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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

The sub-heading under the title tells in a few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it 'first best' of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

President McMahon has pardoned or commuted the sentences of eighty Communists.

"Socialism," says the *Baltimore Standard*, "does not oppose labor-saving machinery. It only hopes to have machinery so used that it may not injure but benefit working people."

The first family of Syrians that ever emigrated to the United States landed at Castle Garden, New York city, Aug, 23. They had to leave Syria secretly, as the Sultan does not favor the emigration of his subjects.

Hewitt's Congressional Labor Committee has resumed its sessions, and called before it W. G. Sumner, Professor of Political and Social Science in Yale College, Wm. E. Dodge, President of the National Temperance Society, W. G. H. Smart, Charles Francis Adams, Horace White and other men of note.

"Some day," says the *Woman's Journal* of Boston, "good home-made bread will be furnished to families by fifties or by hundreds, who will themselves buy the best flour and hire the best baker. Some day in the same way the laundry, at comparatively trifling cost, will return the family washing which has not had a single care from the mistress of the house."

Professor Sumner, who testified before the Labor Committee on Friday last, is of the opinion that the condition of labor and trade in the United States is not very bad, and is certain to improve if there is not too much meddling legislation. This view of the effect of machinery on labor is the one generally taken by political economists. We do not believe it covers the entire question. He said:

"The first effect of the introduction of machinery, continued Prof. Sumner, is to destroy capital, displace labor, and lock up capital. For example, the building of railroads had, as a matter of necessity, displaced stage-coaches, etc., and thrown the men employed in that business out of work. It was the same with the introduction of the loom, and indeed wherever machinery has been employed. This, undoubtedly, caused a temporary, irksome distress, but it is the penalty society has to pay for its gains. Ultimately society, which includes everybody, is benefited by the use of machinery. Compare, said the witness, the condition of the laboring-classes now with their condition a century ago. Then the workingman lived in one or two rooms, small, unhealthy and without sanitary appliances. His fuel was poor and dear, and his food of the cheapest kind. Now, the laboring man of the same class has more rooms, in better houses, with carpets, comfortable furniture, reading-matter, good clothes for himself and his family, good light, good and cheap fuel, and, in short, the comforts of life. Machinery has cheapened 'luxuries,' and brought them within the reach of the laboring man. But in the meantime he must suffer a reduction of income. In some foreign countries the introduction of machinery caused such distress that some laborers were forced to emigrate to this country. But their children must now look back upon their fathers' distress as a great family blessing. There is no way in the world to avoid this first effect of the introduction of machinery. Machinery ultimately improves the great mass of the people, while individuals and classes have to struggle. It is through struggles, however, that civilization is reached. Why is it that people have come to the United States from other countries? A small part on account of religion, perhaps, but the greater part because they were uncomfortable in the old country. They were in distress at home, and to get out of it they came to this country. They didn't want to leave, they wanted to stay; but they have been forced to progress."

Prof. Sumner, in his reference to the Irish exodus, furnished a strong malthusian argument, though he intended by his statistics to show that misfortunes that compel emigration are only blessings in disguise:

"Prof. Sumner here referred to the great famine in Ireland in 1846 and 1847, and said that the Irish never came here till they were starving at home. Then they were forced to come, and Ireland has been greatly benefited by it. She had 8,000,000 population—more than she could provide for—and the emigration had reduced her people to about 5,000,000. She is consequently now in a prosperous condition, for she has not a larger population than she can support."

Such philosophers don't appear to consider that a nation like China could occupy all our uncultivated lands, and still be overcrowded herself; but assume that there will always be new lands for those who chose to emigrate.

A Committee of Investigation, acting under the favor of the French Government, has just made a report on early deaths in France. From a review of the same in the *Sanitarian* we take the following paragraph. From what is said about the comparative death-rate of the rich and poor, it does not appear as though the latter were in such comfortable circumstances as the remarks of Prof. Sumner, quoted

above, might lead one to suppose—at least in France, Spain, Prussia, Italy, Austria, Switzerland, Russia and Bavaria:

"M. Bergeron states that in some parts of France the mortality in children, under one year, has been as great as 90 per cent.; that of 20,000 infants sent annually to the country from Paris 15,000, 75 per cent., died under the age of one year; that of the 54,000 children born in Paris annually, more than the half die within the year; and the average death-rate under one year, for the whole of France, is between 18.2 and 21.7 per cent. While the mortality among infants is greater in France than in the northern countries of Europe, it is less than in Spain, Prussia, Italy, Austria, Switzerland, Russia, and Bavaria. An infant at birth has less probability of living a week than a man of ninety years, and less probability of living a year than a man eighty years of age. In England the death-rate in infants under one year, among the wealthy classes and among the poor, is respectively as three to eight; there are nearly three times as many deaths among infants, in a given number, among the poor as there are among the rich. In France the proportion is nearly the same. While the average death-rate among this class, for the whole of France, is about 20 per cent., the death-rate among those in comfortable circumstances is about 7.6 per cent., and in some places as low as 5 per cent. M. Bergeron attributes much of the excessive mortality, 70.8 to 90 per cent., in infants under one year, to the vicious systems of artificial nursing that are followed."

CHRISTIAN SOCIALISM.

[From the Boston Commonwealth]

EDITOR COMMONWEALTH:—The call you make upon Socialists (the constructives, not the destructives), for an indication of the first steps to be taken by the farmer or mechanic to put his house in order for the coming of a Christian Socialism, leads me to suggest what may be done in certain directions for those who are interested, more or less, in the subject of the reorganization of society:—

1. Study the works of the writers upon social reorganization, such as Fourier, Owen, Noyes, and others.
2. Subscribe for, and read, the AMERICAN SOCIALIST, or other papers devoted to the improvement of our social system, and diligently seek to propagate these ideas by the circulation of these publications.
3. Endeavor to enlist the interest of your neighbors in the subject, and, if possible, form a society or group of those sympathizing with your views, even if the number be very small.
4. If a group or society is formed for the consideration and discussion of these social questions, as far as possible get reports of its meetings published in the local papers; and see, by personal attention, that these subjects get the prominence in the public press of your locality that their importance demands.
5. Endeavor to interest the clergy of different denominations in this subject; and be sure that they do not get their idea of "Socialism" from the public prints.
6. Endeavor to unite your fellow villagers or neighbors in every possible scheme for social, religious or business purposes—the object being to get them accustomed to *united action*.
7. Endeavor to lead the churches, as bodies, to consider the various social questions now so largely interesting the community, and to divide the time with them formerly taken for the discussion only of theological subjects.
8. Put yourself in communication with societies and individuals interested in these social questions, as combination ensures a spread of interest, encouragement and enthusiasm.
9. Join such coöperative schemes as the Sovereigns of Industry or the Grangers, coöperative loan associations, and the like, for the purpose not only of gaining experience and instruction, but as a means of exerting an influence in the direction of improved social conditions.
10. Strive to introduce into your neighborhood some experiment in coöperation—such as a coöperative laundry, a combination for selling the produce or manufactures of several families, a coöperative market-garden, or a store for coöperative purchasing.
11. If proprietor of a store, publisher of a newspaper, master-mechanic or farmer, endeavor to introduce, as far as feasible, the coöperative principle into your business.
12. Study the accounts of the various attempts at

Community life, and endeavor to discover the cause of their failure or lack of complete success.

In these and other ways, which will suggest themselves to any one desirous of going in this direction, one can help to substitute for the demoralizing, antagonizing, unchristian principle of competition, on which our present social organization is based, and the direful results of which are so obvious to all at this time, the harmonious, brotherly, truly Christian principle of equitable coöperation, or "Christian Socialism."

RELIGIOUS COMMUNISM.

From a Discourse by Elder Geo. B. Amery of the Whitewater Shakers, O.

CAUSES.

There is a cause for everything under the sun; and the religious Communism and Socialism of the past and present are no exceptions to this truism. The spirit of dissatisfaction with present conditions, leading men to hazard life itself for deliverance from them, has given to the world our Magna Chartas, our Constitutions, our emancipations. Every secular, every religious right we now enjoy, has flowed from the active and aggressive birth begotten of the spirit of unrest, which is man's heritage. "I doubt, I question, I destroy, I build!" This has been the language of the past. Will the future change it? In the history of the past humanity has required but few steps to develop social inequality and its inimitable misery. The cry of the destitute for food and clothing; the appeal of the socially outcast for humane, brotherly and sisterly recognition; the prayerful yearning of humanity, however humble, for equal social, temporal and affectional rights, have from time immemorial been heard. The hearts of the sympathetic have been touched; the consciences of the upright have been quickened, and many sincere and devoted men and women have dedicated their time, their wealth, their talents—in short, their all—to give to the hungry, food; to the naked, clothing; to the oppressed, justice and equality; to the yearning, love—heart-felt, soul-felt, soul-and-body saving love! Not as charity is frequently given, to be wasted to-day and forgotten to-morrow, but to build a system that shall minister a perpetual charity; that shall witness a daily, a cheerful, unassuming consecration of the whole life—principal and interest—to the furtherance of these aims. Causes must produce the wrong before we see it. It affects us; we suffer, or see others suffer. We try to remedy it. In so doing we become acquainted with the causes originating it. Now comes the query: Do we want to spare the causes and merely alleviate the misery, or, do we at any cost, desire the removal of the causes? As we answer this question may we determine whether we desire the secular or the religious; and we shall further find that if we accept the last, it becomes most emphatically a matter of individual concern.

Inequalities, political, social and material, have in the past and present caused great sufferings. The spirit of independence, which made intolerable the political tyranny of the past (and which found no rest until that yoke was lifted), was not, could not, be confined to politics. It took a wider and broader view, and said: "No ease will I take to myself until all inequalities are removed." Hence we have Religious Communism.

AIMS.

It proposes no force but that of moral suasion; it offers no violence to established conditions; it covets no man's silver, or gold, or houses, or lands. It seeks, by a presentation of comparative argument, to bring about individual conviction so strong as to enlist, wholly and heartily, every aid he or she may possess, and a perpetual dedication of the individual and his possessions to the establishment and maintenance of complete equality. A review of the history of its past and present will aid the hearer in judging how far it has proven true to its work.

Owing to a lack of requisite data, we are unable to determine which should have the preference, the Pythagorean Community or the Essenes. We will, however, commence with the former.

GRECIANS.

Pythagoras, about 600 years before the Christian era, brought together some 600 men, with their wives and children, at Crotona, and with them established a Community. Physical and moral development was the aim. Monogamy was adopted with rigid restriction as to marital intercourse. How long the Community endured the mutual chastening Community life introduced we cannot say; but we do believe that the effort alone was productive of great good. Its failure added to our knowledge as a race, at least, and here, as elsewhere, those who participated had the best opportunities of learning. The numbers engaged in this early movement of nearly 2,500 years ago give it a dignity which many later attempts lack.

[Then follow sketches of the Jewish Essenes, the Primitive Christians, the Dunkers, Rappites, Zoarites, Iowa and Oregon Communities, Perfectionists, and Icarians—which we omit.—Ed. Am. Soc.]

SEMI-RELIGIOUS CLASS.

And some few facts about the semi-religious—a class who did not hesitate to give emphasis to their convictions by not

only putting their hands in their pockets and contributing of their means, but by entering into numerous societies, they labored hard to find the "Philosopher's stone." A mention of men eminent in literature and politics, who entered with hearty zest, not only into the propagation of Communistic philosophy, but attempted the establishment of societies, will be read with wonder by those who have given the subject slight study. * * * * *

In the unavailing efforts made to place the various societies attempted upon a solid foundation, hundreds of thousands of dollars were contributed, and immense tracts of land bought or donated. Yet, notwithstanding the capital and the superior intelligence, not one of these Societies exists to-day. Why? The answer, stripped of all religious verbiage, is simply this: They are all unwilling to endure the leveling, which, in *profession*, is afar off; but which, in *practice*, is both disagreeably and inevitably near. Think with what grim humor we would read of the aristocracy of Europe placing themselves not only on a level with the laboring classes, but inaugurating societies to confine themselves irrevocably to the necessity of such a life, while all the time they purposely left a very large gap open for a retreat with all their baggage. All whose daintiness exceeds their convictions had best give Communism a wide berth. Communistic familiarity is as annoying to American aristocracy as American political liberty to the titled foreign snob. Both are degrees of freedom which require education and familiar acquaintance to appreciate. We cannot but admire the devotion to an idea, and the consistency which their efforts mark. Yet their tombstones might well bear the inscription, "Too much brains and too little common sense."

At the time of the Fourierite excitement and discussion 8,600 entered Societies and battled with the problem Communistic. Many abortive attempts were made which were not recorded, and it has been estimated that nearly two hundred thousand of our people were converts to Fourierism. Noyes gives forty-seven failures of Societies. What was here the propelling force which caused the upheaval? We claim the hard times which followed the panic of 1837 had directed the attention of the philanthropic to the distresses of the poor, and the study of causes producing them. Their efforts were futile for the reasons above given, aided very materially by the causes hinted at in the following 'plaint of Robert Owen, who said: "I wanted honesty of purpose, and I got dishonesty. I wanted temperance, and I was continually troubled with the intemperate. I wanted industry, and I found idleness. I wanted cleanliness, and I found dirt. I wanted carefulness, and I found waste. I wanted to find a desire for knowledge, but I found apathy." In fact, they failed most signally "to count the cost." Brook Farm, the great intellectually socialistic experiment of New England, was the longest-lived of these Communities, running six years.* One of the leaders of the most successful, financially said: "We spent our days in labor, and our nights in legislation. The same remark, leaving out the laboring during the day, might be said of most all of them." * * * * *

IDEALITY OF THE THEORY.

There is an ideal beauty in the theory of religious Communism, which binds the conscientious as with bands of steel to the upbuilding of its glorious cause. Like the pioneer husbandman from the clear, clean valleys of the East, they grapple sturdily with the mighty difficulties which cumber the ground. By the eye of faith, these conscientious view the possibilities of the future, and labor with the patience which great deeds demand. They have built mighty monuments; they have fought great battles; they have gained great victories. And these monuments, with their inscriptions, these battles with their bloodless fields, these great victories with their glowing results can only be fully understood and rightly valued by those who, following in the same paths, erect the same monuments, fight the same battles, and win by the same victories parallel results.

The same unflinching spirit that sustained the Primitive Church is needed—yea, a higher, a more divine courage. The quiet burial of self and selfishness; the daily denial and crucifixion of the spirit that needs it; the avoidance of wrongs that cause inharmonies; the patient, earnest, toilsome effort to adapt the individual to the new conditions, are, indeed, more than many wish to bear. But every honest effort to establish the conditions, perfectly, that are so graphically described in our two introductory texts, brings with it an immediate reward. These conditions, perfected, form the highest ideal of the race. The spirit of every Gospel worthy the name centers in them. The holiest aspirations of humanity are prompted by the beatific visions which are brought to view through the contemplation of the establishment of conditions flowing from the adoption of these principles. A brotherhood and sisterhood universal; want vanished; causes producing suffering removed, and a permanent establishment of a sympathy as deep and broad as the needs of yearning humanity could wish. To the realization of this dream thousands have dedicated their all. They have accepted the call because it asked just things; they have obeyed it because it brought peace and comfort;

* Mistake: the North American Phalanx lived eleven years, and the Hopedale Community sixteen or seventeen.

and sweeter than all, because it brought a quiet conscience worth more than beaten gold. To those who desire release from self and selfishness; who seek better things than the common life can give; who are so determined that they will stop at no sacrifice; who, being rich, so love their brethren, the poor, that they are willing to dedicate not only their wealth, but also their ability to minister to them; and then with them work to build up the ideal conditions we have so imperfectly described—to all these we say, try Religious Communism.

CONCLUSION.

Before concluding permit us to call your particular attention to a short review of some few facts of importance.

Coöperation has been successful in England, producing beneficial results. It has singularly failed in the United States. Our building associations and saving institutions are one phase of coöperation. Their record as a whole has not been very creditable. The same causes invariably produce the same results. Religious Communism is an established fact in the history of the past and present. Here again certain causes have produced certain results. You may quarrel with the theories, but can you deny the facts? How many or how few accept or reject the principles advanced by the Communists of the past or present, has nothing whatever to do with the subject under consideration. A new chemical element is discovered. So far as tried, it has produced certain results. How widely its uses may be extended is wholly an affair for future determination. Because you or I do not want coöperation; because only a few ignorant persons accept it and carry it out, is no argument whatever against the truth of the principles underlying it. So with our scientific fact, our acceptance or rejection of it does not prevent our chemical philosopher giving the bald fact a careful analysis, and in this analysis we do not enter as factors for consideration. Here comes Religious Communism, her lap loaded with facts she has accumulated in her journeyings, in all climes and among all peoples; in these wanderings she has spent nearly twenty-five hundred years. Like the pre-historic man planting his ineffaceable tracks in the everlasting rocks! so like a very giantess Religious Communism has left her impress in the plastic clay of humanity. Time has hardened many of her steps, so that they may nevermore be erased; and still with unflagging zeal and invincible determination she now pursues the even tenor of her way.

A few leaves torn from the record of her deeds we have laid before you as we have read them, and ask, "What will you do with the facts?"

SOCIALISM IN GERMANY.

[From the Pall Mall Gazette.]

The Socialist movement in Germany is of very recent origin. It was started by Ferdinand Lassalle fifteen years ago. Lassalle was one of the most remarkable political agitators of the present century. He was born in 1825, and when a mere youth produced a profound impression on Alexander von Humboldt and Heine. The former called him "the miraculous child;" and the latter, in a letter to Varnhagen von Ense, predicted for him a splendid career. Long before he came forward as the champion of the working classes he was known as a philosophic writer of genuine distinction. His book on Heraclitus is one of the most learned, ingenious and profound produced by the Hegelian school, and his "system of acquired rights," although not so important as he supposed, is acknowledged to be a work of vast research and penetrating thought. He did not begin to be widely known as a politician until 1862. In the spring of that year he addressed a meeting of Berlin workmen, afterward publishing the speech as a pamphlet, entitled "The Workmen's Programme." It was not so much a statement of opinion as a rhapsody in anticipation of a new world. After the learned manner of a German philosopher, but with the fire and enthusiasm of a devotee, he traced the whole course of modern history with a view to prove that the future belongs to the working class. He was tried for inciting the mob to rebellion, and was ultimately condemned to a month's imprisonment, a penalty which had only the effect of intensifying his zeal and bringing his name prominently before the nation. Appealed to for counsel by a workmen's association in Leipzig, he sent them an "Open Answer," which has still almost the authority of a sacred writing among the party or the sect he founded. It is a small pamphlet, but being written with great force and lucidity, and bearing on every page the stamp of passionate earnestness, it could not fail to go straight to the mark at which its author aimed. One of its main propositions is, that under existing social conditions wages can never permanently rise above the point which is necessary for the bare existence of the workman and his family. If, therefore, these conditions are maintained the working class has nothing to look forward to but poverty and misery. Lassalle's remedy is that workmen should form themselves into productive associations, and that the State should advance them sufficient capital to enable them to start with an assurance of success. He expresses unbounded faith in this plan, and has only words of scorn and loathing for those who urge that the business of the State is merely to defend the person and property of the individual. "It is," he says,

"the peculiar task and vocation of the State to smooth the way for the great forward movements of humanity. That is its mission; for that it exists, and it has always worked, and must continue to work, towards this end." Were the State to act in the manner he indicates, there would be no longer a conflict between capital and labor, for both would be in the same hands, and the workman would obtain the full product of his energies. * * *

Notwithstanding his loathing of the present relations between capital and labor, Lassalle had never counseled an appeal to force, and he was an ardent patriot. The cause of German unity had no more zealous advocate than he, and it was essential to the success of his scheme that the State, while resting on a popular basis, should be thoroughly centralized. A number of his adherents continued to uphold these principles, but others, associating themselves rather with Karl Marx than with Lassalle, soon adopted a far more radical programme. They scouted the idea that men owe allegiance to a special country, proclaiming that a workman has public duties only to his own class; and they urged that the lawful means for realizing the Socialistic ideal are simply those which seem likely to effect a successful issue. Each of these sections was for years represented by a newspaper of its own; but in 1875 a reconciliation was effected, and now the party is the most united in the German Empire. It is the extreme side which has carried the day. The party aims at nothing short of the complete reorganization of society. All wealth is to be appropriated for the benefit of the working class; no man in the State for the future is to possess more than he personally acquires in conjunction with other members of properly-formed associations; and such government as shall exist shall have for its chief function the control of the industrial movement.

It would be a complete mistake to suppose that German Socialism is confined to workingmen. It is expounded at the universities by professors of considerable standing, and from them it has passed into the minds of many youths of the middle class. Much of the popular literature of the day is to some extent affected by its spirit. It is said that traces of its influence may be found in documents issuing from Government offices. And the doctrine, as might be expected in Germany, is always set forth as strictly scientific. The German Socialist is profoundly convinced that he alone displays true humanity; but he is not less certain that he is supported by reason. He fearlessly appeals to political economy, and will argue by the hour in defense of the position that the world has been steadily moving in the direction of his Utopia. Lassalle's favorite idea was that the fate of the aristocracy of Europe was decided in 1789, and that of the bourgeoisie in 1848; and among those who reverence the name this is now an article of faith.

CO-OPERATION IN BOSTON.

We take the following paragraphs from the address of Joseph Quiney at the monthly meeting of the Pioneer Co-operative Saving Fund and Loan Association, held in Boston Aug. 12th:

Fellow-Members of the Pioneer Co-operative Saving Fund and Loan Association: On the first Monday of August, 1877, one year ago to-night, payments were first made on our stock. We were then inaugurating a new enterprise, and many, judging from the difficulty of introducing a novel system in this conservative city, doubted of our success. But success has come, exceeding our most sanguine expectations. We have had 555 members, who have taken 2,273 shares. We have loaned \$20,450, and given prospective homes to eighteen workingmen, besides paying for the extra expenses incident to our organization, realizing more than 6 per cent. to the non-borrowers. Twelve other associations have been organized in the State, and are, as I am informed, equally prosperous.

We have thus adopted and acclimated the Philadelphia plan for giving safe investments for savings, and enabling workingmen to obtain independent homes. But a house is not the only physical want of man. He wants not only shelter, but also food and raiment, and it is well to consider what Co-operation has done to facilitate their acquisition elsewhere. At the

TENTH ANNUAL CO-OPERATIVE CONGRESS, held in Manchester in April last, the Marquis of Ripon, after recapitulating from statistics the increase of co-operative associations in England from their first organization in 1852 to 1875, says: "Without the slightest exaggeration there must be, as the growth of a quarter of a century, over 500,000 persons who are members of co-operative societies of one description or another, with a share capital of over £5,000,000 (or over \$25,000,000), and doing a business which I imagine cannot be estimated at less than £20,000,000 (or \$100,000,000) a year. Stores have sprung up in every direction to meet the wants, not of the working classes alone, but of every class of society."

The cause of this extension is apparent. It pays. Let me quote from the address of Dr. John Watts, who was chairman of one of the meetings:

Generally "a man could not invest his money without saving it, but under the system of co-operation he could invest money which he had not saved. Co-operation was literally, to those who belonged to the stores, a creation. It made something out of nothing; without work, effort, without sacrifice on their part, it gave them a result. For instance, in 1860 I joined the store below, paying a single pound (or \$5) for a share. In 1870 I wanted money. I had never withdrawn any dividend up to that time, and a very small portion of the wants of my family had been supplied from the store; but when I asked what there was to my credit, I was told that there was £53 (or \$265), which sum I then withdrew. So far as I am concerned, that was a crea-

tion. I had done nothing for it. This store and its branches made about £16,000 (or \$80,000) a year profit. It devoted 2½ per cent. to educational purposes—that was £400 a year. For \$200 a year a reading-room could be well supplied, and elementary art and science classes taught in the room in which they were then assembled. The right thing would be for labor to hire capital, pay its percentage and keep the profits for itself. It would be better not to hire capital at all, but to own it. All they had to do would be to let the dividends alone. It is stated that of all the dividends made in co-operative stores, 60 per cent. were left for investment. It is estimated that the wages in this kingdom amount to £325,000,000 a year. If the working classes should all become members of co-operative stores, paying a dividend, not of 1s. 10d. on £1, as their store paid, but even of 1s. 6d., they would save every year £24,375,000. If that could be carried on steadily for a few years, and invested say at 5 per cent., if the addition were made for fifteen years, the result would be the saving of £605,482,680; that is to say, it would be quite enough capital to permanently employ the whole of the working population of the kingdom. They could all become their own masters in fifteen years. That was the grand theory of co-operation, as simple as it was grand, and all grand things were simple. With such a result out of nothing, what would come out of work and self-denial?"

The above remarks are made, not by theorists, but by men who know by experience of what they speak, and in the presence of the delegates of more than 100 co-operative corporations. They at least have proved that "there are millions in it."

What, then, is the engine by which men like the above named and their associates suppose that the disputes between labor and capital may be settled, and an era of mutual aid and co-operation be introduced among men? It is

THE CO-OPERATIVE STORE.

Purchases are made at wholesale prices of all articles of food and clothing. They are sold at current prices, for cash only, both to the shareholder and the public; for every purchase a check is given, stating its value. Once a quarter the books are balanced. Shareholders are credited with the full amount of the profit on their purchases; non-shareholders with a certain percentage, provided for in the by-laws. If the shareholders do not withdraw their profits they remain in the hands of the managers, and the interest accumulates, as in the case of Mr. Watts. The most stringent rules are adopted to render it sure that all goods sold are of the best quality and without adulteration; and every precaution is taken to prevent fraud, either in the purchases or sales. Such, in brief, are the co-operative stores that exist by hundreds in England. They became so numerous that a co-operative wholesale store was established. This now imports goods from all parts of the world. It supplies these stores on the most advantageous terms, and deals with them exclusively. Mr. Thomas Hughes, Q. C., the well-known author and philanthropist, at the meeting at Manchester, stated that the first wholesale co-operative store started in 1864 with a capital of £999 (or \$5,000). That on the first of January this year (1878) there were 844 societies in this union and having accounts with the wholesale. They purchased in the last quarter of 1877 £680,811 (or \$3,404,055) worth of goods from three departments in which the central society is now organized, namely, groceries and provisions, drapery, boots and shoes and furniture. The cash receipts for the same period (one quarter) from all sources, amounted to £1,415,580 (or to over \$7,000,000). The business done in the year amounted to £2,827,052 (or to over \$14,000,000). That such associations would be of great advantage to workingmen, and to all who avail themselves of their benefits, requires no argument. It has been proved by experience in England, and is in accordance with common sense. Such stores are not confined to one locality. By means of branches they can be extended all over the country. One such established in Boston would naturally lead to an intimate connection by a common interest with the other co-operative loan and fund associations, and would cause the creation of new ones. It would establish a fraternal feeling by mutual assistance among all industrious and economical workingmen that might result in a national blessing.

Connected with many of these co-operative stores are WORKINGMEN'S CLUBS, consisting principally of the members of these associations. They are intended to supply a place for social intercourse to take the place of the tavern and the grog-shop. They provide, not only for recreation, but also for education, by means of periodicals, lectures, debates, etc. These results have been obtained in Great Britain from comparatively small beginnings in about 25 years. How and by whom should these forms of co-operation be introduced among us? To be an assured success they should be, as they have been in England, started and managed principally by workingmen like the members of this association—men who have the intelligence to understand the great benefits that would result from this mode of co-operation, and who, like your directors, are willing gratuitously to devote some part of their time for their own benefit and for the elevation of their fellows. In the language of Mr. Hughes, "The management of such associations has proved the capacity of the working classes to manage large affairs when they get a chance."

The first step is to establish a single co-operative store. This, if successful, as properly managed it must be, will lead, by branches, or by the establishment of others, to vast results. The Pioneer, commenced in Rochdale with a capital of £20 (\$100). It would be entirely independent of the co-operative loan and fund associations, but might be owned in part by the same individuals, and by all others, rich or poor, workingmen or capitalists, who wish to share in benefits like those enjoyed by similar associations in England. Co-operation has been defined to be Christianity applied to trade. The acting of men together for mutual benefit and fraternal assistance would thus realize, in part, the second great commandment of our religion, and tends to equalize the conditions of happiness, not by making the rich poor, but by making

THE INDUSTRIOUS INDEPENDENT.

PLATO ON CRITICISM.

In one of the dialogues of Plato (Gorgias), Socrates holds a discussion with a Rhetorician, and argues that rhetoric, defined as the simple art of persuasion without

reference to justice, is a bad art, as it is often used to shield the offender from punishment, which Socrates considers a great evil. Next to doing wrong, in his judgment, is the evil of going unchastised for wrong-doing. In the following passage of the dialogue we discover the true principle of the system of Mutual Criticism:

Socrates.—Was not this the point, my friend, with respect to which we differed, you considering Archelaus happy for that having committed the greatest injustice he suffers no punishment; but I, on the contrary, thinking, that whether Archelaus, or any other man whatever, is not punished when he commits injustice, he must needs be far more wretched than all other men, and that he who commits injustice is ever more wretched than he who suffers it, and he that is not punished than he that is? Are not these the things that I said?

Polus.—Yes.

Soer.—And has it not been demonstrated that they were said truly?

Pol.—It appears so.

Soer.—Well then, if these things are true, Polus, what is the great utility of rhetoric? For, from what has now been agreed on, every one ought especially to beware of acting unjustly, for that, if he does so act he will sustain great evil. Is it not so?

Pol.—Certainly.

Soer.—And if a man has committed injustice, either himself or any one else for whom he has regard, he ought of his own accord to betake himself thither, where as soon as possible he will be punished, to a judge as to a physician, taking every pains lest the disease of injustice becoming inveterate should render the soul corrupt and incurable; or what must we say, Polus, if our former admissions are to stand? Do not these things necessarily harmonize with the former in this, but in no other way?

Pol.—For what else can we say, Socrates?

Soer.—For the purpose, then, of excusing injustice, our own, or that of our parents, or friends, or children, or country, when it acts unjustly, rhetoric is of no use to us at all, Polus, unless, on the contrary, any one supposes that he ought especially to accuse himself, and afterwards his relatives, and any other of his friends, who may have acted unjustly, and not conceal the crime, but bring it to light, in order that he may be punished and restored to health; moreover, that he should compel both himself and the others to lay aside fear, and with his eyes shut, and in a manly way, deliver himself up, as to a physician, to be cut and cauterized, pursuing the good and the beautiful, without paying any regard to what is painful; if he has committed a wrong worthy of stripes, delivering himself up to be beaten, if of bonds to be bound, if of a fine to pay it, if of exile to be banished, if of death to die, being himself the first accuser of himself, and others his relatives, not sparing either himself or them, but employing rhetoric for this very purpose, that the crimes being exposed, they may be freed from the greatest of evils, injustice. Shall we say thus, Polus, or not?

COMMUNISM IN THE MIDDLE AGES.

[From the Penn Monthly.]

In France, the principle of Communism was extended in the middle ages to agriculture, and that on a very extensive scale, if we may judge from the allusions in the local collections of *Coutumes*, and the broad declarations of the old lawyers and historians. Thus Guy de Coquille, who lived 1525—1603, says that the whole Nivernois district was farmed by Communities, in which several families were united under one roof, and governed by a "Master of the Community," who was elected by the whole body, vested with full powers to command, and constituted their legal representative. In these Communities work was divided according to the capacity of the members, who were called *part-conniers*, now *personniers*; they ate in common, while each family had its own apartment; the women married out of the Community and were dowered from its treasury; the men inherited their share only while they remained in its fellowship. They were generally tenants, not proprietors of the land—serfs, in fact—who found that they could only hold their own by co-operation. In some cases, at least, all were descendants of one ancestor and bore one name—a tribe gathered beneath a common roof.

The family (or group of families) of the Jaults still exists near St. Benin des Bois in the Nivernois, and preserves all the traditional usages of mediæval times. Among the charters in its chest of archives is one that bears the date 1500, and speaks of the Community as already an ancient one. "The Jault-house contains an immense common hall, with a chimney at each end, opening above a fire-place nine feet in width. By the side of each is a large oven for bread, and on the other side a stone vessel for washing, as old as the house itself and polished by constant use. The grand room in its entire length is flanked by a passage, into which open separate apartments, in which each family has its own domicile. These are kept very neatly; in each are two beds, and sometimes three," and other furniture. The Jaults number some two score persons and own land worth 200,000 francs, besides sharing in the common pasturage and forest land of the village. Near Thiers, in Auvergne, the family of the Pignons have kept up the same life in Community for more than six centuries, and many similar associations are still to be found in the same part of France. Though the families of this sort that have survived the vast social changes that have

swept over France are but few and sporadic, yet the custom was once general, and their dissolution was not general till the latter part of the last century. M. Troplong, in his *Commentaires des Societes Civiles*, says: "The association of all the members of a kindred under the same roof, on the same property, and with the view of uniting in labor and sharing its profits, was the general and characteristic state of things from the south of France to its opposite extremities.

"In the bounds of the Parliament of Toulouse, in Saintonge, the Angoumois, Brittany, Anjou, Poitou, Lorraine, the Marche, Berry, the Nivernois, the Bourbonnais, the two Burgundies, Orleans, the Chartrain country, Normandy, Champagne, Bassigny, etc., the population had a fondness for that sort of association, and the local statutes favored it."

In some places the old Community mansions still exist, but are divided up among various families. According to Sir Walter Scott, somewhat singular usage existed among the tenants of the monastic lands in Great Britain, though they had no common house or table; and it may still be seen in full vigor among the curious Norsemen who inhabit the Shetland Islands.

The middle ages were the period of association pre-eminently. The sense of individuality, of man's personal worth and strength, had not yet dawned upon the mass of men. The strongest did not feel able to stand alone, but must seek close and formal association with his fellows. Was he pious? let him enter a religious brotherhood, if not as a monk, then at least as a lay member of a third order. Was he industrious? the guild had a place for him. Was he learned? the university opened her arms to him. Was he a soldier? it was his duty to find his place among his brothers in arms in some military order. Was he an enterprising trader? the *Hansa*, or some similar bond of merchants, gave play to his activities and fixed their limit. Was he a singer? the Minne-singers and the Master-singers had their guilds also, in which the joyous art was cultivated. Almost all that men do singly and alone in our days men did in companies and associations in those times.

AMERICAN SOCIALIST.

THURSDAY, AUGUST 29, 1878.

ONLY six more names are needed to complete the Third List of the "Socialist Union." Send them in soon.

C. H. C. tells in the Boston *Commonwealth* how persons may aid the progress of "Christian Socialism." Read his article, which we copy elsewhere, and note how many of his twelve points have a personal application to yourself.

On the ground that the Icarian Community has not conformed to the provisions of its charter, a verdict has been rendered in the Circuit Court of Iowa in favor of the party demanding a dissolution of the Community. The case will doubtless be appealed.

MUTUAL CRITICISM.

The recent newspaper raid on the O. C. has served a good purpose in turning attention to its system of Mutual Criticism. Of course, some writers will ridicule it, and others will try to make something horrible out of it. But a few will be sufficiently interested to send for our pamphlet on the subject, and find out that it is really a good thing. One journal, we notice, quotes some remarks made by Charles Nordhoff on Criticism in his work on the Communities, but is careful not to say anything commendatory of the system, and so makes no mention of the following paragraph from the same work:

"Finally, there should be some way to bring to the light the dissatisfaction which must exist where a number of people attempt to live together, either in a Commune or in the usual life, but which in a Commune needs to be wisely managed. For this purpose I know of no better means than that which the Perfectionists call 'criticism'—telling a member to his face, in regular and formal meeting, what is the opinion of his fellows about him—which he or she, of course, ought to receive in silence. Those who cannot bear this ordeal are unfit for Community life, and ought not to attempt it. But, in fact, this 'criticism,' kindly and conscientiously used, would be an excellent means of discipline in most families, and would in almost all cases abolish scolding and grumbling."

Mr. Nordhoff, it will be observed, here indorses the system as highly important for communal life, and as an "excellent means of discipline for most families." He makes another point which would seem sufficient to commend it to universal use, when he says it "would in almost all cases abolish scolding and grumbling." That, indeed,

brings to view its chief virtue. When properly administered it is a peacemaker and harmonizer of unrivaled power. If only what Nordhoff says of it in this respect be true, think of the misery it would save society!—think of the thousands of homes, now abodes of misery and torment, that would be transformed into abodes of peace and love!

The origin of the system, too, ought to cause it to be favorably received, especially by the churches. It originated, not in the Oneida Community, as many seem to suppose, but in the very heart of the Congregational church of New England—among Andover Theological students whose earnest zeal was shown in their voluntary enrollment as candidates for missionary labor in the far east. These and other facts connected with its origin, as also its manner of application in the Oneida Community, are clearly set forth in the pages of the pamphlet already mentioned.

THIS AND THAT TOGETHER.

The versatile correspondent of the *New York Times*, in his graphic description of the O. C., says:

"A grand piano ornaments the stage, and a verse you will hear as often as any other is from Etienne Cabet's 'Song of the Socialists':"

Travailleurs de la grand cause,
Soyons fiers de notre destin;
L'égoïste seul se repose,
Travaillons pour le genre humain.

"Such is the refrain of the piece, and sung in concert in the great hall by little girls and women in Turkish trousers it really has a rather unique effect."

It spoils the effect of this to record the fact that no song with this refrain was ever sung in the Community hall at Oneida, and that the *Times* correspondent heard no singing whatever during his hour's sojourn at the Community. Where, then, did he get this fine refrain, and how did he come to copy it into his description of the O. C.? Well, while here he wisely invested 60 cts. in a copy of

Hinds's "American Communities,"

which, besides giving an account of the Oneida and Wallingford Communities, describes the other successful Communistic Societies of the United States; and in its description of the Icarian Community occurs the following passage, which the *Times* man at once applied to the O. C.:

"Should your call be on a Sunday afternoon, as was my good fortune, you might hear selections from the writings of their great apostle, Etienne Cabet, or recitals by the young, or songs, perchance, which would stir your Socialist enthusiasm. One of those I heard had this refrain: [Then follow the words above.]

The *Times* man did not even study the passage enough to notice that Cabet was not credited for its authorship!

THE GREAT TOWN MEETING.

It is interesting to observe the effect of journalism and rapid communication in concentrating and organizing the public mind. Under their influence the people are becoming a great deliberative assembly—a sort of general town-meeting. The whole country assumes the power now to discuss, understand, and pronounce upon all questions of interest without waiting for the slow formalities of the constituted Legislatures and Congress. It is still necessary to have these gatherings of official lawmakers, representatives and police men, here and there; but their influence, like that of the ministry and the old stage-coach, is steadily diminishing, and for the same reason. Their function is being superseded by something better. When it took a week to communicate between New York and Boston, and over the Alleghanies was considered out of the world—when there were no railroads or telegraphs and few daily papers, fifty years ago—it was then very important that the best men of the country should be annually sent to Washington and the various legislatures, to consult over the interests of the country. Then, the office of representative was one of great civil trust, and properly commanded the highest reverence of the people. But now that the people are in perpetual town-meeting themselves, it does not seem so important. Now that news is flashed instantaneously all over the country, and the readers of daily papers are numbered by hundreds of thousands, the backwoodsman of Iowa may be as well qualified to understand the interests of the country, and to pronounce on the subjects before it as the representative at Washington. Everything is changed and changing on the subject of government. The PEOPLE and the PRESS are doing no small part of the real thinking and legislating of the nation.

By means of the press everything of importance is brought under the direct gaze of public attention. Whatever is the leading topic of the day millions of minds are directed to it simultaneously. There is a

unanimity of public interest; and yet we turn freely, and with business-like energy, from one subject to another, according as new matters come up to demand attention. Whoever will watch the course of public attention, as indicated in the newspapers, will see that it is becoming highly concentrated and intense, and yet that it flows freely along with the succession of events.

We find much to be pleased with in this characteristic of the American people. It is a sign of education, discipline, increased organization and power of self-government. In proportion as the press and the thinking faculty of the people rise into ascendancy, in that proportion we can dispense with the machinery of law and force. Furthermore, we expect that one of these days *Socialism* and *Religion* will seize the public mind, and that the whole country will go into a session of intense interest on the subject of the *ultimate relations of Society*. When the nation has become thoroughly disciplined by other things, so that it acts simultaneously and organically on any subject that comes up, it will be easy to incite general inquiry and produce conviction on these more important themes. We have had various exciting movements that have wrought up the nation to an intense degree of interest, but none, we are persuaded, like those before us.

THE NEW RELIGION.

VIII.

We pointed out in our last number the weakness of the taunt that we are looking backward two thousand years for our religion and our leader. The New Religion finds Christ and Paul alive now, and the fact that these men lived two thousand years ago, instead of disparaging them, immensely increases their claim to attention. Their life spans the ages between the old civilization and the new, and sums up the vigor and wisdom of the world's whole experience.

The Spiritualists could not do a better thing for their attempted demonstration of immortality, than to concentrate attention on Christ and Paul and make it sure to all the world that these men, on the one hand, lived two thousand years ago, and, on the other, are alive now. Two examples so conspicuous and extended would be worth more than all the other manifestations of the séances. If two men can be proved to have lived through two thousand years, it will not be difficult to believe that any number of men may live through indefinite ages.

In this view of the possible argument for immortality we may discover the great importance of building up solid historical proof of the ancient existence of Paul, of the authenticity of his epistles, and through them, of the resurrection of Christ; because these facts constitute in part at least the abutments on which the further end of the demonstration rests.

Proof of this kind of course cannot be got at without study. We assume that those who care to follow us in these lucubrations will first get a clear sight of Paul in his ancient existence, and make up their minds that he was an honest and competent witness. We are quite sure that this will be the inevitable result of a close study of his life and writings in the New Testament, with or without the help of Paley's "Horæ Paulinæ."

Having before us, then, an unimpeachable witness, we ask him to tell us what he knows about Christ's resurrection. Here is his answer:

"Brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again on the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me, was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed."—1 Cor. 15: 1-11.

Perhaps people have read this testimony till familiarity has dulled its aspect. We offer a few observations which may brighten it:

1. This is the very earliest of all the written accounts of Christ's resurrection. The first epistle to the Corinthians was written A. D. 56, while there is no reason to believe that any of the four gospels were written before A. D. 60.

2. This account has in itself evidence that it was origi-

nal, i. e., not transcribed from any of the gospels, inasmuch as one of its most important items—the appearance of Christ to five hundred brethren at once—is not recorded elsewhere.

3. Comparing the following expression in this account—"I delivered unto you first of all that which I also received"—with what is said in Galatians 1: 11, 12, viz., "I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ,"—it is evident that Paul thought it important to expressly claim originality for his testimony as to the fundamentals of the gospel.

4. Still there is no reason to doubt that he got his information about the various appearances which he first records, from visible witnesses. He had seen Peter and others of the apostles, and undoubtedly had conversed with all the eye-witnesses that he could meet with, on the tremendous subject which filled the minds of all believers. But the fact to be noted is that he himself, a well known and thoroughly reliable historical character, stands responsible for this written record of what was circulating by word of mouth among the Christians of his time; and the fact that he believed the reports of Christ's appearances is the best voucher for their truth—better than any evidence that can be collected from the gospels, which are without signature or date or statement of their sources of information, and which are known to have been written at a greater time-distance from the facts.

5. The final and decisive advantage which Paul's testimony for the resurrection has over all others is that he claims to have seen Christ after his death with his own eyes. "Last of all he was seen of me also." There is no other first-hand witness.

REVIEW NOTES.

THE RELATIONS BETWEEN CAPITAL AND LABOR IN THE UNITED STATES. By Joseph Nash. The First Prize Essay awarded by the Boston Young Men's Christian Union, 1878. Boston: Lee & Shepard.

It is needless to say that the labor problem in this country is not soluble by prize essays, but by stern practical effort, involving on the part of all concerned no small amount of patience, self-sacrifice and endurance. In the pamphlet before us we have a mixture of good ideas and bad grammar, sound thoughts and illogical arrangement, with no direct practical sequence that we are able to discover, if we except the following suggestion, which is not a bad one, if it could be effectively adopted:

"Capital will not always understand labor, and labor cannot understand capital. Labor sins more through ignorance than intention; therefore a court having the confidence of capital and labor, rightly and intelligently administered, would be an efficient means often to adjust amicably the disputes and grievances of both. A court of this kind has been long established in France. Lord Brougham stated in Parliament, in 1859, that of twenty-eight thousand cases submitted to the Conseils des Prudhommes, twenty-six thousand eight hundred of them were settled without appeal."

The purest bit of wisdom we find in this essay is contained in the following sentence by John Stuart Mill: "It is a hundred times more hard-hearted to tell human beings that they may, than that they may not, call into existence swarms of creatures who are sure to be miserable, and most likely to be depraved." This is a great universal truth; and if our prize essayist would point out to us a sure practical method by which to check the calling into existence of these swarms of human beings, he would prove himself a national benefactor. This, in fact, seems to us in some important respects, the key to the whole matter. As the population of our country increases, labor presses more and more upon the means of subsistence. We say to-day that there is an abundance of waste and unoccupied land within our national limits, to comfortably feed and clothe a much larger population than we now have, and this is true; but this fact only postpones the time when our soil will support no more human beings. That inexorable day is slowly approaching; and though it may be years and even generations distant, it is none the less a part of the inevitable future, unless before this dead point is reached some method is found of preventing the indiscriminate bringing into the world of the crowds of men and women who can at best lead but a precarious and struggling existence.

This is the great politico-economic problem of the times; and its adequate solution will involve that of all minor ones. It may be said that we can wisely leave its consideration to our children or our children's children; that the country is large enough for us now, and that it is unwise to discount such matters for posterity. To this we would say, not only that it is wise to anticipate

and take precautionary measures against future trouble as early as possible, and when we have strength to meet it, but that it is not strictly true that this trouble is of the future, and does not affect us now. The truth is, we are already face to face with it. If we look over the list of laboring people who are to-day suffering from want of the necessaries of life, we shall find that more than two-thirds of this suffering is caused by the laborer having a larger family than his means will allow him to support in comfort. An examination will show that there are comparatively few instances of single men or women reduced to a state of actual destitution; and that when these do occur, they are usually the result of improvidence, accident, or some adventitious cause.

But the subject is too large to be adequately handled within the brief limits at our disposal. It is worthy of the deepest thought and the profoundest science. The man who will furnish a practical solution to this problem will deserve greener laurels than any conqueror, and will earn for himself the enduring gratitude of all posterity. It is a difficult but not insuperable task; and we are not without hope that the present distresses which prevail among the laboring population of our country will breed a spirit of resolute self-denial that will grapple with the difficulties that surround the subject and overcome them.

CORRESPONDENCE.

Hammersmith, London, Aug. 9, 1878.

EDITORS AMERICAN SOCIALIST:—I inclose you a paragraph from the *Echo* of yesterday, from which you will see that the notion of common property is of more remote antiquity than many are aware of. Community is objected to because it is new; here we find the old family association and Commune is older than all known history. Take the Russian *Mir*, the Village Communities of India, or the Tanistry of Ireland, the origin is unknown. It is competitive life that is new and modern, and the Commune old and venerable. What a blessing to be without noblemen, or great landed proprietors!

Socialism is likely to come up for discussion before long here. The *New Quarterly* undertakes to write about it, but there is a sad lack of accurate knowledge as to what English and American Socialists wish to effect. Political force is not the chief aim of either of these parties. Yours faithfully, E. T. C.

[From the London Echo.]

On the west coast of France, in the neighborhood of Morbihan, lie two small islands, Haedic and Honat, the former with about 800, the latter about 200 inhabitants. The natives are fishing folk, and on account of their removal from the current of ordinary life live under truly patriarchal conditions, which they have retained intact for ages. Their politics, religion, law, and social order are truly primitive. Neither of the islands possesses a magistrate, a lawyer, a journalist, a policeman, a public-house, a prison, a factory, or an exchange speculator. Happy condition! The parish priest is patriarch of the united Community, and he is pastor, mayor, schoolmaster, justice of the peace, innkeeper, notary, and physician, all in one. The inhabitants only leave their islands in order to sell the results of their fishery, and to procure from the sea the simplest necessaries of life. The agriculture and cattle-farming are carried on in the most primitive and original of all conditions, at the general cost of the whole Community. The Community also take charge of the aged and of orphans; there is a proportionately large number of the latter on account of the dangers of the fishery on this stormy coast. The parish priest is assisted by a council, elected by universal suffrage, which constitutes the final court of appeal in all matters of strife between the inhabitants. The two islands constitute one Commune—we may strictly say one republic. Strangers receive a most hospitable welcome upon the islands; they are treated as "guests" in the primitive sense, and nothing is charged them for board and lodging. The people have a profound reverence for their ancient traditions, which date from immemorial times; and as everything goes on in singular peace, quietness, and order, the French Government has never interfered with this venerable little autonomous State. We need hardly say that the islands have no noblemen or great landed proprietors; and hence they possess that fine manliness and independence which are the invariable characteristics of societies which have abolished caste distinctions and privilege.

A SHAKER VIEW.

Horace Scudder's "House of Entertainment," in the *Atlantic* for September, is a tale somewhat in the vein of Hawthorne. The writer has chosen a Shaker village to be part of the environment of his lovers. In one place he puts this discourse into the mouth of Elder Isaiah, the Shaker preacher:

"Jesus Christ said if any man would be great among you, he should be your servant. The law of service is the law of supremacy. If I use my neighbor for my personal ends I degrade him, but I degrade myself

still more. I show that I am not free; that I am the slave of my ambition, my appetite, my propensities. He is free who has learned to govern his propensities. The rich man has a propensity for property, and he gets it from the poor. The more he gets, the more he wants; and as the poor man grows poorer the rich man grows richer, and more and more unable to do without his riches. His wants are increased, and they increase faster than he can supply them. He becomes a slave to his avaricious desires, and sinks lower and lower. The politician has a propensity for power, and he gets it by using men; he makes them serve him while he professes to serve them, and he never gives anything except for a greater return. Every step he takes towards power brings him more under the control of other men; he binds himself by obligations, and when he gets supreme authority he finds that he has lost the right to call his soul his own, and he can do nothing without reference to meaner men. The selfish man has a propensity to gratify himself, and he seeks his end by shutting out everybody else from the participation of his pleasure. He will end by being himself shut out from the Kingdom of Heaven, an outcast, who, seeking to gratify himself alone, finds that he has none of the things which he thought he had; that he has become a paralytic, unable to use the power that had been given him. The people called Shakers have set themselves a higher law, the law of service, and they have found that it has made them great by lifting them above the meaner desires that lead men captive. Are you rich? Come to us and learn that no man is rich till he calls nothing his own. Are you a politician? Come to us and learn that no man is exalted until he has made himself a servant of all. Are you selfish? Do you look for your pleasure in those things that minister to your ease, to your intellectual gratification; yea, to your love of family, of wife, and of children? Let me tell you that no man is worthy of the society of the head man of the race, Jesus Christ, who does not leave father and mother and wife and children to live as Christ lived, who called no man father and no man brother after the flesh; who did not marry, but loved all women with the pure love of a brother for his sisters. Come out and be ye separate from the world; crucify your lusts, conquer your propensities, and come up into the higher manhood, where all are equal, and every one loves his neighbor as himself, instead of loving his neighbor for the sake of himself."

There is nothing, perhaps, very new in these words; they are not, may be, just the ones the Shakers would have used in stating their case; but they will doubtless serve the purpose of a background to set off the delineations of some very lurid, uncomfortable love.

COMMUNITY ITEMS.

ONEIDA.

—Blooded stock—Ayrshires, Holsteins and Berkshires—are in greater demand than usual of late.

—Elder Lomas, Editor of *The Shaker Manifesto*, stopped off for a day on his return from Watkin's Glen.

—"The Wallingford Community have given \$100 for the sufferers by the cyclone."—*Boston Post*.

Their own losses are estimated at \$1,000.

—A Chicago jobbing-house has just telegraphed us for 2,500 dozen cases of canned corn of the new crop. An Albany jobber writes: "Your corn is the finest I have ever met."

—In the concerts given this summer the children draw the heartiest applause. They sing the "Peasant's Song," which ends with a spirited gallop, and then a part of them act the pantomime, "When I was a Bachelor," with some embellishments.

—Two of our members who are periodically afflicted with "hay-fever," have gone to Peterboro to escape the usual attack. Mr. V., who spent several weeks there last year, got through the season without the slightest symptom of the disease, which he had previously found almost insupportable.

—O. C. stock must be rising. Since August 12th we have received seven letters requesting information about the Community, and fourteen making application for membership! This sort of correspondence is greatly on the increase, too, as more than half of these letters were received within the last week. Who's responsible?

—We have found a way to utilize the boyish propensity for hammering. The Fruit Factory uses a great number of small wooden cases, and as these are easily made, a quantity of stuff cut the right length has been piled up in a corner of the play-house, where the boys pound away to their hearts' content when the fit takes them, the only rule being that they do not leave a box unfinished and put away hammers when done.

—A correspondent of the *New York Times* says: "The production of raw silk was one of the industrial specialties of the Community several years ago; but having proved unremunerative of late, it has been abandoned." This statement is all fiction, reeled off the dry cocoon of the correspondent's own brain. The Community have always purchased the raw silk manufactured in its factory. The only recent change in this respect that has been made is in importing the stock through London houses instead of buying of New York job-

bers; and even this change was made some two years ago.

--An excursion from Norwich and the intervening towns on the 22d, numbering about 1300. The day was fine, and the people, whose appearance and behavior were all we could wish, quietly enjoyed themselves at the concerts, and in strolling over the grounds, visiting the museum, factories, etc. Some were so well pleased that they declared they never would go to "Thousand Islands" again, while others said that the O. C. went ahead of the Centennial! Here is an idea for some Barnum Communist: Get together a great harmonious Community, fill its work-rooms and kitchens with labor-saving machines, furnish it with picture-galleries, statuary, a museum and all the attractions of art and invention, and then let the crowds come in. Now, sir, if you manage things well, you might throw up your manufactures and support the institution by making it a great "show;" but you will have to look out that the principle of unity is strong at the center, else the wonderful enchantment which throws such a glamour over everything will be wanting.—We clip the following account of the excursion from a Norwich paper:

THE ODD FELLOWS' EXCURSION.

[From the Chenango Telegraph.]

Great as were the expectations of the Odd Fellows, the realization on Thursday last of the attendance upon their Annual Excursion was infinitely larger. The day proved bright and clear, neither too hot nor too cold, in fact all that could be wished for; and at an early hour our streets leading into the village from all directions were thronged with teams bringing people to take the Excursion train. The first train left with five well-filled cars, at a little before eight, and made no stops for passengers. It was followed by two others, making *eighteen* cars in all, and bearing upwards of thirteen hundred jolly excursionists forth upon what proved a real day of pleasure and social enjoyment.

Arriving at the Community grounds those who had not before been there were struck with their unexpected beauty, and those who had been there before, at the great improvements which are being continually made. At twelve o'clock the spacious dining-rooms were thrown open and several hundred partook of those far-famed and unequalled Community Vegetable Dinners, and the others spread their carefully prepared and tempting lunches underneath the fine shade and arbors that abound there.

Dinner over at one o'clock, the Community Hall was thrown open, and was quickly filled by the people, who were treated to a most excellent concert, by the Community people, which exhibited a high order of talent and a wonderful power to please. This concert was repeated at three o'clock to accommodate those who could not gain admission at one. The remainder of the day was passed in examination of the buildings and manufacturing establishments, and in admiring the fine show of flowers in the garden; in croquet, swinging, etc., etc., to the great pleasure and satisfaction of all. During the day at intervals the splendid Community brass-band favored the people with beautiful music, and in every department and place, no pains were spared by the Community people to make the visit of the excursionists pleasant, and in this they succeeded most satisfactorily. The first return train left the Community at 4 P. M., arriving in this village soon after six. The other trains brought the remaining excursionists to the village, and then specials were dispatched to Guilford and the Trestle for the convenience of parties living in those directions. There were one hundred from Guilford, thirty from Oxford, one hundred from the Branch, about two hundred from Smyrna and vicinity, one hundred from Earlville, besides quite a number from other points that joined with the people of this village in the pleasures of the day. All arrived home at a seasonable hour, having enjoyed a full day of recreation without fatigue or the intervention of any unpleasant incident.

The Odd Fellows of Canassawacta Lodge desire us to extend their thanks to the people generally for their liberal patronage upon this occasion, though we believe the thanks should be the other way for providing so enjoyable an occasion. The profits of the excursion to the fraternity were \$291.00, a right royal sum.

ONEIDA TROUBLES.

[From the Springfield (Mass.) Republican.]

The Oneida Community declines to confirm the reports that it is in danger of dissolution, and through its prominent members makes out a record of material prosperity that will very likely attract new recruits, and thus turn the untoward and injurious tale to a really profitable advertisement.

The rumored frequency of withdrawals at the present time proves an exaggeration. Five men and five women have left the Community since August, 1877; two of the ten have returned, two others probably will return; the net loss is not uncommon. Not infrequently young men, brought into the family when children, hanker after the world, and are sent forth to try "individualism;" sometimes they return, sometimes not. To each member who leaves the Community is given whatever money he may have contributed when he joined, or if he brought in nothing, he (or she) is given \$100 and an outfit of clothes. The Community, after a period of struggle at the start, have experienced a steady prosperity, and now have on their farm of 575 acres a family

of 240 adults and 60 children, and carry on horse and cattle-breeding, a dairy, a silk factory, a steel-trap factory, and a vast business in canned fruits and vegetables. The family live in a large brick building of varied architecture, and another much larger is in process of building. Altogether, it is estimated that the present property is worth near half a million.

According to a report Dr. Noyes has recently published, the results in the health of the children, as compared with the outside average, have been remarkably in favor of the experiment. Owing to the yet imperfect selection, five of the 55 children born in nine years died at birth; there has not been one death since, and no serious sickness among the 50. One circumstance in aid of such a record is that the children of the Community are not exposed to measles, hooping-cough and the other catching diseases of childhood; and others, to which Dr. Noyes does not give due weight, are the high degree of comfort and the sanitary conditions of the Community.

It seems to be acknowledged that there is scarcely anything left of the animosity and horror with which the Community were regarded on their first settlement at Oneida. They employ a good deal of help and pay them well. They carry on much the largest business done in the locality, and are honorable and just in their dealings; in short, good neighbors and law-abiding citizens. Some few years ago when a "persecution" was threatened and there was something said about their removal, a great many of the best citizens of the neighborhood on their own motion drew up and signed a request to them to stay. In regard to any legal movement against them, it is plain that nothing short of a special act of the Legislature will render such a thing possible.

[From the Chicago Times.]

All the neighborhood objection to the Community which once was rife, and threatened its expulsion, has died away. It is peaceful and well disposed, offending in nothing but its method of propagating the species; and it gives considerable employment, with the reputation of being a generous taskmaster. The people of the county in which it is located no longer think of disturbing it. While they condemn one peculiarity of the system glaringly at variance with common practice and belief, they acknowledge that its ways are the ways of gentleness, and all its paths are peace.

[From the New York Grocer.]

"We have seen with regret the unjust attacks lately in some of the papers on the Oneida Community. From an acquaintance of some years with leading members of the Community, and a more or less intimate knowledge of some departments of their business, we can unhesitatingly state that we have always and invariably found them perfectly honest and gentlemanly in all their relations to the trade and to the community, which is a great deal more than we can say of multitudes of others with whom we have had to do."

CEREBRUM ABDOMINALE.

XXIII.

Deferred communications on the subject of musical emotion, make our chapter this week:

DEVOTIONAL MUSIC.

E. H. H.

It always does me good to recall personal experience which illustrates the close relation between the heart and music, especially devotional music. I learned to sing at an early age, and when I became a member of the church, took a prominent part in this branch of religious worship, both in public meetings and in private social gatherings. It was always a source of more or less enjoyment. But the experience I have in mind occurred later in life. At this time religious feelings were renewed that made me happy and peaceful in heart. This state came about in a quiet way, without special communication with others. The good feeling that was working in my heart seemed naturally to seek expression in sacred music, which for a long time I had not much engaged in. It was a great satisfaction to sing, and to get others to join with me; and sometimes I was a little surprised to find how much those whose taste preferred other kinds of music enjoyed it too. I thought the vibration in my heart extended to theirs.

I was interested to find so many songs that expressed my own feelings, and I took great satisfaction in forming an ideal of the interior life of the authors, through these fragments of their experience thus given to the world. Many of their songs seemed to me an inspiration from the interior world—a kind of heart-trance under the control of heavenly influences, in which the soul of man, rising above earthly things, involuntarily gave utterance to its feelings of joy and triumph. I wondered at the heart experience that could give birth to such expressions and combinations of sentiment and music, and then I wondered again to find how, like the voices of ministering angels, some of these songs would come home to me and fit into the peculiar mood of my own experience.

About this time I was placed in circumstances that were very trying to me. I was disappointed in projects

in which my interest was much enlisted. Things seemed to go against me, and a feeling of sorrow that was difficult to resist weighed down my heart. For the time I was much depressed in spirit. While in this dejected state business called me to make a journey. I took the cars in the midst of a storm that seemed an outward type of the one which was beating upon my heart within. I sought relief in prayer. As I rode on, a spirit of peace, unconsciously at first, began to possess me, and, without being able to tell how it came about, I found that all soreness and sorrow were gone. I began to hum over to myself—or rather it seemed to hum itself—that old hymn, of which this is the first verse:

"Hark, my soul! it is the Lord;
'Tis thy Savior—hear his word;
Jesus speaks, and speaks to thee,
'Say, believer, lovest thou me?'"

The words of the hymn came home to me with an inexpressible comfort and healing, that lifted me above all trouble. The music, too, seemed to fit the words, as I sung them over to myself several times. One verse in particular spoke right to my heart:

"Can a woman's tender care
Cease toward the child she bare?
Yes, she may forgetful be,
Yet will I remember thee."

I can not tell why or how I appropriated these words to myself, but in the spirit that came with them it seemed as easy and natural a thing to do as for a sorrowing child to accept its mother's caresses. I did not care what man thought. I was in an atmosphere of love which was above all egotism, and where material and theological limitations were of small account. A spirit of victory and courage came into my heart, that endured for a long time. It always strengthens me to recall it. With this experience came a special appetite for music. I took great delight in devotional singing, but my taste in one respect grew sensitive—almost fastidious. I could not bear to sing without heart-vibration. Music, combined with suitable words, seemed to me a beautiful thing, which should be held sacred to the service of the heart, and I found that "out of the abundance of the heart the mouth speaketh" and singeth.

MUSICAL MEMORIES.

H. W. B.

Among my very earliest recollections is the strong, clear, sweet voice of my dear mother in song. Her cradle songs at nightfall, her practice with the neighbors who chanced to gather at our house of an evening, and her ringing "high counter" in the village choir in the church on the hill, made an indelible impression on my memory. Vocal music, such as it was fifty years ago in the New England village, became a part of the warp and woof of my very life. Not only was my ear attuned, but my whole sensitive nature was framed to thrill and vibrate to the concord of sweet sounds. During my childhood instrumental music was a rarity where I lived. When seven years old I first chanced to hear a piano: I was out of doors and could neither see the instrument nor the performer, but I was like one enchanted; for the time I was in heaven; I could not stir; I scarcely breathed; I was petrified with delight, as some one expresses it. I was similarly affected when I first heard a trooper's bugle, and once at sunset the shrill notes of a clarinet. And I shall never forget the first time I heard a brass band; the low octave tones of the bass trombone, as they were long-drawn out in the closing notes, sound in my ear yet, and my heart is electrified by the memory.

When I was eight years old my parents, though poor, pitied the sorrows of one still poorer, a Scotch widow by the name of Cameron, and took her into our family with her two children, giving them shelter, food and raiment for several months at least. The widow's story was very sad. I will not attempt to relate it; suffice it to say, she was a lady of refinement and polish, but O, so depressed! A sense of that depression took possession of my childish imagination and mingles with all my recollections of her, especially with a song she used to sing to us children as we gathered around her knee at twilight. It was a ballad by Henry Kirke White, called the "Wandering Boy," and it tells a story of orphanage and want as dreary and pathetic as her own experience. That song is interwoven with my sympathetic nature. I have always been a better-hearted man for it, more tender toward the unfortunate. Old friends ask me to sing it to this day, and will I believe as long as I can sing.

At eighteen I became religious, and from that time to this, worship in song has been my delight. Paul has the idea—"singing and making melody in your hearts;" and again—"I will sing with the spirit and I will sing

with the understanding also." This duet in ourselves is the charm of singing. How much revivals owe to music is well known. There is a certain imperviousness in the human heart which nothing but music can penetrate. I have seen the stubbornest impenitence broken up by a touching song.

Military men are familiar with the effect of "the ear-piercing fife and spirit-stirring drum." Mr. R., who served in our late war, was telling me but lately of the power which music had on the soldiers in a certain siege, the name of which I forget. They had made several assaults, but had been as often repulsed with disastrous loss. The ramparts were on a hill and seemed impregnable. The besiegers were discouraged and on the point of a disorderly retreat, when the musicians of the several regiments were ordered to concentrate and play all together, which had such an inspiring effect that a fresh assault was made, and in twenty minutes the fortifications were in their hands.

Music is a tonic to me for body, soul and spirit. First, it is a medium of health. Time and again I have dissipated the headache and fits of indigestion by singing. Second, it is a cure for low spirits. Many times when disposed to be blue, a song has made everything rosy again. Once when I was badly in the dumps I was obliged to sing a laughing song in rehearsal for the Community stage, and the performance restored my good humor completely. I was ready to laugh in earnest by the time I had done. Third, I have sometimes found it a cure for hardness of heart. This is a miserable state, whether toward God or man, and when I have been conscious of it I have tried with success the effect of singing some simple song, "Rock of Ages" for instance, or "Just as I am." I could feel the crust break up and the hard lumps melt away.

Technicality in music, as in art generally, is of course indispensable; but it should not be allowed to cramp the heart. "Whatsoever ye do, do it heartily as to the Lord;" this is the motto for the singer. Dr. Beems of New York, in his instruction to us in vocal music used to say, "Never attempt to sing even Old Hundred, which you have probably sung thousands of times, without aiming to sing it better than you ever did before." This advice is excellent; but my best chance of profiting by it is to have my heart in tune first, and my ear and voice second.

The object of all art—music, poetry, painting, oratory and the drama—is to affect the solar-plexus, to excite the feelings, touch the heart with pity, fire it with indignation or thrill it with delight—make people cry, laugh, shout, and lose themselves in emotional sensation; and is successful exactly in proportion as it does this.

P. S.—Since the appearance of our last No., a reader of this series has called our attention to a curious psychological fact. In an account of "The Jerks" (which we scarcely need to explain is a name given to a strange religious excitement or epidemic, appearing in Kentucky about the beginning of this century), by a reliable writer in the *Independent*, the following paragraph occurs:

"I shall close this chapter with the *singing exercise*. This is more unaccountable than anything else I ever saw. The subject, in a very happy state of mind, would sing most melodiously, not from the mouth or nose, but *entirely in the breast*—the sounds issuing thence. Such music silenced everything and attracted the attention of all. It was most heavenly. None could ever be tired of hearing it. Dr. J. P. Campbell and myself were together at a meeting, and were attending to a pious lady thus exercised, and concluded it to be something surpassing anything we had known in Nature."

R.

WOMAN'S TOPICS.

New Hampshire takes the lead in giving women the right to vote on educational questions.

Oberlin College has this year conferred the degree of A. M. upon nine graduates of its literary course.

Salt Lake City has a paper, *The Woman's Exponent*, edited and managed by women.

Should not a woman fill the office made vacant by the death of President Raymond of Vassar College? The *Springfield Republican* says yes.

A female clerk in Washington, on learning recently that the \$1,000 salary of a man with a family was to be cut down, begged that the reduction might take effect on her own salary of \$1,200.

That high-toned journal, the *Springfield Republican*, says in a recent issue: "In time we shall undoubtedly come to see that the whole state after all is as much women as men, and should be avowedly governed by both without distinction, so that in every case the public offices should be filled by the fittest persons, irrespective of sex, the laws should be made and administered by both so far as the suffrage of both

shall be pleased to designate, and the wisdom and virtue of one sex at points of deficiency should be supplemented by that of the other."

Adile Hanum, a rich and zealous young Mohammedan woman of Bagdad, has achieved the reputation, during the recent war, of a Turkish Joan of Arc. When the conflict began, she rode unannounced into Mouktar Pasha's camp in Armenia, at the head of fifty-six mounted troopers. At first Mouktar was disposed to decline her services, but persistence won a place for her and her command. Throughout the campaign she was the bravest of the brave, dashing into the thickest of the fray, and animating her followers, by her daring, to fight like devils; every one of the original fifty-six was killed, captured or missing, and Adile was herself twice wounded. She also endured the wintry cold of those mountain heights, under a tent, with a patience which nerved the Turkish soldiers to meet the same cold and privation. Adile won the rank of lieutenant, was decorated with the order of the Medjidie, and now the Sultan has sent her word that he desires to make her acquaintance and introduce her to the Sultana and the ladies of his harem. — *Woman's Journal*.

RECEIVED.

TRAVELERS' OFFICIAL GUIDE of the Railway and Steam Navigation Lines in the United States and Canada. August No. National Railway Publication Company, Philadelphia.

THE INFLUENCE OF BELIEF ON CHARACTER. A Discourse delivered before the "Society of Humanity" in Science Hall, New York City. By Hugh Byron Brown. New York: New York Liberal Publishing Company. 1878.

MARRIAGE AND DIVORCE. A Criticism of M. Comte's Teachings on the Relations of the Sexes. By Hugh Byron Brown. New York Liberal Publishing Company. 1878.

BETTER TIMES. By Dr. A. Donal. Published by the Executive Committee of the Workingmen's Party of the United States. Printed by the Social-Democratic Printing Association of Chicago.

HOW TO BE PLUMP; Or Talks on Physiological Feeding. By T. C. Duncan, M. D. Price 50 cts. Duncan Brothers, Publishers, 131 and 133 Clark st., Chicago.

EXTRACTS FROM THE CAPITAL OF KARL MARX. Translated by Otto Weydemeyer. Published by F. A. Sorge, Hoboken, N. J. Price 20 cts.

ONE THING AND ANOTHER.

The negroes don't show to advantage in this time of pestilence.

Freights from San Francisco to New York are now \$2,400 a car-load.

New York City is pouring out the money to help the yellow fever districts.

Fitz John Porter has a good man to Lippitt for him in the *Atlantic* for September.

That Wormley House conference was a bargain after all. Burke says the President wasn't a party to it.

The other professors of astronomy are Swift to allow Watson's Vulcan a place in our solar system.

Greece wants to fight about that boundary line. May be his uncle will stand by and see him through.

Miss Anna C. Brackett is mentioned by some of the New York papers as fit to be President of Vassar College.

The Democrats of Arkansas have got some cannon from Memphis to stump their State and convince the negroes.

The potteries at Trenton, New Jersey, turn out \$2,000,000 worth of ware a year. They have ninety kilns in operation.

The trotting horse is swinging on his best gait. Edwin Forrest did a quarter at the Hartford races at the rate of a mile in 2:07.

The railway men at Saratoga say there is no other way for them but to pool together. They will certainly do it, and give us uniform, if not reasonable, rates.

Who can keep New York harbor from being filled up with coal-ashes and swill? Nobody knows, Lord. The Light-House Board says it has no jurisdiction.

Our Commissioners are speaking up for silver at the International Silver Congress. But the other folks seem inclined to turn up their noses at the white metal.

The hardware men don't give away screws any more. Seventy-two millions of these articles were sold at auction in New York lately, and brought good prices.

A member of Gilmore's Band writes home from Europe: "Our tour is a success. We have not made our fortunes, but we have paid our bills, and our treasury is not empty."

Won't some one count the folks out of employment. The men who dole out their "deductive statistics" don't agree at all. Mr. Moody told Hewitt's Committee that there were 100,000 men out of employment in Massachusetts.

The Porte absolutely refuses to rectify the Grecian boundary, as half commanded to do by the Berlin Conference. Bismarck's semi-official organ intimates pretty decidedly that Europe will have to see about that thing.

Some of the administrative Republicans in New York have been holding a meeting at Saratoga to see if they cannot get along without re-electing Mr. Conkling to the United States Senate. The question is to find some one so big as he.

The Bureau of Railroad Accounts is getting into working order, and will soon be looking after those railroads that have been aided in their construction by the Government, to see that the country and the stockholders are fairly dealt by.

Are we going to stay here and see Beaconsfield sitting over

there, like a chess-player, humped over his board, and moving empire against empire? His latest idea is to give the Chinaman a breech-loading gun and set him to crowding the Russians in Asia.

An English Judge—Vice-Chancellor Malins—has decided that a father can always insist on having his children educated in his own religion, notwithstanding he may have given his wife an ante-nuptial promise that they shall be brought up in her particular religion.

Don't envy the folks who go to Europe. They are, when they come home, probably the worst tempted-to-lie lot of people in the world. The fibs they tell in getting through the custom-house must leave an awful taste in the mouth after all the sweets of Europe.

The Saratoga Railway Conference has decided to do away with general-ticket offices, and the selling of tickets on commission. A little less convenient for the public, and a good deal more saving for the companies. This brings the fare from St. Louis to New York back again to \$27.

Now is the time to run away and see the world; also that old aunt we haven't thought of for twenty years.

Peep, squirrel, peep,
Peep at your brother;
Why shouldn't one fool
Peep at another?

Austria is gaining one town after another in her forced occupation of Herzegovina and Bosnia. She has organized an army of 180,000 men and five corps commanders, with a view of stopping any foolishness on the part of the Servians and Montenegrins who are inclined to take sides with the Bosnians against Austria.

Saratoga is the seat of Government and horse-racing just now. The Democratic and Republican politicians meet there to drink mineral water and consider the interests of their respective parties and cliques. Lawyers from various States meet there and form themselves into the American Bar Association. The Railway magnates hold their conferences there.

A Mr. Watson, of London, is fighting the Metropolitan (underground) Railroad on the question of its right to charge a passenger an extra penny when he neglects to produce a ticket. He stands out on the ground that the company has no right to fine a passenger. He has beaten the company twice, and the "suit for a penny" has now reached the Court of Appeals.

Do you think I am going to be contented with my vote in school-meeting, and let the old world go on all the time just as it always has done? Not much. We are going to see what virtue there is in the ballot. We are going to vote every crooked thing straight—pork into every man's barrel, work for every man's hands, time for any one to go out and hunt after the unknowable.

A Boston editor, just returned from Europe, says: "I can sum up in a word my opinion of that whole Exhibition: The French department is the department of trade; the English department is the department of practical strength; the Russian, Norwegian, Swedish and Danish departments are the departments of crudity; the American department is the department of ingenuity."

Dr. Holland writes to a club of appreciative readers who have been celebrating his birthday in Western Massachusetts: "As for what I have written, it is simply that which I have been moved to write. Much of my work seems strange to me. The discovery of thought is one of the mysteries of life. To find on one's manuscript, at the close of the day, that which had no existence in the morning, and to look on and see that production become a power for good upon a great multitude of hearts and lives, is such a marvel that a writer may well suspect that he is little more than an instrument of the benign power that uses him at will."

Whittier's last poem, "The Vision of Echard," has this bit of Quakerism, and 'tis all the better for it:

Ye bow to ghastly symbols,
To cross and scourge and thorns;
Ye seek his Syrian manger
Who in the heart was born.
For the dead Christ, not the living,
Ye watch the empty grave,
Whose life alone within you
Has power to bless and save.
O blind ones, outward groping
The idle quest forego;
Who listens to his inward voice
Alone of him shall know.

When you are praying for the fever and pestilence to go away, the wicked Positivists come around with such items as this: New Orleans "lies several feet below the level of a great river that brings down on its water-front the accretions and offscourings of a thousand miles above. Having no gradient for such a system of sewerage, as most other large cities have, it is reticulated by a series of open gutters, as it were, from which, under the unremitting influences of a torrid sun, arise miasma which poisons the whole atmosphere, and which germinates pestilence as naturally as the application of a lighted fuse to gunpowder produces explosion. The contents of those open sewers have to be expelled by pump-

ing, but the work at no time is thoroughly or scientifically performed."

Tasmania is (according to an Australian paper) rapidly becoming a second Cornwall in the quality and extent of its tin supplies. Four years ago the value of tin and tin-ore exported from the colony was barely 7,000L., while in 1877 the value of the metal sent out of the country was nearly 270,000L., and the industry has received a fresh impetus in the discovery of a new lode-bearing district. Until very lately the principal portion of the tin produced in Tasmania was obtained by the ancient process of "streaming" or washing the sand and earth in water, and allowing the heavier metallic parts to subside; but by the discovery of the lodes at Mount Bischoff the colonial miner was able to compete on equal terms with his fellow-craftsman in Cornwall, and as the tin mines of the old country have fallen off in productiveness those at the antipodes have been able to make up for their failure. The mining district of Mount Bischoff has now found a rival in the discovery of a tin mountain at Mount Heemskirk, on the West Coast. The "wash dirt" is some 20 feet thick, and produces about 25 per cent. of tin; but the existence of solid seams of metal, traversing the mountains in veins several feet in depth and width, has thrown even these productive workings into the shade.

A successful literary man tells his story in the "Contributors' Club" of the *Atlantic* for September. He did not begin work as a writer till he was forty-two. This is the picture he gives of himself: "I rise at five, and devote fifteen hours to my literary labors. Every month I have to read all the American and English magazines, the lights and the heavies. Besides this I read professionally some fifteen English books with some half dozen French ones, during the month. Occasionally I read manuscripts for the publishers. I earn \$2,700 a year. The time I spend in the cars, going and coming from my office, must be devoted to reading. I am very tired and jaded at night, but as I sleep soundly I rise fairly fresh next morning. If I had more time I would write more stories; perhaps attempt a novel. Of course, I have written my play which I have not offered. Irrespective of magazines, what I send them now is always accepted. I am fortunate in not having any unsold manuscript in my drawer. I am fifty; am temperate in one sense, not taking a glass of wine once a month, but am an intemperate smoker. I have not had a real holiday for four years. For five years I have not read six books for my own pleasure. I have no Sabbaths. If I did not work on Sunday I should have to sit up one whole night during the week to make up lost time. I long for a day of rest. A great deal of work. I am afraid, has taken away my zest for play. If I have not a book in my hand I am unhappy. I have, thank God, made for myself and family a modest position. The only regret I feel is that I did not begin a literary career sooner; then I might have been something. I am satisfied that story or novel writing alone leads to starvation, unless you are illustrious. A literary man must have the fixed weekly wages which comes from drudgery."

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