

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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COMMUNISM.

COMMUNISM is a higher state of human existence than the mere liberty of republicanism. Every one praises and delights in the idea of family; it is referred to as all that is left us of paradise, and the basis of all good in society. The family is Communism, so far as it goes. If there is any distinction between the family state and the broader condition of society, it is just this: In the family *communism* reigns; and abroad, *individualism*. Now it can not be very difficult to conceive that the family relation should be *extended*—should unite families, and spread through all hearts, so that a whole nation and at last the whole world should become one family. Let simply the spirit and principle that makes home delightful, be extended, and you have the elements of universal Communism. It is the spirit that realizes unity of feeling and interest—that excludes from between brothers the sordid barbarism of aliens, and keeps alive the solidarity of kindred life. This is all that makes home delightful; the family spirit—Communism. There are little beginnings of Communism the world over. There is Communism between mother and child—between husband and wife (where there is love and faithfulness)—between brothers and sisters, until they become hardened and separated. The whole essence of “home, sweet home,” is Communism, existing in a partial, shadowy, degree. It does not seem altogether Utopian to think of condensing families—melting them together, and extending the feeling of consanguinity. It is a superior state, but there is no reason why it may not be looked for and hoped for as possible in this world.

We do not ask mankind to believe in the possibility of Communism in a state of selfishness. But we ask them not to be illiberal toward those who are seeking this state, and who believe in its possibility. This higher state that must come in for the final liberation of mankind, is the state of heaven—the spirit and principle of the day of Pentecost; that is, COMMUNISM.

We believe the people of this country are really much nearer a preparation for this new step in civilization than is generally imagined. If progress is to go on, what we have pointed out is the next step. The progress of mankind in social and

political elevation, may be clearly divided into four distinct stages—Despotism, Constitutionalism, Republicanism and Communism. The three first are now exhibited in different parts of the world; the fourth—on a great scale—is yet to come. Russia, in the East, clings to the despotic, absolute principle. Other parts of Europe have advanced so far as to demand Constitutional governments, and some are looking forward to Republicanism. This country has gained Republicanism, and people think, perhaps, has thereby reached its highest point of development. But surely there is another stage before it.

THE ENLARGED HOME AND THE COMMON SCHOOL.

THE enlarged home advocated by the AMERICAN SOCIALIST necessarily results from the expansion and perfection of the principle underlying the great system of common schools. That system rests upon these two pillars; first, that the best interests of the State require that all its children, the poor as well as the rich, shall be educated; and, second, that, as this cannot be accomplished through the small family, it must be done by the State itself. Practically it is found necessary to divide any given territory into districts for this purpose. The first legislative enactment on this subject in Massachusetts provided that there should be a teacher for every town containing fifty householders; and as early as 1643 it was voted in Connecticut “that the town should pay for the schooling of the poor and for all deficiencies.” Thus was the burden taken off the small families and put upon the commonwealth. The example of Massachusetts and Connecticut was followed by many other States; and the common-school system thus established is one of the chief glories of New England. But mark, it presupposes that the small family is, as a general rule, unable to supply the wisdom or to bear the burden of the education of its own members; it assumes that unless the State takes this important matter in hand vast numbers of children, especially those of poor parents, will grow up in ignorance, and thus the general interests of the public will suffer. In later years this point has been pressed a step further, and it is insisted that parents shall not have the power to say whether their children shall be educated or not—that the State has a right paramount to that of the parents, and may compel the attendance of children at school.

The common-school system of New England has reference mainly to intellectual education; it makes no claims, at least at the present day, in behalf of moral and religious training. In fact the common-schools have lost what little moral and religious power they once had, and are now never thought of as places for teaching children principles of righteousness. On the contrary, it is well known that children are often taught at these schools lessons of immorality that nearly or quite counterbalance the intellectual good they receive. They are taught to fight and lie as well as to read and write. But all the arguments of the common-school advocates against leaving the intellectual education of children in the hands of parents, apply with even greater force against leaving to them the control of their moral and spiritual training. The State has quite as many dangers to fear from neglect and improper training in these respects as in respect to mental education. The common family is often too small, too poor, too exclusively occupied with the labors incidental to “getting a living,” to properly care for the moral and religious wants of its members; and hence the necessity of common-schools of the higher class we have indicated. We need for these objects the combination of the fifty households which our fathers prescribed for each school district; and that is the enlarged home of Communism. This higher school for moral and religious culture can be had only at home. Weekly meetings and Sunday-schools of an hour's dura-

tion are wholly inadequate, as every body knows, and can never make good the deficiencies of practical everyday instruction by precept and example in the home circle—such a home circle as might be made by the gathering of a number of families together with a common interest and common purpose of improvement. The greatest danger to our country and to its free institutions arises from the lack of moral and spiritual discipline for the rising generation—that lies back of all peculations and election frauds and corruptions in office. Mere intellectual drill will not save the nation and our institutions; there must be instruction in righteousness. The common schools at first had their prayers and Bible readings and other things tending in the direction of good morals and righteousness; but these are now pretty much eliminated, and there has been no efficient substitute provided—nothing that is really doing for the moral and spiritual character what the common schools are doing for the intellect of the youth of the nation. The needed agency can be provided in the enlarged home of Communism; we do not see how otherwise. Just as the States have been divided into common-school districts for the convenience of neighborhoods in respect to education, they must be divided into districts for the convenience of the enlarged homes which are sooner or later to cover the land.

But the point we would emphasize is this: While it may be said of a considerable part of the civilized world that every child has some privileges of intellectual education, as it is it must be also said that a large part of the children have no suitable provision for moral and spiritual education. And if the propriety is seen of extending the community principle so far as to give poor children intellectual education, without inquiring whether their parents are able to pay for it, much more ought these children to receive moral and religious training irrespective of pecuniary considerations.

The principle underlying the common-school system is Communism. The Puritans of New England in legislating that the town should pay for the schooling of the poor, placed itself so far on the side of Communism, and against individualism. Their Communism will be completed when all children are taken care of alike in all respects.

It is common for people to say children must get good morals at home. Yes; but there are just as good reasons for saying they must get good schooling at home. Is it likely that a home which is too limited in numbers or in means to educate the minds of its children is still ample enough in its resources to educate their hearts?

The Puritans changed, at least so far as intellectual training is concerned, the old doctrine that the common family is the unit of society; they enlarged that unit so as to include “fifty householders,” and made a unit in which all distinctions of wealth, official station, etc., were obliterated, and all the children treated alike. That was seen to be the proper unit of society so far as common education is concerned. We propose a similar change in the interests of morality and religion which the Puritans carved out in respect to mental education. We say that the family unit cannot be relied upon for education in morals and righteousness any more than in respect to mental training, and therefore call for a new extension of the unit of society, similar to the one proposed by our New England ancestors when they demanded greater guarantees for the education of all the children of the State than the common family could give.

THE young people of a successful Community enjoy the inestimable advantage of being well educated *at home*. They do not have to forego the refining spiritual and affectional development of a true home, for the one-sided culture of a college. In Communism the education of the head and heart may go along together, and thus the youth of a Community can build up the walls of a wholesome, integral character under the very eyes of those who are most interested in them. Think, what a load of anxiety this mode of education lifts off from fathers and mothers. Parents who send a son

to a college or a daughter to a boarding-school must know that they are running a fearful risk. They may see what studies their children are to learn marked down in the college catalogues, but they do not see there the priceless things which they may forget for want of home influences. Nor do they see there any list of the terrible things which children learn among strangers who feel no binding responsibility for their souls. To the mountain of anxiety and heart-ache which many parents suffer who send their children away from home to be educated, is perhaps added the final anguish of having them return moral or physical wrecks.

Communism, combining the University with the Home, offers to children and parents a perfect insurance against these evils. It gives to children all the knowledge of the schools in the midst of the refining and ennobling culture of home life. It gives to parents the pleasure of witnessing the development of all their children's acuties in perfect safety.

PLATO AND THE SOCIAL AND POLITICAL IDEALS.

[From Jowett's Introduction to the "Republic of Plato."]

THE Republic of Plato is the longest of his works with the exception of the Laws, and is certainly the greatest of them. There are nearer approaches to modern metaphysics in the Philebus and in the Sophist. The Politicus or Statesman is more ideal; the forms and institutions of the State are more clearly drawn out in the Laws; as works of art, the Symposium and the Protagoras are of higher excellence. But no other Dialogue of Plato has the same largeness of view and the same perfection of style; no other contains more graphic descriptions of character, or is richer in humor and imagery. Nor in any other Dialogue is the attempt made to unite the speculative and the practical, or to interweave the State with philosophy. Neither must we forget that the Republic is but the third of a still larger work which was to have included an ideal history of Athens, as well as a political and physical philosophy. Lastly Plato may be regarded as the "captain or leader" of a goodly band of followers; in him is to be found the original of Cicero's *De Republica*, of St. Augustine's *City of God*, of the *Utopia* of Sir Thomas More, and of the numerous modern writings which are formed on the same model. The Republic of Plato is also the first treatise on education, of which Milton and Locke, Rousseau, Jean Paul and Goethe are the legitimate descendants. Like Dante or Bunyan, he has a revelation of another world; in the early Church he exercised a real influence on theology, and at the Revival of Literature on politics. And many of the latest thoughts of modern philosophers and statesmen, such as the unity of knowledge, the reign of law, and the equality of the sexes, have been anticipated in a dream by Plato.

The argument of the Republic is the search after Justice, the nature of which is first hinted at by Cephalus—then discussed on the basis of the old proverbial morality by Socrates and Polemarchus—then caricatured by Thrasymachus and partially explained by Socrates—reduced to an abstraction by Glaucon and Adeimantus, and having become invisible in the individual reappears at length in the ideal State which is constructed by Socrates. The State introduces the subject of education, of which the first outline is drawn after the old Hellenic model, providing only for an improved religion and morality, and more simplicity in music and gymnastic, and greater harmony of the individual and the State. But this leads to the conception of a higher State, in which "no man calls any thing his own," in which there is neither "marrying nor giving in marriage," and "kings are philosophers" and "philosophers are kings;" and there is another and higher education, intellectual as well as moral and religious, of science as well as art, and not of youth only but of the whole of life. Such a state soon begins to degenerate, and is hardly to be realized in this world. The old quarrel of poetry and philosophy which has been lightly touched upon in the earlier books of the Republic is then fought out to the end. Poetry is discovered to be an imitation thrice removed from the truth, and Homer as well as the dramatic poets, having been condemned as an imitator, is sent into banishment along with them. And the idea of a State is supplemented by the revelation of a future life.

Others as well as Plato have chosen an ideal Republic as the form of conveying thoughts which they could not definitely express, or which were beyond the horizon of their own age. The classical writing which approaches most nearly to the Republic is the "*De Republica*" of Cicero; but neither in this nor in any other of his dialogues does he rival the art of Plato. He

would confine the terms King or State to the rule of reason and justice, and he will not concede that title either to a democracy or to a monarchy. But under the rule of reason and justice he is willing to include the natural superior ruling over the natural inferior, which he compares to the soul ruling over the body. Two images of the just and the unjust are depicted by him and transferred to the State—Philus maintaining against his will the necessity of injustice as a principle of government, while Laelius supports the opposite thesis. His views of language and number are derived from Plato; like him, in the person of Scipio, he denounces the drama, and declares that if his life were to be twice as long he would have no time to read the lyric poets. The picture of democracy is translated by him word for word, though he has hardly shown himself able to "carry the jest" of Plato. But his most remarkable imitation of Plato, is the adaptation of the vision of Er, which is converted by Cicero into the "*Somnium Scipionis*;" he has "Romanized" the myth of the Republic, adding an argument for the immortality of the soul taken not from the Republic but from the Phaedrus, and some other touches derived from the Phaedo and the Timaeus. Though a beautiful tale and containing splendid passages, the "*Somnium Scipionis*" is very inferior to the vision of Er in dramatic power, and hardly allows the reader to suppose that the writer believes in his own description. Whether, as he says, his dialogues were framed on the model of the lost dialogues of Aristotle, or of Plato, to which they bear so many superficial resemblances, the orator always appears in them; he is not conversing, but making speeches, and is never able to mold the intractable Latin to the grace and ease of the Greek Platonic dialogue.

Plato's Republic has been said to be a Church and not a State; and such an ideal of a city in the heavens has always hovered over the Christian world, and is embodied in St. Augustine's "*De Civitate Dei*," which is suggested by the decay and fall of the Roman Empire, much as the Republic of Plato is, by the decline of Greek politics. He stands in much the same relation to contemporary Rome as Plato did to his contemporaries in Greece. In all such parallels there is a certain degree of resemblance and also of difference, and the Christian Church is ever more an ideal than the Republic of Plato and further removed from any existing institution. In many other respects the resemblance between the Republic and the great work of St. Augustine is merely nominal. The "*Civitas Dei*" is a controversial treatise which maintains the thesis that the destruction of the Roman Empire is due not to the rise of Christianity but to the corruption of paganism. He has no sympathy with the old Roman life as Plato has with the Greek life, nor has he any idea of the ecclesiastical kingdom which was to arise out of the ruins. The work of St. Augustine is a curious repertory of antiquarian learning and quotations, feeble in reasoning and criticism: entering little into the spirit of the ancient Roman life, but deeply penetrated with Christian ethics. He has no power such as Plato possessed of conceiving a different state of the world, or of feeling or understanding any thing external to his own theology. Of all the ancient philosophers he is most attracted by Plato, though he is very slightly acquainted with his writings.

The "*Utopia*" of Sir Thomas More is a surprising monument of his genius, and shows a reach of thought far beyond his contemporaries. He is possessed of far greater dramatic art than any one who succeeded him, with the exception of Swift. He is as free as Plato from the scruples of his age, and has as exalted a notion of religion. His views of toleration; his dislike of capital punishment, and plans for the reformation of offenders; his evident detestation both of priests and of great men; his remark that "although every one may hear of ravenous dogs and wolves and cruel man-eaters, it is not easy to find States that are well and wisely governed," curiously disagree with the notions of his age and with his own life. There are many points in which he shows a modern feeling and a prophetic insight like Plato. He is a sanitary reformer; he maintains that civilized States have a right to the soil of waste countries; he is inclined to the opinion which places happiness in pleasure. His ceremonies before marriage; his humane proposal that war should be carried on by assassinating the leaders of the enemy, may be compared to some of the paradoxes of Plato. He has a charming fancy worthy of the Timaeus that the Utopians learnt the language of the Greeks with the more readiness because they were originally of the same race with them. In several passages he alludes to Plato, and quotes or adapts the thoughts both from the Republic and from the

Timaeus. He declares himself strongly in favor of the community of property, though aware of the arguments which may be urged on the other side. He is full of satirical reflections on the governments of mankind and on the state of the world. He quotes the words of Plato describing the philosopher "standing out of the way under a wall until the driving storm of sleet and rain be overpast;" which admit of a singular application to More's own fate; although writing twenty years before (about the year 1514), he can hardly be supposed to have foreseen this. There is no touch of satire which strikes deeper than his quiet remark that the greater part of the precepts of Christ are more at variance with the lives of ordinary Christians than the discourses of Utopia. The "*Utopia*" is also very interesting as illustrating Sir Thomas More's character, which has been deeply affected by the study of Plato.

The "*New Atlantis*" is only a fragment, and far inferior in merit to the "*Utopia*." The work is full of ingenuity, but wanting in creative fancy, and by no means impresses the reader with a sense of credibility. In some places Lord Bacon is characteristically different from Sir Thomas More, as, for example, in the external state which he attributes to the governor of Solomon's House, whose dress he minutely describes, while to Sir Thomas More such external trappings appear simply ridiculous. Yet, after this programme of dress, Bacon adds the beautiful trait, "that he had a look as though he pitied men." Several things are borrowed from the Timaeus; but he has injured the unity of style by adding thoughts and passages which are taken from the Hebrew Scriptures.

Other writings on ideal States, such as the "*De Monarchia*" of Dante, which is a dream of another Roman Empire, existing by the side of the Papacy, and like that deriving authority immediately from God (the divine right of this second power is established in true scholastic form, and by quotations from Scripture and the classics); the "*Oceana*" of Harrington in which the Lord Archon, meaning Cromwell, is described not as he was but as he ought to have been; the "*Argenis*" of Barclay, which is a political allegory of his own time, are too unlike Plato to be worth mentioning. The change of government in the time of the Commonwealth set men thinking about first principles, and gave rise to many works of this class. In the "*City of the Sun*," by Campanella, who wrote in the year 1623, a community of women and goods is established, and the principal magistrate, who is called the Sun, is elected after a strict examination in all kinds of science. There are no traces in Swift of an acquaintance with Plato. Nor do I observe any knowledge of Plato in Dante's "*De Monarchia*," which is in many ways the most remarkable of these modern works, though he is well acquainted with the Nicomachean Ethics and with Augustine's "*De Civitate Dei*."

Human life and conduct are affected by ideals in the same way that they are affected by the examples of eminent men. Neither the one nor the other are immediately applicable to practice, but there is a virtue flowing from them which tends to raise individuals above the common routine of society or trade, and to elevate States above the mere interests of commerce or the necessities of self-defense. Like the ideals of art they are partly framed by the omission of particulars; they require to be viewed at a certain distance, and are apt to fade away if we attempt to approach them. They gain an imaginary distinctness when embodied in a State or an individual, but still remain the visions of "a world unrealized." Most men live in a corner, and see but a little way beyond their own home or place of occupation; they do not "lift up their eyes to the hills;" they are not awake when the dawn appears. But in Plato, as from some "tower of speculation," we look into the distance and behold the future of the world and of philosophy. The ideal of the State and the life of the philosopher; the ideal of an education continuing through life and extending equally to both sexes; the ideal of the unity and correlation of knowledge; the faith in good and immortality—are the vacant forms of light on which Plato is seeking to fix the eye of mankind.

COMMUNISM BETWEEN BROTHERS.

COMMUNISM between parents and children, while the latter are under age, is, in civilized countries, quite universal; but cases where the children continue to hold their property in common after arriving at maturity, are considered rare; yet they are far less so than is generally supposed. Many instances have come to my knowledge where brothers who had property left to them, have refused to separate, preferring a common interest to an exclusive one; and were greatly prospered in their choice. They considered that they were—in a business point of view—necessary to each other. A. had gifts in one line of things, and B. in another, and by holding their material interests in common, they had the advantage of each other's gifts and talents; but if a division had taken place, each would have been, in some respects, only half a man. With reference to this subject a friend writes as follows:

"I was much interested in the account given in a late AM. SOCIALIST of the Whittin brothers and their joint

product 'Whitinsville.' Why do not philanthropists and political economists notice these instances of communistic tendencies and draw the obvious inferences? In this village are two brothers who have never separated their property. They follow different trades, live in separate houses with their respective families—are good business men, and yet their funds are all in common. Each uses what he needs, and loss or gain for one, means the same for the other. At first it was a mere matter of convenience when they were boys and young men, but now they affirm that much of their prosperity has resulted from this involuntary arrangement."

Another instance, I recall to mind, where two brothers held their farms in common, and were remarkably successful in the management of their common interests. One managed the finances, buying, selling, etc., while the other gave his entire attention to the farm products. If a friend inquired of C, "How it was that they succeeded in their businesses so much better than their neighbors?" he would reply, "It is all owing to the superior gifts of D." And when D. was asked the same question he would reply, "It is all owing to C's better judgment." Finally, through the influence of the wife of one of the brothers, the men, for the sake of pacifying an unreasonable woman, were compelled to divide their property and give up their family communism, that they loved so well, and carry on business separately. The brothers grieved sorely at this, affirming that had one of them died the other could not have felt more lonely and desolate. From the date of their departure from family Communism, also dated the departure of their good luck and prosperity.

Sequel. The woman who caused the separation of the brothers in their business, ultimately caused the bankruptcy of her husband, and much unhappiness in his family followed.

In the abstract, Communism may look slightly frightful, while in the concrete, tangible form, it is truly the most desirable social condition conceivable. We have known persons who condemned it theoretically, but constantly commended it by their deeds; thus leading one to believe that there is a good deal more Communism in the world than is publicly acknowledged; more of it in the hearts of men, women, and children, than is dreamed of, and, for the simple reason, that society is becoming more and more civilized, which is evidenced by the increase of confidence in man's integrity. Communism is not fully organized, not talked about except to a very limited extent; but it is working in a thousand quiet, unobtrusive ways, "seeking not its own but another's good." G. C.

TRANSCENDENTALISM IN NEW ENGLAND.*

v.

If New England Transcendentalism tended, on the one hand, to the production of an original and brilliant literature, on the other hand, in a practical direction, it tended strongly toward social and other reforms. "Its legitimate fruit," says Mr. Frothingham, "was earnestness, aspiration and enthusiastic energy. "The Transcendentalist was by nature a reformer. He could not be satisfied with men as they were. His doctrine of the capacities of men, even in its most moderate statement, kindled to enthusiasm his hope of change. However his disgust may have kept him aloof for a time, his sympathy soon brought him back, and his faith sent him to the front of the battle." The leading spirits of Transcendentalism and its rank and file, were all in sympathy with the Anti-Slavery movement; and one of them, Theodore Parker, brought the full strength of his amazing energy and masculine eloquence to bear in its behalf. In him John Brown found a hearty and practical sympathizer.

"To Transcendentalism belongs the credit of inaugurating the theory and practice of dietetics which is preached so assiduously now by enlightened physiologists. The people who regarded man as a soul, first taught the wisdom that is now inculcated by people who regard man as a body. The doctrine that human beings live on air and light; that food should be simple and nutritious; that coarse meats should be discarded and fiery liquors abolished; that wines should be substituted for 'spirits,' light wines for heavy, and pure water for wines;—has in all ages been taught by mystics and idealists. The ancient master of it was Pythagoras. Their idea was, that as the body was, for the time being, the dwelling place of the soul, its lodging and home, its prison or its palace, its organ, its instrument, its box of tools, the medium of its activity, it must be kept in perfect condition for these high offices. They honored the flesh in the nobility of their care of it.

*"The chief mystic of the Transcendental band, Mr. Alcott,

*"TRANSCENDENTALISM IN NEW ENGLAND. A HISTORY." By Octavius Brooks Frothingham. New-York, 1876. G. P. Putnam's Sons.

has been the chief prophet of this innocent word." * * * In his case health, strength, agility, sprightliness, cheerfulness, have been wholly compatible with disuse of animal food. Few men have preserved the best uses of the body and mind so long unimpaired. Few have lost so few days; have misused so few; are able to give a good account of so many. The vegetarian of seventy-six shames many a cannibal of forty."

Another reform which originated among the Transcendentalists, was the movement for the enfranchisement of women and the enlargement of her sphere of duty and privilege. "More definitely than any other," says Mr. Frothingham, "this reform can trace its beginnings and the source of its inspiration to the disciples of the transcendental philosophy. The Transcendentalists gave it their countenance to some extent, to a man and a woman, conceding the truth of its idea even when criticising the details of its application."

"The ablest and most judicial statement on the question was made by Margaret Fuller in the *Dial* of July, 1843. The paper entitled the "Great Law Suit" was afterwards expanded into the little volume called "Woman in the XIXth Century," which contains all that is best worth saying on the subject, has been the store-house of argument and illustration from that time to this, and should be read by all who would understand the cardinal points in the case."

It was, however, in the field of Socialism that Transcendentalism did its most memorable work. It produced BROOK FARM. In this work the man who had been one of the most influential in introducing and planting the seeds of the transcendental philosophy, and in explaining and advocating its principles, George Ripley, was the leader. The sketch which Mr. Frothingham gives of Mr. Ripley's history and character is charming. We quote parts of it:

"George Ripley, one year older than Emerson, was one of the forerunners and prophets of the new dispensation. He was by temperament as well as by training, a scholar, a reader of books, a discernor of opinions, a devotee of ideas. A mind of such clearness and serenity, accurate judgment, fine taste, and rare skill in the use of language, written and spoken, was of great value in introducing, defining and interpreting the vast, vague thoughts that were burning in the minds of speculative men. He was one of the first in America to master the German language; and his bent of mind being philosophical and theological, he became a medium through which the French and German thought found its way to New England. He was an importer, reader and lender of the new books of the living Continental thinkers. His library contained a rich collection of works in philosophy, theology, hermeneutics, criticism of the Old and New Testaments, and divinity in its different branches of dogmatics and sentiment."

In 1826, Mr. Ripley, who had prepared for the ministry at Cambridge, accepted a call to be the pastor and preacher of a church in Boston. In 1841, on March 29, he resigned his charge and parted from his church. The next day he "took up his new ministry at Brook Farm."

"The founder of Brook Farm was not a doctrinaire, but a philanthropist on ideal principles. With the systems of Socialism current in Paris, he was at that period wholly unacquainted. The name of Charles Fourier was unfamiliar to him. He had faith in the soul, and in the soul's prophecy of good; he saw that the prophecy was unheeded, that society rested on principles which the soul abhorred; that between the visions of the spiritual philosophy and the bitter realities of vice, misery, sin, in human life, there was an unappeasable conflict; and he was resolved to do what one man might to create a new earth in preparation for a new heaven. He took the Gospel at its word, and went forth to demonstrate the power of its principles, by showing the Beatitudes to be something more substantial than dreams. His costly library, with all its beloved books, was offered for sale at public auction, and the price thereof, with whatever else he possessed, was consecrated to the cause of humanity that he had at heart. He had no children, and few ties of kindred; but the social position of the clergy was above any secular position in New England at that time; the prejudices and antipathies of the clerical order were stubborn; the leaders of opinion in State and church were conservative, to a degree it is difficult for us to believe; the path of the reformer was strewn with thorns and beset with difficulties most formidable to sensitive spirits. Mr. Emerson had resigned his ministry nine years before, and for the reason too that he was a Transcendentalist, but had retired to the peaceful walks of literature, and had made no actual assault on social institutions. Mr. Ripley associated himself at once with people of no worldly consideration, avowed principles that were voted vulgar in refined circles, and identified himself with an enterprise which the amiable called visionary, and the unamiable, wild and revolutionary. But his conviction was clear, and his will was fixed. Sustained by the entire sympathy of a very noble woman, his wife—who was one with him in aspiration, purpose, and endeavor, till the undertaking ended—he

put 'the world' behind him, sold all, and followed the Master.

"Mr. and Mrs. Ripley were the life of the Brook Farm Association. Their unflinching energy, unflinching cheer, inexhaustible sweetness and gayety, availed to keep up the tone of the institution, to prevent its becoming common-place, and to retain there the persons on whose character the moral and intellectual standard depended. It was due to them that the experiment was tried as long as it was—six years; that while it went on, it avoided, as it did, the usual scandal and reproach that bring ruin on schemes of that description; and that, when finally it ended in disaster, it commanded sympathy rather than contempt, and left a sweet memory behind. The originator was the last to leave the place of his toil and vain endeavor; he left it, having made all necessary provision for the discharge of debts, which only through arduous labors in journalism he was able afterwards to pay."

As supplementing this description of Mr. Ripley and his going to Brook Farm we will quote a passage from an article by Rev. Dr. Samuel Osgood, on "Transcendentalism in New England," in the last number of the *International Review*:

"He was not a radical, but a constructive thinker. He held views in some respects quite conservative. He took great comfort in what he regarded as the marrow of historical Christianity, and he made no secret of his preference of such a thoughtful manual of spiritual religion as Barclay's Apology over the critical sharpness of Norton's "Statement of Reasons." Mr. Ripley was pastoral, affectionate, and devout in his disposition, and far from being revolutionary in his tendencies. Under different associations he might have taken a different course, and without undertaking to speak for him or to interpret his mind, we may easily conceive of his sympathizing with such philosophers as Coleridge, and such theologians as the brothers Hare and Frederick Maurice, and of his taking more satisfaction in their church fellowship than in that of the disciples of Balsham and Priestley, who had so much to do with forming the early tendency of Massachusetts liberalism, however little they have been followed by the latter school.

"It seems strange to us now, that a man of Mr. Ripley's quiet disposition and studious habits should have made such abrupt change in his career, and started an enterprise so wholly novel and out of keeping with his education and companionships as the Brook Farm Association. The explanation may be the easier if we remember that wherever new movements in thought appear, these movements tend to show themselves in practical shape, and every faith has its practical fellowship, as the whole tenor of that time both in Europe and America showed. We must remember also what Mr. Frothingham hints, that Boston society in that day was not encouraging to new social undertakings within or without the nominal church. Strong as the attachment of the dominant conservatives was to their faith and to their Christian institutions, their religious fellowship was more civil and literary than it was ecclesiastical; the congregations gave to the term Society more emphasis than to that of Church; church membership was quite secondary to social and civic position, and the last idea to be entertained was the idea of basing new and serious plans of associate industry and education upon distinctly church relations. Then too the dominant liberal conservatism had its own forms of excommunication and its way of dropping and cutting and burning in spite of its boasted charity and genuine kindness and its honest abhorrence of the ancient fanaticism of the gallows, the fagot, and the guillotine. How to combine and to fortify the new spirits of light and progress, this became a pressing practical question, and Brook Farm seems to have been in part the result of a movement which appears from its constitution and laws to have started far more with the purpose of securing the rights and welfare of the individual than building up any consolidated communism. Without undertaking to criticise the plan or the working of this Association, we must be content with saying, that it seems to have begun with claiming for each member privileges that could not be allowed without harm to the corporation in the end; as for example in requiring that all labor should be rewarded alike, however skilled or unskilled, and in promising to all shareholders interest on their shares without liability to taxation. But as the movement now stands in the light of history, we must regard it as a noble aspiration rather than as an economical achievement; and while we cannot ignore the rare energy and self-sacrifice that were shown by the ruling spirits, we most prize them for their prophecy of the good time coming, when by just methods labor, skill and capital are to meet in practical co-operation, and social science is to join with Christian faith in the future of civilization. As things are tending now, the Brook Farm movement has more serious regard among thoughtful men of Christian convictions, than it had thirty years ago, and the mind that moved the farming and scholarly brethren of Benedict, the artists of Cluny and the thinkers of Port Royal, to live and labor together for the glory of God and the welfare of mankind, still lives and reads lovingly every record like this story of Transcendental brotherhood."

THE NAVIES OF THE WORLD.—A French naval officer M. Marchal, estimates the relative strength of the war navies of the great Powers as follows:—If England be represented by

1,000, France will be represented by 767, Germany by 334, and Italy by 255. The fleet of Turkey comes next, and ranks before that of Russia. The war navy of the Czar, as compared with ours, is as 138 is to a thousand. Austria, Brazil, and Chili come last on M. Marchal's list, and we find no mention of the United States. The seven strongest ironclads are the *Inflexible*, English; the *Duilio* and *Dandolo*, Italian; the *Ajax*, English; the *Foudroyat*, French; the *Dreadnaught*, English; and the *Peter the Great*, Russian. Italy possesses in her cuirassed vessels, the *Duilio* and the *Dandolo*, thanks to their powerful artillery, the most formidable engines of destruction existing; but to England is awarded the palm of having in the *Inflexible* the most perfect model of a ship of the new class yet constructed.

AMERICAN SOCIALIST.

THURSDAY, NOVEMBER 23, 1876.

Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.

It is not generally known that Luther was one of the first advocates of general education. As early as 1524 he wrote "an address to the Common Councils of all the cities of Germany in behalf of Christian Schools;" and two years later he wrote to his friend, the Elector of Saxony: "Government, as the natural guardian of all the young, has the right to compel the people to support schools. What is necessary to the well-being of a State, that should be supplied by those who enjoy the privileges of such State. Now nothing is more necessary than the training of those who are to come after us and bear rule. If the people are too poor to pay the expense, and are already burdened with taxes, then the monastic funds which were originally given for such purposes are to be employed in that way to relieve the people." It is further recorded that in 1527, with the aid of Melancthon, he drew up the plan of the Saxon school-system, and that "through life the education of the young of all classes in free schools was one of the objects nearest his heart."

The discussion started in a London paper on dress—extracts from which we give on another page—are worthy of serious consideration. If the assertion is true—and we see no reason to doubt it—that "what is expended in dress for the average woman would keep the whole sex in food and clothing," then it behooves woman, as a friend of humanity, to rise superior to the thralldom of fashion, and dress justly, considerately, nobly. We are taught that "the love of money is the root of all evil;" but what can be said of the love of dress? Is it not a fruitful source of anxiety and misery to women, and an annoyance and an oppression to men? Has it not been the cause of many a family quarrel? Does it not introduce discords into many homes? These are important questions; and we hope the example of our English friends will be followed, and the subject discussed freely and impartially by the influential classes—not left solely to the Woman's Rights' orators, nor to the strong-minded criers for "reform"—until civilized society proclaims the evils of the dress tyranny and unites in popularizing simplicity and common sense. Who will begin the criticism?

DR. JOHN W. DRAPER, in his address before the American Chemical Society, criticises our colleges and educational institutions for falling behind the march of science, adhering too closely to obsolete forms and courses of study. There is certainly justice in this, as every wise thinker will acknowledge. Our habits of intellectual thought, as well as our practical modes of life are modified and changed from year to year, by the constant achievements of social and scientific discovery; and a system of education which would keep abreast of the times should be sufficiently flexible and versatile to admit of continuous variation. The method of last year does not exactly fit the present situation, and if it remains fixed, the divergence increases with each successive annual cycle. A course then of educational discipline, founded on needs of two or three hundred years ago, would seem at first sight to be absurd, as applied to the wants of the present time; yet this, or something very near it, is true of most of our university courses of study, and it is this that DR. DRAPER complains of. It is so much easier for the human mind to run in a fixed groove than to find for itself new and original methods of thought

and action, that we sometimes think the interposition of divine power in one way and another constitutes our sole salvation from a state of endless and inexorable routine.

THE vacillating policy of England in regard to the Turkish question continues; while Russia is acting as if inspired by an impulse which can only end in the downfall of the Moslem rule in Europe. The speech of the Emperor Alexander, at Moscow, though moderate in tone, evinces a determination to carry out the Russian policy, even at the expense of a war, while the mobilization of the Russian army and the hostile preparations in Turkey and England, cause the situation at the present moment, to look decidedly warlike. In spite of the symptoms, however, we consider it improbable that England will take up arms in defense of Turkey; and we are inclined to treat the demonstrations of the English government as little more than harmless bravado, intended for diplomatic effect, and not for serious earnest. The Russian popular movement toward Turkey is evidently too strong to be checked, even by a conservative government; while there is little doubt that the Muscovite rulers are in full accord with the people, and considerable probability that public sentiment has been stimulated and guided according to the wishes of the Emperor and his counselors. It is noteworthy that while the official bulletins of the Russian Government have been from the first peaceful in character and ostensibly opposed to warlike measures, there has been all the while a steady and uninterrupted progress of events tending to draw the Russians toward the Bosphorus. Those who have carefully examined the situation will see in this an indication that the present crisis was not brought about by ordinary causes, but is the result of a patient and far-seeing diplomacy which has been operating for years with a single eye and an undeviating purpose.

THE *Pall Mall Gazette* says that "among the consequences which history will trace to the ambitious movements of Russia in Eastern Europe is an agitation of the whole Mussulman world from the Atlantic to the borders of China. We have lately had occasion to note the rising passions of the Mohammedans in our Indian dominions, and there are symptoms of the same restlessness among the populations on the Southern shores of the Mediterranean Sea."

THERE is a large class of Americans who watch the progress of the Eastern question in Europe with great interest. This is composed of the people interested in missions. In Eastern Turkey, it is well known, are located some of the most interesting and prosperous missions of the American Protestant Church. In the event of that region passing under the control of Russia, the cause of these missions would very likely be much obstructed, unless such powers as England and Germany should insist on their present toleration and protection. The Russian Government and the Russian Church are quite intolerant and hostile toward such missions.

THE HARMONISTS.

SECOND LETTER.

Their Leaders—A Duity—their Removals—Celibacy—Great Secession—Destruction of their Property Record—Principles—Practical Life.

[Editorial Correspondence.]

Economy, Penn.

THERE are several things in the history of the Harmonists which have seemed to me of special interest.

First, *their leaders have all been men of superior ability.* George Rapp, their founder, had great strength of character, and maintained his position until his decease at four-score and ten, preaching only two weeks before his death. He is represented as of commanding appearance, being six feet high, and well proportioned; very industrious, spending his leisure hours in study of the natural sciences; easy of approach, and even witty in conversation; eloquent in his sermons; deeply religious—"a man before whom no evil could stand;" and very simple in his habits. I take no stock in the stories of his tyranny, though it is quite probable that in the early days his enthusiasm may have carried him to the extreme of fanaticism.

Second, *the relation between George Rapp and his adopted son, Frederick Rapp.* In this duality the elder Rapp was the dynamic; the younger the more conspicuous and expressive. The one was predominantly religious; the other a great lover of art in all its forms. The one was founder of a new social order; the other gave to that new order its appropriate external expression. Frederick Rapp was, in short, not only

the business manager of the new kingdom, but its architect and beautifier. He it was who laid out their villages in symmetrical order, and designed their houses, and gave to them whatever ornamental features they possess; he it was who most fostered their taste for music and art; he designed the summer-house, made of cut stone, which stands in the Rapp pleasure-garden; and he, I have no doubt, was the chief designer of the intricacies of the Labyrinth, both here and at New Harmony on the Wabash. Without George Rapp there would have been no Rappite Community, but without Frederick Rapp it would have lacked many of its most attractive features.

Third, *their removals.* There is nothing in their history which more forcibly illustrates their unity and thorough subordination than these. It is quite an event for a large family to move from one State to another; but here a hundred families sold their all in their first home, and moved off into the wilderness of Indiana, and in ten years made a fine village and surrounded it with vineyards and orchards and fruitful fields; and then, at the word of their commander, and at the risk of great pecuniary loss, sold every thing the second time, and commenced a new home on the Ohio.

Fourth, *their adoption of celibacy.* In 1807 a powerful revival of earnestness pervaded the Community; and they were led to make a fuller consecration of themselves to the Lord's service than they had done before. The younger members took the lead in renouncing marriage, being told by their leader and by the apostle Paul that "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things of the world, how he may please his wife." Since that date celibacy has been the rule among the Harmonists; and such earnestness and unanimity was there on the subject that it was not found necessary to separate the sexes, nor separate the parents from their children; and to this day the brothers and sisters live together in the same house, relying upon their religious restraints alone to keep them from falling into "temptation and a snare."

Fifth, *their great secession.* This took place in 1832. The previous year Bernhard Müller, who called himself Count Maximilian, had joined the Community with a few disciples, persuading the Harmonists that his views were substantially the same as theirs. But he soon showed himself a veritable parasite; disseminating his own views with such shrewdness that he soon had a third of the Community on his side, and an actual division of the Community took place—two hundred and fifty of the members withdrawing, and taking with them in all \$105,000 of property. They settled at Phillipsburg, not far away from Economy; but it was not long before they had wasted their means and broken up their organization.

Sixth, *the voluntary destruction of their property-record.* Under their original constitution it was agreed that in case any member should withdraw from the Community there should be refunded to him whatever property he brought to the Community; and a careful record of the same was kept; but in 1818 Father Rapp, who was one of the principal contributors to the Community fund, proposed "for the purpose of promoting greater harmony and equality between the original members and those who had come in recently," that this property-record should be destroyed; and it was accordingly committed to the flames with the unanimous consent of the Community. Thus was the bridge burned behind them. And who does not see how wise a thing it was, for those who would abolish all fictitious distinctions between man and man, and remove all temptation to return to the old world of sin and selfishness? Eighteen years later, in 1836, a radical change was made in their constitution, so that thereafter the property brought in by new members became absolutely the property of the Community, and no seceder could claim any thing "as a matter of right." And the courts have in every case of trial decided against the demands of seceders and in favor of the Society.

Of the principles of the Harmonists I need not make any particular statement. It is perhaps sufficient to say that they are very religious, making the salvation of their souls the one supreme object of their lives; that they are thorough believers in the Bible; and that they regard the Second Coming of Christ as near at hand. Rapp expected himself to live to witness that great event. It is not likely that they will change their attitude on this subject. "We believe that God has called us and given us the truth, and we will wait on him till the end," they will reply to every suggestion of radical change of theory or practice.

Of their practical life and present condition I need not say much. They eat five times a day, having three

regular meals and two lunches, and do not limit themselves much in respect to kinds of food. One of the best dinners I ever ate was at their hotel, which was formerly a popular resort for visitors. They are industrious, but no one works hard. The women from choice labor in the gardens. In early times they went with the men to the field. There are a great variety of shops, but many of them are manned by hirelings. They have a common laundry where steam and machinery save much labor, and they also have a common bakery, from which bread is distributed twice a week; milk is brought to every door, and meat is supplied to each household according to its numbers; the store supplies other articles; but their necessities are few, for wealth has not spoiled their simplicity. That they are, in short, a healthy, well-fed, well-clothed, happy people, is most apparent.

A great Hall is pointed out not far from the church, wherein are held their three annual festivals—the Anniversary, the Harvest Home, and the Lord's Supper. On these occasions there is singing and speaking and feasting; and before the last there must be thorough reconciliation between all the members. The Harmonists also observe with special interest Christmas, Easter and other days.

In receiving members they require, like the Shakers and Perfectionists, a thorough opening and confession of the past life of the applicants.

The young people, on reaching maturity are allowed their choice between becoming full members of the Society (providing of course they are of suitable character), or going outside, or remaining and working for wages; and more prefer the latter alternative than the former, though required in such case to conform to the customs of the Society even in respect to celibacy; but the greater number take the second alternative, choosing a life of complete independence with all its drawbacks to the restraints of Communism.

In respect to the future of Economy, outsiders have much more concern than the Harmonists themselves, who quietly wait in trust for the coming of the Lord.

W. A. H.

THE result of the Presidential contest still remains doubtful, in spite of the frantic efforts of each party to make out a case for itself. "My belubbed bred'ren," said an old negro preacher to his flock, "bressed am dey dat don't hope for notin, 'cause dey a'nt gwine to be disappointed." We commend this bit of philosophy to those perturbed souls, who are waiting in anxious suspense for the final returns.

THE decision of Judge Westbrook to change the venue in the suit of Moulton vs Beecher, from Kings to Delaware County, has resulted in the abandonment of the case by Mr. Moulton. This is probably the end of the famous "scandal" so far as the courts are concerned. Several weeks ago the Committee appointed by the Congregational Council to receive and investigate charges against Mr. Beecher, after holding themselves ready for several months to receive and investigate such charges, and inviting them from all persons, have published their final report entirely vindicatory of Mr. Beecher. No charges were brought forward against him. This ends ecclesiastical investigation.

DR. I. I. Hayes, who has shown no ordinary ability as an Arctic explorer, is much disappointed at the results of the late British Expedition, and thinks that its commanders showed a deplorable lack of English pluck. The Dr. does not accept the conclusion that the way to the Pole is inaccessible to human perseverance; and would evidently not be unwilling to make another attempt himself, with suitable vessels and outfit.

THE debut of Mme. Essipoff, the Russian pianist, in New-York last week excites considerable interest in musical circles. She is pronounced by some critics, to be not only superior to any living female performer, but the equal of the first male pianists. The friends of Arabella Goddard, who has hitherto been considered the best artist of her sex on this instrument will not, however, be willing to admit all that is claimed for the new comer until her powers have been thoroughly demonstrated.

Mr. Macready the English actor, speaks in his "Reminiscences" of an excellent defense against cold, recommended to him by a nobleman. It is simply two or three sheets of paper—a newspaper would do as well—laid across the chest under the vest. "This forms a cuirass," says Macready, "impenetrable by Boreas, Eurus, or any of the malignant gales, that drive cough and often consumption, into the lungs of the unwary."

This simple breastplate will on the coldest day, without upper clothing diffuse, under exercise, warmth through the whole frame. In a climate where east winds prevail, or to any one caught out in cold weather, this simple expedient, may prove a valuable recipe.

REVIEW NOTES.

THE RELIGION OF EVOLUTION. By M. J. Savage. Boston: Lockwood, Brooks & Co.

PROFESSOR HUXLEY'S lectures on Evolution have served to direct attention to this subject, and since his departure the press has teemed with publications discussing pro and con the disputed hypothesis. The greater part of the literature, however, which has thus far appeared has consisted of sermons, and we suspect that the work before us is but a series of discourses which were first addressed to a church audience. The author, we understand, is a Unitarian minister of Boston, and the main body of the book is filled with the old arguments of the Unitarians against the Orthodox. Indeed, the apparent object of the book is to take advantage of the facts and arguments furnished by the Evolutionists to fight Orthodoxy the more successfully. So far as the doctrine of Evolution is concerned the long discourses on "Prayer," the "Doctrine of Atonement," etc., might better have been omitted. You can read a long time in these discourses without perceiving any necessary connection between their principle topics and evolution, though the author always strives to make some kind of *nexus*. We might be unwarranted in saying the real intent of the work is to show that Liberal Religion or Unitarianism, with a little modification, is the religion demanded by the new principle of evolution, but that impression is very likely to be made on its readers.

But while we thus criticize this work we are not insensible to its merits, and would especially commend its introductory chapters. Its sketch of the successive battles which have been fought between science and religious dogmatism is calculated to humble those who will listen to no evidence that seems to contradict the letter of the Bible.

Thus, the first great battle between these combatants was over the question whether the world is round or has a flat surface. "And so high did the feeling run, and so bitter was the opposition on the part of the priests of the Catholic Church (and the ministers of the Protestant Church as well—for they were linked together hand in hand in fighting that battle), that one of the priests of the middle ages went so far as to say that the Church could better endure having the existence of God called in question, or the immortality of the soul, or the religious nature of man, than that it should listen to the damnable heresy that the world was a globe, and not a flat surface. And Luther and Melancthon, those grand lights of the Reformation, went quite as far in their opposition to this new science as the priests of the Catholic Church. And what were their arguments? Why, such as these: That the Bible spoke every-where of 'the face of the earth,' and said nothing about any other side but the face. Again: that, if there were any antipodes living on the other side of the world, then the character and government of God were impeached, because he had made no provision for their salvation. And again; the command had been given to the apostles to go into all the world, and to preach the gospel to every creature; and since the apostles had never visited any nations at the antipodes, therefore there were no such nations."

Next a battle was fought over the position of the earth in the solar system. "And here, again, the arguments are very strange" that are brought against the new truth. "Luther laughed at and ridiculed the foolish scientific men of his day who said that the sun was the center of the solar system, and that the earth revolved about it, and clinched his argument by saying that Joshua commanded the sun to stand still, and not the earth; and therefore it could not possibly be that the earth moved around the sun, instead of the sun moving around the earth. And then, when Galileo invented his telescope, so that he could see the moons of Jupiter, instead of looking through his telescope, and finding out whether he really did see the moons, they charged him with being in league with Satan, and said that through Satan's help he had invented an instrument which created the heavenly bodies which he claimed to see. And here, again, with these old ideas inherited from the past, they fought against finding out what were the real facts in the realm of nature concerning the way in which God had constituted this wondrous universe of ours."

Then came the battle over the antiquity of the earth and of man. "Here, again, the same old weapons were used in the fight against this new, grand and higher

truth. When sea shells and the fossil bones of fishes were discovered upon the sides and near the summits of high mountains, instead of believing what geology taught—that the mountains had themselves been under the sea, and had afterwards been raised by the natural action of the forces of the earth—they claimed that the presence of these things must be explained upon the theory that the flood had carried them there, and had left them behind when it had passed away; or they claimed that these were false creations of Satan, made as an imitation of, and a parody upon, the works of God; or they claimed that they were the first attempts of God in the way of creation; that he had to try several times before he succeeded, and that these were the remnants of his failures; that he had thought out better ways afterwards, and created the existing specimens of life on the face of the earth after newer and finer patterns." And this battle the author claims, has been fought out and ended, and the question of the antiquity of the earth and of man is "absolutely settled for the mind of every man who is at all familiar with the facts that go to prove it."

As the religious dogmatists have been worsted in all these great conflicts, the author assumes that they will fare no better in the present struggle over the question of "the methods of creation, and what was the origin of life upon the globe, and by what process living creatures have developed from the first simple beginnings in the primeval oceans up to the grandest manifestations of the intellect of humanity." But whether this conclusion be generally accepted or not, all will agree with Mr. Savage that "religion has not really suffered from the contests of the past; that so far from receiving any detriment on account of the overthrow of those that have assumed to be her champions, it has grown grander and more magnificent every time. Religion, in other words, has been helped, advanced, uplifted, magnified, and made grander by the conquests of science. And how? Not that certain definite forms of religion, certain theories of theology, certain sectarian claims, have not been injured; for these have been overthrown, and ground to powder. But these are not religion: these are simply the false and mistaken theories of man. These have been trodden down in the advancing thought of humanity; but religion has been made grander."

While, however, we commend individual passages in Mr. Savage's book, we do not think it will be generally accepted as a conclusive and satisfactory answer to the question he himself propounds, namely: "If evolution is true, what have we left in the way of religion?" The deep questions growing out of the principle of evolution, as well as evolution itself, can never be thoroughly settled, on the supposition that there is a spirit-world (which is fully admitted by such evolutionists as Mr. Savage), until direct communication is established with its inhabitants; theories on the origin and development of man and other profound questions will at best be only hypotheses supported by circumstantial evidence. So long as spirit existence is not disproved, it must be conceded that there is a possibility of obtaining direct personal testimony which will clear up the mysteries of evolution and religion; and hence the plain duty of scientists and philosophers is to devote themselves to the solution of that "previous question."

FASHION.

It is really remarkable that the spirit of progress, which has worked such amazing changes in many ways, has gained so little influence in the direction of restraining excess in dress. The tyranny of fashion is as great to-day as in any previous age. It would seem that the enlightenment with which the nineteenth century is so pregnant, would occasion a great outburst of sense; but on the contrary the mandates of fashion are none the less binding, and the tendency is toward extravagance, and an elaborateness which borders on the nonsensical.

We notice with pleasure that the London *Public Opinion* has opened its columns to a discussion of "Expensive Dresses and Fashion," which has elicited some very sensible writing from different persons. The first writer, signing himself F. McGregor Allen, says:

"It is a grave question—whether the continual fluctuations in female costume are the more productive of good or evil? Inventors and producers urge the benefit to trade. *Per contra* must be placed the pecuniary ruin of men, and moral ruin of women. Some women make every sacrifice to indulge extravagance in dress! This abject slavery to tyrannical fashion, this absolute abdication of individual will, on the important social subject of dress, are fatally opposed to modern theories of sexual equality. Even strong-minded women dare not be out of the fashion. Men are coxcombs in youth. After forty most men pay little or no attention to fleeting fashions. It is different with women. Materfamilias learns

the Grecian bend from her daughter. To the verge of the grave, even after death, some women study their personal appearance:—

“ ‘Odious! in woolen! ’twould a saint provoke!’
Were the last words that poor Narcissa spoke;
‘No! let a charming chintz and Brussels lace
Wrap my cold limbs, and shade my lifeless face.
One would not, sure, be frightful when one’s dead;
And, Betty, give this cheek a little red.’

“Every distinction of beauty, complexion, stature, ceases if fashion gives the word. Our public places are filled with ladies in uniform, whose whole appearance shows as little variety as if their clothes were bespoke by the colonel of a marching regiment. * * * A woman says she wears nothing but what she is obliged to wear. Question each of those tyrants in particular, and you will see the same submission and self-sacrifice. ‘If women invent fashions why do you not each invent for yourselves, since you may be quite sure that a fashion invented by another woman aims to conceal some defect which she has, or some beauty which you possess.’ (Les Femmes.) Women should reflect that fashions change and return in a cycle. Thus, the best way to be never quite out of the fashion is never to copy it closely and to extremes. Our grandmothers wore their hair dressed almost exactly like the modern chignon. *Some earnest women are alive to the fact that the invention of a rational permanent costume would be a better measure of reform than demanding the suffrage!* Underneath a good deal of nonsense talked about ‘dual garments’ at the Women’s Convention in America, there lurked the idea that the present female costume might be greatly improved.

“Men would have no right to object to a radical change in female dress, provided always that it did not seek to confound the distinction of sex. No woman who respects the dignity of her sex would dress like a man. Much could be urged in favor of the Bloomer style; but women repudiate it in favor of crinoline.”

A second writer, signing himself “Simplicity” says:

“On looking over some papers which had been consigned to the safe keeping of a chest and the company of many an odd relic of bygone days, I alighted on an essay I had formerly written on ‘Ladies’ Dress.’ It at once recalled the many hours of anxiety I had passed in trying to elucidate why ladies should spend so much of their time in considering how to adorn themselves, and I thought the subject-matter in that essay might afford food for reflection to your correspondent ‘a Desirer of Reform.’ My essay opened with an account of how the first woman dressed, traced the many and various fashions through all times and nations down to the present era. Then came the difficulty, how to account for this all-absorbing study, dress. I imputed it as absurd and vain to imagine that woman, in herself so divine and beautiful, would adorn her person to amuse or please her natural adorer, man. That she should carry this study to any extent to please her own sex would be an equally rash act on her part; listen to the comments and remarks one dear creature makes on another dear creature’s dress. What then remained? The eminent philosopher who denied the possibility of innate ideas has doubtlessly justified himself in the sight of the world, and he may be correct. As far as his philosophy, when applied to the genus homo, is concerned, I would not say a word against it, but when he applies it to the genus femina, Sir, depend upon it he is wrong. Woman has one innate idea, dress! It is cultivated from the time when it is discussed whether baby shall wear caps or not, until she emerges full-fledged at her first ball. Mothers and sisters do all they can to bring this one innate idea forward, and the bud increases to the flower, and what a beauty it becomes! Almost as vulgar as the large, bold, many-colored dahlia. This, then, is the explanation. Dress ‘is an innate idea; and so, being the only ‘innate idea,’ of course it seizes on the whole mind, after the fashion of first come first served; it engrosses the surrounding faculties and organs, and at length reigns triumphant and supreme. The only way to bring dress to a level with the other occupations and amusements of womankind is for parents to nip this ‘innate idea’ in the bud. If the young lady scorns such parental advice, and encourages her one ‘innate idea,’ let her be placed in one of those houses of ‘dress correction’ which will soon be established of necessity, and there undergo that special course of restraint which dress doctors will have proved by experience to be beneficial.”

A third writer, “Justina,” a woman, comments thus:

“ ‘A Desirer of Reform’ says in your columns he has for some considerable time been forcibly impressed with a problem he is unable to solve, viz., Why the generality of women in our day are so much given to dress, or, rather, the love of display and the fondness of admiration? I am not going to attempt to solve the problem, but to defend my own sex from his accusations. I think it remains to be proved whether the well-informed sensible woman is a rare as well as a pleasing exception. I think, if your correspondent will take the trouble to look around him, he will find a great many women that will shun the Beau Brummel part of mankind, and will take an interest in almost any subject that an intelligent and thoughtful man may converse upon, and not only take an interest in, but show him she really knows a little of the matter by reading or observation. * * * * * He wishes women would occupy their minds with thoughts that would be more interesting to the male sex. I wish he had stated what kind of thoughts or pursuits would be most interesting to that all-important part of the human race, then, possibly, women might take their attention from, as he says, the all-absorbing topic of dress and fashion; and instead of always desiring to see and be seen, might probably, also like to be heard.”

And the fourth writer adds several pertinent suggestions:

“I, too, shall be glad to see this question discussed in your paper. Women have invented a most ingenious answer for this question, they say they dress to please the male sex; now this is not correct, as men in most instances have to pay for the female dress, either married or single, and it is only a silly fop of a husband, or a father or mother (with the absurd idea to get their daughters off), who deck the female body with the extreme of the fashion. Just fancy a man marrying a girl’s dress, a pretty mouth, or a head of hair hanging to her shoulders.

“I ask the ladies the question, How many husbands has every new style of dress got them? Women will tell you they cannot get married if they are not dressed to catch the

eye of the male sex. Think for a moment of this plea to catch a husband.

“Men (if any), should set their faces against marrying any woman who thinks she can get a husband by showing off her dress. Winter is coming on: it is to be hoped women will wear thick soles to their boots, and cover their heads decently, and for mercy’s sake let us have a generation of children of sterling stuff, and not a most miserable progeny who have to leave this world before they are quite in it. What is spent in dress by women of large and moderate means would keep the whole of their sex in food and clothing from one year’s end to the other. I beg respectfully that the ‘Woman Rights’ race and their followers take the subject up and adjust it, and they will see how comfortable their sex will be; because, as I stated above, what is wasted in dress would make every woman who needs it in this country happy and contented.”

THE SNAIL.

To grass, or leaf, or fruit, or wall,
The Snail sticks close, nor fears to fall,
As if he grew there, house and all
Together.

Within that house secure he hides,
When danger imminent betides
Of storm, or other harm besides
Of weather.

Give but his horns the slightest touch,
His self-collecting power is such
He shrinks into his house with much
Displeasure.

Where’er he dwells he dwells alone,
Except himself has chattles none,
Well satisfied to be his own
Whole treasure.

Thus hermit-like, his life he leads,
No partner of his banquet needs,
And if he meets one, only feeds
The faster.

Who seeks him must be worse than blind
(He and his house are so combined),
If, finding it he fails to find
Its master.

—Cowper.

SCRAPS OF CORRESPONDENCE.

Fall River, Mass., Nov. 10, 1876.

DEAR AMERICAN SOCIALIST:—Though I do not agree with all that I read in your pages, yet I am free to confess that they contain on the whole, more articles of real practical value to the economist and prudent workingmen than any other paper I know of. You preach the doctrine of true Republicanism, which is, I believe, the safest guide to those who are in pursuit of the millennium on earth. Your deeds speak louder than words, while many theoretical patriots and reformers are nothing but inflated gas-bags. ‘Tis true there must be men qualified to teach, but this needful work is done by men who will suffer all and peril all in their endeavor to leave the world better than they found it. I was very much interested in reading Mr. Hinds’s “Open Letter” to Mr. Ellis in your impression of the 9th of Nov. The question of book-keeping has occupied the attention and racked the brains of some of the oldest and best friends of the coöperative movement in England.

Respectfully Yours, p. s.

St. Louis, Nov. 14, 1876.

I enjoy the reading of the SOCIALIST, and have been specially interested in Mr. Hinds’ letters. I have learned more about Communism recently than I ever knew before. I am persuaded that your social movement is in the right direction. Community of property, of work, and of home, secures the greatest amount of happiness to all, and offers advantages of spiritual improvement that cannot be found outside of a Community home. The spiritual mind and the soft heart are things to be coveted most highly, and I mean to be diligent and faithful in my labors to secure these gifts. D. J. W.

—THE question of an intra-Mercurial planet continues to interest the astronomical world. At present the drift of evidence is to show that many observations of round disks on the surface of the sun must be explained as views of real sun-spots of a peculiar nature. Thus M. Weber’s observation of April 4, 1876, which raised the late excitement, has been proved from two perfectly reliable sources to have been an observation of a regular sun-spot. The records of the Madrid Observatory show that at the hour of M. Weber’s observation a peculiarly circular and sharply defined sun-spot occupied the same position on the sun as that given to the planet. A photograph taken at the Royal Observatory at Greenwich Eng., also shows this spot. Both the Madrid and Greenwich observations prove conclusively that this object was a genuine sun-spot, which disposes entirely of the planetary nature of M. Weber’s observation.

But Leverrier, having started on his search for Vulcan—the mass of which his calculations on the orbit of Mercury show must exist—has succeeded in sifting from the accumulated observations of all kinds, five made respectively in 1802, 1839, 1849, 1859 and 1862, the longitude of which he reduces to a coherent formula which he thinks points to the existence of a planet whose period of revolution is 33 days. The last word from M. Leverrier is that he is now occupied in determining the epoch of the next following transits over the sun’s disk.

THE UNPLEASANT SIDE.

Now that the Exposition is over, and the excitement of visiting Philadelphia has somewhat abated, people begin to reflect on the net results. Financially, a great success, certainly; but there has ensued a list of casualties which leave painful impressions, to say the least, of the great Centennial show. From varied sources we glean that the sorrows incident to the journey thither—the days of sight-seeing amid a struggling crowd, the hair-breadth escapes returning homeward—nearly, or quite equaled the joys thereof. From a private letter we extract the following:

“Mr. H. has lately been to Philadelphia with Mr. B. I asked him some questions about it, and found that while he was much impressed by the vastness of the great show, he seemed to be more impressed with the dangers that people encounter who go there. He said he knew of eleven persons who went from Guilford, Conn., to the Centennial, and only one of the eleven is now living. He mentioned others who returned from there and died suddenly after reaching home. Mr. H. and Mr. B. made but a short stay there, and took special care of themselves, refusing to drink the water of the city, which many think has been a fruitful cause of much of the sickness that visitors experienced. Mr. H. spoke feelingly of the excessive weariness and exhaustion that visitors suffered. Their encountering dense crowds in the more attractive departments; their desire to see and grasp all that they possibly could in a limited time, urged them on till they were utterly exhausted.

“Aside from these natural causes, is it not evident that there were moral and spiritual causes that were greatly concerned in this terrible expense to life and health that the nation has incurred?”

“Mrs. H. visited the Centennial twice during the summer. How much this had to do with hurrying her into the grave we cannot tell, but it must have been a pretty severe tax on her vital powers. Mr. H. and Mr. B., notwithstanding the precautions they took, have both been suffering in health ever since they returned, Mr. B. quite severely.”

And in the *Independent*, May Clemmer, a very fascinating writer, corroborates the above in an article entitled,

“A WOMAN’S LETTER FROM PHILADELPHIA.”

“THERE is one phase of the Great Exhibition that will never be written. That is the amount of human life it has cost. It is the pride of the commissioners that no lives have been lost on the grounds. And, as we watch the convex-shooting cars and the vast throngs constantly crossing and recrossing the tracks, it is, indeed, wonderful that many are not struck down by this Moloch every day. Still, the underlying fact remains that the Centennial has cost hundreds of lives. Out of the vast multitude of pilgrims who have started out from every nook and corner of this great land, how many have died and are yet to die, immolated to their patriotism, their curiosity, and the hard chances of the great show. Under the most favorable conditions Centennial sight-seeing is most wearing to the human muscle, nerve, and brain. The vast extent of the Exhibition, the multiplicity of its objects, the bewildering succession of every possible product of human industry, genius, and skill, is, if fully taken in, enough to craze the strongest head and to wear out the bravest eyes. But when to that we add too limited time, discomfort, heat, cold, doubtful water, and improper food, we have the secrets of a death-list that will never be fully traced back to its true sources.

“I knew of two young brothers who took their little week of vacation to go to the Centennial, and, though in apparently perfect health when they started, before another week ended both were dead. In the next block from where I now am a young man, a stranger in the house where he was staying, came in from the Exhibition, threw himself upon the bed, and never spoke again. All that was known of him was that he came from St. Louis. Before his friends could be discovered he was dead. And the verdict was that his death was caused by over-excitement of the brain. The Centennial was more than he could bear, as it is more than many hundreds can bear who insist upon coming to the great ‘show.’ I have not yet seen any one so lame, so halt, or so blind but he or she felt it to be a duty to come to the Centennial; but I have just been made aware that the next generation could scarcely wait to be born to come. A very large ratio of the sight-seers at the Centennial are babies—very minute babies, in long white merino cloaks and Valenciennes lace caps. Many

of them do not look a month old. You see their poor, limp little necks bobbing in and out among the crushing crowd, and their thread-like wails ascend amid nude nymphs, staring pictures, threshing-machines and sloppy dinner-tables—that piteous little cry for a warm cradle and something to eat, far away from a big Centennial. Of course, the mother wants to see the Centennial, just as much as if baby were not; and she wants to tell baby by and by how he went to the Centennial, and did so and so, and ‘My! how you cried my son.’ But, as I look at these little blue, piping human chickens, I wonder how many will outlive the Centennial long enough to hear that wondrous tale.”

Nature has no unit of magnitude by which she measures her works. Here we habitually regard the whale and the elephant as essentially large and therefore important creatures; the animalcule as an essentially small and therefore unimportant organism. But no geological formation owes its origin to the labors or the remains of the huge mammal, while the animalcule composes, or has furnished, the substance of strata thousands of feet in thickness.—*Marsh.*

ABOUT CONSTANTINOPLE.

[From the Builder.]

Constantinople is about thirteen miles round, and is inclosed by walls on the western or land side. The “Harbor” or Golden Horn, on the north, divides it from Galata and the Bosphorus divides it from Scutari. These are properly but suburbs, but make up together the city of Constantinople. It would be quite impossible to imagine a site better fitted for the building of an imperial city on. Nothing would seem to be wanting; and it is no wonder that the eye of the world is every now and then fixed on it. It may be as well to mention in passing that the population of this imperial city is about 500,000, and is made up of a somewhat motley group—of Greeks, Armenians, Jews, Arabs, “Europeans,” and Turks; the Turks making up as it would seem, about one-half of the population. It must be needless to say that the city stands on the site of antique Byzantium, founded 656 B. C. But long before Byzantium, even, there must needs have been a colony of some sort in such a spot of earth as this, and the first building on it of human habitations may have been of the “stone age,” and by rude men who have left no record. * * *

It would be difficult within a short notice to give an adequate idea of a place so different from all things about us. The total absence of churches, bells, and clocks, to begin with. The Moslem divides his day and night into twenty-four hours, it is true, but his day begins with the sunset. An hour after sunset it is one o'clock, a somewhat awkward but certainly very natural way of noting time, the sun-setting being sufficiently remarkable every-where. It is at sun-set, therefore, that the “call to prayer” is made from the galleries of the mosque minarets, and not at any one stated or set hour, and is thus made not a little significant. The absence of churches and clocks, therefore, must make the city strange if nothing else did so. Then there is—what, indeed, was to be expected—the narrowness and tortuous character of the streets and ways, where any thing in the way of plan or arrangement never could have crossed the minds of those who built the houses or dwellings which line them. They can only be compared to the irregular way across an uneven field, with cottages built close to the edge of it, as the traffic across got year by year to be thicker and thicker. Each street of the city is a perfect zigzag, and a straight line is not to be found. Indeed, there is a total absence of “planning” in any sense. From east to west the city is about three miles and a-half, while from north to south it is about three miles. The Golden Horn divides this main part of the city from Galata on the north, while the Bosphorus divides it, as we said, from Scutari; so that there are, in fact, three towns, all of them making up the city. We are here interesting ourselves more especially in this city as an Oriental city, and do not touch on the “improvements” going on, which will no doubt in time do away with its special character. It is in the narrow streets, in the strange-looking bazaars, in the inns or “khans,” and in the mosques, and in all that which improvement will do away with, that the real and individual and Oriental interest of the place lies, and if not worth the keeping it is, at least, worth keeping the remembrance of, and thus to remind the world that very much of it yet exists.

As to the streets of Constantinople, as we have already hinted, they will but just bear the name—they are rather long and crooked lanes, with low, timber-built houses; and, contrasted with like streets here, with straight and uniformly built lines of brick-built small houses, would look but poorly. Much is sacrificed doubtless to the picturesque in the streets or ways of Constantinople. An Oriental “bazaar” is but little else than a covered-in street, with the goods exposed on either side of it, and it needs sunshine—and powerful sunshine, too—when a ray here and there does the work of the broad and evenly distributed daylight elsewhere. Thus the elements of the “picturesque” always are here combined in full force; and it is no wonder that such a city, however strange and outlandish it may appear to many, makes the impression that it always does. It makes a powerful appeal to the artistic eye and blinds it to all defects.

We must not forget the “fountains,” those wells and springs of living waters for which nothing can make up in a sunlit spot. Here in Constantinople they are especially appropriate and grateful, and it is to be hoped that “improvement”—the at times too eager spirit of improvement—will pass them by. The great

aqueduct here, built by Adrian, which supplied the cisterns, was repaired and added to by Solymán the Magnificent. It may here be noted how the ways of men change as the world progresses. In the rough old days of it all that possibly could be seen was left visible, as in these aqueducts and flowing water-ways. Now the effort always is to hide such utilities as far as may be, and if not that, to disguise them in some way or other. A raised cistern of water here, and nowadays, as at a railway station, is simply a square unsightly iron box, put as much as possible out of sight. In the old days of the world, in classic times and under Oriental management, these utilities were and are beautified, and made to show themselves, not as a something else, but just what they are. “Improved” Constantinople will and must needs be full of such improvements, but such improvements will do away with all that which once filled their place and helped to give the city its special character. The old “Serai,” it may here be noted, must yet contain a mine of precedent, and may be, as the new Serai at the mouth of the Bosphorus supersedes it, a fair example of an Oriental and royal abode, and in parts, at least, in its original state. Parts of it in neglected places may be as well worth the looking at and study as the Spanish Alhambra itself.

The young lady who called at a bookseller's for “Drake on Attachments” was disappointed to find that it was only a law book.

A boa-constrictor measuring 8 feet in length has been captured in the hold of the ship *Kit Carson*, which recently arrived at Greenock from the West Indies.—*Land and Water.*

Bangs invested in a dog, young in months, last week, to propel the family churn, but after fishing him out from the churn twice in one hour he swapped him off for an old musket to shoot the man who advised him into the transaction.

A spread-eagle orator wanted the wings of a bird to fly to every village and hamlet in the broad land, but he wilted, when a naughty boy in the crowd sang out: “You'd be shot for a goose before you had fled a mile.”

AN ANTIQUARY IN A DIFFICULTY.

WHEN Dr. Buckland was dean of Westminster, the lately deceased Dr. Rimbault applied to him for permission to make extracts from the registers of the Abbey, in order to ascertain the dates of admission, and of the decease, of some of the eminent men who had been on the establishment at Westminster. The difficulty which presented itself to the dean's mind was, that it would be too great a tax upon his own time to wait while the extracts were made, and that he could not give up the keys of the muniment-room to any person. Still he desired to oblige in all cases of literary research, and therefore offered to take Dr. Rimbault into the room, and to leave him there, to be let out at any appointed time. The proposal was particularly agreeable to Dr. Rimbault, as he could then work without interruption. Thinking that about three hours would suffice, and as he dined at an early hour he appointed one o'clock. The dean was not punctual, and the doctor worked on. At three o'clock the latter felt the want of his dinner, his extracts were finished, and he wished only to be gone. “What could have detained the dean?” But no step was to be heard. The evening service soon began, and at length the last peal of the organ had faded away, and all was quiet. It then became evident that Dr. Rimbault was forgotten; and how long was this to last? Before daylight had quite passed away, he had surveyed his position, and found that he was in a trap from which it was impossible to extricate himself. He could neither scale the window nor make himself heard. He was quite at the mercy of the dean's memory; for he had not told any one where he was going, because he expected to return home within a few hours. “Would his disappearance be advertised, and would the dean see it, and when?” Dr. Rimbault had none of the bodily fat which is said to support life under long periods of fasting, and the last was, therefore, an important question with him. “When would the muniment-room be next visited?” That was, indeed, a remote contingency; so that, like Ginevra in the chest, which had closed over her with a spring lock, nothing but his skeleton might then be found. From these uncomfortable reflections Dr. Rimbault was released late at night. He had drawn together some parchments to recline upon, but not to sleep, when at last a key was heard in the door. The good dean had gone home to dinner, and had taken his siesta; after which he commenced ruminating over the events of the day, and then at last thought of his prisoner! He returned to the Abbey at some inconvenience, and set him free with many apologies. Dr. Rimbault's ardor to be shut up in a muniment-room had then quite cooled.—*London Athenæum.*

GEORGE FRANCIS TRAIN spends eighteen hours a day in the Park among the birds and children, leading an idyllic life. He avoids all assemblages of grown people and has not shaken hands with any person for months. He says people “tap” him and thus deprive him of his strength. * * * He took 1,000 Turkish Baths. After the first 200 he banished meat from his diet. Another hundred baths sufficed to let him see that he could not eat butter. At further successive stages of his course of bathing he stopped sitting beside people, stopped all hand-shaking. * * * He is forty-

five years old and says he has one hundred and fifty years yet to live in the natural course of events if men do not “tap” him too much. * * * In conversation he forbids the use of the words virtue, vice, God, devil, dishonesty, honesty, and others of their character. He says they lead to argument, and argue he will not. * * * He avers that he is the only sane man in the world and has been the only sane man in it for twenty years!—*N. Y. Daily Graphic.*

SUMMARY OF NEWS.

HOME.

The Erie canal will be closed for the season, on the 1st of December.

Large amounts of coin and bullion are daily withdrawn from the banks of England and shipped to New-York.

The New York Central and Lake Shore railroads are likely to have a strong competition for the through railroad business to and from the West, in the consolidation into one line of the Erie and North Shore, the Erie and Milwaukee, and the Milwaukee Commercial Express and Diamond Fast Freight lines, under the name of the Erie and North Shore Despatch. The consolidation will go into effect about December 1st.

The United States Supreme Court has decided against the admission of women to practice before it. The decision was in answer to the application of Mrs. Lockwood to practice before that body, and was made on the ground that “usage from time immemorial in all the States and in England permitted none but men to practice as attorneys and counselors.”

Mr. Maurice Strakosch is projecting a grand opera house to be built in New-York city. The proposed building will accommodate an audience of 5,000 persons, and is likely to be situated on the lot bounded by Twenty-sixth and Twenty-seventh streets and Madison and Fourth avenues, though its location is not yet permanently decided, as other sites have been offered. Mr. Strakosch proposes to make the performances equal in all respects to those of the best European opera houses, and has already secured the services of such celebrated artists as Mme. Patti, Mdle. Belocca and Mdle. Minnie Hauk. To meet the wants of the inhabitants of various nationalities who reside in New-York, Mr. Strakosch will furnish Italian, German, French and English operas in separate seasons.

FOREIGN.

A great cyclone passed through eastern Bengal on the 31st. of October, sweeping over the islands at the junction of the Brahmapootra with the Ganges. The waves were twenty feet high and went inland a distance of six miles. The destruction of life was enormous, over 250,000 persons perishing.

A bill has been introduced in the Spanish Cortes by the Minister of the Interior to re-establish the old Spanish Electoral law. The adoption of this old law would destroy universal suffrage in the country, and only those persons paying a certain amount of taxes or belonging to certain professions would be allowed suffrage.

Dr. Reclam claims, in an article in the *Gesundheit*, that to change the Sahara Desert into an inland sea would be disastrous to the inhabitants of Europe, because of the increased coldness of climate that would be produced if the countries north of the desert were deprived of the hot winds that blow off the Sahara. It is this wind that melts the snows of Switzerland and stops the formation of enormous glaciers that would otherwise form in that country. Dr. Reclam expresses fears that a return of the ice-period in Europe would be the result of again covering the Sahara with the sea.

The Spanish Government is making energetic preparations to bring the war in Cuba to an end by the thorough subjugation of the island. For this purpose large reinforcements of troops are shipping from Spain. The insurgents are still far from discouragement, and at least two-thirds of the island are open to their incursions. A daring but successful attempt was made by a party of Cuban patriots on the 7th inst. The party took passage from Puerto Plata on the steamer *Moctezuma*, disguised as common passengers, and when at sea captured the vessel, killing the captain and three seamen in the struggle; the remainder of the crew and the other passengers were landed at Cape Haytien. Two Spanish men-of-war have gone in pursuit of the *Moctezuma*.

The Turkish Government has at last agreed to an unconditional conference of the great powers at Constantinople. The representatives of the powers are expected to meet on the 30th inst. This conference is to be held for the purpose of peacefully settling the various points of the reforms to be required of Turkey in the Government of her provinces and the claims of Russia. The *New-York Times* gives the demands which Russia will make in the reforms, as first, “the disarmament of the entire population of Bosnia, Herzegovina, and Bulgaria, without distinction of creed; second, the abolition of irregular troops; third, the transfer to Asia of the Circassians settled in Europe; fourth, the language of the country to be introduced in the public offices and tribunals; fifth, a native Christian to be appointed Governor by the Porte in each province, and the appointment of a permanent commission of Supervisors composed of the consuls of the great powers.”

The Eastern question has again assumed a warlike aspect. The Russian Government is making extensive preparations in anticipation of coming war. The army is partly mobilizing, also sanitary corps and movable hospitals are forming, and societies of ladies, under the patronage of the Empress of Russia and Grand Duchess, are organizing for private nursing of the wounded, on the plan of those which had such success in the Franco-German war. The Government has also taken control of all the railroad lines running from the west toward the center, for transporting troops and supplies. In view of war Turkey is removing the greater part of her forces from the provinces and Servia, only leaving a sufficient number to protect the positions in those provinces and concentrating the main body of the army on the Danube. It is also reported that the English Government has shipped some heavy guns to Malta, and has ordered an increase in the production of cartridges from the Woolwich Arsenal from 500,000 to 2,000,000 per week. This renewal of prospects for war has had a depressing effect on the stock markets of Europe, though not as much so as during the war panic a month ago.

SOCIALISTIC NOTICES.

The Publishers of the AMERICAN SOCIALIST will print as advertisements any respectfully worded notices of Communities, Coöperative Societies, or new Socialistic ventures, with the distinct understanding that they do not thereby assume any responsibility as endorsing the character, moral or financial, of such organizations. The rate for these notices is one cent for each word, each insertion, cash in advance.

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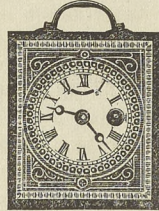
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