working people do not need longer to build up class privileges by their votes. Armies, navies, palaces, custom-houses, a powerful and greedy mercantile interest, an array of imposing and expensive statesmen and superfluous officials—these the people do not need. The fact is, that the true interest of the workers, as fast as they find it out, is the displacement of arrogant politicians by obedient agents, and the depersonalization of Capital. Capital represents all that the traders have been able to steal and keep; it really belongs to the people in mass, the laborers. With Capital depersonalized, all would be obliged to labor, but none would need to overwork. The present relations between Labor and Capital are mainly such as the devil himself could most cordially approve.

But of course the ideal of absolute identification of all

interests—all working for and with all, instead of each trying to cut the other's throat—although it stands fair before us, is nevertheless infinitely remote. It is our privilege as human beings to travel in that direction, and no general line of policy moving in the opposite direction can command our approval or support.

Beholding then plainly our goal, "the greatest good of the greatest number," what are some of the obvious and indispensable first steps toward it?

Entangled in a net-work of artificial conditions we are apt to lose thought of the original methods of nature, and it is well for us to furbish our recollections of them. What is the natural cure among wild beasts or wild men for over-proportion of mouths to subsistence-material? Starvation, extinction of the weaker surplus and preservation of the elect tough ones? But this does not seem to be such a remedy as we are seeking; civilization must do better than that or own itself a failure. How then shall the too many be fed, clothed, and housed? By frugality, by making use of material hitherto despised? But even this means may not suffice. How then? Why even a wild pigeon with its mere half-teaspoonful of cerebral pulp knows enough when food gives out in one locality to fly away to another. Here we have it in a nut-shell, the veritable natural method for salvation from famine. The sum of immediate economic wisdom is this: All must be fed; we can not allow any to starve; by labor, by alms, by cozenage, by rapine, all must live. Now the point is, which is cheaper, to support those who can't or don't support themselves by labor, in cities and dense communities where provisions are high-priced, land out of the question, and the labor-market over-stocked—or to place them where they can dig out of the virgin soil their own living and rise at once and forever to the level of independence? The answer is self-evident; it is truth so old that it is partly forgotten. It was imaged no knowing how long ago, in the story of Antæus. We have too many of us strayed too far away from our base of supplies; we have forgotten our Mother Earth and are punished therefor. We cultivate the arid waste of the city pavement, and wonder that we do not get a good living out of it; we must come back to natural, honest methods of living, come back to the soil. In point of economies and of morals there is no entirely clean way of getting a living save by extracting it with one's hands from soil or sea.

The pauperism and want of occupation, which have become so terrible, are almost entirely confined to the towns. Why do not these people who are not wanted in town go out where there is soil-room waiting for them?

Some do; but more, from ignorance, apathy, routine, or want of the means necessary to enable them to move, continue their wretched hand-to-mouth existence in slum or banlieu, vacillating between crime, beggary and precarious occupation. Even if they were dumped upon 160 acre homestead of wild land, homeless, and without even a garden-spot put in cultivation, their condition would not be very enviable.

(To be Continued).

#### LETTER FROM COL. DANIELS.

{ Steamer, "Mary Washington,"  
Potomac River, Sept. 6, 1877.

EDITOR AMERICAN SOCIALIST:—Your postal card came to hand a few moments before I started for my farm, which is twenty miles down the river from Washington. So I "write as I run." I inclose you our last circular, which gives the present status of our enterprise. We shall stand to its assurances, in spirit, to the end; but we are ready to accept new light and modify our plan in consonance with it at all times. I desired and designed to travel extensively the present season, and to visit several of the existing Communities, and to see and consult with the numerous correspondents who have written us, at some of the centers of Socialistic activity, but I have been deterred by a series of accidents.

We are near the end of the old era of competism. It must go out soon, in bloody revolution or in peaceful transition. Faith in God and in the ultimate redemption of humanity inspires the conviction that we shall be saved somehow; and all good men and women will work and pray that it may not be by violence and bloodshed.

I have been holding some very interesting meetings among the workingmen of Alexandria. On Friday last I addressed nearly a thousand people in Market Square, discussing the competitive system, and showing its ruinous consequences in turning machinery and abundance ever against the hard worker. I pointed out cooperative organization of labor and exchange as the

remedy, and enjoined helpfulness and fraternity as the proper spirit between capitalists and the laboring men. These ideas were received with enthusiasm and created a profound impression. Another meeting will be held the present week, which my noble and gifted friend, Mr. Durant, will address. This uprising in the old fossil town of Alexandria is a surprise. It is a pleasant one to us who have been sowing the seed so long with no sign of harvest till now.

A very interesting movement is also taking place in Washington, in a series of public meetings undertaken to relieve the growing pauperism of that city. The wealthy classes are taking hold, and, as you will see by the discussions, are absorbing some of the wholesome truths which the AMERICAN SOCIALIST is advocating. Mr. Bryan, the new District Commissioner, is an admirable man. His address is very fine and touched all hearts.

Very truly,  
E. DANIELS.

## AMERICAN SOCIALIST.

THURSDAY, SEPTEMBER 20, 1877.

THE essay entitled "The Improved Homestead," the first part of which we print this week, is from the pen of one of our correspondents who has frequently contributed articles to the SOCIALIST. It is intended to compete for the prizes offered by Mrs. Elizabeth Thompson, as announced in our issue of June 28th. Its suggestions will undoubtedly impress the Committee as being interesting and valuable. It is written in a good spirit, by one who has known what it is to suffer want, and who, well-educated himself, can feel for the ignorant and helpless who are struggling for subsistence.

SOME of our correspondents write a little reproachfully of the fact that their communications to our paper do not all get printed. Perhaps others, who do not write reproachfully, feel so. We have this general excuse to make for ourselves: The number of communications we are now receiving is somewhat larger than we can make room for, in addition to what we ourselves write. Therefore we select for publication those which most commend themselves to us, and put the rest away. The fact is, the quantity of matter which is of deep interest to Socialists has greatly increased since we started the SOCIALIST, and the supply is constantly growing. So the prospect is that we shall have to discriminate carefully, using only the best. This fact should not discourage any one from writing; but it should be an incentive to every one to take large views of things and write them out as briefly as possible.

P. S. Five columns of matter in type have to be left over this week.

THE editors of *The Dartmouth*, a very handsome and lively Weekly published by the students of Dartmouth College, lately invited John H. Noyes, among other graduates of that University, to contribute to its columns. Accordingly he wrote and sent a memoir of his father, who was a graduate and tutor at Dartmouth near the close of the last century. *The Dartmouth* is publishing the substance of this memoir in a series. We have received the first number which is dated Sept. 13. The Editor introduces the series thus:

"We commence, in to-day's paper, the publication of a Memoir of Hon. John Noyes, a graduate in the class of 1797, written by his son, John Humphrey Noyes, of the class of 1830, himself a noted author and editor. Hon. John Noyes was a tutor in our College, the 'immortal Daniel' being one who passed under his instruction. Later he married into the Hayes family (the same which produced our President), and became a member of Congress. His son sets forth these and other interesting facts in a pleasant manner, and we think our readers will be glad to read the Memoir. Mr. Noyes permits us to make extracts from the work, as it is too long for publication entire."

The price of *The Dartmouth* is \$2.00 per year, or 7 cents per single number.

We have just received from Col. Daniels a copy of the third Circular of the "Coöperative Industrial Association" of Fairfax Co., Virginia. From it we learn that they have no time fixed to collect members for their first colony and begin work. They are endeavoring to raise ten thousand dollars as a working fund with which to commence, and they promise to make a practical experiment just as soon as the capital can be obtained. They announce that only useful workers will be wanted. There will be "no soft places for any one." "No idlers will be tolerated for a single day." Men and women are to be precisely equal in their Association.

### REPLY TO MR. INGALLS.

WE publish this week a letter from Mr. J. K. Ingalls, in which he criticises the attitude of the Communities on the Labor Question, as set forth in our issue of August 30th. He entirely ignores the first part of our argument, in which it was shown that within the Communities themselves, which comprise an average slice of the general population, there is no distinction of classes into rich and poor, but all share equally in the benefits of wealth. We argued that if this fact could be made universal the whole question would be settled; but as the Communities can not compel the rest of the world to communize as they do, the next best thing for them to do, pending that consummation, is to hire people who are benefited by a chance to earn wages. Mr. Ingalls takes the position that on principle there is "no shadow of defense" for the employment of hiring labor by the Communities, although he says that "as a means of protection to themselves against the destructive competition of the business world, or as a means to hasten the adoption of Communism, it is, perhaps, excusable." He afterward speaks of the relation of the hiring to his employer as a "false and immoral relation." His idea evidently is that in a perfect state of society the hiring of one man by another will be regarded as immoral, and in this we quite agree with him. We do not believe that in Heaven one part of the people hire the other part to work for them, any more than they do within the Communities. But the society of this world is, unhappily, far from having attained that perfection. Here the results of labor are exchanged by means of a system of buying and selling, of which the hiring of labor is only a part. So long as the present system holds there can be no distinction between buying labor and buying any thing else. When a person buys a hat or a pair of shoes he buys the material of which they are composed *plus* the labor of making them. The firm who manufacture the shoes buy the leather and the labor separately at different prices, and sell them together in the finished shoe at one price. But it is no worse, in a moral point of view, to buy labor and material separately than to buy them together, as every one must do who buys any thing whatever.

Evidently the whole system of buying and selling must be done away before the hiring of labor can be avoided. And this doing away with buying and selling is just what the Communities are preaching to the world and practicing within their own circles. On the same principle that the labor reformers condemn the buying of labor, the Communists condemn the buying of any thing. They would like to see all property owned in common, each person equally enjoying the benefits of it, each laboring in the occupation he is best fitted for, and none laboring more than four or five hours per day. But on the ground of unavoidable accommodation, they buy of those who will go on with the buying system, and in so doing are just as free to buy labor as any thing else. It is evident enough that the rich can and do, in many cases, oppress the poor terribly under the present system of private ownership and competition; but we think the only way for the poor to escape from the oppression is to throw up selfish ownerships entirely, and work together in some form of Coöperation or Communism.

We content ourselves with this general answer to Mr. Ingalls, not caring to enter into a great scattering controversy on all the points which turn up in his letter, or to go into a minute defense of our own position. We agree with nearly all that he says, if we are allowed to put our own construction upon it. For instance, the point he makes in regard to the relation of labor to production is all right to us, with the understanding that labor with the brain is as valuable and has as good rights as labor with the hands. "If a man will not work, neither shall he eat," is a good rule; but the author of it expressly and repeatedly declared that spiritual labor entitles a man to eat, as well as manual labor. Such rules must not be taken in the narrow sense which is given to the word *labor* in the popular controversy between "Labor and Capital," because it is quite likely that there is as much real labor on the side of Capital as on the other side.

Indeed, there seems to have been no need of our answering Mr. Ingalls at all; for he justifies himself, and of course justifies us, on the practical point of doing the best one can with a difficult case of conscience in the present state of things.

We are perfectly aware that the Labor Question is one on which it is very difficult to bring all classes of people to an agreement, and that consequently the discussion of it on abstract theories would never terminate,

if left to run its course. What is wanted is the best practical suggestion for relieving the poor from their troubles. We have made and are making our suggestion. It is a peaceable and feasible one. Let those who criticise it, also suggest a better plan—if they can. We trust this answer will require no further debate.

### POSITIVISM AND SPIRITUALISM.

"AN EPITOME OF THE POSITIVE PHILOSOPHY AND RELIGION, explanatory of the Society of Humanity in the City of New York, together with the Constitution and Regulations of that Society; to which is added an important letter of Harriet Martineau in regard to her Religious Convictions. Published by the Society of Humanity, 141 Eighth-st, New York."

Sent to the AMERICAN SOCIALIST for review.

WITH all possible inducement and disposition to be courteous and liberal toward this publication and its authors we can not find in ourselves any honest sympathy with their teachings about the principal things of this universe. At the same time we have no inclination for controversy with them. The questions which they handle, relating to the existence of spirits and spiritual worlds, are in our view not questions of law, to be decided by arguments or assertions of thinkers, but questions of fact, to be settled by the testimony of witnesses. Spiritualism is the proper respondent to Positivism. The two systems came up together, and now stand confronting each other in a trial not yet finished. The proper function of Positivism is to demand unquestionable facts and sweep out of court all the credulities and pious illusions which have accumulated about religion. In this function it is thoroughly useful. On the other hand, Spiritualism professes to produce the facts which Positivism calls for—facts which prove the existence of spirits and spiritual worlds. We are satisfied that it has done so to a certain extent, and that the Positivists have not examined its facts so far as they have been produced, and of course have not destroyed its power over those who have examined them. The *a priori* arguments of ten thousand Comtes and Spencers are of no avail against convictions which come by honest attention to solid phenomena. If it is said in reply that Spiritualism has been bankrupted by its impostures and failed to overcome the skepticism of the scientific world, we answer, the trial is not finished; the witness has not got through his testimony; perhaps the best half of it is yet to come. Spiritualism has at least already produced an impression on the civilized world as great as that of Positivism—enough to maintain a fair balance against it. When the facts are all in, there will doubtless be a decision for one side or the other which will overwhelm doubt and take the world by storm. That is what the Positivists are ambitious to do and think they are doing; but we shall see. We expect that CHRISTIAN SPIRITUALISM, which is yet in reserve—the old Spiritualism of Christ and the Primitive Church and the Second Appearing—will come to the front with its facts before the trial is closed. Any how the world has got beyond argument, and will wait—at least we shall—for the decision compelled by the "logic of events."

We have said that Positivism and Spiritualism came up together; but they did not come from the same quarter. They are the results respectively of two great systems of education. Positivism is the culminating product of the old European aristocratic education of the colleges. Spiritualism is the culminating product of a new democratic system of education which sprung up in this country half a century ago, under the stimulus of our Revivals, District Schools, popular Lyceums and Lectures, Anti-Slavery debates, etc. This system set the thinking masses of this country to studying the highest branches of physico-metaphysics when it introduced them to Phrenology; and from that beginning it has carried them through the mysteries of Mesmerism, Animal Magnetism, Reichenbach's Odic Philosophy, Clairvoyance, and finally to Spiritualism. We call this the democratic system of education, and as such it is of course for the present too infantile in its ways and results to get acknowledgment from its aristocratic rival. But it is making a good fight for existence, and it is taking lessons from its enemies. The strength of the *people* is in it. It belongs to the great movement of the masses which gave birth to the free institutions of this country and which is working in the growth of Socialisms. It is acknowledged on all hands that the success of free institutions depends, not on the colleges, but on general education, and to us it is the most hopeful sign of the perpetuity of popular government, that general education is turning toward the exploration of the spiritual world. We do not wonder that Positivists, without any spiritual outlook, are hopeless of Republicanism. Free government, which is self government, whether in the national or the communistic

sphere, will be safe only when it has learned to look upward and find harmony in the pervading and persuasive influence of perfected spirits. These views and hopes make Positivism to us a voice from the tombs. At the same time we find ourselves strangely in sympathy with prominent Positivists—indebted to them for unusual, much-needed and very helpful friendship. What this means is a mystery. To us it seems to be unconscious inspiration on the part of men who do not believe in inspiration. Certainly it is the meeting of extremes. Well, we must patiently wait for the decision by facts and “the survival of the fittest.”

MALTHUS AND THE ANIMALS.

A LATE number of the N. Y. *Graphic* contains an article on “Malthusianism,” in which the writer undertakes to show that Malthus was “an ingenious but superficial reasoner.” The method he adopts for demonstrating this is so satisfactory to himself that he says near the close of his article: “It must be plain that the Malthusian theory is only another bugbear of the political economists. Did space permit, it might be readily shown that there is really more to be feared from scarcity of population than over-population.” But his logic seems to us decidedly faulty. Here is one of his points:

“Is it true that population tends to increase more rapidly than the means of support? We hold that it is not only untrue, but that it is inconsistent with observed facts. Man depends for support on the animal and vegetable kingdoms. Of the animals used for human food the natural increase is enormously more rapid than that of man. At the period when human beings become parents the animals on which they depend for food have reached the period of old age. It is palpable that no mathematical or even arithmetical calculation is needed to show that the natural increase of the animals used as food is immeasurably more rapid than that of mankind as a consumer of animal food. In the vegetable kingdom the comparison is still more obvious.”

It is a known fact that the earth, or any portion of it, will support more people when cultivated by tillage than when used for grazing. History shows that a country can not become densely peopled while its inhabitants depend on their herds for sustenance. The wild shepherd tribes which settled northern Europe had to keep moving from place to place as the pasturage became thin. The Tartars and Bedouins are obliged to do so now. It is only when they become civilized enough to till the soil and raise regular crops that they can live in one place. The reason is obvious. The flesh of animals is only vegetable food concentrated. A field which is large enough to support a sufficient number of cattle or sheep to furnish food for a family of ten persons would easily support a much larger number who tilled the soil and lived on vegetables, grains and fruits. This is the fact as it concerns domestic animals. Where people have few or no tame animals, but live by hunting wild ones, as did the North American Indians, the population will be still more sparse than among the shepherd tribes. So the question goes back to the vegetable world, after all. If Malthus proved that the soil does not keep pace in productiveness with the increase of the human race, it is nonsense to assume that animals which depend on the soil will supply the deficiency. If men as agriculturists can not keep the food supply up to the progress of population, they certainly can not as herdsmen.

Probably the kink which the *Graphic* writer got into his brain, and which led him astray, came from reflecting on the rapid natural increase of animals used for food, without looking on all sides of the matter. His remark that “at the period when human beings become parents, the animals on which they depend for food have reached the period of old age,” shows this. But he forgets that they are to be all this time used as food, and that this effectually keeps down their increase. Swine, for example, multiply by litters of ten or a dozen young, and, as cared for on fertile farms in comfortable stys, would soon become very numerous—if none of them were eaten. But suppose a drove of them were turned into the fields to hunt up their own food, and that the owner and his sons and daughters, men-servants, and maid-servants, lived principally on their flesh? They would be fortunate pigs if they were not exterminated. The “natural increase” of no race of animals is “enormously more rapid than that of man,” where man lives on those animals. If the animals ate men as often as men eat the animals, this notion might apply. But the eating of flesh is all done by the humans, with an occasional exception in favor of lions, tigers, and other animals *feræ nature*. Some stronger arguments than this will be needed to upset the propositions of Malthus.

“THE GREAT COMMUNITY.”

THE IDEA TAKES ROOT.

In response to our article on “The Great Community” a correspondent in Kansas writes:

“The article in a late No. of the AMERICAN SOCIALIST, entitled ‘The Great Community,’ I have read over carefully, and feel a deep interest in the subject. I can say truthfully that I believe in and confess my membership in this Great Community; and I earnestly hope that the time is not far distant when all who thus believe—and I think there are very many—will confess the Universal Community, and ‘begin to seek one another out, and to enter into practical acquaintance and union.’ I have long been tired and disgusted with the fashion and vanity of the world, and will hail the day when ‘love and simplicity shall take their place.’ Three cheers for the ‘Great Community,’ and three times three for the AMERICAN SOCIALIST.”

A correspondent in St. Louis, writes:

“I was gratified at reading your article on the ‘Great Community’ in the AMERICAN SOCIALIST, and also another article with your initials in a subsequent number on the ‘Center of Socialism.’ I was the more gratified from the fact that, so far as I recollect, they are the only articles which I have seen in the paper since I subscribed which point directly to the one sole foundation for man’s true life, individual or social—Christ’s Gospel. If any two men by the grace of God receive the light and the power to apply and appropriate to themselves the 15th chapter of Corinthians, the 17th of John, the 8th of Romans, those two men would be bound together by a chain of love which nothing earthly could dissolve; all their external relations would infallibly adjust themselves aright.”

Another correspondent, in Minnesota, writes:

“Have read your good letter on the ‘Great Community’ in AMERICAN SOCIALIST for Aug. 9th. I confess my membership; but am alone, all, all alone as on a wide, wide sea, and will have to be as long as I live I suppose—for I can not submit to any kind of humbug. I disagree with Oneida Community on sexual relations and theology; agree with the Shakers on celibacy, but detest their dancing; agree, perhaps, nearest with the Icarians, although they marry. Am I wrong, blind? Or are all others wrong? It is hell to be alone, but worse to be a hypocrite. In my paper, the *Truth Teller*, have been some thoughts about *L’Union Sociale*, somewhat similar to what you propose.”

This last letter suggests the remark that the object for which the article on the “Great Community” was written was the promotion of heart unity and the spirit of agreement between all men and women who have honest and good hearts. This, it seems to us, is the one, supreme object to be sought. It is the key of Socialism.

In the first number of the AMERICAN SOCIALIST, in an appeal for union addressed to the several American Communities, we said:

“If the several Communities will candidly study the matter, I am sure they will find that the attainment of this result [mutual acquaintance and cooperation] need not be difficult nor far off. Let them begin by cultivating sympathy, fellowship and personal intercourse in matters where they agree and which are common to them all. I think they will find that these are the most essential points; and if they can come into practical, heart unity on these, the most important part of the work will be done. \* \* \* No one need fear that by coming into unity with others he will lose any real truth. That unity is the channel through which he may combine it with all other truth, and preserve it as an eternal inheritance. The only things that will be lost are errors, illusions and disunity—a glorious deliverance.”

What was then said to the old established Communities we would now say to all Socialists, and to all who are working for better conditions of human life in this world. Awake, O friends, to the supreme importance of heart unity and harmony! Let us cultivate the spirit of agreement, and give our intellectual differences and theories leave to drop into the background. If those theories and divergencies hold in them any thing of value to ourselves or to mankind, the spirit of agreement will bring all minds and hearts to them and lift them into their true place. If they are worthless, in the broad sunshine and joy of universal unity they will be forgotten and unremembered. Forms are nothing, special crystallized types of organization are not imperative. “Neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.” Neither Shakerism, nor complex marriage, neither monogamy nor polygamy, neither celibacy nor free love, are essential; but the spirit of agreement which will fill every one with a supreme passion for heart unity. Out of this will be born by the irresistible processes of inspired evolution the forms of organization and relation which are best and most joy-producing, the life most full of Goodness, Beauty and Truth.

From of old the word has come to us that it is the

purpose of the Heavenly Father, in the latter days, to “gather together in one all things in Christ, both which are in heaven and which are on earth.” The dawning light of the great day of Unity seems to be breaking upon the world. Else what means the interest in Spiritualism and Socialism which is springing forth in all lands? The barriers that have divided the seen and unseen worlds are breaking down. The so-called dead are coming back to intercourse and fellowship, perhaps soon to visibility. Along with this is arising the thought in multitudes of minds that the conditions of human life here are not what they ought to be, that the disunity and competitiveness are intolerable and unworthy, and that a new effort should be made in the interest of brotherhood and love. Thus the heavens and the earth are moving for the recognition of the Great Community. Friends, let us drop our differences, our selfishness, our sectarianism, our non-essential crotchets, and join the great movement. Let us agree to work for heart unity, live for it, and if need be die for it. THEO. L. PITT.

THE BRADLAUGH-BESANT TRIAL,

OR

THE POPULATION QUESTION.

VI.

CONTINUING her argument on the question of obscenity, Mrs. Besant shows how a single passage “might be used to destroy a whole book if, as the Solicitor-General has done, you were to pick out a passage most likely to prejudice the book.” She put it to the gentlemen of the jury that in every one of several books, forming a part of standard English literature, which all of them had in their libraries, they “could find passages which, if taken by themselves, might be said to have a tendency to vitiate and corrupt,” and she affirmed, without apparent fear of contradiction, that “in every great dramatist of England they would find such passages:”

“I take Shakespeare as an example, whom no one would desire to see blotted out of our literature, and imagine that some spy of some society—we will say of the Society for the Suppression of Vice—took one of Shakespeare’s poems, such as ‘Venus and Adonis,’ and founded a prosecution on it. We all know that it would break down. But you must not forget that a publisher’s prosecution means an enormous amount of damage to him, whether a verdict is obtained or not. Some people (two or three in every town) devoted to us, and wishing to serve us in the same way that Hetherington was served, though most unwisely, might institute prosecutions against other booksellers for selling works of a similar character. Imagine the number of prosecutions to which your verdict would give rise. You would throw open prosecutions against every bookseller in London, with the exception, perhaps, of some little publisher who has not the power or the capital to publish books that the public want to read. You do not want to throw open the door to every mischievous man who seeks notoriety, to prosecute such publishers as Churchill, Longman, and Smith. I might also allude to the works of Mr. Bohn, who will be one of the witnesses for the defense in this case, and whose Standard Library gives textbooks for the education of your sons in every public school in England. Do you want to offer a premium to every miserable spy, who may wish to ruin these men by the chance he possesses of getting a verdict in his favor? I would remind you that you are going to take the effect of language into consideration, and you will see that the comparison between Knowlton and these dramatists, on the question of the effect on the passions, is in Knowlton’s favor, because medical books have no tendency to arouse sexual feelings. If you want a book of an improper character you must carefully avoid physiological works. Your common sense tells you that a medical book is a book that no man or woman would read for the purpose of arousing sexual passions of any kind. I will come to that in a later portion of my speech. If you want to arouse sexual passions you might do so by some foul works, and you might even do so by some of the grandest of our dramatists and novelists. You will find passages calculated to arouse sexual passions in Fielding, Congreve and Wycherly, but you will never arouse that passion by dry physiological details put forward in dry technical language. I put that to you because I say that while the language in many of these books would arouse the sexual passions far more than the language of any medical book, it would be an utter blunder—I say it would almost be a crime—to prosecute these books because of occasional coarse passages in them.”

Then taking up the remark of the Solicitor-General, that the jury were the guardians of public morals—with which she agreed—she urged upon them that they could in no way evade the responsibility put upon them, whatever the learned Judge’s opinion might be; and proceeded to explain the motives and objects of herself and co-defendant in challenging the verdict of a jury as

they had done in this case; and most eloquently and forcibly pleaded for

THE RIGHTS OF FREE DISCUSSION:

"Gentlemen, the question for your consideration is whether in days to come you would wish your names to be handed down to posterity among the juries who by their verdicts have induced freedom, or whether they shall be handed down with those who have narrowed freedom, those who, in cases such as this, wherein liberty of discussion has been concerned, have returned verdicts of repression, verdicts afterwards to be reversed, as all such verdicts are, on appeal to the higher court of posterity. Do you, gentlemen, think for one moment that myself and my co-defendant are fighting the simple question of the sale or publication of this sixpenny volume of Dr. Knowlton's? Do you think that we would have placed ourselves in the position in which we are at the present moment for the mere profit to be derived from a sixpenny pamphlet of forty-seven pages? No, it is nothing of the sort; we have a much larger interest at stake, and one of vital interest to the public, one which we shall spend our whole lives in trying to uphold. The question really is one of the right to public discussion by means of publication, and that question is bound up in the right to sell this sixpenny pamphlet which the Solicitor-General despises on account of its price. We are not fighting simply to obtain your verdict for the sake of selling this work. I, personally, don't care, if your verdict is in my favor, to sell another copy. I sell it so long as the detective police spies and secret agents of a society calling itself a Vice Society resort to the practices that they do to get respectable booksellers into trouble; so long as that goes on, so long shall we endeavor to uphold those principles which we maintain with reference to the right of public discussion, by fighting this great battle until we win ultimate success. This pamphlet is valuable to us just as is the piece of silk to the soldier who wins the battle for his country: it is the flag which represents the cause we have at stake. It is with that feeling—and that feeling alone—that we stand here to day to uphold the right to publish this pamphlet, and I fight that I may make here the right of open and free discussion on a great and important social subject. There are various rights of speech which the public enjoy. The right of discussion in theology is won; the right of publicly discussing politics is won; but as to discussion on social subjects, there is at present no right. There will be this day week, if your verdict is in our favor, because, you may depend upon it, that verdict once given no one will ever go against it; every one will then feel free to discuss a point of vital interest to society; but till that verdict, that right is not one which can be exercised with impunity. However much you may disagree with Dr. Knowlton's theories—and I don't pretend to agree with him on all his points—however much I say you disagree, that is no reason why you should brand his book as obscene. Difference of opinion is not to be taken as proof of obscenity against any particular subject, and the more you may differ in opinion from Knowlton so much the more jealously should you guard his right of discussion. If it were only to gain your sympathies with Dr. Knowlton's work, I would not waste your time or mine here to-day; but it is because I want you, by your verdict, to lay down this great and just principle—that opinion, honestly given opinion, honestly expressed opinion, freely and fairly published, shall not be prevented public expression because a police-officer does not agree with the opinion so expressed upon matters in which probably he is not at all informed. I have in my hand the opinion of Mr. John Stuart Mill, in which he treats of the right to free discussion: he says, in his Essay on Liberty: 'But I deny the right of the people to exercise such coercion, either by themselves or by their Government. The power itself is illegitimate: the best Government has no more title to it than the worst. It is as noxious, or more noxious when exerted in accordance with public opinion, than when in opposition to it. If all mankind, minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind.' I put it to you that a medical work, published by a medical man of eminence to raise a great public and social question, must not be branded as obscene because you disagree with it; but the more you disagree the more you are bound to give weight to the arguments we put forward here. But, after all, does any single one of you believe that my co-defendant and myself desired, in publishing this work, that it should tend to corrupt the morals of the public? This is not a question merely of publishing an indecent work. For what reason are we dragged here—a man and a woman whose whole lives disprove the allegation against us? What hidden motive is there for bringing us here to answer so monstrous an accusation? Whiteside once said of a prosecution in which he defended the prisoner (and may not his words be used to-day with reference to the present proceedings?): 'The whole object of this unprecedented prosecution is to stifle the discussion of a great public question. Viewed in this light, all other considerations sink into insignificance; its importance becomes vast indeed. Destroy the right to free discussion and you dry up the sources of freedom. By the same means by which your

liberties were won can they be increased or defended.' It is said that that principle of free discussion may be carried too far, but Whiteside, whom I have just quoted, deals with that point, in reference to prosecutions on these matters. He holds that prosecutions, with regard to divisions of opinion, are unjust and unfair, as I shall show you this prosecution is in a few minutes. 'Quarrel not,' he says, 'with the partial evils free discussion creates, nor seek to contract the enjoyment of that greatest privilege within the narrow limits timid men prescribe. With the passing mischiefs of its extravagance contrast the prodigious blessings it has heaped upon man. Free discussion gave to Europe the reformation, which I have been taught to believe the mightiest event in the history of the human race—illuminated the world with the radiant light of spiritual truth. May it shine with steady and increasing splendor. Free discussion gave to England the revolution, abolished tyranny, swept away the monstrous abuses it rears, and established the liberties under which we live. Free discussion, since that glorious epoch, has not only preserved, but purified our constitution, reformed our laws, reduced our punishments, and extended its wholesome influence to every portion of our political system. The spirit of inquiry it creates has revealed the secrets of nature—explained the wonders of the creation, teaching the knowledge of the stupendous works of God. Arts, sciences, civilization, freedom, pure religion, are its noble realities. Would you undo the labors of science, extinguish literature, stop the efforts of genius, restore ignorance, bigotry, barbarism, then put down free discussion, and you have accomplished all. Savage conquerors, in the blindness of their ignorance, have scattered and destroyed the intellectual treasures of a great antiquity. Those who make war on the sacred right of free discussion, without their ignorance, imitate their fury. They may check the expression of some thought, which might if uttered, redeem the liberties or increase the happiness of man. The insidious assailants of this great prerogative of intellectual beings, by the cover under which they advance, conceal the character of their assault upon the liberties of the human race. They seem to admit the liberty to discuss—blame only its extravagance, pronounce hollow praises on the value of freedom of speech, and straightway begin a prosecution to cripple or destroy it.' That is exactly what our prosecutors are to-day trying to do; don't forget that stopping us in our object will only tend to cause some others to rise on the same subject, who may do better than those who went before them; but if you find a verdict of guilty against us you may stop the discussion of the whole population question until we try the matter again. I will ask you whether, when I unfold to you the nature of this prosecution, you will not feel that Knowlton is not guilty of using the word marriage to cover obscenity, but rather that the prosecution is using the name of Knowlton to smother the right of free discussion and free press in this country."

(To be Continued.)

A WORD FOR KANSAS.

EDITOR AMERICAN SOCIALIST:—CHEROKEE COUNTY in the south-east corner of Kansas, is favorably situated and endowed by nature, to become rich in both material and mental wealth. Its pioneers have suffered poverty, hardship, and great injustice from the Government in regard to the land, but they are intelligent, enterprising, and progressive, and a score or more are reading, thinking, and talking about a higher life than that of the world at large. An abundance of lead, coal, grain, vegetables and fruits, and a mild, healthy climate, are considerations that will attract hither a large population, with a good proportion of minds that must and will tend more and more toward the help-one-another life and the gradual abandonment of a selfish and unprofitable one.

Four months ago a rich vein of lead was discovered on Short Creek, and the number of people who have gathered there (said to be five thousand), and the amount of mining and building that has been done there, is, I think, unparalleled.

Hundreds of poor men rushed to that rough and hitherto solitary place, with "lead on the brain" in more than one sense, and little or no money, but hopeful. These men have come only to live hard and dig, sweat, and rough it, and fail to find a "shine," after spending all their little means, and then give it up. Hundreds of abandoned shafts from five to thirty feet deep attest the truth of what I say. The lead is there, but so deep that it requires capital and machinery to get it: and this capital and machinery are getting it and making money, while their employes just live from hand to mouth. Some poor men who sleep on the ground under a tent, or in some rude cabin, are still at work inspired by the hope, the only hope, that "lead on the brain" will soon be lead in the hand. Many are idle and spending their time in saloons and in bad company.

As I surveyed the scene I said to myself: what a pity all these antagonistic brains and muscles could not be of "one mind and one heart" and work for and not

against each other. I have said there are in this county a score of men and women who have more or less the spirit of and a desire for Communistic and Coöperative life. They have read much, and reflected much upon the subject, and some of them are developed out of the selfish, grab-all feeling. We have had lectures and public discussions on Communism, and all admit the superiority of that kind of life if all were prepared to live it. We are in communication with several persons who intend to form a Community fifty miles north-west of us. The spirit of Communism has grown fast in this region in seven years; but it is not that "riotous Communism" which the *N. Y. Tribune* speaks of indiscriminately. Horace Greeley once said: "Our evils are social, not political," but his editorial successors do not seem to think so.

Be assured that south-east Kansas is and will be a fertile field for the growth and preparation of community material, physical, mental, social and spiritual.

Yours truly, J. H. Cook.

PRESENT CONDITION OF THE ICARIAN COMMUNITY.

SEPTEMBER, 1877.

THE Icarian Community is based on the principles of common property, Fraternity and Equality.

It is instituted for the welfare of its members and also for the benefit of the whole human kind, to which it desires to present a system of social organization that will bring forth peace and happiness among men and nations.

This Community was founded by E. Cabet in 1848. It is situated in Adams county, Iowa. The C. B. and Q. R. R., which connects Burlington and Council Bluffs, crosses its property; the Icarian village is located 2½ miles from Corning, which is the nearest depot.

The domain of Icaria is composed of 2,150 acres of land. 700 acres are cultivated, 400 are timber land, and the remainder is prairie pasture. It comprises also a little quarry of good building stone, which, as yet, has not been regularly worked.

The Icarian village is built on the bluff rising from the valley of the Nodaway river. In the center is a large building 60 feet by 30, containing a unitary kitchen and dining-hall. This hall is used also as a meeting-room and for Community amusements, such as singing, dancing and theatrical representations. The library containing about 2,000 books is on the second floor.

Around the central building, on the side of a parallelogram, are arranged a score of white cottages, which are the residences of the members of the Community.

A unitary bakery-room and a laundry, containing a horse-power washing-machine, are also within easy reach of the center.

The Icarian family is composed of eighty persons; but wishing to increase their number as fast as possible, they accept members every year according to their means and the number of their houses.

Horses, from thirty to forty in number, are well lodged in the stone basement of a large newly-constructed barn. 140 head of cattle, 600 sheep, several hundreds of hogs, a large quantity of hens and chickens, and the produce of their farm, furnish to the Icarians the greater part of their food, besides several thousand dollars in cash yearly. A full set of improved agricultural machinery is also in their possession.

At present, their mechanical industry is limited to a saw and grist-mill, moved by a steam-engine. This mill provides the Community with all the flour and building timber that is wanted, besides its outside sales. Small shops for shoemakers, blacksmiths, carpenters, wagon-makers and coopers, all for the special use of Icaria, are included in the village.

For the conditions of admission, all those wishing to be admitted are invited to address themselves by letter to the Icarian Committee, which will take pleasure in sending them all the information wanted. Address: Icaria, Corning, Iowa. Editors will please copy the above.

M. SAUNA, President.

HEAR WALLACE.

THE *Popular Science Monthly* seems to be giving both sides of the question about Spiritualism a fair hearing. The number for September, in a supplement, contains a very able article by ALFRED RUSSELL WALLACE, criticising Dr. Carpenter's late fulmination against Spiritualism. The following paragraphs and note are taken from the conclusion of Mr. Wallace's article:

"While maintaining as strongly as any one that new or disputed theories should be subjected to the fullest and severest criticism, I yet hold that this should not involve either misrepresentation or what has been termed the 'conspiracy of silence.' It is, at the best, hard enough for new truths to make their way against the opposing forces of prepossession and indifference; and, bearing this in mind, I would ask whether it is in the interests of human progress and in accordance with right principles, that those who have the ear of the public should put forth, under the guise of impartial history, a thoroughly one-sided and erroneous account of a

disputed question. It may be said that errors and misstatements can be exposed, and will only injure the author of them; but, unfortunately, this is not so. The popular view of a subject like this is sure of a wide circulation, and writers in the daily and weekly papers increase its publicity, whereas few read the answer, and the press decline or refuse to make it known.\* As the very existence of the press depends on popularity, this is inevitable; but it none the less throws a great responsibility on those who possess this popularity if they mislead public opinion by inaccuracy or the suppression of facts.

"A striking proof of the above statement has been quite recently furnished us. The letter given below was sent by Dr. Slade to Prof. E. R. Lankester. It would seem to exhibit, in a high degree, the characteristics of truth, fairness, and charity. No answer was received. The press, moreover, refused to publish it, and the daily press, one and all, refused to insert it even as an advertisement!

"Prof. E. R. LANKESTER—

"DEAR SIR:—Dr. Slade, having in some measure recovered from his very severe illness, and his engagement to St. Petersburg having been postponed (by desire of his friends there) till the autumn, desires me to make the following offer:

"He is willing to return to London for the express and sole purpose of satisfying you that the slate-writing occurring in his presence is in no way produced by any trickery of his. For this purpose he will come to your house unaccompanied by any one, and will sit with you at your own table, using your own slate and pencil; or, if you prefer to come to his room, it will suit him as well.

"In the event of any arrangement being agreed upon, Slade would prefer that the matter should be kept strictly private.

"As he never can guarantee results, you shall give him as many as six trials, and more if it shall be deemed advisable.

"And you shall be put to no charge or expense whatever.

"You on your part shall undertake that during the period of the sittings, and for one week afterward, you will neither take, nor cause to be taken, nor countenance, legal proceedings against him or me.

"That if in the end you are satisfied that the slate-writing is produced otherwise than by trickery, you shall abstain altogether from further proceedings against us, and suffer us to remain in England, if we choose to do so, unmolested by you.

"If, on the other hand, you are not satisfied, you shall be at liberty to proceed against us, after the expiration of one week from the conclusion of the six or more experiments, if we are still in England. You will observe that Slade is willing to go to you without witnesses of his own, and to trust entirely to your honor and good faith.

"Conscious of his own innocence, he has no malice against you for the past. He believes that you were very naturally deceived by appearances, which, to one who had not previously verified the phenomena under more satisfactory conditions, may well have seemed suspicious.

"Should we not hear from you within ten days from this date, Slade will conclude that you have declined his offer.

"I have the honor to be, sir, your obedient servant,

"J. SIMMONS.

"37 SPUI-STRAAT, THE HAGUE, May 7, 1877."

The Rev. Adirondack Murray preached in Springfield on Sunday. His evening sermon was on "The Religion of the Future." He alluded to the view held by some good people that Christianity will ultimately give place to some other religion, which will be more helpful to the poor and ignorant in giving them good homes, wholesome food, adequate and economical medical attendance and inexpensive burial. He then explained that the religion of the future would be a Christianity that should do all these things, and that the "theology" on Andover hill would be taught how to minister to sick people in city tenement-houses, and that the New England churches would learn that Christianity is not theology, not thinking and believing, but being and doing good. As for himself, he had not consulted a commentary for six years, nor looked into any book in preparing his sermons but the Bible and dictionary for two years and a-half. When the religion of the future prevails, neither Rome nor Brooklyn will be considered as centers of authority. At present we have better school-houses than tenements, more philosophical apparatus in Boston than bath-tubs, but the religion of the future will set all ratios right.

—Windermere Forum.

Madam Cabet, widow of the celebrated Communist of that name, died at Saint-Mande in France lately at the age of 84. Her husband died in St. Louis in 1856, after having established a Communistic association at Nauvoo, the former home of the Mormons. That association was dissolved after Cabet's death, but a portion of the members moved into Iowa and established a community on like principles, which is still flourishing.

On a California ranch, recently, wheat which was standing in the ear at a quarter before five in the morning was eaten as biscuit at quarter before seven, having been cut, threshed, ground and baked in two hours.

It was Richard Grant White who casually remarked that "he who can write what is worth the reading may make his own grammar." Whereupon the reliable mocker of the *Hawkeye* responds: "Those is which we has always did, Mr. White."

An Englishman, in conversation with Mr. Lincoln, said, "Why, no gentleman in England blacks his own boots, you know."—"Pshaw!" replied Lincoln, "whose boots do they black?"

One of the Communities furnishes this joke:

A new method of gaining time was suggested by Mr. D.—our Irish laborer, the other day. He said that he wrote a letter to his brother in Ireland, about the middle of last December, but "dated it January the first, so as to have it make good spade."

RECEIVED.

DON'T PUT THE POOR WORKINGMAN DOWN!—A beautiful motto song and chorus, by Robby Newcombe. Price 35 cents per copy. Published by F. W. Helmick, 50 West 4th st., Cincinnati, Ohio.

ITEMS OF NEWS.

HOME.

The most successful nine—quinine.  
Wm. M. Tweed keeps on confessing.  
Breech-loaders hit better than your old muzzle loader.  
Gen. Schofield is going to make an end of hazing at West Point.

New York city is trying the experiment of burning its refuse.

Deadwood offers \$250 apiece for Indian scalps—they must be fresh.

That old ring of carpet-baggers in South Carolina are telling on each other.

Congress will meet soon and then the President will have a fight on his hands.

Tweed says it was "the man who was always laughing" that took the money.

On the 12th of September there were \$357,976,165 of outstanding legal tenders.

The Massachusetts Democrats think the gold dollar is good enough for them.

Conkling is supposed to be fighting-mad about his New York Custom House.

Frank Leslie, the publisher of various pictorial journals, has been obliged to suspend.

The Bankers' Conference passed a resolution advising the use of silver as a subsidiary currency.

The *New York Sun* is rabid about the President, and the *New York Herald* is hot about the Mormons.

Princeton will be the Prince of Colleges by and by. It is accommodating itself with a number of new buildings.

John Taylor is the President of "the twelve apostles," who they say have orders to govern the Mormon church.

It is a relief to find that Osman Pasha is not an American. It is bad enough to have Winchester sell his guns to the cruel Turk.

If you want to make your dog unhappy, take him to a dog-show and tie him up alone to be stared at by a cold and critical world.

New England has in her savings-banks not less than \$750,000,000. This is as much as there is in all the rest of the savings-banks in the country.

Only a precious few of the exhibitors at the Permanent Exposition at Philadelphia have withdrawn their exhibits on account of the Sunday opening.

The bankers have been holding a convention to talk over the financial situation, and the joy is they can't agree about it any better than so many junk dealers.

President Hayes visited Senator Morton in his sick room at Richmond, Indiana. The President has called Morton the balance-wheel of the United States Senate.

Young Curley, a tramp of nineteen who was lately hanged at Norristown, Penn., for murder, was also the son of a tramp, and took to shambling and sauntering about when only nine years of age.

Gov. Carroll of Maryland, has requested the officers of the Sixth regiment of militia to send in their resignations and let the organization be disbanded. It was not worth a rye-straw in putting down the riot.

The American team shot the best at Creedmoor. In the two days' shooting they scored 3,334 out of a possible 3,600. The British men scored 3,242. Mr. C. I. Bruce made the greatest score on record: 219 out of a possible 225.

The President is likely to get out of the reach of his own party, however angry the old leaders may be. The Democrats will have a majority of eleven in the House, and the Republicans are not confident of over two majority in the Senate.

The right kind of a man to start a Community with is one who having got sight of the Kingdom can go right to work, if need be, grooming horses and tending cows, firmly believing that he is doing something to help forward the "good time coming."

W. H. Herndon, the old law-partner and biographer of Lincoln, attempted lately to commit suicide at Springfield, Ill., by taking laudanum. He is the gentleman who, we believe, tried to make us believe that Lincoln did not have any religion in him.

Why don't we have a magistrate and constable in every country school district with power to arrest vagrants and send them up till properly committed to government work-houses? It would save the newspapers a deal of writing about the tramps.

Mr. Reagan, the ex-Confederate Postmaster-General, has spoken up and said that Jefferson Davis did not have on woman's clothes when he was captured. Mr. Davis had on a water-proof, and was not at all sad, silent and lofty, but just peevish like and complaining.

When Bishop Haven had a malarial fever, which he caught in Liberia, he fancied that an African jungle had grown up in him. The roots of the trees were in his vitals and the branches were in his mouth, and the monkeys were scrambling up and down every-where.

There are in New York city sixty-four laboring-men's societies, having the same objects in view, but not acting in unison. In Philadelphia there are nearly as many more acting on the cooperative system. These organizations are represented as not likely to be satisfied till they have one more trial of strength with the wage-paying classes.

The Brotherhood of Locomotive Engineers were going to pay their strikers \$15 a week for doing nothing. They did not see that strikes are a luxury to be indulged in very sparingly. Consequently they haven't paid the striking engineers only \$10 a week: consequently every body is disgusted and the organization is weakening badly.

Young man, when you see a woman who makes your heart thump as if somebody had thrown a brick against you, don't

imagine she is the girl for you. No, don't do that. Go right home and get that kindling-wood for mother; offer to tend your sister's cross-eyed baby; do any thing. Real love don't stamp round on your diaphragm in cow-hide boots like that.

Jefferson was so sensible of the mischief which might arise from office-holders managing the elections "that he published a circular letter," says Clingman in his "Speeches and Writings," "forbidding the officers of Government, on pain of dismissal from office, to interfere, except by simply voting, in any manner in the elections." Ho! Democrats! do you hear that?

A correspondent of the *Nation*—(is he not Frederick Law Olmstead?) has been visiting the South, after many years. He says: "The first change," in Virginia, "which struck me, and it was a most agreeable one, was what I may call the emancipation which conversation and intercourse with Northerners had undergone. All subjects are now open at the South in conversation."

Mr. Alonzo Richmond, President of the Buffalo Board of Trade, wants to have the Erie Canal double locked. If that were done the canal would be able to deliver 18,000,000 tons of freight in New York during the season of navigation. Wheat can be brought from the Red River of Minnesota to New York for seventeen cents a bushel, if water carriage is taken advantage of. By rail it costs fifty cents a bushel.

Some of the students from Harvard, Amherst, Tufts, Bates, Bowdoin and other colleges, have spent their vacation serving as waiters at the fashionable watering-places. They have done good work, pleased their patrons and made some honest money for themselves. The example is not a bad one, coming as it does from young men who are in a sense virtually preparing themselves to become our leaders and teachers.

The *New York Herald*, speaking of the attitude of the Republican Senators towards the President, says: "And next month they are going to Washington, a noble army of 'sore-heads,' to plot against the reform and try to smother the new question on the proper treatment of which the revival of prosperity depends. They will fail, and they ought to fail. A party which had not enough brains to seize and use such an opportunity as the President gave them is not fit to rule."

FOREIGN.

The Emir of Bokhara thinks he is a Mussulman and must help the Turks.

The French police seized five of the leading Republican papers in Paris on the 11th inst.

Norway had 1,817,000 inhabitants in 1875. Its annual excess of births over deaths is 1.38 per cent.

M. Gambetta has a stout frame, a thick neck and a single eye. And when he is half mad he is eloquent.

M. D. Conway still believes that Harriet Martineau was, as she avows, cured by mesmerism; all the stories about her tumor and *post mortem* examination to the contrary.

The Emperor of China has issued an edict against opium-smoking—especially by the army, by scholars and by the government officials. This is his civil service reform.

Hungary and Austria seem to feel better about the war. Think the great bear will need somebody by and by to sympathize with him a little and help him make peace. Poor fellow.

The Russians pounded away at Plevna from Friday to Wednesday. Then they stopped. It is supposed that they will have to make their next attack with shovels. We can say no more.

W. H. H. Davenport, one of the famous Davenport Boys, died lately in Sydney, Australia, of pulmonary consumption. He and his brother had been performing in New Zealand when he was taken with bleeding at the lungs.

Gambetta has been sentenced to pay a fine of \$400 and be imprisoned three months for his speech at Lille. He has made an appeal, but if the case goes against him he will be deprived of his political rights for three years.

Turkey takes exception to the convention just concluded between Great Britain and Egypt for the suppression of the slave trade. She objects to the English right of search being exercised on the Ottoman waters of the Red Sea.

The Grand Duke Nicholas telegraphed to St. Petersburg on Saturday, the 15th, that the Russian losses at Plevna had been 300 officers and 12,500 men. A week of tremendous losses and no sensible progress. The Russians are now on the west side of the Jantra.

The MacMahon Government offered to give M. Thiers a public funeral, but his wife declined the honor, unless she could control the management. He was accordingly buried privately by his family and friends—but in the presence of a vast multitude of sympathizers.

Una Hawthorne, daughter of the great romancer and novelist, died lately in England. She strongly resembled her father in personal appearance, and was of a very sympathetic and charitable turn, often times making her own purse very slim by gifts to the poor. Her last years were passed in charitable work.

The Mixed Fishery Commission, of the United States and Canada, have unanimously decided that the trading and transshipping privileges granted American fishermen by the Canadian Government, under the Reciprocity treaty of 1854, are not among the things which are to be paid for under the Treaty of Washington. This decision will very much diminish the Canadian claim of \$16,000,000.

Stanley has come out at last on the west coast of Africa, and the suspense is over. He arrived at Embona on the Congo the 8th of August with only 115 souls, all in a desperate condition. After thoroughly exploring Lake Tanganyika he and his followers pushed on to Nyangue on the Lualaba, the farthest point reached by Cameron. Leaving Nyangue on the 15th of November, 1876, he followed the Lualaba or Congo river, as it proved to be, in a northwesterly direction across the equator then southwesterly to the west coast of Africa. At first he had to fight his way against cannibals who assailed him with poisoned arrows, and when he approached the coast he had to fight against the natives who were armed with guns. He had thirty-two hostile encounters. Soon after coming to the Lualaba he was deserted by 140 men whom he had engaged at Nyangue. Francis Pockock, his last white companion, was drowned in the Congo.

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