

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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REACTION OF THE SEXES.

THE kitchen is woman's kingdom. Here she works her will—baking, boiling, stewing, frying, mopping, washing, ironing, emphatically ruling the roast. For ages she has reigned and wrought unassisted and unquestioned, save by some meddling, tasting Soyer, or cadaverous, bran-and-water-eating Graham. Naturally hating innovation, she has been content to do every thing, "just as my mother used to." It is only within a generation or two since invention has secured a place on the hearth-stone; but no sooner there, than the hearth-stone is abolished, the fire-place walled up, the fire inclosed in an iron box. Clumsy and awkward as these boxes doubtless were at first, it would have been long before women, if left to themselves, would have ventured to improve the pattern: yet the secret history of the patent ranges, patent ovens, and a thousand-and-one neat contrivances that adorn the kitchen of to-day, would show that woman's wit, not less than man's wisdom, lies at the bottom of the change.

Steam at last lends its magic fingers to aid her in her toil. Monday morning has lost half its terrors; for now instead of the tub, the corrugated board and bended back—the sole agencies used by our foremothers—a crank is turned and lo! the scrubbing is finished; another crank, and the clothes are wrung; while another returns them ironed.

Leave the kitchen, and ascend to the parlor. One of its neatest pieces of furniture, is the sewing-machine. The days of never-done, eye-aching sewing, extending from mother Eve to the time of Elias Howe, are over at last. A buzz of wheels, a rattle of the shuttle, and a yard of seam is done. Women probably invented sewing by hand; men taught them to sew by foot. One can easily believe that woman first learned of the angels to sing; man made the piano to accompany her. Women have trotted their babies on the knee from remotest times; some whittling Yankee improved on the exercise by a baby-jumper.

Now for the other side. Visit some factory or machine-shop where women never go. Grease, dirt and disorder are the leading features. Man, however he may be an ingenious animal, is, it must be confessed, not an over neat one; and here his

deficiency becomes patent. Introduce half-a-dozen women into some part of the work; the era of the brush and broom dawns at once. Soon they have a clean place to stand in: their machines presently begin to brighten; then perhaps a picture ornaments the blank wall. Quietly the revolution goes on. Rough men, associating with them, by and by find time to get on a tidy change of clothes, keep their faces clean, and black their boots a little. Oaths come less frequently from their lips. As women gradually acquire the ingenuity and thoughtfulness of men they impart in true neatness order, and economy. If men know their true interest, they will open every door for the advancement of women to equal knowledge and skill with themselves, and in every department will profit by her keen instinct, as much as by their own vaunted science.

TIMO.

CITY AND COUNTRY IN ONE.

WE discern two radical needs or loves in human nature, that deserve careful study. One is the need of *society*, and the other is the love of *rural* or *country life*. The first drives men and women to congregate in cities and villages; the other finds its expression in the scattered homes of the farming population. It will be seen that in the present arrangements of society these two passions instead of being gratified in harmony, are considerably at loggerheads; the pleasure of either one being generally purchased at the expense of the other. A person feeling in himself the need of social contact, goes to town or city, and there finds in the magnetism of masses and the rush of life the element which his nature craves; but in doing so he consigns himself to total banishment from rural nature; his love for the beautiful country, which is ineradicable in a true person, is starved, and he finds in the tainted atmosphere and brick walls around him but a miserable compensation for the green fields and pure skies which he has left. On the other hand the solitary farm-house, while it keeps the glories of country scenery, the freshness of forest and field, the gleam of waters and the scent of flowers, is given over to dullness, to unmitigated social torpor and stupidity; so that the farmer and his family, for the lack of the lively stimulus which comes by society, are apt to fall into a state of mental inanition in which all surrounding beauties go for nothing, and the attention scarcely rises above the cornfield and potato-patch.

Between the extremes of city and farm-house life there are the various modifications of village society, some of which perhaps approach the point of reconciling the two passions under consideration. But in these we discern, after all, but a compromise, not a true union. Village life, while it abounds in gossip, still partakes in part of the dullness of the back-woods, and loses in part the simplicity and purity of the country.

It is evident that the solution of the problem by which a perfect and simultaneous gratification shall be had, both for the love of society and love of the country, must be sought for in something like the Community system. In an Association of two, five, or ten hundred persons you may have the enthusiasm of a mass, the constant social contact, the fire and competitive magnetism of a crowd, stimulating effort, and lending its varied contributions to the general pleasure, combined with the charm

of complete rural seclusion. Such a Community will show the elegance, the mental activity, and social resources of the city, embowered in all that is delightful and innocent in country scenery.

SOCIAL MOVEMENT OF THE ANCIENTS.

V.

EDITOR AMERICAN SOCIALIST:—On account of the extreme hostility of the Roman laws from the time of Spurius Cassius down to Constantine, the Roman, or better, the Italian Social movement was a secret one—taking, it appears, a form that may best be understood by imagining the modern Trades-Unions, Coöperators or Grangers, and the Mutual Aid Societies, to be blended into one, with a slightly political object always in view. History, though almost silent from first to last, and, as it would seem, intentionally, is nevertheless forced to narrate the great events that were occasioned by them. They were the bottom cause of the memorable movement known as agrarianism, and they instigated that wonderful episode in Communism of which the Gracchii are the historic heroes.

These societies took the names of *Collegia*, *Coetus* and *Sodalicia*. Some slight mention of the workingmen's *Collegium*, or Trades-Union, or Guild, is made in the works of Livy, Cæsar, Tacitus, and Cicero, the latter of whom speaks of them as *Tribuni Plebis*. They are spoken of in a light, almost sneering way; and the words in their true meaning are rare. They are assimilated with the *Hetairia* of the Greeks and Carthaginians, which was an association of fraternal love and mutual respect, protection and material aid for both sexes. Of course, then, these words descend to us through history under the odium of the then prevailing erotomania or licensed love, on the one hand, and of bacchanalianism on the other, and no credit that my own researches have developed, is given them by popular authors for being what they really were. The truth, however, comes unmistakably upon us through the revelations of the paleologist. It is this irrepressible worm of curiosity and of science, who, scenting the nicely covered tracks of the middleman's historiographers, is invading the secret with microscope and lantern, and resuscitating libraries and archives which the Cæsarism of Cæsar, Theophilus and Omar, was thought to have destroyed. He is restoring in their place the tell-tale inscriptions, which, too humble to attract attention in their day, have lived to outlive the competitor's boasted glory. What is said of the *Collegia* may be said of the *Sodalicia*, which resembled the Grangers somewhat in being scattered over the country, and against whom Cicero thunders as having been "unlawful, plotting, vote-buying clubs that intrigue against the State," (referring to the Licinian Law). The *Sodales*, in the opinion of this chieftain of egotism, were very fine fellows if rich; but very mean and contemptible if poor. But then, he it is who has tickled the competitive world for ages with euphonious descent upon the poor working classes whom he insults with such language as this: "The working classes, by very virtue of their toil, are mean and to be despised." What else than sneers and obloquy and the suppression of fraternities and their names could be expected in a country and at an epoch in public opinion's ethics, that could tolerate such insulting rodomontade and allow him to continue it with impunity?

It was the *Sodalicia* that caused the Roman politicians so much trouble all through the struggle to enforce the agrarian laws. They worked in secret against the machinations of the decemvirate and the patrician class; for they actually had a hand in the lobby themselves, and succeeded in electing many powerful men to the office of Senator. These *Sodalicia* were organized ostensibly for the semi-religious object of mutual burial and the conservation of the *Sacra gentilitia*, or family sacredness. The Romans believed that after death, if their bodies were sepulchered in the group in which they had lived, a spiritual confraternity and a corres-

sponding intensity of happiness would be the result. This superstition probably accounts for the extraordinary number and power of the organizations.

Of the organizations under the name *Coetus* or *Coi-tus* little may be said apart from what is described under the two preceding names. History generally recognizes them as assemblages and groups, though Cicero and Catullus delight in calling them the "crowd." They, in common with the *Sodalicia* and the *Collegia* were very like the *Eranoi* or Greek-speaking Communes; and it appears, were made up of hard-working people of the so-called lower classes, with an object, spiritual and practical, of helping each other by mutual contributions, company, labor, and religion. The *Collegium* held its sessions under a *tetrastylon* or building supported by four columns. Rules of the meeting were hung about the inclosure as required by law and the session of the associates was called the *Collegiorum Schola*. Like the Greek Communists they dedicated their society to, and often named it after, some favorite god. On the popular feast days of these gods they were in the habit of holding a sociable; and it appears that these convivial meetings were sometimes so large that they excited the dread of the patrician citizens or self-styled optimates of Rome. A *triclinium* or reclining couch after the genuine aristocracy, was the sofa upon which they enjoyed their meals at the feast, and the principal delicacy of the table was the lamb, ox, or other animal sacrificed to their god. Aside from the sacrifice which was usually the gift of a newly initiated member—who also furnished an amphora or large two-handled wine-flagon full of wine—they very much resembled our modern picnics. No business of the college proper was transacted during these reunions, or feasts. They were like the Greek societies also in admitting women, who, it appears, were the life and light, if not the actual managers of the festivals. Each female member carried on her arm a *sportula* of provisions for the picnic. Sometimes these little baskets were loaded with very nearly such victuals as are enjoyed to-day on similar occasions. Indeed, the analogy between the ancient and the modern picnic is quite striking. Turbulence and inebriety were punished with fines. Speeches were made, ballads were sung, and the trenchers of sardines and sandwiches were handed round amid the "pleasant joy that animated the past."

The archæologist, Theodore Mommsen, in his work *De Collegiis et Sodaliciis Romanorum* has described the tablet that was recently found at Lanuvium, upon which were engraved all the laws of the society. The initiation fee for a new member was 300 *sesterces*, or about \$3.75; and five *assarii*, about three cents per month, was the subscription fee. If a member died, the sum of 300 *sesterces* was donated to pay the expenses of the funeral, fifty of which were to be given as alms to the poor on the occasion of the burning of the body. No one could ride at the funeral. They were to march. Full arrangements were made in case any member died at a distance from the place, or at Rome. Full provisions were also made in case of any member dying intestate and leaving property without first making a testament. Sometimes cases of funerals were, under specified circumstances, left to the members of the society in conjunction with the *quinquinales municipii*. The town of Lanuvium was about 19 miles from Rome, and like the Piræus of Athens was the seat of numbers of these organizations. The particular one of which this voluminous inscribed stone furnishes so suggestive and so incontestable annals, was dedicated to the goddess Diana and to Antinous. I cannot better impart my own convictions upon this subject than by recounting briefly my own experiences in the ancient Catacombs at Rome. Like the Spanish Cemeteries, these vast mouldering antrums are furnished throughout every ramification, in the straight tunnels, and at nooks and crevices, with *nichos*, alcoves; or as they were called by metonymy, *columbaria*. My principal object in these visits was to satisfy myself as to such relics. They stand in their dingy old niches to this day. Sometimes these *urnulae*, or cinerary urns of a reddish gray color, were in an erect position; but frequently they appeared to have been jostled about with ruthless hands. I noticed several lying uncared-for on the floor of the passage-way. They appeared to have been carefully sealed up after the ashes or cinerary remains of the burnt body had been deposited in them. Many quaint figures and inscriptions are to be seen on their sides. Many times these urns stand in hazardous proximity with heterologous *mausoleums* and *sarcophagi* of emperors and nobles who had waged incessant hostilities against them in the animate world. In these gloom-palling dungeons of the

by-gone, where the power of the tongue and of the scimitar is exchanged for the suspense of death's unending hiatus, the only warfare that met my vision was the palpable load of negativeness that seemed to fill the imagination with grimaces of the same old battle that perpetuates individualism, competition and monopoly that are raging throughout the animate world to-day.

These inscriptions of the Italian *Collegia Sodalicia* and *Cetus* that are being restored to light reveal the full nature of the times in which the Communes existed. Mr. Tompkins makes the following compend:

"The Societies, once provided with a special authorization, had at Rome all the rights of civil persons; but this authorization was only accorded with an infinite quantity of reservations, commencing from the time the Society possessed a fund, and providing that it was a question of nothing beyond burials. The pretext of religion, or the fulfillment of vows in common, is provided against, and is formally pointed out as one of the circumstances which gives a meeting an illegal character. The crime was nothing less than *lese-majesty*, at least for the individual who had brought about the meeting. Claudius went so far as to shut up the public houses where the members met together, and took away the licenses from the humble restaurants where the poor men could get their hot water and their boiled meat at a cheap rate. Trajan and the best emperors looked on these Associations with suspicion. The extreme humility of the parties was an essential condition for the right of unions for a religious purpose to be accorded; and even when it was accorded, it was done with many reservations. The lawyers who drew up the Roman code, eminent as they are as jurisconsults, gave the measure of their ignorance of human nature when they pursued with all sorts of measures, even to the menace of the punishment of death, and when they restrained by all sorts of odious or puerile precautions, that which experience proves is an eternal need to the human soul."

These Roman labor Societies existed contemporaneously with the *Eranoi*, and their object was in all probability identical with the latter. They also must have been very fairly in sympathy with each other. But they met frequently, as we have seen, to discuss "differences of opinion" with existing outside society from their standpoint of Communism. Debarred by the stringency of the jealous laws from raising these "differences of opinion" to the proportions of a PUBLIC QUESTION, and being themselves, perhaps, too poor and uninstructed to do this, even *with* this privilege, they for many centuries were content to live and die in their little Societies, subject to the contaminations the shrewder and more privileged classes were constantly inflicting, if not by overt threat and persecution, at least by the biting sneer and the finger of scorn. By the time of the coming of Christ these Societies had become numerous in Italy, Greece, Northern Egypt, the Grecian and Ionian Archipelagos and Asia Minor. Aristotle had principally established the tenets of his philosophy from their humble, teeming, ant-like Communism of toil. They had already become a secret source of dread from the popular politicians of the day. Julius Cæsar had troubled them, and been troubled in return; and the mighty, but suppressed, and morally volcanic QUESTION of Association for Communal love and equal interest, man with man, was roaring and thundering from its turbulent depths. The great world, bleeding with the stabs of a growingly audacious aristocracy of priestcraft and politics, all based upon, and seething in the individualism of competitions and their shrewd auxiliaries, was like Vesuvius on the eve of an eruption. When Jesus came *He made a question of Communism*. He emboldened it. Their suppressed organization he changed into the open church. He is the first who took the open field. He taught the religion of Communism better, and with infinitely greater boldness than any other being. He taught the strictly Social question and gave as authority from heaven, precepts which, should they be strictly conformed to, would revolutionize not only our own pulpit interpolations of his Testament, but even our Boards of trade, our rules of commerce, and of manufacture, and our whole basis of Political Economy.

Centuries have come and gone since the first terrible reactionary shock that paganized the Communism of Jesus, and swept, in its high-handed vengeance the *collegia* and *eranoi* from the face of the earth. Communities, religions and empires, have risen and set under the fallacious auspices, the competing brute force of *one-man-ism*; yet the spark that kindled those poor toilers' "differences of opinion" into an open question; the doctrines of the exponent who organized the Chosen Twelve and planted the original Catholic Church, are still aglow; and as the handicraft of the still abused toiler fills the world with progressive instrumentalities of enlightenment, literature, history, reflection and sober reason that expand the souls of men, new fields of cul-

ture and of social magnetism are being found to redeem us from the grossness of the past, into a millennium that knows no distinctive partialities.

C. OSBORNE WARD.

Brooklyn, L. I., June 15, 1876.

MAKING ASSOCIATION PRACTICABLE.

BY R. J. WRIGHT.*

THE writer's hopes for practical operations lie mostly in the direction of *beginning* with *mutual HOMES*, whereof the residents and members would earn their own livings in their own already existing ways; and having thus proved their fitness and harmoniousness, and formed personal friendships with each other, and realized the benefits of mutual *homes* isolated from the selfishness of the surrounding world, they would gradually start industries of their own; beginning with schools, housework, boarding-house keeping, manufacturing their own wearing apparel, etc., and then extending perhaps to publishing, because every prosperous Association owes it to the world to publish its own matters of experience and ideas, *freely*. After this the kinds, extent, and nature of Association-business must depend upon the *personnel* of the members, and the location and circumstances connected therewith.

It has often appeared to the writer that the boys, and possibly the girls, of the Association might learn their "trades" by being divided into suitable *pairs*, one of each pair going out to work in the morning, and the other taking his place in the afternoon. In this case the home schools would have the same lessons in the afternoons as in the mornings. The young people of the Association would thus grow up with a knowledge of both worlds, the inside and the outside world, and when of age could therefore leave the Association, if they chose to, without ill-feeling on either side; and could remain, if that were the decision, with strong proofs, *per se*, of true attachment to and true fitness for the Association.

These ideas on commencing Associations, are evidently quite as applicable to those started in towns and cities, as to those in the country; or even more applicable to the city localities.

But, as fast as Associations became large enough, and homogeneous enough, to contain within themselves all the industries needed to afford sufficient variety to the human mind and body, of course they would concentrate organizations within themselves accordingly; and then, if deemed advisable, could remove to country locations.

One of the greatest difficulties in the beginning, is to find ladies of education and refinement who are willing to prove their real and practical respect for the dignity of labor, by *their actions and works*, instead of merely by *words*. Because, without suitable women, a unitary *home* can neither be commenced nor maintained. And when the women of the home are too proud or too worldly-minded to do their respective shares freely, of all the various world-despised labor of the household, it is in vain to expect the children to be raised either with feelings or with habits of industry or humility.

*Author of "Principia of Political and Social Science."

UNION OF SOCIALISTS.

Boston, Mass., June 10, 1876.

DEAR AMERICAN SOCIALIST:—There is one little messenger that weekly I find in my letter-box, which takes me away from all the cares of this world as it is, and transports me back over many years to the days when in one of the attempts at social organization I was in active fellowship with the social reformers. That little messenger is you, and as I take off your wrapper, I feel a spark of the old electricity shoot through me, and I am conveyed for the moment away from the noisy, dirty city into your quiet, orderly, social home; and fancy brings me into close communion with your daily life.

Well, SOCIALIST, I am pleased with you; pleased with your good looks, with your fresh, young countenance, your neat dress, and above all your good words. But what pleases me most, is, that those who have in themselves experienced Community life have put their hands to the plow and are going to turn furrows in this weedy civilization of ours. I have faith to believe that those who are at this work will not "look back."

I have often wondered why the Communities have not done this thing before, for it seems to me that the socialistic life can only broaden and widen men's lives, if it is a true life, and not narrowed by too stringent creeds; and that the life if persisted in, will grow into a *new* society in the end different from its starting point; and that after a generation in Community has passed

away the new generation will only resemble the past as children resemble their parents—the same type but modified by different conditions.

Now having greeted you, SOCIALIST, I want to say a few words about ourselves, as you see I am a friend and one of us, and say that I hope you will continue to put the great broad construction on your name. Socialism is a big thing, covering a great deal of ground; and I hope you won't be squeezed into any narrow construction of the magnificent name.

Perhaps you think that I know all about the place you hail from and agree with all your *isms*; but the truth is I know but very little about it, and don't care a fig about all your *isms*. But when you hung out your banner and said, "Come and join hands for the socialistic cause," I came out from behind my stone wall, with my gun, and here I am. I don't know what corps or what division I shall join, but I shall be somewhere and I shall keep my gun loaded, and when I fire it I mean to hit some of the old institutions of society in their weak spots.

The Union of socialists! That is the word. Stick to it! *Union!* Of course there must be discussion of differences of opinion, of different systems; of likes and dislikes; and as long as we ourselves differ in intellect and in capacity, we *must* differ in theories, and only positive life in Association as in Communities will solve in time all the different social problems.

Of course, SOCIALIST, you will stick to Union; but I couldn't help thinking that some of your friends were a little too ready to call names and dispute points about things they were not positively informed on, and when I read them I feel as though I want to pitch in and correct them, which would be the right thing to do under ordinary circumstances; but what if by so doing I should add a single drop of discord? What if any socialist should think I was pointing my loaded gun at him?

Therefore it is that I think socialists should first find their points of agreement rather than the points on which they differ. Place in the foreground the points of union; and on what point can we all be better agreed than the "Enlargement of Home," beginning wherever we please—with the old stocking-darning bachelor in his attic—if you say so—and ending in the full-blown Phalanstery or in the great unitary home which the Christian believer, as well as nine-tenths of all the believers of any creed and in any future life, sighs for as the ultimate end of existence—a heaven where we are to be united socially! Do I misconceive the general idea in this?

Then there are other points on which we agree, and none more prominent than that society as now organized (if we can call it organized) is full of glaring social wrongs and iniquities and that no past theories have been able to bring order and justice out of this chaos, and no present theories in the society can touch the deep-rooted social diseases, save the combined order of life—a true *home* for every one born of woman.

And then there is another point of agreement, and we want to show it, and to show that we are in dead earnest. We are in for the work. We intend to make Socialism a *power* in the land, as anti-slavery was, as temperance is, as Legislature is, as railroads are, to have it recognized every-where as the coming King who is rising and will rise to rule.

Now, SOCIALIST, I don't exactly like to speak as one "having authority," but if we are agreed in these matters just post my document in one of your corners and when the spirit moves expect to hear from me again. Keep blowing your trumpet. You will find the recruits coming in. There are lots of boys hiding under the fences that have't heard your blast. There will be a regiment before long in the field, enlisted "for the war."
c.

GLANCES AT THE CENTENNIAL.

Editor American Socialist:—

We've done it! We did it under a patriotic sense of duty, and can now speak centennially-wise. Monday morning last my wife and I mustered in due form, bright and early; we had for baggage each a toothbrush, and for all the rest expecting to live on the country, as we successfully did.

Our first experience of the dangers of the way met us at Jersey City depot, as we came within long ear-shot of a select party who were exercised over the harrowing facts incident to the manufacture and adaptation to a dress otherwise designed, of a bustle for one of the party, a young lady aged somewhere, I judge, between seventeen and twenty years. The story was graphically

and loudly told to the delectation of the many with ears to hear.

We went from New-York by the new, that is the Bound Brook railroad, to get an experience of its claims to advantage over other roads. The incomprehensible name found a significance to us; for I'll be bound if I'll brook again the delay we illy endured, waiting a half hour at a junction for another train to carry us on to the Centennial grounds, when we had once got within about two miles of them. Otherwise we liked the new road to Philadelphia.

When we arrived at the Centennial grounds, and our respective halves of a dollar—no more, and certainly no less—had satisfied the gate-keeper, and we stood face to face with the awful reality of immense buildings, and the paraphernalia of flags, fountains, flowers, and eagerly-moving throngs of people, I turned to my companion and despairingly murmured, "Let's go home!" There was so much of it! The several buildings in sight looked so natural after all the pictures, photographic, lithographic, printed, plain and colored, with which the past month's history has been filled, that I felt as the enthusiastic lion-hunter does when for the first time he comes face to face with the noble beast—a willingness to delay the introduction just a little. However, there was then no backing out: our money paid, and a hundred miles between us and home. So we made a dash—for a restaurant, and thus fortified ourselves for the encounter. On the way to the German restaurant we merely passed, without stopping, through the Horticultural building, calculating to return another time for a full and glad examination. We never entered it again.

I didn't go to the Exposition to meet my friends, and yet, while at my first refreshment, down on me sailed one of my acquaintances, in a wild career purposing to give the Centennial Exposition a one-day's brush. As he soon hurried on again, she ("she," "her," that's my wife always) said, "What did you blush for when Dr. J. appeared? You blushed red as a beet." "Did I?" said I, "I know I felt awfully puzzled to think of his name to introduce you, that's all." It were enough to give a man a start at any time, and certainly to be so caught the first few minutes after setting foot inside of the great show. I did not see another personal acquaintance during the remainder of the three days I was battling with the world's collected wonders.

We now squared our sails for the business of sight-seeing, and struck first for the Art Gallery "Annex," *i. e.*, not the main or Memorial Building for the exhibition of paintings, etc. We tried to go through its mazes in some kind of methodical, orderly progress, but with only such success as hurried mortals might perform any almost impossible task. Having gone about half through this "Annex," and my spouse becoming physically tired, we adjourned the further seeing there till another day. (Alas for the hope! neither of us entered that building again!) We proceeded to the main or general Exhibition building, and there obtained a rolling chair, *i. e.*, a chair on rollers. I wheeled her, in the nearly three hours which remained to us that day, once around the outside aisle of the building. Having to hunt our lodgings among friends, in Wilmington, Del., some thirty miles away—we then stopped business for Monday.

The next morning she said, "Let's go home!" and as she did not feel able to go with me I went to the Exposition alone, leaving our friend's house at 8 o'clock, A. M., and did not get back till 7 o'clock in the evening. This, the third day, she went with me, for we are to get back to New-York this evening; and here we are now, the sun getting into the Western horizon while we are speeding expressly to New-York. And thus I write you.

As I said I half did the Annex to the Art Gallery, and did not get back to finish it, I also did the outside aisle of the Main Building the first day, and when I set to it again the third day, came short of the task; though I went along almost at a trot, and alone, yet there was much I did not even get an opportunity to glance at. The second day when all alone in the undertaking, I contrived to get a hurried view of what was doing in Machinery Hall, the glass manufactory, and the greater part of what is in the United States building. And I did have a sociable cup of coffee with the Turks, for fifteen cents. And because I could not visit all the buildings, I did the best I could by riding on the narrow gauge passenger railway. This railway is a very sensible affair which constantly goes rushing around all over the fair grounds, twisting, twining, turning, tuckering tortuously away, in and out, among the multitudinous buildings, large and small, mains and annexes, bazaars pavilions, cottages, cafés, offices, restaurants, departments, cigar and soda water temples, and all at such a rate

of speed, and show of bustle, over up and down-grades and around sharp curves as if to show what an enterprising narrow gauge road can do, that you can't help imagining somebody or something is in jeopardy, house or man, yourself or some other object.

When you ask me, "Well, what of it?" You see I can't do much better by way of confession than did the pussy cat who went to London to see the queen, and came back saying that she had seen only a little mouse under a chair. What could a man see in three days? Three weeks could give but an imperfect opportunity to examine all which invites intelligent examination.

To a New-Yorker the exhibits in the fair are not as wonderful as they are to those living in smaller cities. In New-York we can see any day with few exceptions the same class of articles as are in the Centennial—as fine in quality and rare, though not in the same varieties as there. Stewart's has dry goods, silks, laces as choice as any in the fair. Tiffany's show is unsurpassed in its articles of "virtue and bigotry" (as Ike's mother once called them), and the Sloane and other carpets are as grand as those from Europe; so would I say of our American show of paintings. In a three days' visit to the Centennial you get the idea that there are a great many things in the world, for an exhibit of them is brought together in one place; and some of them are very big things, for example the Corliss engine, which by its immense power might have satisfied the second sober thought of even Archimedes, and it seems that not only is there present every thing manufactured, but also the machinery to manufacture it. Here are on Exhibition articles from far and near, ancient and modern, of civilized and barbarous nations, from the implements of prehistoric ages, up to the product of the latest patent issued at Washington. I could not but rejoice and feel the completeness of the show, when I saw the Oneida Community was remembered by Uncle Sam, though with characteristic modesty she had herself declined to exhibit. In the United States building I found a complete set of the Newhouse Traps.

At this time the Fair is not in perfect order; large spaces are not opened to inspection, the exhibitors to whom they were apportioned not yet being prepared for the public inspection. There are still a number of independent houses about the grounds not finished or fitted up; all the works of art are not unpacked; all the walks and garden spots are not in order. It will probably be three or four weeks before the Exposition will be in perfect shape; and yet if one is provided with no more than two eyes and the same number of legs, there is enough to be seen just now, not to discourage a visit.

To sum up: The first day I left the grounds under protest, when closing time came; the second day I left with resignation; and this, the third day, I left conquered and in full retreat.

J. H. B.

"On the Road," June 10, 1876.

[From New Jersey, another visitor at the Exposition writes as follows:]

"It is not often within a lifetime that one can spend a birthday anniversary amid the 'sights and scenes' such as the writer was favored with on Tuesday, the 6th inst. It was the Nation's Centennial, the 'days of whose years' have numbered but thirty-seven more than my own; and being among the thousands who had gathered to observe, it seemed befitting for me to look for points of sympathy and friendship among the inhabitants of an assembled World. With this in view I entered Machinery Hall at the east end and slowly walked the aisles to the western extremity, deliberately viewing such wonders as were passed, not only of America but of Great Britain and Brazil, and other lands as well; then passing out and across the R. R. track, on past the marble fountain, a saw-mill, etc., to the three English Government Buildings in the style of Queen Elizabeth, and their near-by neighbors of Japan, Spain, etc. I reached State Avenue on which are located most of the State Buildings of the United States. In the space of two or three hours I had reviewed in a sense a large number of our neighboring States, seen and passed friendly compliments with Mississippi, Missouri, Tennessee, Maryland, Delaware, New York, Massachusetts, New Hampshire, Connecticut, Michigan, Indiana, Illinois, Ohio, California, Pennsylvania, and others.

"'Peace on earth and good will to men' sounded 1876 years ago and greeted the ears of shepherds on the plains of Judea. In spite of wars and all their barbarisms, with North or South, with Turk or Greek, with heathen or Christian, here the nations may meet in peace to look each other in the eye and take a new departure for human 'Solidarity.' What ought this hundredth anniversary to be in view of its great advantages? It ought now, though late, to wash its hands

of the blood of nations—the sin of war! But for the effects of war this great, this young, this hopeful people might have made this Exposition entirely free. War, with its expenses and debt is in our way, so that 'when we would do good evil is present with us.' We have done much in the way of preparation; but if 'Peace on earth' was the rule, and vital society and common brotherhood the fact, could we not without embarrassment have done more?

"O debt, O war, O sin and selfish separations and competitiveness, must ye ever prevail? 'Thy kingdom come, thy will be done on earth as in heaven.'"

Is the prayer ever more of A FRIEND.

AMERICAN SOCIALIST.

THURSDAY, JUNE 22, 1876.

COMMUNITY CONTRACTS.

THE subject of the validity of contracts for Community property was discussed in a series of articles in vol. XI. of the "Oneida Circular," and, in the concluding article on page 417 of that volume, reference was made to two cases then just decided by the Supreme Court of Massachusetts, in which, two members having been expelled from the society of Shakers at Harvard, had sought to recover wages for their services while members, and also damages for deprivation of support in advanced age by such expulsion. It was stated in that article that those cases had been taken up on questions of law arising on the trial before a single judge, to the full bench of the Court for review. The decision of the court of review has lately been reported, and its importance makes the subject worthy of further notice.

And, as many of the readers of the AMERICAN SOCIALIST have, probably, not seen our previous statement of those cases, the leading facts involved in them are here given.

The plaintiffs, two sisters named Grosvenor, in May, 1819, being then eight and six years of age respectively, went with their father, mother, and two brothers, to live with the Shaker society above referred to; and in 1834, both being then over twenty-one years of age, they signed the Shaker covenant or constitution, and thereby became covenant members of the society and entitled to the rights and subject to the obligations set forth in such covenant. By this covenant, all property is held in common; all members are entitled as such to equal participation in the common benefits of the common property; and all agree that in no case will they ask any account of property, interest, labor or service, nor will they bring any charge of debt or damage, nor hold any claim or demand whatever against the society, its officers or members, on account of any property given or services rendered. Provision is made for expulsion for non-conformity to the principles and rules of the society, the power to be exercised by the ministry and elders.

From the time of signing this covenant until 1865, the Grosvenor sisters were members, living with the society and performing the labor required of them and customary in the organization. They were then expelled. They were charged by the ministry and elders with entertaining opinions and promulgating doctrines at variance with the established belief and subversive of the organization. They denied this, and insisted that they were in conformity with the religious faith of the society, and persisting in their views, were expelled. They admitted on the trial that they were expelled for such alleged non-conformity, denying, however, that they were in fact not in conformity, and offering to prove what their opinions and doctrines were, and that they were in fact in strict conformity to the established faith; and thus that their expulsion was wrongful. But the evidence offered for such purpose was rejected by the court. The decision of the full court upon the question of law raised on the trial is as follows:

In each of these cases, the plaintiff, after arriving at full age, signed the instrument styled "Covenant or Constitution," by which the "United Society of Believers" were bound together as one body in all their religious, social and pecuniary interests. Her rights must therefore be determined by the provisions of that instrument.

1. She cannot recover for her services, either upon the written agreement or upon an implied assumpsit; because all such right is expressly and explicitly renounced.

2. She cannot recover for the expenses of her support since her separation from the community; because, whatever support she was entitled to receive under the "covenant," she was to enjoy as a member of the church so constituted, with the others, "according to their several needs and circumstances," and only "while standing in Gospel union and maintaining the

principles of this covenant." It is not an absolute right of support, but a qualified and peculiar one: the extent and manner of which can be measured and determined only by the constituted authorities of the organization thus created.

3. She is not entitled to recover damages for her expulsion from the church or society. By the "covenant," the members agree to "receive and acknowledge, as our elders in the Gospel, those members in the church who are or may be chosen and appointed for the time being to that office and calling," and to "conform and subject ourselves to the known and established faith and principles of our community, and to the counsels and directions of the elders." It is also "stipulated and agreed that the benefits, privileges and enjoyments secured by this covenant to the members of the church shall not be considered as extending to any person who shall refuse to comply with the conditions of this association; or who shall refuse to submit to the admonition and discipline of the constituted authority of the church;" "of which refusal or non-compliance the leading authority acknowledged in the first article of this covenant shall be the proper and constitutional judges." The leading authority, just referred to, we understand to be the ministers and elders of this society, who are constituted the "primary authority" therein; and not the ministry of the general community composed of the several societies, or the "parental authority" in the first established ministry at New Lebanon.

The plaintiff has been found and declared by this authority to be not in conformity with the principles of the society; and upon being warned thereof, refused to submit to the admonition. She was excluded for refusing to "conform and subject" herself "to the counsels and directions of the elders;" and, still persisting in and adhering to the objectionable opinions and doctrines, she proposes to try here the question whether they are in reality inconsistent with the established belief of the society. We have no standard by which to try that question. By her agreement it must be submitted solely and exclusively to the ministers and elders, who are, by that instrument, made the "proper and constitutional judges" of her compliance or non-compliance with the conditions of the association.

This decision is interesting to all Communists; for in addition to the principles of law laid down in other cases sustaining the validity of Community contracts, the additional point is established by it, that where by such contract, continuance in the enjoyment of the rights and benefits of membership in the Community, is to be determined in some prescribed mode and by some constituted authority in the society, the decision of such authority is final, and the rightfulness or wrongfulness of an expulsion by such authority will not be adjudicated by the courts. The parties to the contract choose and form their own tribunal for the decision of such questions, and by its decisions they are bound.

THE *History of American Socialisms* gave at the time that it was written all that could be gathered of the causes of the failure of the old Associations, in the chapter entitled, "Review and Results." These causes, as assigned by members and founders of the various Communities, were almost uniformly *quarreling and bad management*. After enumerating them with some detail the author of the History said (p. 652):

It must be observed that the foregoing disclosures of disintegrating infirmities were generally made reluctantly, and are necessarily very imperfect. Large departments of dangerous passion are entirely ignored. For instance, in all the memoirs of the Owen and Fourier Associations, not a word is said on the "Woman Question!" Among all the disagreements and complaints, not a hint occurs of any jealousies and quarrels about love matters. In fact, women are rarely mentioned; and the terrible passions connected with distinction of sex, which the Shakers, Rappites, Oneidians, and all the rest of the religious Communities have had so much trouble with, and have taken so much pains to provide for or against, are absolutely left out of sight. Owen, it is true, named marriage as one of the trinity of man's oppressors; and it is generally understood that Owenism and Fourierism both gave considerable latitude to affinities and divorcees; but this makes it all the more strange that there was no trouble worth mentioning, in any of these Communities, about crossing love-claims. Can it be, we ask ourselves, that Owen had such conflicts with whisky-tipping, but never a fight with the love-mania? that all through the Fourier experiments, men and women, young men and maidens, by scores and hundreds were tumbled together into unitary homes, and sometimes into log-cabins seventeen feet by twenty-five, and yet no sexual jostlings of any account disturbed the domestic circle? The only conclusion we can come to is, that some of the most important experiences of the transitory Communities have not been surrendered to history.

It will be seen by Mr. Hinds's letter in another column, that some of these "important experiences" are coming to light. We hope and expect to be able sooner or later to give to the readers of the AMERICAN SOCIALIST all the hidden causes of past failures in Communism, not

merely to satisfy curiosity—but as aids to the earnest study of Socialism.

We are advocates of Communism. That is our chosen form of Socialism; and as we present its advantages, and people become convinced that it is the better way of life, it is but natural that they should feel a strong desire to engage in it practically. That is the actual experience of a great many. When once they get a clear idea of the advantages to be derived from a common home, advantages both economic and social, they are impatient to step out of the little families they have always inhabited, into the large, Communistic family. Then they look about to find a place in some established Community, or to find persons who are, like themselves, ready to rush into the attempt to form a new one. Now and then we receive a letter from such persons asking us where they can find congenial associates. Generally we have to reply that they are going too fast; that there is a certain preparatory work which they must patiently do for themselves before they can have even a chance of success in Communism. "What is that necessary preparation?" It consists largely in accustoming one's self and associates to a system of mutual criticism. We say to all who are trying to make association practicable, that they can not do a better thing for themselves than to meet regularly together and, inviting the utmost sincerity, submit, each in turn, to the criticism of all the others. That is the first step in preparation. Once tried, its benefits will be apparent. When a body of men and women have learned to practice that system in a brotherly, edifying spirit, it will be comparatively a simple matter to organize them into a Community.

As the result of his recent observations while traveling among Socialists, Mr. Hinds declares this is the great present necessity. He writes that the Shakers and others are very much interested in the system of mutual criticism so long practiced by the Oneida Community. They are anxious to understand it and practice it. Indeed, the demand seems so general and so strong, that we are about to prepare a pamphlet on the subject, so that all may study it who will. Its publication will be duly announced.

THE Centennial Exhibition at Philadelphia is a great undertaking, and, according to the general opinion, is very well carried out. The feeling that this is our "Hurrah Year," in which the proper thing is to sing Yankee Doodle and exalt the American Eagle, carries folks away on its high wave. We are so tickled with the Exhibition as a big thing of our own doing, and are, withal, so inflating ourselves with a sense of our national grandeur, that few stop to inquire whether or not this is the fittest time for us as a nation to hurrah. So far as it is a national celebration it seems to us, on some accounts, singularly inappropriate as to time and manner. It ought to have been postponed a year or two, just as we postpone our Fourth of July celebration when it happens to come on Sunday, or on a very rainy day. For one thing the nation and every individual in it ought now to be economizing. Our circumstances demand it. If the Exhibition is designed to make money, then it is a speculation, not a celebration, and ought not to be counted as such. Also we have just had a fearful exhibition of dishonesty and moral corruption in high places among our national officers. It is in bad taste to celebrate over such a state of things. It suggests an Irish wake in which the revelry and whisky circulate in the presence of the corpse. Further, our centennial celebration, to be at all worthy of the American nation, should be one which the poor might enjoy equally with the rich; and that is not the case with this Exhibition. If the centennial had arrived more opportunely with regard to these points, we should have hurraed with much greater gusto.

UNDER the heading "Humors of the Day," *Harper's Weekly* has the following:

"It is common to hear of a 'club with home comforts.' Would not a home with club comforts be an equally good idea?"

Of course it would; and there is nothing whatever of humor in the idea. A home with club comforts means a properly-organized Community. Nothing else.

We are encouraged to find that people appreciate the ideas we put forth week by week. The editor of a certain coöperative newspaper was so struck with one of our recent squibs that he incontinently used it for an original editorial of his own, putting it in coarse type. Nothing like having good ideas.

ABOUT FRAUDULENT MEDIUMS.

THE REPRODUCTION OF EVA FAY'S PERFORMANCES—A WORD FOR THE BELIEVERS.

[From the Graphic.]

I ATTENDED Mr. Washington Irving Bishop's *exposé* of Spiritualism at the Brooklyn Academy of Music Thursday evening. Will you kindly allow me to say that Mr. Wm. Crookes's position was misrepresented at this performance. At the close Mr. Bishop said that Mr. Crookes endorsed Mrs. Fay upon such evidence of occult power as he (Bishop) had imitated before the audience. This is not true. Mr. Crookes endorsed Mrs. Fay as a genuine medium after a sitting, the conditions of which were devised by himself and Mr. Varley, the electrician, and which took place in his own library. This seance, it is safe to say, Mr. Bishop has never imitated and never can. The details can be found in the London *Spiritualist* of some date in March (I think the 12th), 1875. Mrs. Fay was placed in an electrical circuit by binding moistened coins attached to wires upon her wrists. A continuous current of electricity from a battery of constant strength was passed through the wires, traversing her body from one wrist to the other. The strength of this current, or rather the resistance of the substances composing the circuit, viz., the two wires and Mrs. Fay's arms and body, was tested by the exceedingly delicate apparatus used in testing the Atlantic cables. This apparatus was without the curtain, in full light, and constantly watched by a person of large experience in electrical experiments. Such is the delicacy of this instrument that the slightest involuntary movement on the part of Mrs. Fay which gave rise to any variation in the contact of the coins caused sensible fluctuations of the indicator. Previous to the seance an attempt was made to substitute a moistened handkerchief for a person included in the circuit, but this could only be done by having a person outside to watch the indicator and announce when too much or too little of the handkerchief was introduced.

In this way a handkerchief was substituted which showed the same resistance as the body, but the experimenter rightly concluded, from the difficulties encountered, that Mrs. Fay would be instantly detected if she made an attempt of the kind alone and out of sight of the indicator. Any one familiar with electrical experiments will see that any attempt to hold both coins in one hand or to change in any manner the course of the current through both arms and body would make such changes in resistance as would be violently indicated by the instrument. In short, the repose of the pointer between certain limits depended absolutely upon the continued presence in the circuit of just the amount of flesh and blood or other conducting material equivalent in electrical resistance to Mrs. Fay's arms and body from one wrist to the other.

Placed thus behind a curtain, confined to her seat by the fixed wires, Mrs. Fay sat nearly still, as vouched for by the indicator, which was constantly watched, for about eight minutes, when she fainted. This termination was announced by a violent disturbance of the pointer caused by her sinking in her chair. She was instantly examined and the circuit found intact.

Now, in the eight minutes between the lowering of the curtain and the fainting of Mrs. Fay, a female form, dressed in blue silk like Mrs. Fay and wearing similar ornaments, appeared at an opening in the curtain more than seven feet from Mrs. Fay's seat and handed from the dark library behind the curtain, which Mrs. Fay had never before entered, a book to each of the spectators, who went to the opening in turn. These books proved to have been written by the persons receiving them. One had no title on the back and was taken from a high shelf, out of reach from the floor. One of the recipients had nearly forgotten the little book of travel which was handed to him which he published many years before.

It is on such facts as these that Mr. Crookes has endorsed Mrs. Fay and other mediums as genuine, for, even if the figure which appeared was Mrs. Fay, we must accept some extraordinary cause for the maintenance of the electrical current.

And here let me remind your readers that Mr. Crookes and other scientific Spiritualists, whatever may be their opinion as to the causes of these phenomena—Mr. Crookes has given none—generally confine the conclusion they have drawn from such seances as the above to the narrow limit of belief in the duplication or multiplication of the human form under peculiar conditions. They are convinced that under circumstances admitting of no mistake one human form, with its dress, has become for a short time two. Whether this is a separation of the medium into two forms appertaining to the medium only—a physical and a spiritual body—or whether it is the temporary appearance of a distinct, spiritual being by the assistance of the medium, they have not attempted to decide.

Accompanying the above conclusion is another, which rests on similar evidence: that while this duplication is

taking place one or the other of these bodies displays an independence of the ordinary laws governing matter, doubtless by the superintention of deeper laws, which, if it does not directly demonstrate the existence of super-sensuous intelligent beings, at least shows abysses in the constitution of what we call matter which give ample scope for the wildest flights of the ideal philosopher.

To return to Mr. Bishop. Scientific men work by proof, and when this is impossible by showing the balance of probabilities. Spiritualists like Mr. Crookes have drawn conclusions from what in any other matter the world would acknowledge to be proof. It is only fair that men like Mr. Bishop should be required to controvert by proof of equal weight. But though most of his audience seem to have been convinced in advance by his mere announcements, his whole performance barely rises to the level of showing a probability that mediums sometimes resort to fraud. And from the spiritualistic point of view his own *exposé* is equally open to the probability that it may be a fraud. Nothing whatever is proved. He does not bring forward a single fact to controvert the position of Spiritualists. For, granting for the sake of argument, that Mr. Crookes is right, and supposing that Mr. Bishop is one of those persons gifted with the capacity for undergoing the process of duplication, there is nothing whatever in his *exposé* inconsistent with the theory that his highly respectable audience really assisted at a genuine mediumistic performance; and we have simply Mr. Bishop's word that he was playing tricks. That he should give us his word is nothing strange when it makes the difference between an audience of twenty or thirty obscure persons in a back street and one of a thousand in the Brooklyn Academy of Music, with ex-Mayors and M. D.'s on the stage. Any one who noted with what nervousness of manner he exacted the last title of the conditions demanded by mediums when such precautions were entirely unnecessary for the success of the *exposé*, has good ground for the suspicion that, like his fellow exposé Baldwin, he is a medium plying a more profitable trade. Baldwin, by the way, is more practised than Mr. Bishop and much too adroit in dodging the explanation at the end to get off on the flimsy excuse of fatigue.

But, even if Mr. Bishop is not a fraud, I think it a shame that the position of so sincere and truth-loving a student of nature's laws as Mr. Crookes should be misrepresented before an audience like that at the Brooklyn Academy of Music Thursday evening.

Yours truly, THEODORE R. NOYES, M. D.
320 East Fifty-fifth street, New-York.

THE HOPEDALE AND BROOK-FARM COMMUNITIES.

Beauties and Advantages of their Location---Worthy Leaders and their Worthy Example---Successes and Failures---Talk with an old Brook-Farmer.

[Editorial Correspondence.]

Boston, Mass., June, 1876.

WITHIN the past two days I have visited the sites of the two Communities in this State—the one at Hopedale; the other at West Roxbury.

At Hopedale, Communism has scarcely left a mark; and yet here was one of the best planned and best conducted experiments in the country. It had an earlier origin and was longer-lived than any of the Fourier Communities; and the author of "American Socialisms" declares it was really more scientific and sensible.

The Hopedale Community dates from 1841, and had at one time thirty dwelling-houses, three mechanic-shops, a chapel, one hundred and seventy members, and five hundred acres of land. Its location was beautiful and healthful. A fine river ran through the domain, furnishing abundant water-power. The Founder and first President, Rev. Adin Ballou, is an exceedingly worthy man, and commands to-day the respect of all who know him. His whole soul was enlisted in this enterprise, and it has taken long years to reconcile him to its failure. He had sacrificed all other prospects that he might practically realize his great socialistic scheme. Nor was he a mere theorizer. In recounting his own experiences he once said that oftentimes, in the early days of Hopedale, he would be so tired at his work in the ditch or on the mill-dam, that he would go to a neighboring haystack and lie down on the sunny side of it, wishing that he might go to sleep and never wake again; and that nearly all the recreation he had in those days was to go out occasionally into the neighborhood, and preach a funeral sermon! What was then his recreation, alas, has become in his later years, I judge, his principal business. He receives applications for this labor from far and near, and was in fact gone to Rhode Island to preach a funeral sermon when I called at Hopedale.

The plan of the Hopedale Community as elaborated by its founder, was very complete, covering all departments of life; and indeed Mr. Ballou claimed for the Community that it was a church of Christ; a miniature Christian Republic; and a universal religious, moral, philanthropic and social-reform association; and that it afforded "a beginning, a specimen and a presage, of a near and glorious social Christendom—a grand confederation of similar Communities—a world ultimately regenerated and Edenized." In one of his exalted

moments he prophesied: "The Most High will be glorified in making it the parent of a numerous progeny of practical Christian Communities. Write, saith the Spirit, and let this prediction be registered against the time to come, for it shall be fulfilled."

Mr. Ballou, I was informed, is now writing a history of Hopedale; and doubtless it will fully explain his own view of the causes of the failure of his Community after it had existed sixteen years. Those with whom I conversed on the subject, including his wife, shook their heads as they said: "Beautiful theory; but the people were too imperfect and selfish to carry it out!" "Community life," added Mr. Ballou, "reveals human nature as no other form of society can"—a remark that all practical Communists will endorse.

Hopedale has grown into a prosperous manufacturing village, but is still noted for the quiet, peaceable, moral tone which characterized it when the institution which gave it its name was its chief attraction.

I count myself a favored one in that I have stood on the ground of the old Brook-Farm Community—have walked over its gentle hills and through its pleasant groves—have seen the very spot on which stood the old Community dwelling, the work-shop, the "cottage," "Ery," "Morton-House," "Hive," and the huge "Phalanstery," one hundred and seventy-five feet long and three stories high, whose destruction by fire on the 3d of March, 1846, was the signal of dissolution; for an interest centers in this experiment more intense, more wide-spread, than in any other of the scores of Communities and Phalanxes which have lived and died during the last thirty-five years. Here were gathered the very *élite* of society—its orators, its philosophers, its poets, its transcendentalists. Here some of the world's brilliant minds consecrated themselves in their first and holiest enthusiasm to the work of social reorganization. Here they endeavored to actualize their highest ideals. Here they proposed (we quote their own language) to establish the external relations of life on the basis of wisdom and purity; to apply the principles of justice and love to our social organization in accordance with the laws of Divine Providence; to substitute a system of brotherly co-operation for one of selfish competition; to institute an attractive, efficient and productive system of industry; to diminish the desire of excessive accumulation by making the acquisition of individual property subservient to upright and disinterested uses; and to guarantee to each other forever the means of physical support and of spiritual progress. "We had left," says Hawthorne, for a short time one of their members, "the rusty iron frame-work of society behind us: we had broken through many hindrances that are powerful enough to keep most people on the weary treadmill of the established system, even while they feel its irksomeness almost as intolerable as we did. We had stepped down from the pulpit; we had flung aside the ledger; we had thrown off that sweet, bewitching, enervating indolence, which is better, after all, than most of the enjoyments within mortal grasp. It was our purpose—a generous one, certainly, and absurd no doubt, in full proportion with its generosity—to give up whatever we had heretofore attained, for the sake of showing mankind the example of a life governed by other than the false and cruel principles on which human society has all along been based. And, first of all, we had divorced ourselves from pride, and were striving to supply its place with familiar love. We meant to lessen the laboring man's great burthen of toil, by performing our due share of it at the cost of our own thews and sinews. We sought our profit by mutual aid, instead of wresting it by the strong hand from an enemy, or filching it craftily from those less shrewd than ourselves (if, indeed, there were any such in New England), or winning it by selfish competition with a neighbor; in one or another of which fashions every son of woman both perpetrates and suffers his share of the common evil, whether he chooses it or no. And, as the basis of our institution, we purposed to offer up the earnest toil of our bodies, as a prayer no less than an effort for the advancement of our race."

Although actuated by such exalted motives the Brook-Farmers failed. I was anxious to see *where* they failed—to scent the fragrance they left behind—to talk with such of their old neighbors as might still remain; and if possible question some who lived in the charmed circle. These things I accomplished, though I may not be able to add much to what is already known concerning this remarkable Community.

The location was in many respects well chosen. Within easy reach of Boston (in whose extending limits it is now included), its landscape is exceedingly picturesque. The descriptions which have been given of its natural beauty are not overdrawn. Its winding brook, its broad meadows, its pleasant woods, its numerous groves, its huge rocks, its commanding prospects, all

make it one of the most charming places. Near the "Cottage" [built in the form of the Greek cross, and the only one of the original structures now left entire] stands a boulder which I judged to be at least twelve feet cube, and near the site of each of the Community houses nature has displayed her handiwork in ways that gratify our love of the picturesque and beautiful. Nor was Nature left unaided. Here and there are evidences, especially in the grouping of trees, that the Communists sought to increase the natural attractions of their chosen Eden.

There are men in the neighborhood who remember the Community well, though itself now dead nearly thirty years; and all spoke well of the members, evidently regarding them as a rather superior order of beings. Their intelligence, culture and "high toned" way of doing things impressed all who came in contact with them. I was curious to learn whether Hawthorne's picture of their awkward labors in agriculture is really a caricature; and I could hear no such "slandrous fables" as he reports about their inability to yoke their oxen, or to drive them afield when yoked, or to release the poor brutes from their conjugal bond at night-fall; of milking their cows on the wrong side; of hoeing up acres of Indian corn, while carefully drawing the earth about the weeds; of severing themselves asunder with the awkward sweep of their own scythes! They left behind them a fair report in respect to general industry, the leaders in particular; and they also left a pleasant savor of higher virtues.

The Brook-Farmers themselves, so far as I have been able to learn, from personal conversation and inquiry, take the greatest pleasure in recalling their experiences, and really look back at the few years spent in associative life as the happiest and most profitable they have known. This I have found to be the case even with those who felt compelled on grounds of principle to withdraw. I was introduced to one man in Boston who had gone over to the other extreme of Catholicism, who yet appreciated very highly his experiences at the Brook-Farm Community. He learned lessons there which he thinks he could not have learned so thoroughly nor in so short a time anywhere else. I may as well perhaps here set down some of the answers which he gave to my questions, and in doing so would especially call attention to his reasons for withdrawal and his view of the causes which must sooner or later have terminated the experiment, though no shingle had been touched by the devouring element:

"How long were you a member of the Brook-Farm Community?"

"Two years—1843 and 1844."

"That must have been about the time of the transition to Fourierism?"

"Yes; they began as a school, and on a system of their own devising."

"How many members were there in 1843?"

"From 90 to 100, besides 40 or 50 scholars."

"What causes induced you to go there?"

"That was a few years after the great panic of 1837. There was great depression in business, and widespread dissatisfaction with existing society. I felt that dissatisfaction. I also deeply sympathized with the laboring class. I joined the Community believing it was a great improvement on present society, and hoping that out of the experiment would come a perfect system which would spread over the world."

"What classes were represented in the Community?"

"There were literary men, farmers and mechanics. Nearly all were intelligent, well-informed—as a whole they were a superior company."

"What were the principal businesses?"

"At first farming and education; afterwards various kinds of mechanical industry were introduced, such as the making of sash and blinds, boots and shoes, and Britannia ware."

"Did the Community pay its way?"

"No."

"I have heard that they resorted to measures of economy and retrenchment to make the two ends meet."

"Yes; and I was one of the prime movers in those measures. I was anxious that the institution should be self-supporting, and was for cutting off luxuries, and restricting ourselves to such things as we could afford."

"How about labor? Were the leaders, the intellectual men, good workers?"

"Yes, they were the most industrious. Such men as Ripley and Dana were the best workers we had."

"Were you troubled with lazy ones?"

"We had some lazy ones; but they were not altogether to blame. They lacked faculty."

"What had you in the way of general entertainment and instruction?"

"We had many literary exercises; much general reading; access to Ripley's large library; a good deal of music; theatrical entertainments, etc. There was much genuine talent and culture among us; and I enjoyed life there very much."

"About religion?"

"We paid no special attention to that. Nearly every Sunday we met to listen to the reading of Swedenborg's writings; but many different sects were represented among us. Sunday was in general a day of recreation and enjoyment."

"Was there much grumbling?"

"Not a great deal; the people were generally contented and happy."

"Did the women get along well together?"

"Full as well as the men. They will all do about as they have a mind to."

"Was there any difficulty in the relations of the sexes?"

"Now you have touched on a very vital point. There was a tendency to break down the distinctions of marriage. If the Community had continued, in my opinion after awhile there would have been no restraint; the family tie would have been lost. This was the worst feature of the whole experiment. The Community did not last long enough to bring on very serious trouble; but there was some difficulty in this respect and there would have been more. I did not dare to trust my daughter to the influences I saw at work there, and left mainly on that account. The idea of being governed by our attractions is not a safe one to follow. Some departures from the usual regulations of society in respect to sexual matters were actually made. It inevitably followed from the principle that persons should be governed by their attractions. Of course there was no such loose state of things as now prevails in many so-called respectable classes of society."

"Were there many practical men in the Community?"

"Most all practical men, and especially the leaders. The mechanics were good mechanics; the scholars good scholars; the farmers better than the average. A good set of men; you could not pick out a better lot."

"How did you manage respecting leaders in business?"

"We chose our business chiefs every week; and matters of special importance were brought up for general discussion. Occasionally the discussions were pretty sharp on questions of policy—often two parties. Still as a rule every thing went off pleasantly."

"You left, you say, on account of your family?"

"Yes, mainly. I saw it was not a good place in which to rear children. Then I saw for other reasons that it was not likely to prove a success. You can see at once that if you throw off all restraint, and allow people to follow their attractions, they will not labor enough to make themselves self-supporting. The Communists were in many respects industrious, but there was little self-denial, and it was difficult to get things done by people out of their regular departments of labor. For instance, I recollect that our corn was not ready for harvesting until late in the season, when it was cold, stormy, disagreeable weather; and we could not find many who were ready to help in the harvest, and there was considerable loss in consequence."

"How about milking, and work that was not in itself attractive?"

"No difficulty about such work. The very best of them would cheerfully work even in a ditch. The great difficulty was to get people to do extra work—work required in an emergency—night-work, or any labor out of the regular time. When a group of us went into the field we were always happy. I never spent two years more happily or profitably."

This man is now at rest in the bosom of the Catholic church, all the more quietly, he thinks, for having practically tested his early enthusiasm at Brook-Farm. He has no faith in any new form of society, or any society, not based on religious unity. Possibly Communism itself may yet be able to satisfy the highest requirements of the spiritual nature even more perfectly than the Catholic Church, while fulfilling at the same time the glorious visions of poets and philanthropists.

W. A. H.

A JOKE THAT HAD TO BE PAID FOR.—When Dr. Nathan Smith began his career as a medical professor (at Dartmouth), certain individuals planned a practical joke which it was expected would entirely demoralize the young instructor. A messenger summoned him to set a broken limb, but on reaching the house the doctor found that the patient was a goose, whose leg had been broken by some sharp-shooting gamin. The "friends" of the "patient" looked to see the doctor beat a hasty retreat; but he gravely examined the fracture, opened his case, set and bound the limb, promised to call the next day and bade them

good evening. The doctor duly appeared in the morning and for several succeeding days, till he pronounced the "patient" in a fair way of recovery. At this last visit, Dr. Smith produced a bill of considerable dimensions, and the "family" found that their little joke had cost them dearly. The level-headed professor escaped further intrusions.

—Scribner's.

AMERICA.

AMONG the beneficial results likely to accrue from the Centennial Exposition, is the revelation of the fact—hitherto seemingly unknown—that America is a full-grown country. From time immemorial we have depended on Europe, more especially England, for our enlightenment in almost every field of education; and there has been a general admission, understood if not expressed, that few good things could come out of America; and if a good thing has chanced to develop among us, in some way Europe has received the credit for it. But already America has won high praise at the Exposition, for her fine display of machinery, which surpasses all other in its neatness and ingenuity of construction; and greatly to the surprise of all, she is not far behind the "mother country" in real artistic ability. The art critic of the *N. Y. Times*, writing from Philadelphia says:

"I do not hesitate to say that the present exhibition is the best thing for American art which the wit of man could have devised. We have sat, patient Sauls, at the insolent feet of foreign Gamaliels too long, and we have accepted their prejudices as canons of art, and their interested suggestions as indisputable gospel. Now we have before us an opportunity of comparison, and we find to our infinite astonishment that though we are excelled by individuals in many countries, we also excel them all in one branch of art—landscape. We find also that the average amount of mediocrity and bad pictures to good, is as great in foreign countries as in our own, and that there is in foreign mediocrity a soulless conventionality and a purpose of money-getting which will not be found in American artists. Henceforward, though the connoisseur and the collector will pay large prices for foreign *chefs d'œuvre*, as before, I shall not be surprised if the market for furniture pictures—for paintings of moderate prices to decorate walls—will not cease to exist here, for foreign artists. The charm thrown around pictures from Europe has received a death-blow. Let it be clearly understood that I do not speak of good pictures, but simply of the conventional decorative trash, which is imported more largely than the public suspects, and which finds a market here solely because it has a presumptive value from being European. This Exhibition will stamp upon people's minds the indisputable fact that in mediocrity all lands are on the same level, and that a poor picture from Paris is not worth one cent more than a poor picture from Tenth street. Let it also be remembered that in the worst American paintings there is an honest attempt to say something, and that this effort has always some value."

America has indeed "sat at the insolent feet of foreign Gamaliels too long, and accepted their prejudices as canons of art, and their interested suggestions as indisputable gospel," as this writer asserts. But need she sit there any longer? Has she not reached a stage of maturity, which will henceforth render her independent of foreign fashions and dictation? Remember, it is not alone in the arts and sciences and intellectual development we have faithfully followed and depended on Europe—but we have imitated her fashions, followed her lead in barbaric sports, and accepted her infidel philosophy, until the minds of our young men are fearfully diseased. If America could rise up in her liberty, and assert the right to think and act for herself independently of every other country, discriminating in regard to the customs that Europe gives us, and freely criticise them when they deserve it, she would bring about a revolution in the morals of the country, which would bring her greater honor than any possible accomplishment she can achieve in science or art.

CORRESPONDENCE.

San Francisco, June 6, 1876.

EDITORS AMERICAN SOCIALIST:—I have just finished reading the article in your May 25th number, "Odorous but not Sweet." It is true, every word it. Young women and young wives do encourage their husbands and sweethearts to smoke. Even those who have become accustomed to the use of the weed and enjoyed it for years, may, as I know from experience, become so completely weaned from their love as to feel sickened at the smell and disgusted at the thought of chewing or smoking the filthy weed, for which the stomachs of all animals but goats betray a natural abhorrence. Now can you not hint a little plainer in your journal that this filthy habit is a bar to conjugal joys, a destroyer of domestic peace from causes well known to the physiologist? If it were taught to our young girls and boys that this habit defeated one of the most beneficent designs of creation, surely the boys would not indulge nor the girls tolerate this abominable habit. And the use of alcoholic stimulants, though not quite as disgusting, unless carried to excess, is really quite as bad.

Yours for the truth, C. B. SMITH.

READERS OF AMERICAN SOCIALIST:—I propose soon to start on a tour of 2000 miles with the object of visiting many of the existing communistic societies. My purpose is

to learn all I can of practical communistic life. After thus seeing communism in many of its different forms, if health permits, I may enter the lecture-field next winter with a view to becoming acquainted with those who are studying this subject deeply and eventually uniting with a select group of harmonious persons who are willing to earnestly try to live such a life. I shall probably pass near Kansas City, Omaha, Chicago, Cleveland, Cincinnati, Buffalo, Rochester (N. Y.), New-York city, and Philadelphia. I desire to visit persons adjacent to the route indicated. For some time previous to my withdrawal I was Secretary of the Community described in Nordhoff's book under the head "Cedar Vale Commune."
J. H. FOSTER, Cedar Vale, Kansas.

A FOURTH LOOK AT COMMUNISM.

DEAR AMERICAN SOCIALIST:

There are few persons who have not some idea of a heaven, a future world, and withal some plan to get entrance there when they can no longer find accommodation on this planet. Every man of religious information and principle has a distinct idea of what the differences are between his heaven to-be, and his world as he finds it; and he unhesitatingly gives the palm of superiority in all points to that heaven.

If they of the many different views of heavenly conditions would write out their conceptions of the prominent features of the life to come, and the good to accrue to them personally by means of their translation thither, and compare such a schedule with the conditions already developed in actual Socialism in this world, they would be amazed to find how extensively their heaven has been anticipated here in miniature, yet in clear lines and colors.

The peace, rest, bright and elevating personal associations; the spiritual advantages both for instruction and encouragement; deliverance from human oppression, from the grip of the capitalist, and the rod of arbitrary social government; the equality of all in love; the glad recognition of, and honor given to actual worth; enough to eat and drink, etc., of course in connection with work for all (a blissful boon just now, to be greatly appreciated by a vast multitude of unemployed men and women); the true family union with no more going in nor out, parents and children ever in association and under the same roof; advantages of education for all; the best of care for the sick and aged, and strength to succor the weak; freedom from personal care in confident reliance upon the will and wisdom of the many to help and hold up; and, if there be any other good thing to be developed in human experience, and of the things unknown and unthought in the world of strife and selfish glorying, these, and all these, Socialism offers now and here; and not as a theory but in practical working and enjoyment in existing Communities, open to the inspection, and crying in the honest words of old: "Come and see!"

When an objector says these things certainly constitute the sum of happiness for human society, and in another world we expect to attain them; still I insist, "Why only in another world? Does that other world have more, mightier, kindlier, better gods than this? Is there any thing in this world too strong for God Almighty? Is man too weak and worthless, or Satan too powerful for Him, who in the teaching of the Christian Bible came to earth in the likeness of sinful flesh, conquered Satan and arose above the power of death?" God is here able to do, among a people consecrated to his service, all that men hope and look for in another and future world.
J. H. B.

WOMAN'S RIGHTS.

A correspondent of *Public Opinion*, signing herself "ROSA MALYON," on the much controverted question of "Woman's Rights," utters the following:

I believe woman's influence in her divinely-ordained sphere to be unbounded, providing she be a true woman. By that I mean, she must study to cultivate her life in all its functions, as far as her means and circumstances will allow; she must strive for a pure heart, a sweet and equable temper, and, at the same time, to have good practical sense enough to know the right time to speak out firmly upon any matter in conformity with her intelligent convictions. Her mind should be trained and developed to the utmost of her ability; and home, especially, made to be essentially what it should be—home. I think a woman now-a-days needs to try her best to make home bright by her love and industry, for there are so many specious, but dangerous attractions for husbands and sons out-of-doors that it should be a high-souled woman's care and pleasure to tempt them home; and for those men who bear the burden and anxiety of business through the day, what a haven of rest and panacea for care a real home must be! A woman should endeavor to provide companionship for those "over whose strange ways she often mourns," by informing herself upon the questions of the day. She should read and study even politics, or any other subject with which a man becomes familiar, by the perusal of his daily paper, and then he will be able to talk with her as freely as he now does with his male acquaintances.

Then there are the children. Is not this work, this labor of dignity and love, sufficient for the honorable ambition of countless mothers and maiden aunts? Believe me, there is not a nobler or more potent work under heaven than that of training children to grapple

with the realities of life. The education of children is no mere *bagatelle*. It means that from the moment they can distinguish right from wrong—and these must be taught them—they should be required to obey, and each child is a study, for there are no duplicates in nature. All are born with different characters, and one mechanical method will not suit all natures alike. Why do not women devote themselves more fully and thoughtfully to this work? What power they have in their possession! They could train their boys and girls to the reception and reproduction of their own ideas of things, both in political, religious, and domestic matters. This involves that a woman must be very careful to say and do what she believes to be right, and firmly to adhere to it. Let there be the strictest impartiality in her dealings with her children, not petting one at the expense of another, and never permit a boy to deem himself superior to a girl. I am a mother of five boys and two girls, and I never allow my boys to say any thing derogatory about the opposite sex. If a woman, be she wife or spinster, cannot devote herself to such work as I have mentioned, there are philanthropic and literary claims to which she is quite equal, and many other kinds of fruitful enterprise for her, without imperilling the modesty and chastity of her sex.

"Let her make herself her own,
To give or keep, to live and learn to be
All that harms not distinctive womanhood;
For woman is not undeveloped man, but diverse."

PLYMOUTH BREAKWATER is one of the finest works of marine engineering upon our coasts. The Sound is a fine sheet of water more than 3 miles wide, and possessing an area of about 4,000 acres, with a depth of water equal in some parts to 60 feet at low spring-tides. Nothing was wanting, in fact, to render this space of water the finest harbor possible, except the position of the entrance, which is almost due south, and lays exposed to the fury of the south and south-west winds. To obviate this only defect, after many plans were discussed and rejected, it was resolved to carry out the plan proposed by Rennie, and in 1811 the necessary authority was issued by the Government to commence the works. Mr. Rennie's proposition was to form a breakwater across the middle channel by depositing a quantity of large blocks of rubble into the sea; the blocks being from 2 to 12 tons each, were to be allowed to find their own base, and in this manner the substructure was to be raised. He proposed that the breakwater should be 5,100 feet long, the central portion 3,000 feet long, standing due east and west, with a wing at each end 1,050 feet long, inclined inwards at an angle of 160°. This was the plan which was carried out. The stone employed is principally limestone, taken out of quarries which were purchased from the Duke of Bedford at Oreston. Considerable difficulty was experienced in finding contractors willing to undertake the work, owing to its novelty, except at prices so high that it was determined to contract only for a portion of the work at a time. The price paid for taking and depositing the first portion of the rubble was 2s. 9d. per ton; but afterwards, when the contractor became more accustomed to the work, this was reduced to 1s. per ton. The manner in which the stone was transported from the quarries to the breakwater was as follows:—Vessels of about 60 tons burden were employed, having two lines of rails laid along them, parallel to each other, the ends near the stern being raised on an inclined plane to prevent the trucks from running too far. The blocks of stone were placed upon trucks, which were then run upon the parallel lines of rail. After the vessel arrived at its destination, the trucks were discharged by tilting them up by means of windlasses fixed to the deck. The stone was deposited direct into the sea from the trucks. Steam tugs were employed to tow the vessels in order to economize time. At every 30 feet along the intended line of the breakwater buoys were laid down, to which the laden vessels were attached whilst discharging their cargo. A careful account of the quantity deposited, and the level to which it rose, was kept, so that the actual state of the work was known at all times. Towards the end of 1815, 615,000 tons of stone had been deposited, sufficient to raise 1,100 yards of the work above low spring-tides. Mr. Rennie's first intention was to raise the breakwater 10 feet above this point; but when the practical utility of the work became so evident, it was resolved to raise the whole structure 10 feet higher. The finishing of the work between the lines of high and low water required extreme care, and involved more expensive work, as it is known that the waves exercise their greatest force between these parallels. The work, however, proceeded with great speed, on some days as much as 1,000 tons and upwards being deposited; and by the end of 1816, 300 yards of the western portion of the breakwater had been raised to the full height of 2 feet above high water. The work was only fully completed in 1841. It is computed that 3,369,261 tons of stone were used in the construction of the breakwater from 1812 to March 1841, the cost of the whole work being nearly 1,500,000l.—From "*Civil Engineering*," in "*Cassell's Technical Educator*" for May.

SUMMARY OF NEWS.

The New-York canals have been thrown open to Canadian boats.

Mr. Bristow has resigned his office as Secretary of the Treasury.

The Bible is read in 14,500 out of the 17,000 schools in Pennsylvania.

There is a church in Berlin, made wholly of paper, capable of seating 1,000 persons.

There is a dead lock between the Senate and House in regard to several appropriation bills. The President has sent in a special message pointing out the unpleasant results

which must follow, if this state of things continues till Congress adjourns.

The steamer *Britannic* of the White Star Line, made her last trip from Liverpool to New-York, in 7 days, 12 hours, and 14 minutes. This is said to be the best time ever made, between these two ports.

Riots have recently occurred in Belgium, resulting from the political success of the Catholic party.

The wise men of Gotham are engaged in deciding whether or no Lager Beer is intoxicating.

There is an ice-house in Belgium which covers 18,000 square feet, and will store a million tons of ice.

The Florida crop of oranges is estimated at 25,000,000, worth \$1500 per 1000 on the trees.

Winslow, the Boston forger, has been released from imprisonment by the English authorities.

A missionary station has been established on Lake Nyassa, one of the lakes discovered by Livingstone in the interior of Africa.

The Dominion Government has offered \$10,000 and 20,000 acres of land per mile to any one who will build the Canada Pacific Railroad.

A firm in Newark has cast a stove for the U. S. Steamer *Fulton* which weighs 15,000 lbs., and is intended to cook for 850 men.

Rutherford B. Hayes, of Ohio, and William A. Wheeler of New-York are the republican candidates for President and Vice-President.

On the 1st of January, 1876, 182,690 miles of railroad were in operation. Of these, 88,000 miles were in Europe, and 84,000 in America.

The Franklin Telegraph Company has leased all its lines to the Atlantic & Pacific Telegraph Company for 99 years, at an annual rental of \$25,000.

Commodore Vanderbilt has donated an additional \$300,000 to the Vanderbilt University at Nashville, making his entire gift to this institution, \$1,000,000.

Eastern Switzerland has suffered severely from floods caused by the heavy rains and melting snows. The entire canton of Thurgau is said to have been submerged.

It is thought that from three to four millions of buffaloes are annually killed in the West, and that unless measures are taken for their preservation they will finally become extinct.

Malcomson & Co., linen manufacturers in Ireland, have failed, with liabilities from \$5,000,000 to \$7,000,000. From 3,000 to 4,000 laborers are thrown out of employment by their failure.

Offenbach, having concluded his concerts at the New-York Hippodrome, is directing the Opera Bouffe at Booth's Theater. He received one thousand dollars a night for himself and orchestra at the Hippodrome.

A Newburyport (Mass.) fisherman has sailed for Europe in a dory, which is a small fishing vessel, 20 feet long, 5½ feet wide, and 2½ feet deep. Probably this is the smallest craft that ever undertook to cross the Atlantic.

An expedition is about starting for Africa, under the auspices of the Italian Geographical Society. Its object is to explore the unknown region lying south and west of Abyssinia, between that country and the Lake Victoria Nyanza.

The entire business portion of the town of St. Johns, Canada, was destroyed by fire on June 18th. Seven hotels, nine churches, the Custom House and Post-Office were among the buildings burned. St. Johns is a thriving town, lying on the Richelieu river, at the foot of navigation on Lake Champlain.

The Republican platform adopted by the Cincinnati Convention, favors civil service reform, a return to specie payment, objects to polygamy, wants to have the Chinese question investigated, and pronounces the United States of America to be a nation and not a league.

Commerce between Europe and America has declined to such an extent that many of the trans-Atlantic steamers have been withdrawn from service, and are now unemployed. The Liverpool *Courier* says that the number of steamships thus lying idle in the Liverpool and Birkenhead docks is unparalleled in the history of commerce.

The great Wagner festival at Bayreuth will commence on the 13th of August and continue until the end of the month. It is to consist of three series of representations, each series to occupy four evenings. The price of tickets is 100 thalers, or about \$73 for each series, making \$219 for the entire performance. It is said that all the places have been sold for the first series, and nearly all for the second and third.

ANSWERS TO CORRESPONDENTS.

H. M. says: "I want to ask one more question in regard to the training of children, and the responsibility of parents. As I understand the O. C. system, or the 'Communistic system' of rearing children, they place them altogether under suitable guardians and expect them (the guardians) to exercise full control over the little ones even to the exclusion of parental authority?"

They have never insisted on so strict a separation of parents and children as our correspondent suggests, but have found in their experience that where there is a question between the parents and the guardians, the latter are the more likely to see what is best for the children than their parents or "relatives." And furthermore they have found that children thrive better under Community control and providence than under the control and providence of parents and special friends. This is a fact exemplified and illustrated in a thousand ways.

To L. W.—No, the Oneida and Wallingford Communities have not yet introduced the "electrical treatment" into their Turkish Baths; nor yet the "oiling" you mention. They simply give a "straight" Turkish Bath for fifty cents. Of course if electricity, oiling, and hot lemonade, were added they would have to charge for them. Such accessories may be of benefit, but the great mass of their patrons do not care for them.

T. C. M. Asks: "What provision does Communism make for art? music, painting etc.?"

True Communism as we understand it, allows for full development of art in all its branches; but requires that it shall be subordinate to the spiritual interests. Intellectual development and culture stand second in the list.

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