

# THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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## AMERICAN SOCIALIST.

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### WHAT THE PAPER IS AND WHAT IT IS NOT.

The sub-heading under the title tells in as 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.

It is announced that the *Labor Standard*, the organ of the wage workers of America, and the *Labor Journal*, organ of the factory operatives of New England, are to be consolidated, and issued jointly, under the name of the "LABOR STANDARD."

It is a good time to recall that Faneuil Hall was given to the town of Boston in 1740, on condition that it was to be forever free of cost to all popular political assemblages. Some of the Socialist papers say that in the approaching new order of things there will be a Faneuil Hall in every town and city in the Republic.

The Socialistic party is eminently a party of peace. Peaceful agitation, persuasion by speech and print, and the ballot box, these are the means by which Socialists seek to accomplish their ends. Socialists know that revolution is at our very doors, and must take place within a very short time; but some of the greatest revolutions in the world's history have been accomplished peacefully.—*Voice of Labor*.

A correspondent, writing from North Carolina, proposes that Communities be organized like schools, in classes corresponding to the different degrees of development of the members—the classes being kept separated in the same Community: and those in the lower classes or groups rising into the higher ones as fast as they become qualified. According to this plan, he thinks the most refined and cultivated and the most ignorant could dwell together in harmony. But experience shows that the sort of members our correspondent would put in the lower classes are the ones the most difficult to suit. They would be unhappy and make others unhappy with their grumbling. Culture must always go before any form of close association.

The New York *Graphic* warns the millionaires that the greatest danger threatening them proceeds not from the workingmen's movement, but from the middle classes, and quotes approvingly a paragraph from the Springfield *Republican* which at least hints at measures of graduated taxation and graduated profits or income, inimical to the most rapid growth of the millionaire class in society, and says it "would like to see the political economy and morality of great fortunes more practically discussed." The *Graphic* adds:

"The millionaires will have only themselves to thank if they are disciplined. They have as a class shown a total disregard of the interests of the community, and they can not expect that the community will suffer in silence the interests of the many to be postponed for those of a selfish few. Wealth has its duties and its responsibilities, as well as its rights and immunities."

We find the remedies which have been suggested to the Congressional Labor Committee thus summarized:

- Abolish interest.
- Abolish private ownership of land.
- Abolish the custom duties.
- Abolish all laws for the collection of bills of credit.
- Abolish the practice of giving government lands to railroads.
- Prohibit employment of children under fourteen.
- Prohibit the doing of public work by contract.
- Prohibit Chinese immigration.
- Lay a graduated tax on incomes to prevent large accumulations of property.
- Furnish government work for the unemployed.
- Open industrial schools at the expense of the government.
- Raise the income of the government by direct taxation.
- Put the soldiers at work on the prairies.
- Enact a universal eight-hour law.
- Create a bureau of labor statistics.
- Create a department of industry.
- Make it illegal for women to work long hours.
- Have all machinery run on the coöperative principle for the benefit of the people.
- Establish government coöperative societies.
- Make the administration of justice gratuitous.
- Give everybody the right to vote—women included.
- Let the general government control public education.
- Establish minority of representation.
- Let the government alone issue greenbacks.
- Call in all government bonds and national bank notes.
- Let the Government own and run all railroads and telegraph lines.
- Submit all laws to the people for approval or condemnation.

The Coöperative Building Associations are growing in favor in the large cities. This is the way they work: "A number of persons, not less than twenty-five, form a corporation under the law, the corporation issues 'shares' so-called, of the ultimate value of \$200, upon which shares the holder pays a monthly installment of \$1.00 each, until by direct payments and the crediting of interest and profits they amount

to \$200, when the shareholder receives the face of them in cash and the shares are canceled. It is clear that if no interest or profits were credited, it would require 200 months to mature a share. In Philadelphia they mature shares in from nine to ten years, thus making a good profit, even better than average investments." Their advantages are illustrated as follows in a circular just issued by the Homestead Coöperative Saving-Fund and Loan Association of Boston:

"A was timid and decided to pay rent, at \$20.00 per month. At the end of ten years he has paid the landlord \$2,400, and is no nearer owning the house than when he entered it ten years ago. But let us see what advantages his neighbors B and C obtained and what it cost them.

"B, being averse to paying rent, bought the house and mortgaged it to a Savings-Bank for \$1,200, at 6 per cent., and for \$800, on a second mortgage to a friend (?) at 8 per cent. His annual interest was \$136, to which add 2 per cent. for insurance, taxes and repairs, and his grand total in ten years is \$1,760; and though no nearer owning the house than when he entered it, the \$2,000 due upon his mortgages being still unpaid, has improved a little on A, as his rent has cost him about \$15.00 per month.

"C, also, enters as a landlord, having taken 10 shares in a flourishing Building Association and borrowed the purchase money at a premium of 50 cents per share. His monthly payments were \$10.00 for dues, \$10.00 for interest, \$5.00 for premium, total monthly payment \$25.00, to which add 2 per cent. for insurance, taxes and repairs, and the grand total for ten years is \$3,400, or only \$1,000 more than A has paid and \$1,640 more than B has paid, and by the maturing of C's shares his mortgage is canceled and he owns his house free and clear."

## SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES BY E. T. CRAIG.

XXXIX.

In resuming these Reminiscences of Ralahine\* it will be necessary to refer to the educational condition of the people in the South of Ireland, in order to understand the fact that not above one-fourth of the members could read and write; and this was probably the case with the rest of the peasantry in the province of Munster at the time the Community was organized.

It would scarcely be possible to account for the condition of a quick and inquisitive race, like the Celtic Irish, if we had not historic facts to explain the causes of the absence of schools which the children would be permitted to attend.

Force, fraud, political power and injustice, racial antipathy and religious prejudices, up to the time our Community was established, had formed prominent elements of antagonism. All the persecution which the English, with their repellent egoism, have for seven hundred years employed, lawfully and unlawfully, against the Irish, against their ancient customs, against their bards and their tanistry, their costume and their creed, aimed to lead the people away from their language and their religion, with a view to Anglicise them. The education offered to the people in the old Charter Schools was too often made the instrument of proselytism. The priests would not let the people read the Bible, and the Catholics would not let their children learn the Protestant Catechism, so that the civil and secular training of the people, as citizens, was neglected. In the Archbishopric of Tuam, in which there were twenty-four benefices, comprising eighty-nine parishes, there were at one time only six schools, although the clergy were drawing large annual sums in tithes for the cure of souls. Power, punishment, banishment and death had been employed against the people who cherished their old faiths, phantasies and creeds rather than accept education, under what they suspected to be a concealed design of proselytism. When we see the efforts attempted at the present day, in what is considered education, the conduct of the ruling classes in Ireland in the latter centuries appears more akin to insanity than illustrative of wise and beneficent government.

That the people themselves appreciated education was manifest by their contributions to the "Poor Scholar" and the attendance of children at the Hedge Schools, where they were taught to read and write.

Occasionally Ralahine was visited by a "poor scholar," the son of indigent parents, who, having a taste for

\* See No. 25, Vol. III, and ante.

acquiring verbal signs, was deemed eligible for the office and profession of the priest, and to obtain the means for paying the expense of education traversed the district soliciting alms to pay his instructor, a priest or a schoolmaster. The itinerant student had a number of Latin school-books, such as grammars, lexicons and dictionary, strapped together, and was ready to submit himself to the examination of any competent inquirer as to his progress.

Formerly young priests were compelled to seek their education in continental schools, and hence arose another source of antagonism to the Protestant established Church in Ireland. Where there was no offense given to their prejudices the peasantry manifested the greatest anxiety to have their children instructed, as was evident by the long distance they sometimes traversed in their daily attendance at the

#### HEDGE SCHOOL.

The description of one of these ancient seminaries, which, like the academies of the Greeks, were held in the open air in summer, will give some idea of the obstacles that stood in the way to the Irish fount of knowledge.

"An Irish hedge-school," says the German traveler, Kohl, "which I visited (in 1833)—one in the pure old national style—enabled me to observe the mode by which in the remote parts of Ireland the light of intellectual cultivation is transmitted. It was in truth a touching sight. The school-house was a mud hovel, covered with green sods, without windows or any other comforts. The little pupils, wrapped up as well as their rags would cover them, sat beside the low, open door, toward which they were all holding their books in order to obtain a portion of the scanty light it admitted. Some of the younger ones were sitting or lying on the floor; behind these, others were seated on a couple of benches formed of loose boards; and behind these again stood some taller children, also holding their books to the light between the heads of the front rank. The master, dressed in the national costume, was seated in the midst of the crowd. Outside, before the door, lay as many pieces of turf as there were scholars within, for each one had brought a turf with him as a fee or gratuity for the schoolmaster. The latter, as I entered the narrow door, rose from a barrel, and saluted me in a friendly manner.

"Indeed, I am very sorry, your honor," said he, "that I am not able to offer you a chair." He was teaching the children the English alphabet, and they all appeared very cheerful, smart and bright-eyed over their study. When their poverty, their food and clothing are considered, this may appear surprising; but it is the case with all Irish children, and especially those in the open country. The school-house stood close by the road-side, but many of the children resided several miles off, and even the schoolmaster did not live near it. At a certain hour they all meet here; and when the day's task is over the boys put their primers in their pockets and scamper off home; whilst the schoolmaster fastens the door as well as he can, puts his turf-fees into his bag, takes his stick and trudges off to his remote cottage across the bog. Sometimes the school fee was paid by a few potatoes. Moore and Lady Morgan relate amusing incidents to show the eagerness with which the pupils contested for the possession of a pedagogue whenever one got translated by death or otherwise."

"The particular Hedge School," says the narrator, "which had the honor of educating me deserved rather, perhaps, to be called a University—as the little students, having first received their rudiments in the ditch, were from thence promoted, in due time, to graduate under the hedge.

"When I was between thirteen and fourteen years of age, our old schoolmaster died; and his death was a serious inconvenience. We soon, however, contrived to fill up his place.

"A few miles from our village, on the other side of the river, there was a schoolmaster of much renown and some Latin, whose pupils we had long envied for their possession of such an instructor, and still more since we had been deprived of our own. At last, upon consulting with my brother graduates of the hedge, a bold measure was resolved upon, which I had the honor of being appointed to carry into effect.

"One moonlight night, crossing the river in full force, we stole upon the slumbers of the unsuspecting schoolmaster, and, carrying him off in triumph from his disconsolate disciples, placed him down in the same cabin that had been occupied by the deceased Abcdarian. It is not to be supposed that the transylvian tyros submitted patiently to this infringement of literary property—on the contrary, the famous war for the rape of Helen

was but a skirmish to that which arose on the *entlevement* of the schoolmaster; and after alternate victories and defeats on both sides, the contest ended by leaving our party in peaceable possession of the pedagogue, who remained contentedly among us many years, to the no small increase in Latin in the neighborhood."

If these pedagogic contests appear somewhat too highly colored, it is a fact that when England had her foundation grammar and Scotland her parish schools, and popular education developed and extended into a system, it was felony for an Irish Catholic to act as a teacher, usher, or monitor in a Protestant school. Education was virtually prohibited to the mass of the people on account of their religious creed! What teaching they obtained was in those Hedge-Schools I have attempted to describe, and of which the poet says:—

Still crouching 'neath the sheltering hedge, or stretched on  
mountain fern,

The teacher and his pupils met feloniously to learn.

Many, with utter thoughtlessness, reproach the Irish for their ignorance and their patriotic prejudices in favor of their

Blest Isle of the ocean,

looking at it as if at a sunbeam through the rain:—

Though dark are our sorrows, to-day we'll forget them,  
And smile through our tears like a sunbeam in showers.

#### NATIONAL EXPERIMENT IN COMMUNISM.

##### III.

BY OPTIMIST.

The quiet pall of midnight hangs over the Home, while the thousands of inmates are wrapped in slumber, save only those whose duties claim their time at night. It is a fitting moment for the inquiring reader to commence a tour of inspection to study the inner phases of communal existence. The differences are hushed, the passions stilled; and it may be that if the starting of this wonderfully complicated human machine be watched, a clearer idea of its mechanism may be revealed.

This room contains more than fifty cots, each with its sleeping occupant, and is a fair sample. On that cot in the corner, lies the corporal who has charge of the room and is responsible for the property of the room and the behavior of the men. All is still, save an occasional cough or snore, and the ceaseless tread of the out-door sentinels on the graveled street. Why are those sentinels there? To give alarm in case of fire; to see that no inmate leaves his quarters for any purpose whatever, and to intercept any drunken or other straggling man who may attempt to sneak into his quarters.

The small hours hasten apace, and about four o'clock a slight stir is perceptible. Here may be perceived the first warning throb of daily life in the machine; it arises from what may be called early birds—men who retired to rest early and desire to rise early, having been long in the habit of so doing. But if they stir before the bugle blows, they must do so cautiously, for it is a violation of orders—the nocturns are now sleeping soundly, and must not be disturbed. Restlessly the earlies turn upon their couches; audible signs are arising from them, and this may be taken as the first perceptible chafing in the communal harness. One by one the most impatient softly rise and robe, and, shoes in hand, glide out to the front porch, where they can get a whiff of the morning air, and mayhap of the welcome pipe as well. The sentinels wink at these transgressions, if so be the offenders are discreetly noiseless. A liberty like this seems harmless, though it would appear as if in this first, earliest struggle of the day between altruism and egoism, the latter had the best of it; yet the power, though it be hidden, is with the former, and upon the least sign of disturbance the claw shows through the velvet, and order is restored.

Just before five o'clock, the loud clanging of a bell is heard at the main dining-hall; a brazen bugle sends its most startling notes hurtling through the drowsy twilight; anon the morning gun peals forth its thunder, and the mighty communal human engine begins to slowly revolve. Mark the effect of the first note of the bugle. It is the ordered signal that all sleep is at an end, and that the men may—nay, must arise, dress, make up each his bed and sweep his allotted part of floor, and wash and comb for breakfast. But here again may be seen the same stretch of law to accommodate the nocturns, that favored the earlies. For while it is the proper duty of each man to arise with the bugle, he may delay compliance with that order forty minutes or more; one full hour is allotted in which to perform less than fifteen minutes' work. At the bugle-note, in stalk the earlies, and proceed with their routine of duty. A majority of the remainder join them, while the men

who could not go to sleep (though in bed) until eleven or twelve o'clock, yawn and turn over for another nap.

Thus ends the first lesson, and breakfast is ready, the bell ringing at or about six o'clock for the first table. True to their instincts, the earlies have been clustered around the dining-room doors for some minutes, waiting for the signal to enter. Then they go in and take their seats, where Communism makes them wait until their tardier fellows arrive from quarters. This seems to be the first important instance of the day where Communism sets its fiat firmly against egoism, and says, "You shall conform to altruism, be average men, and accept these average provisions." Each man of the thousand knows his own proper seat at table; and as all sit waiting for the tap of the bell which means "devour," the analysis of the thoughts of those beating hearts may teach a most useful lesson.

There can be little or no question that the food served is the very best attainable by skillful selection and liberal purchase; the adaptation of the cooking and seasoning to the average needs of man may be inferred when it is known that inmates who eat this food as it is prepared for them have lived one whole week without drinking a drop of any fluid between meals. Not all may be able to do this—certainly not if they shower additional pepper and salt upon their food as some habitually do—but it has been done, and can be done again. Does not such a result show careful manipulation of food under rules deducible only by the deepest research and most accurate experiments? Still, if the thoughts of the men before us could be interpreted, it would be found that many a heart turned from the monotonous, steam-cooked meat back to the tender, juicy steak cooked by mother or wife.

Just how much of this diversity in taste may be attributed to former habit may not be easily determined; nor how nearly men might be brought to willingly conform to a given mode of cooking, if their training were commenced early in life. Some assert that tea and coffee cannot be prepared in bulk for three thousand persons, without a certain sort of "sloppiness," but whether this be true or not, it is not possible here to use any other method economically, nor can it be expected that coffee so made can suit the taste of each person. Some wish strong coffee, without sugar or cream; others just the reverse, and so of other articles of diet. But with all this, the inmates of the Home see the impossibility of any remedy, and they submit with great good nature, and but little grumbling is heard. But it is a question in many minds, if Communism proper may not come a little nearer gratifying innocent diversity of taste by subdivision into smaller families, a course not practicable in the Home.

While at table, the spirit which wars against Communism again shows itself. The man who seizes the plate of peach-sauce intended for four or six men, and takes so much that some of his comrades will get none, has that spirit. He is not merely greedy or hoggish; he may eat and digest all that he has taken. His appetite for that particular article is so strong that he for the time forgets the rights of others, or if he does not forget, disregards them, and thus the empty plates of the more modest have to be sent to the kitchen for more—mute, but indisputable witnesses that all the inmates have not yet mastered in full the table ethics of Communism. The man when he helped himself to the sauce should have used his judgment in the division, so that all might share alike, and if all were a little short, equity at least would palliate the paucity. The fact that more may be had by sending, militates against the cultivation of unselfishness.

Thus the day passes; and as the shades of evening begin to thicken, the sunset-gun sends its farewell boom over the Home grounds into the adjacent hills and vales, where it reëchoes for miles around; the gas is lighted, and the vast throng in the Home subsides into the quiet evening of its daily life. The Amusement Hall, which was open to non-workers during the work-hours, is now closed to them, and opened to those who were employed during the day, where they may enjoy recreation until nine o'clock. At half-past eight the warning drums are heard. "Come from library and lawn and shady grove, or wherever you may be—get you to your quarters, for soon all will be hushed to rest." Long ere this the earlies have gone to bed, and many are asleep. These are they whom first we saw this morning. Gradually the finger of the clock nears fatal nine—fatal to smokers on the porch whose wide-oped eyes no slumber woos these three hours yet or more. But hark! The church-bell tolls that mystic, fatal hour—the bugle sounds—to bed they hie—lights out—and all is once more still.

### FANATICISM AS AN ELEMENT OF PROGRESS.

[By Geo. W. Julian in the Democratic Review.]

Worldly prudence and calculation are not the highest virtues, nor the chief mainsprings of human progress. They are honored by the selfish and the time-serving quite as sincerely as by the worthier classes in society. The reformer often finds them the cousin-germans of cowardice, and the most formidable foes of that disinterestedness which animates his labors. The philosopher too, with his broad views and many-sided tendencies, will decline to follow him. He loves the truth, and sincerely dedicates himself to its service, but is not ready to bear witness to it by great personal sacrifices. He doubts as much as he believes, and has no taste for any form of martyrdom. One of the foremost writers and thinkers of our time tells us that profound thought, if thoroughly honest and conscientious, is deplorably apt to sap the foundations and impair the strength of our moral as well as intellectual convictions. The thinkers of the world are not its saviors. "The tree of knowledge is not that of life." Enthusiasm," says Emerson, "is the leaping lightning, not to be measured by the horsepower of the understanding." The truth is, the real social progress is always accomplished by imperfectly aspiring toward a perfect ideal; and in this work the faculty of imagination has the chief share. It has been well said that if you destroy this faculty the condition of man will become as stationary as that of the brutes. Without the fanaticism of self-sacrifice which the imagination kindles, our civilization would be hopelessly dwarfed and mutilated. The fanaticism of the early Christians was the soil in which their faith took root; and the simple and sublime doctrines of the new religion, which now bear witness to its truth, were floated down the centuries on the errors and misconceptions of its disciples. Without the impelling fanaticism of Luther and his collaborators, their battle against Rome would never have been fought. The founder of Quakerism paid little heed to the canons of worldly wisdom, while the fanaticism of John Woolman purged the Society of Friends of the guilt of slavery, and waked such a response in other humane hearts, in the Old World and the New, that the way was thus opened for the emancipation in the British West India Islands, and the ultimate abolition of slavery in the United States. It was the fanaticism of Daniel O'Connell which achieved Catholic emancipation, and made Ireland a nation. When he began his agitation nothing could have seemed more utterly and hopelessly impossible, according to all human calculation; but his soul was so burdened with the accumulated sorrows of his country, which his matchless eloquence set to music, that he became the liberator of Ireland by thus multiplying himself among his people. It was the fanaticism of reform which repealed the English Corn-Laws, in opposition to the statesmanship, the public opinion, and the educated classes of the time. If Garrison and his associates had taken counsel of the wise and sober men of America, who could see only failure and disaster in the antislavery agitation, the world-famous crusade of the abolitionists would never have been heard of, and the Southern negro would have been turned over to the "slow-and-sure" account of social evolution, through which "the sum of all villainies" would have been planted in every Northern State. It was the fanaticism of our fathers a century ago which achieved American independence; for no unimpassioned judgment of their undertaking could have given strength to their hopes. The chances of success were, in fact, overwhelmingly against them. Of one thing only were they sure, and that was, that England had no right to bind them by laws in the making of which they were denied any share, and that they were ready, if need be, to offer their lives as hostages to liberty. Out of the fanaticisms of Fourier, St. Simon, and Robert Owen, has come the organized struggle of labor which is now troubling the dreams of despots, compelling capital to respect it by its harsh machinery of strikes and trades-unions, and at the same time opening the way for the just and saving principle of Coöperation. Christianity itself, the great seed-plot of reform, is the farthest thing possible from a system of logic, nor "was it accomplished by prize essays, Bridgewater bequests, and a minimum of four thousand five hundred a year." To the Jews it was a stumbling-block, and to the Greeks foolishness; and its doctrine of perfect self-renunciation fares little better with the philosophers and scientists of to-day.

Indeed, if reforms were to be left to thinkers and scholars and the wise and prudent they would never be undertaken at all. The grandest efforts of heroic virtue can only be inspired by that supreme devotion to a holy cause which amounts to a fascination, and nothing less than this can call forth the enduring admiration and perfect love of mankind. This truth is illustrated in the lives of all the world's great martyrs to liberty and high priests of reform. If no hazards are to be braved, nothing will be attempted. None of the great agitations of the world could have passed muster, if they had been compelled in advance to go to trial on a cool calculation of the chances of success and the sacrifices involved. The reformer feels that if he would save his life he must be ready to lose it. He sees the particular cause he espouses with such vividness, from his mount of

vision, and embraces it with such unreserved ardor, that its service is accepted as a divine command. The light which points his way casts all else into the shade. The fire within him consumes every doubt and fear which could beset the path of a cautious and considerate man. He accepts the philosophy embodied in Mr. Lincoln's motto of "one war at a time." If his mind were large enough to see all reforms in their just relationships, and coolly and impartially to estimate their real value and the difficulties of success, he would probably espouse none of them. The task would seem too large, and he would lack that intensity of conviction and concentration of zeal which alone could inspire the needed courage and self-forgetfulness. The very one-sidedness of reformers, their readiness to die for what they believe to be truth, and that element of exaggeration which so often enters into their conceptions, thus become providential disguises, for which the world has reason to return thanks. Unquestionably, prudence and common-sense are qualities which cannot be prized too highly in the ordinary concerns of life. Science and philosophy have also their sovereign value, and have rendered inestimable service in checking the excesses and extravagances of reform; but the theory which would substitute social evolution for individual and organized efforts to improve society, would take the poetry out of life, and reduce humanity itself to a machine. It strikes a deadly blow at personal responsibility, and belittles human character, which is above all price. It lays its benumbing hand upon the divinest charities and sweetest humanities of the world, and pours contempt upon the sublimest displays of exalted virtue with which the history of the race has made us acquainted.

### DISPLACEMENT OF LABOR BY MACHINERY.

*A Paper prepared by a Committee of the American Social Science Association, and read at their meeting in Cincinnati in 1878.*

At the commencement of the present century very little labor-saving machinery was in use. Then the farmer's best plow was of wood, iron-shod, drawn by from one to four or more yoke of oxen, one man to drive the team, another to hold the plow, and often another to keep it clear. Result, about one and one-half acres plowed per day, by say two men.

Now are used plows in gangs of two or three, or more, of polished steel, drawn by horses, controlled by one man, who rides at ease. Result, five or more acres per day plowed by a single man, and much better than by our fathers. Or steam is used, with still greater results, plowing an acre or more an hour.

Our fathers sowed their seed by hand, taken from a bag slung from their shoulders. Now, a machine, controlled by any boy who can drive a single horse, will do more than three times the work in a given time, and far better. Similar changes have been made in all the preliminary processes of agriculture.

When the grain was ripe for the harvest our fathers would go into the field with their sickles in their hands, and a long day of hard work would result in one-fourth of an acre of grain cut per man. Now, a man will take a reaping machine drawn by one or two pairs of horses, and reap his twenty or more acres per day; one man now doing the work of eighty but about fifty years ago.

In the case of the sickle the day of our fathers would exceed, rather than fall short of, fifteen hours. But I estimate upon ten hours for a work day.

The reapers here referred to are those in common use in New England, and other places where the land is quite uneven, rough, or hilly, having cutters about five feet long; but for the great grain regions of the West, for the smooth, flat, or prairie lands of Illinois, and other sections in the valley of the Mississippi, and in California, cutters are made and in common use of ten and twelve feet in length; some fifteen and eighteen, and even twenty-four feet long are used, cutting swaths of these widths, and proportionately is the reaping hastened and muscular labor displaced.

Our fathers bound the wheat in sheaves after it was cut, and stored it in their barns for the winter's work for themselves, their boys, and their men-servants, in thrashing it with flails.

Now, machines are sent into the field which gather it up, pile it in great heaps, where it is taken by other machines, and in a few hours, or a few days at most, it is thrashed, winnowed, sacked, and ready for market.

But in California machines are made and used which, at one and the same time, in moving over the field, cut the grain, thrash, winnow, and sack it, and the filled sacks are left in rows where, but a few moments before, stood the golden grain untouched, inviting to its harvest.

For our great corn crop the corn-planter is used, as is the seed-sower for smaller grain. Then, instead of using the hoe, as did our fathers in working their corn, where a man found a hard and long day's work in hoeing half an acre, a man or boy will now seat himself upon a cultivator, with a pair of horses before him, and work one acre an hour; one man now doing with this machine as much as could be done by twenty men with hoes. Please bear in mind also, that the plowing with our modern plows, and cultivating and working with our modern cultivators and harrows, so im-

proves the condition of the ground as to make a marked increase in the crop. After the corn was harvested our fathers would turn a shovel upside down over a box, sit on it, and drawing the ears of corn with force and vigor across its edge, shell twenty bushels in a long day: and hard work it was. Now, two men will take the ordinary improved corn-sheller, and shell twenty-four bushels in an hour, or 240 bushels in a short day; leaving out of the account the difference in the length of the day's work, this shows that six times as much is now done with this machine as our fathers could do by the old methods. With the three classes of horse-power machines, two men will shell 1,500, 2,000 and 3,000 bushels respectively per day of ten hours; one man and machine now doing the work of 37½, 50 and 75 men respectively, without machinery.

So also in our important hay crop, the machine mower is first put in, one man with team cutting as much grass as could twelve men with scythes; then follows the tedder, with a man and horse to scatter and turn it, to facilitate its drying, doing the work of twenty men with the hand-fork, and so much better as to reduce the time between cutting and harvesting at least twenty-four hours. Then follows the horse-rake, raking twenty acres a day, while a man with the ordinary hand-rake can rake but two. Here the machine and man does the work of twelve, twenty and ten men respectively, with the old appliances.

In all these operations in agriculture there is a displacement of labor by improvements in machinery of from one doing the work of three in sowing grain to twelve and a-half in plowing, and 384 in cutting grain at harvest, according to the kind of work done, and the class of machinery used for the particular operation.

And machinery digs the potatoes, milks the cows, makes the butter and the cheese. There is now nothing in food production without its labor-saving process.

Our fathers, with all their boys and men-servants, had a full winter's work in thrashing their wheat, shelling their corn, etc., and getting their small products to the mill or the market. Now, after machinery has done its work in the field and barn, the iron horse drags the product over its roads of steel for hundreds and thousands of miles, at less cost and in less time than it took our fathers to transport the same to distances not greater than fifty miles. Upon those roads where our fathers had hundreds and thousands of men and teams constantly employed in hauling products to market and goods to the country, nowhere now is a man or team so employed; men and animals are released from all that labor; new forces take up the work, guided and controlled by comparatively few minds and hands. Even our cattle and hogs are no longer required to walk to the shambles: the iron horse takes them to the butcher, labor-saving processes slaughter them, dress them, prepare their flesh for the market, for the table, and stop only at mastication, deglutition and digestion.

To-day, one man with the aid of machinery will produce as much food as could be produced by the naked muscle and tools of a score of our fathers. There is now no known limit to the power of its production. In consumption there is no corresponding increase. Our fathers required, obtained, and used as many ounces of food per day as we do. It might have been different in kind and quality—nothing more.

Not long ago the farm found constant employment for all the sons of the farm and many of the children of the city. Now, the farm furnishes employment for but a very small number of its sons, and that for a very few weeks or months at most in the year, and for the rest work must be had in the cities and towns, or not at all.

Here we find the true reason for the stagnation in the population of the older agricultural sections, and abnormal growth and crowding of the cities.

In the time of our mothers, they, with all their daughters, had an abundance of employment in their homes. Throughout our country every farm-house possessed its looms and spinning-wheels. From the sheep reared upon the farm was the wool taken and carded by our mothers ready for spinning. The flax grown upon the place was by our fathers broken and hatched by hand, and made ready by the women folk, who, day after day, week after week, month in and month out, for fully or more than one-half of the year, were all constantly employed in carding, in spinning, and in weaving the woolen and linen cloths that clothed the family, or were traded at the store for tea and coffee, and sugar, or other necessities or luxuries of life. The household music of that time was the hum of the large spinning wheel, that rose and fell as the spinner receded or advanced, in concert with the more steady flow of the tones of the flax wheel, as with foot on treddle other members of the family, or women servants, spun the flax which was changed to linen yarn or thread. At the same time the constantly repeated rattle of the shuttle could be heard as the dexterous hand sent it flying through the warp, to add another thread to the web, followed by the stroke of the swinging beam. These operations were in constant progress in all the farm-houses, and a very large portion of the town houses.

The never-ending labor of our grandmothers must not be forgotten, who with nimble needle knit our stockings and mittens. The knitting needle was in as constant play as their tongues, whose music ceased only under the power of

sleep. All, from the youngest to the oldest, were abundantly employed, and all decently clothed.

Now all is changed. Throughout the length and breadth of our land the hand card, the spinning wheel and the hand loom are to be found only as articles without use, kept as curiosities of a past age.

Now the carding machine, machine spindles, and power looms have taken their places, and the labor of one pair of hands, guiding and controlling machinery, turns out 100 yards of cloth where but one yard was produced by our mothers.

The occupation of our grandmothers also is gone; no more does the knitting needle keep time to the music of their tongues. The knitting machine, in the hands of one little girl, will do more work than fifty grandmothers with their needles.

The consequence is, there is no more work at home for our farmers' daughters; they also must seek the towns and cities, where they find their sisters equally idle, and in thousands are found upon the streets spinning yarns and weaving webs, the warp of which is not of wool, neither is the woof of linen.

So the sewing-machine has been generally introduced, and where formerly all the sisterhood were expert seamstresses, now many hardly know the use of the needle; the machine relieves them of this labor also.

Our fathers in building would begin at the stump, and with their hands work out all the processes of construction. With their whipsaws they would turn the logs into boards; they would hew the timber; rive and shave the shingles; dress and tongue and groove the flooring; dress and prepare all the lumber for doors, windows and wainscoting; make the doors and windows with their frames; work out moldings, ornaments and finishing of all kinds. With their hands and feet they worked the clay for their bricks, and molded them by hand. A house carpenter then would, with his hands, from the forest, build and finish a house from sill to ridge-pole, and was furnished with all the tools to do it with, many of which he also made.

(To be Continued.)

## AMERICAN SOCIALIST.

THURSDAY, SEPTEMBER 12, 1878.

WITH much pleasure we announce the continuance of E. T. Craig's "Reminiscences of Socialism in England." An installment will be found in the present number.

THE article we quote from the New York *World*, on "The Truth in Communism," is a frank acknowledgment that the underlying truths of Communism may yet become the greatest blessing if not the salvation of society.

### THE ICARIAN CRISIS.

We mentioned in a late number that a verdict had been rendered in the Circuit Court of Iowa in favor of the party demanding a dissolution of the Icarian Community. There were a few things connected with that verdict upon which we may safely remark without danger of prejudicing our readers in favor of or against either party to the unhappy controversy.

1. The verdict must not be taken as in any manner indicating which party at Icaria is most at fault, for it was based on the failure of the Community to carry out the provisions of its charter—a failure in which both parties had been implicated.

2. The verdict shows that while incorporation may be a good thing for a Community, it is likely to prove a bad thing if the charter is carelessly drawn or if the Community does not fulfill its provisions. In the case under consideration, such a fact as that the Society was incorporated as an agricultural institution and subsequently engaged in manufactures on a small scale, was used in favor of its dissolution.

3. The verdict emphasizes the wisdom of the counsel urged upon both parties from the beginning of their difficulties by the AMERICAN SOCIALIST, viz., that they should submit the issues involved to the arbitration of disinterested Socialists. Both parties claim to have been desirous of doing this; and yet each has been so fearful that the other would get some advantage that nothing has been accomplished by this means.

4. The whole history of the troubles shows that disputation, argument, litigation and all forms of coercion are powerless to keep a Community intact. Better follow the example of the Harmonists, who in 1832 allowed two hundred and fifty persons—one-third their whole number—to withdraw and take with them \$105,000 of property, and prospered all the more for the departure of the malcontents.

5. There is no evidence that local prejudice against

the Community had anything to do with securing the verdict of dissolution. Indeed, Mr. MacDill, the State's Attorney, said emphatically:

"Whether the Icarians are Communists, Socialists, or hold to any special doctrine, is not the question. Neither the State nor the American people intend to interfere with their convictions, their beliefs, or religious sentiments. This is not an affair of tendency or opinion; it is an affair of law. We have no more right to complain of the Icarian denomination than of the Methodist, Baptist or Presbyterian. It is simply a question whether the Icarian Community is a corporation created by the State under certain conditions, and whether the engagements and conditions have been scrupulously fulfilled."

6. It does not yet appear whether the defeated party will appeal from the decision of the Circuit Court; but the victors affirm and reiterate their purpose to continue the experiment of communal life; and we have no idea that any considerable number of either party will return to individualism. They all seem to regard Communism, even with the hardships and privations which have thus far been their lot, as incomparably superior to any other form of society.

### FUNDAMENTALS OF FOURIERISM.

In a late reading of the article on Fourier in the American Cyclopædia, we were struck with the fact that his universal theory, while it predicts a glorious reign of harmony to be evolved from his science of Association, does not promise its perpetuity. Here is his plan:

"The economies effected by Association in expenditure and consumption would be prodigious; the distribution of labor and of its result would become gradually very exact and equitable; the pleasures of combined and varied exertion would take from toil its monotony and its repulsive aspects; while the skill, the wisdom, the grace of every member of the Association would be always available to the benefit of every other member. The unity of the Association would be expressed in the common domain and combined dwelling house; the variety, in the separate apartments, the different labors, the individual tastes. A township of about 1,800 persons, male and female, Fourier regarded as the original germ of larger combinations, which would interweave and unite themselves together, step by step, until a network of connected Associations, bound by the same principles, and governed by a syndic or council of representatives, would be spread over a state, a nation, Europe, the globe. But this grand and world-embracing harmony would be the result of no instantaneous or speedy change, but of a regular development of the combined order, according to the law of the series. Society, he said, passed through a process of regular growth, from its most infantile condition to its highest maturity, when it would again begin to decline, and finally fall into decrepitude and decay. In this it resembled the growth of the individual man, who had his ascending vibration, or advance from infancy to youth, from youth to manhood, from manhood to old age, and then by a descending vibration from old age to death. This universal career of humanity Fourier distributed in the following order: two phases of incoherence, containing each seven social periods; two phases of combination, containing each nine social periods; grand total of thirty-two social periods or societies. The first seven of these periods, embracing the history and progress of the world up to the present time, he named: 1, Edenism; 2, savagery; 3, patriarchalism; 4, barbarism; 5, civilization; 6, guaranteeism; and 7, simple association. Five of them, as the records of all the earth prove, have been periods of constraint, poverty, oppression, fraud, carnage, and false science; the other two are the feeble dawns of a better day, ushered in by associations of joint interest and reciprocal guarantee. But as soon as society shall have reached them, a higher and composite order begins, when seven other periods, distinguished by successive creations of harmonic beings, will give happiness to all the world. Then comes the plenitude and apogee of harmony, the pivotal or amphiharmonic age of the race, which nature will recognize by the conversion of the aurora borealis into a boreal crown, encircling the earth as the splendid ring of Saturn encircles that planet, the stationary position of the ecliptic, and the disinfection and perfumery of all the waters of the seas, by means of the boreal fluid. This supreme condition of nature and man will continue for about 8,000 years, when the beam of happiness will again descend, and society pass through a series of declines, similar to the series of its advances. The earth itself will be smitten with a palsy of weakness, and after many convulsions, sink into final death."

Only 8,000 years allotted to the "good time coming!" What a mere speck is 8,000 years of harmony in the middle of the millions of years of discord which rise to it and descend from it? How much is such a millennium worth? Is it certain that the happiness of the ascent will balance the misery of the descent? How much enthusiasm can anybody fairly get up, to work for such a "fleeting show?"

Moreover, it follows by inevitable deduction from Fourier's universal theory that he did not believe in the Immortality of Man any more than in the perpetuity of Social Harmony. The Cyclopædist, to be sure, says for

him at the close of his sorry picture of the world's decay and dissolution:

"The human race, however, will not perish, but by a series of bicomposite transmigrations, attain to immortality in other spheres."

But this averment is, in our opinion, utterly inconsistent with the fundamental principle stated several times previously, as follows:

"All the harmonies of the universe grow out of a regular and uniform order, which Fourier denominated the law of the series; the universe being everywhere the same, constructed upon the same infinite model, and according to the same eternal laws, must in every sphere repeat itself, or be analogous. These general principles or deductions Fourier carried out into all branches of science, but his chief application of them was to Social Science."

Afterward the "law of the series" as applied to Social Science is defined (as we have already quoted) in the words following:

"This grand and world-embracing harmony would be the result of no instantaneous or speedy change, but of a regular development of the combined order, according to the law of the series. Society, he said, passed through a process of regular growth, from its most infantile condition to its highest maturity, when it would again begin to decline, and finally fall into decrepitude and decay. In this it resembled the growth of the individual man, who had his ascending vibration, or advance from infancy to youth, from youth to manhood, from manhood to old age, and then by a descending vibration from old age to death."

Thus it is clear that Fourier's "law of the series" prescribes for all existences, man included, and for man in all spheres of the universe, a "bicomposite" career of ascending and descending experiences, ending in destruction.

Does not Socialism need a better eschatology than this? We confess some anxiety to counteract the influence of Fourier's dismal religion. Immortality of man and perpetuity of the "good time coming" seem to us essential motives of successful Socialism. These are the fundamentals of the New Religion.

### LABOR AND MACHINERY.

Bastiat, a political economist of France, has said: "By machinery manual labor is lessened in one direction only to be employed in another." And that is the common doctrine of writers who assume that Society needs no radical changes; that the grab-game of competition is natural and must not be disturbed, except to modify its rules a little from time to time. Thus William Lucas Sargant, in his life of Robert Owen, discussing the relations of machinery to capital and labor, amplified the statement of Bastiat, as follows:

"It is now well understood that the first result of a new invention is in most cases to throw work-people out of employment, but that in the long run the quantity of labor employed is not lessened, and that the means of living are cheapened."

And an article in a recent issue of the New York *Independent* still further amplifies Bastiat's statement, and serves it out in this style:

"Experience shows that labor-saving machines do not lessen the amount of employment afforded by capital to labor, or the rate of average wages paid, while they do greatly increase the quantity of production at a reduced cost to the producer, and hence a reduced price to the consumer. This being the fact, the sellers of labor have lost nothing, but, in common with the whole community, gained much by the use of machinery."

We wish we could accept this doctrine, and believe that machinery is a blessing to everybody. But we cannot, and we are convinced that those who urge it are trying to make us accept a fallacy as truth, or a truth of limited application for one of universal application. In this view we are confirmed by some of the political economists themselves; for there are those who do not hesitate to investigate the subject independently, or even to reconsider opinions they have previously expressed, of whom David Ricardo is a good example. In his works edited by McCulloch in 1852 there is a statement of the reasons which led him to the conviction, contrary to his first opinion, "that the substitution of machinery for human labor is often very injurious to the interests of the class of laborers."

Take, for example, the fact brought out in a paper recently read before the Social Science Association at their meeting in Cincinnati. One man with the improved reaping-machine of to-day can do the work of eighty men with the sickles our grandfathers used. We may suppose that on the introduction of the wonder-working reaper a great demand for it would arise, and that in supplying this demand employment would for some time be given to a considerable part of the seventy-nine out of eighty which each new reaper threw out of employment; but will any one maintain that the seventy-nine

would be thus permanently employed? But in some places more than seventy-nine men out of eighty are displaced in the grain-field. "In California machines are made and used which, at one and the same time, in moving over the field, cut the grain, thrash, winnow and sack it, and the filled sacks are left in rows where, but a few moments before, stood the golden grain untouched, inviting to the harvest!" So it is in some measure with most kinds of agricultural labor. There is a saving in plowing; a greater saving in cultivation; and still greater in harvesting. Compare the cutting and harvesting of the hay-crop by our fathers with the present method aided by mowers, tedders, horse-rakes, hay-loaders, and horse pitch-forks! Can it be shown that the muscle saved in all these operations is needed elsewhere and can find remunerative employment? Clearly it must find employment on public works or in manufactures if anywhere. But only a limited amount of labor can be employed in public improvements; and in the department of manufactures there are even greater displacements of labor by machinery than in agriculture. Here one man often does the work of fifty or a hundred or even a thousand men! And the inventions of improved labor-saving machinery are multiplying every day. No one can safely predict what one may with the help of steam, electricity and machinery, accomplish fifty years hence. Of course, so long as new markets open there will be a demand for these products, though the demand even now falls short of the production; but when new markets cease to open, what then? Eventually each country must do the greater part of its own manufacturing; and hence each country must furnish its own market. Will any one maintain that with the ever-developing mechanical inventions which American ingenuity is devising, the labor of the country will be fully employed when there is but little foreign demand for its products?

Temporary relief from the present stress may possibly be secured in one of the many ways proposed by the labor reformers and others; but what is required is permanent relief—security from the recurrence of trade-stagnation, glutted markets, and begging laborers. And turn the matter as we may, we can see no blue sky except in the displacement of competition and the adoption of Communal property and labor. These would secure to all the benefits of every invention, every labor-saving contrivance, every bountiful harvest. The good of each individual member of society would be alike the good of every other member. Then labor and its products would exactly meet the demands of consumption.

But this solution demands time, and must be approached by stages of combination and cooperation, keeping pace with the increased enlightenment of the people and their evolution toward the final state of society, which is Communism.

#### COMMUNITY ITEMS.

##### ONEIDA.

—The young folks are renewing their studies. One of our Yale graduates teaches three classes an hour and a half each in Algebra, French and Latin.

—The fruit department employs 154 men and women. Their wages this week amount to more than \$1,000. On the 6th 12,600 cans were filled with fruit and vegetables.

—There is not much "dead life" at the fruit factory. Elder Smith, of the Canaan Shaker Society, visiting the packing-room to-day, said that if some of his staid people at home were to look in on the scene it would make them crazy to see such a whirl of business.

—A mammoth poster, which we notice in the bulletin-room, announces to that part of the public interested in the Oswego Falls Fair, that arrangements have been made for the exhibition there of the Holstein and Ayrshire cattle and other improved stock of the Oneida Community.

—The O. C. gardener says he obtained over 13 quarts of Champion Lima Beans from a bushel of pods—from 7 to 8½ quarts being the common yield. He selected seed for planting from the largest and fullest pods, those having four and five beans, which he thinks may in a measure account for the unusual product.

—A recent Shaker visitor said he thought it would be safe to say nine-tenths of the children who grow up in their Societies and leave wish sooner or later they had not gone away—many of them remember their Community experience with great satisfaction and speak of it as the happiest part of their life. That is the way with those who leave the O. C.

—We have two apple-orchards, of about three acres each, which are the pride of this valley. Visitors say they never saw anything like them. The trees are loaded with large, fair fruit, and many of them will

yield between twenty and thirty bushels apiece. In several instances the grafts of last spring bear an enormous apple on a stem of but three inches' growth. One of the horticulturists estimates that the apples gathered this year from our orchards will reach 10,000 bushels.

—We continue to receive daily applications for membership. Some who write are sincere seekers after truth, while others are mere drifters with the tide and contemplate an entire change in their mode of existence as unconcernedly as Mr. Oldbuck turned over a new leaf. Here is a cool specimen:

"Dear Sir:—Having heard and read much of the Oneida Community I have concluded to join if everything is agreeable to all parties interested. Please send me a copy of your paper and by-laws. More anon. Hoping to hear from you soon,

"I am, yours truly, \_\_\_\_\_"

—A correspondent who listened to our military band when on a late visit, thus modestly rhapsodizes about "instrumental as well as vocal music:"

"There is nothing in the whole round of art or science so exquisitely charming and delightful to your correspondent as the soul-stirring strains of instrumental as well as vocal music, as it is wafted and floats upon the balmy breezes of midnight air on a beautiful moonlight summer evening; and when it is mine to bid farewell to the earth and all its scenes, and to enter through the pearly gates into the everlasting city, I shall ask for no higher honor and no richer joy than to have a seat around the throne on high, where I can listen to the sweet, unalloyed strains of instrumental as well as vocal music of angelic bands and heavenly songsters."

—Our table is occasionally graced with delicious honey, in the form of lucent, amber-hued syrup, tinted with jessamine, honeysuckle and mignonnette. Messrs. Burt and Leonard, our bee-men, have been fortunate in what they have undertaken. They began the season with ten swarms, using the "Quinby non-swarming hive." With an "extractor" of home manufacture they have taken out nearly 700 lbs. of liquid honey, and will have besides about 100 lbs. of comb-honey, after leaving ample winter supplies for the bees. They have also 12 new swarms, all but one of which were made by artificial swarming. The principal pasturage of the bees has been white-clover, bass-wood and raspberries, with a free range through two large flower-gardens where they could concoct every imaginable flavor. The "extractor" is a wonderful labor-saving invention for the bees as well as a profit to man, as it takes twenty pounds of honey to make one pound of comb.

#### CEREBRUM ABDOMINALE.

##### XXV.

The Utica papers give account this morning (Sept. 4th) of a young man of that city, who was instantly killed in playing base-ball, by a ball striking him full in the pit of the stomach. The ball flying with terrific force was deflected by a "foul tip." "Physicians explain," says one reporter, "that the blow caused paralysis of the nerve-center back of the stomach, called the solar-plexus." It is foul play for pugilists to strike below the belt—a law, we are told, to protect the pit of the stomach; but they may pound the head of their antagonist till it is perfectly shapeless and unrecognizable. But the "Convulsionists of St. Medard," how did they manage? How did they protect this nerve-center when they took their incredible "succors?" The girl, for instance, who received a hundred and fifty blows in quick succession on the pit of the stomach, the weapon a rough iron-bar, and the blows delivered with the utmost force of an athletic man; or the other girl, whose body was bent back so that her head and feet touched the floor, and was supported in that position on the point of a sharpened stake placed perpendicularly under her spine, and then a flint stone weighing fifty pounds dropped suddenly from a height of twelve or fifteen feet a hundred times in succession full on her stomach (that is, on the spot opposite the point of the stake), all with impunity? You would think the solar-plexus must have a great evasive power of some kind, give it a little preparation. It is certainly so with respect to emotional shocks, which take effect on the same nerve-center and are sometimes as instantly fatal as the flying ball. We may get a chronic spirit of thankfulness, of faith, of peace, which will act like a buffer to protect the seat of sensibility from any possible emotional shock.

That is a curious saying about Nabal (in 1st Samuel 25: 37), that "his heart died within him and he became as a stone." No wonder he lived only ten days after such an accident. Here is another curious saying in the Old Testament: "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a

heart of flesh." We want protection against emotional shocks, but not by hardening the heart or cultivating stoicism. It is better to have a heart of flesh, suffer what you may, than to have a stony heart. The susceptible heart need not harden itself to escape suffering. It is just the heart to receive *grace*, and there is grace in the bowels of the Infinite to keep the soft heart in peace.

Died of a broken heart! That means an injury in the very spot where the base-ball took such fatal effect. The anguish of wounded affection is so local that we cannot mistake the seat of the injury. The nature of the injury would not seem to be paralysis, but more like hemorrhage—a severance of fibres causing bleeding, or an issue of life. "Out of the heart are the issues of life." The gospel comes to bind up the broken-hearted; but the trouble is, those who die of a broken heart generally refuse to have it bound up. They enjoy the bleeding, and think it would be sacrilege to have it staunched. Blessed are they who go to God to bind up their broken hearts.

"Blessed are the pure in heart, for they shall see God." As the heart is the generic name for the affections, this must mean that those whose affections are purified shall see God. Now it is a popular idea that the Perfectionists entered into Communism from motives of impurity; but Prof. Mears is right in saying that they had conscientious motives; their motives were really the opposite of impure. They thought Communism would be a school to purify their affections, to purify their hearts from idolatry and selfishness, and so prepare them to see God. R.

#### THE SPIRITUAL RAILROAD.

North Union Community, Sept. 1, 1878.

EDITORS AMERICAN SOCIALIST:—Permit me to say a few words on the *social question*, as that subject is up now for discussion, and give some reasons why the SHAKERS can have nothing to do with physical reproduction of the human race, belonging exclusively on the animal plane, in the rudimental sphere, or the first principles of the world. To use a figure of speech, or to institute a comparison, I will say, that about one hundred years ago they came in possession of a *spiritual railroad*, whose termination extended far into the spirit world, built by angels of a high order. It was understood in the beginning, that they took no passengers on board of this train but such as were governed by the law of angels and lived lives of virgin celibacy. Anything less radical than these would be the destruction of the order, as proved in past ages—therefore any modification or amendment, which would go to lower the standard of moral purity, in the least degree, will never be accepted. The SHAKERS cannot be too radical on this point. Ever thine, JAMES S. PRESCOTT.

##### NOTE BY EDITOR AM. SOC.

We have no wish to enter into a controversy with Elder Prescott; but we would like to remind him that the higher order of angels are very enterprising folks; and admitting that a century ago they made such a railroad as he describes, we may safely conclude that they have not only kept it in good repair, but improved it in all possible ways. It is quite supposable that, taking advantage of all the discoveries made during the century bearing upon the question of human generation and human improvement, they have modified the regulations controlling passenger traffic on the road, not in any way "which would go to lower the standard of moral purity in the least degree," but so as to admit on board as New Jerusalem passengers those who have learned how to use every God-given passion without abusing it. On the basis of entire purity, we "cannot be too radical."

#### CORRESPONDENCE.

Colorado Springs, Col., Aug. 31, 1878.

EDITORS AMERICAN SOCIALIST:—Inclosed find stamps for adding my name to the list of the "Socialistic Union." I offer it with hesitation, for—I want to confess—I am not good enough for full Communism; yet I long—Oh! so earnestly,—for some cooperative movement that will in some measure do away with this single-handed struggle against all the rest of mankind. I have taken an active part in organizing cooperative stores in the Grange that are in successful operation. One, starting in a very modest way in a small village, has now daily sales amounting to over \$300. So it would seem that with a reasonable degree of integrity and determined purpose Rochdale Cooperation is a success.

Now why will not a few of the many that are out of homes and seeking new ones, unite on such fundamental principles as have proved a success, and endeavor to grow into all that is better and higher? Shall I hint a plan that seems to me based on good sense?

Take Rochdale as a model until quite sure of a better system. Let one hundred or five hundred families unite

in a general coöperative society for the purpose of buying land and distributing to members and branch societies, laying out a village and managing its public affairs, especially all the merchandising necessary; insuring to each the benefits of large purchases, and the goods at *exact cost*; also the building of such rooms as are needed for store, school, hall, library and reading-rooms, and public parlors. Here let the specific functions of the general society cease, only that each member must be fully pledged to the life of *equity* that forms the basis of all coöperation. This general society should be made up of smaller branch societies, each making its own rules, only not in conflict with those of the general society. I would have as many of these branches as there are different industries or trades carried on. Thus, I am a carpenter, and have devoted nearly twenty years to building and running saw-mills and other wood-cutting machinery. I wish to have an interest in the "Wood-workers' Association." We might begin with forty or fifty, and increase to one hundred and fifty men, women and children, all working in the same factory. We should be acquainted with each other and the business, so there would be less ground for apprehensions or jealousies than if the members in our shop were also in partnership with the stove-makers, tanners, boot-and-shoe-makers, cotton and woolen manufacturers, fine cutlery makers, and so on through the list. No, let each of these industries be carried on by a distinct association, as all the members of each branch will have all the literary, pecuniary, and social advantages of the general society as fully as if all were partners in all the different industries. But I fear this is too long a hint.

If your valuable space is not more worthily filled I should like to pursue this subject further; in the mean time let me extend to all workers in this cause—whether they see through my glasses or not—my warm hand and earnest heart.

T. E. TABOR.

New Haven, Conn., Sept. 6, 1878.

EDITORS AMERICAN SOCIALIST:—The attention of the writer has been called to the difficulties which attend the efforts of deaf mutes to procure employment. It would seem that this class would derive special advantages industrially and socially, by being brought into communal relations, and I incline to the belief that their peculiar infirmity would serve as a bond of unity, and their success would be an incentive for other classes to make the effort. Hoping you will give the suggestion a publication with your opinion,

I am truly, C. E. B.

[What seems most to be needed just now is the coöperation of a considerable number of persons representing the better classes of society. Communism, to be successful, must command a fair proportion of men of intelligence and capital. With this aid it will be able to take care of the less fortunate classes of society.]

—ED. AM. SOC.]

Vineland, N. J., Sept. 1, 1878.

EDITORS AMERICAN SOCIALIST:—And so there is too much of Christ in the SOCIALIST to please some, though I suppose there could not be too much of Confucius or Zoroaster, Socrates or Plato, Comte or Thomas Paine, all of whom the anti-Christ people are ready to quote, and prefer any one of them as leader, notwithstanding they all admit that merely as a man Christ was the one perfect example. But since we must have leaders, it seems to me the truest are the best; and if only as a man Christ is best, why not Christ? Ah! but they will not have God to appoint their guide; they must choose their own. Surely it is the old cry of the Jewish populace, "Not this man, but Barabbas."

It is wonderful how men and women frame reasons for rejecting the heaven-appointed leader. Some cannot accept his leadership because He was a mendicant. And yet how royal was his mendicancy! He could raise the dead, heal the sick, restore hearing and sight to the deaf and blind, and feed the multitude. Out of His mendicancy He gave freely, doing good for good's own sake. Had He coined his powers into gold, as men strive to do nowadays, possibly these adverse souls could at least tolerate Him.

But they—the skeptics—can teach. One of them taught me something worth knowing not long since. I had learned to think this Government an outgrowth of Christian civilization; but he assured me he would not be allowed the freedom of speech he is—which means that he can and does revile Christ to his heart's content—only that "ours is an infidel form of Government." It was to me like Peter's vision, opening my eyes to see what had been dark before. I saw, as in a flash of light, Tammany Ring, Whisky Ring, Credit Mobilier, and the thousand and one schemes by which corrupt officials have defrauded the people. I under-

stand, too, the political chicanery, the dishonesty and corruption in high places, the greed for gold, the selfish seeking for place and power, the ostentation, extravagance, poverty and ruin, that have come upon the country. It was all summed up in his assertion, "It is an infidel form of Government."

Well, I am willing the infidelity should cover and own the corruption; it probably belongs there; nevertheless the Government's guaranties of freedom are of Christ. I cannot express my thankfulness that Christ does live and work in the hearts of his disciples, and in the finality of His work none shall hinder. And in that finality there may be many souls who will cherish an eternal regret that they did nothing to help the incoming of his kingdom.

A. M. W.

#### ONEIDA COMMUNITY.

[From the Utica Herald.]

A representative of the HERALD had an interview yesterday with Dr. John W. Mears, of Hamilton College, who is the leader of the movement, so far as there can be said to be any movement against the Oneida Community. Dr. Mears is the chairman of a special committee on this subject in the synod of Central New York, and several years ago made an elaborate report to the synod, in which he advised concert of action among all religious denominations against the Community. He says that in addition to the Presbyterian denomination the Baptists have put themselves on record in the matter, and one or two small bodies of the Methodists. He has hopes that other denominations will follow.

When questioned as to the practical effect of agitation in the churches, Dr. Mears was not prepared to make any definite statement. He admits that the sentiment of the locality in which the Community is situated is overwhelmingly in its favor; and that any effort to reach the institution through grand and petit juries must be a failure. He admits also that there is no law upon the statute-books which the members of the Community can be said to violate. These statutes do not make adultery a crime, nor prostitution; and even if they did, the practice of the Communists can be called by neither name. Polygamy is forbidden by all laws; but where there is no marriage there can be no polygamy. Dr. Mears regards the habits of the Community as infinitely worse than polygamy, because the latter recognizes the family tie and gives the woman some claim upon the man. He thought that if the Community was ever disturbed, it would have to be by the passage of a special statute to fit their case; what the prospect of enacting such a law was, he could express no opinion. He had visited the Community and been most kindly treated there. He regarded its men as upright men in business-life, and believed that the founders of the Community were sincere in their peculiar doctrines. He was not so sure about the younger members.

#### COMMENTS BY THE NATIONAL (CINCINNATI) SOCIALIST.

Dr. Mears has got a hard case to conduct before the bar of general equity; a case in which he could make no headway if he had the eloquence of an Apollo. The great public heart loves honesty, clean, clear-cut honesty, too well, to take sides with mere blatherskitism.

It is well known that the character of the Oneida Community never swerved a hair's breadth from the pure line of fair play; or if it did, it was in favor of giving a larger share than Christian custom demands. Mere strict Christianity cannot for an instant be placed in the scales to weigh against the honest Communism of the Oneida folk. Then, under them the desert has literally been made to blossom as the rose; while their labor and skillful supervision have given them a name priceless as rubies: the moral sentiment of the neighborhood, too, has correspondingly been exalted. Their influence has been for good, and that continually; indeed there is no person who has come into business contact with them can wag tongue to their disadvantage. If ever the word *exemplary* could be applied to a people numbering hundreds, acknowledging a common belief, that people are the members of the Oneida Community. *Queer*, they may be called; but *bad*, never.

Many years ago, while, as pioneers in the movement, they were struggling against the devil-spirit vainly sought to be roused against them now, and while they but barely held their own against the difficulties that beset pioneers, we visited them. Their house then was barely comfortable; but a more cheerful, hopeful set of men and women never clustered around an honest conviction. A little over a decade we called again. The devil-spirit of the neighborhood had gone; good conduct having exorcised the foul fiend. And then what a change had come over the face of their possessions. Instead of barren fields closing upon a bleak house, a stately castellated edifice with charming stretches of shrubbery and a well cultivated garden were to be seen; plenty had established itself in their midst, and a character for square, upright dealing stood up around them as a moral *chevaux de frise* defiant of all approaches of evil to them as an established body.

Of their sexual relations we know nothing; nor do we wish to know. If they are satisfied, it is well. We shall not discuss their peculiarities. We might stumble on snags, if we did. Accepting the dogma, "Judge not lest ye be judged," we leave them as we found them—a good people and a flourishing. Would that the members of the Community to which we belong were physically as comfortable.

How it is possible that a series of counts in the shape of an indictment, embracing charges the very opposite of the established character of the collective body, could hope to be received otherwise than as a flat, thin shadow, ready to flit away at the first approach of light, is explainable on no other hypothesis than a low, filthy appeal to ignorant prejudice. It won't go down, Dr. Mears. You failed, be assured, in taking a proper moral diagnosis of the case. 'Tis the vocation of the physician to cure the sick; the healthy need not his services.

Turn the purifying batteries of your panacea against the speculations, the thefts, the swindles and the heart-

less savagery of your entire system, as championed by the church. Cleanse the Augean stable, society, keeping the O. C. before you as the model to be reached in the purifying process; and after that has been accomplished, Hercules like, seek the still greater labor of cleansing the pulpit from the stain of lechery and the abomination of selfish pride.

Let no man say after reading this article that a writer in the *National Socialist* stands ready to hop on to the Communistic perch, and after closing the gilded door of the Oneida cage upon himself, commence singing the peculiar psalmody of that queer body. No such thing. He only adds his testimony to their *material* success and the excellence of their character as a business body: a gratuitous and unnecessary bit of labor, perhaps, but honestly forced by the circumstances.

#### THE TRUTH IN COMMUNISM.

[From the New York World.]

The underlying truths of Communism and Socialism are combination and coöperation, which may yet become the greatest of blessings to the growing classes of artisans if not the salvation of society. The workingman, oppressed by his inability to rise in the world, rebels against the aggregations of capital that keep him down. Restricted to the specialties of a high civilization, he longs for a more extended field of effort. Wherever artisans and operatives are collected in large numbers there is an impulse in the direction of Socialism and Communism. This is instinctive, and there is therefore an element of truth in it for which we should seek, looking neither too high nor too low. The workingman perceives that where there is an impossibility of advancing by his individual exertions, there is a possibility of improving his condition by combination. To this extent Communism is clear to him, and it attracts him. How much more would he be attracted and benefited if the principle that draws him were given the right direction and put to practical use! The possibilities of coöperation have as yet hardly begun to be explored. Only spasmodic or sporadic efforts have been made, but much has been shown of accomplishment, and much more of hope. The Schultze-Delitsche institutions of Germany, the building and loan associations of this country (particularly of Philadelphia), the occasional coöperative stores—these are but little things, considering the area that is to be covered, but they have done much good in their restricted spheres, and are highly valuable as pointing the path and indicating the results that may be attained. When the aggregations of capital required by large enterprises appal the workingman, and seem to bar his way to advancement, what is left to him but to become his own capitalist and undertake his own enterprises? What is beyond the ability of one may be accomplished by many. If six men can combine to erect a factory and run it, six hundred may combine to do the same thing. If one man can accumulate \$10,000, may not ten men of less capacity accumulate the same amount? Capital is acquired by saving money and judiciously investing the savings. Why should not workmen combine to save and invest? Are not our savings-banks filled with the small means of artisans and operatives? Do not these savings-banks supply money for carrying on large operations? What is to prevent the workmen from using their own savings and carrying on their own operations? Legislation will of course be required to give full effect to the principle of combination—not arbitrary, but permissive and encouraging. It must also be restrictive to a degree, making the savings safe and the investments reasonably secure. Such legislation can easily be had, if legislators are convinced that it is practicable and suited to the wants of workmen. It need not be hoped for from any new party. It should be originated, or at least indorsed, by the workmen themselves. To this end they should discuss it thoughtfully and consider it earnestly, and it would not be a bad idea if they were to adopt as the motto of their deliberative bodies: "Every trade its Own Commune."

#### WOMAN'S TOPICS.

Miss Julia Corson, of "fifteen-cent dinner" fame, will soon lecture in the West and South on cookery.

A church in East Dennis, Mass., has for its pastor a recent graduate of the Boston Theological Seminary—Miss Anna Howard Shaw.

Read the prospectus on our last page of the *National Citizen and Ballot Box*. It is a very readable paper, edited by Matilda Joslyn Gage, with Elizabeth Cady Stanton and Susan B. Anthony as assistants.

George Alfred Townsend has this good word of the much-abused mother-in-law: "She is the visible conscience of the household, reminding him (the husband) of his selfishness and neglect—whose presence prevents his going to the full length of his indifference and pitilessness."

Peter Cooper thinks of organizing a school for women to

give free instruction in all kinds of drawing, painting, printing, wood-carving, music, the languages, English branches, etc. etc. The prices are to be put at the lowest possible rates; board, washing, fuel and lights, only \$13 a month. Concerts, lectures, and botanical and mineralogical excursions are also promised.

Rev. Jesse H. Jones has a long and strong criticism of "banging" in the *Woman's Journal*. "Just look," he says, "at the name which has been given to this fashion—'Bangs?' What a name. How 'loud' it is and brazen! Guns, exploding go bang. Think the name over, and see if the sinister significance of it does not grow upon you. Stop a moment. Can you see anything in the style that should be in accord with such a name—'Bangs?' Set the name and the fashion side by side. Try to gaze right into them together, through and through, and see if you cannot behold the deep, underlying vulgarity that makes this brazen name and hideous fashion worn on the forehead of Woman fit to one another. Be sure that the fashion is as vulgar as it is unshapely, that its name proclaims its nature, and that a bang fashion is appropriate only to bang women."

#### THOMAS K. BEECHER'S CHURCH.

Externally the structure is grand and imposing, composed of brick and stone. Interiorly it is a gem—a model to accommodate the assembled multitude. The architect evidently had an eye to acoustics as well as use and beauty. Connected with this edifice is an elevator for the use of the infirm and aged, an infant school-room with blackboards, places for excellent bathing rooms, a Sunday-school room—the school numbering seven hundred and fifty pupils—a splendid lecture-room, with instruments of music, parlors furnished with more than average taste and elegance, a choicely-selected library, a large, finely-finished room for charades, theatrical entertainments and dancing. Passing along, Mr. Beecher explained to me that the floor was double, and so constructed that dancing above would in no way interfere with a prayer-meeting below at the same time—adding that "Christianity took in all things good and useful." It is well known that marching and dancing form parts of *Shaker* worship each Sunday, and where are there better people than among Shakers and Quakers?

—S. M. Peebles in the *Banner of Light*.

#### ONE THING AND ANOTHER.

Jingo is the Basque word for God.  
The Russians expected to get to Batoum last Friday.  
Austria is still a gittin', and she keeps all she gits in Bosnia.  
The yellow fever is unabated; its area, however, is not extending.  
When the master of the herd goes to sleep he is said to be a bull dozing.  
Kearney don't believe in strikes. He believes in pooling for the ballot-box.  
New York city has contributed more than \$120,000 to the plague-stricken South.  
The burghers are coming home from the seashore, the woods and the mountains.  
The British Liberals are experimenting with the American caucus and the caucus whip.  
British Colombia has axed the Queen to let her withdraw from the Dominion of Canada.  
The folks in San Francisco don't turn a deaf ear to Mr. Beecher. His lectures pay him well.  
The Russian Government is borrowing money of its own people. Where is Rothschild now?  
Secretary Evarts says the Nationals don't think enough to make them a great and lasting party.  
"Betsey and I are Out" in Scotland, traveling on the profits derived from the sale of his books.  
The Germans have sent some men over here to learn how to make folks use tobacco and pay a round tax on it too.  
France and Italy have told the Turk that he mustn't be fooling around the Greek ports with any cannon in case of war.  
The Americans feel good over their premiums at Paris and more confident of their ability to hold the markets of this world.  
The Social Democrats of Germany have emerged from the late election with only eight members of Parliament—they had twelve before.  
Orville Grant, the ex-President's brother, has gone mad from business troubles. He was not the man to fight it out in this world.  
Don't forget the poor colleges. More than \$1,000,000 have been given them this year, and Harvard got nearly one-third of that.  
Senator Davis and his Committee have not yet found any discrepancies in the four sets of account-books kept by the Treasury Department.  
The President and his wife are way out West, smiling on the Grangers, and he making short, hopeful speeches to the crowds who flock to see him.  
The Baltimore *Every Saturday* has set the idea afloat that the discoverer of Livingstone should be known as Henry M. Eastaway, not Henry M. Stanley.  
That push of the Russians into the country beyond the

Oxus is no laughing matter for the English. The ministry are giving it their best attention.

General Grant will visit Spain and Portugal this fall to see how wine and raisins are made. Then he will winter in the South of Italy, and then he will come home.

The car-drivers of New York got tired of this hard, jolting world and struck for better wages, then thought better of it and went to work again—fourteen hours for \$1.75.

Now that Vassar College is in need of a new President, the editorial mind very naturally inquires whether that institution has been producing the right sort of women after all.

Capital stock to the amount of \$50,000 has been already subscribed for the Musical College of Cincinnati, ten per cent. of which has been assessed for immediate operation.

The seven Supreme Court judges of New York get each a salary of \$17,500 a year. The ten Superior Court judges get \$15,000 apiece. The six Marine Court judges get \$8,000 apiece.

When things become dull over in England they just dissolve the Parliament, and so have all the excitement of an election. We can't do so here: we have to have the stir-up anyhow.

The saying that "Great genius is to madness allied" is verified in the Hugo family. Victor Hugo is believed to be "a little out" at present. His brother certainly died insane, and a daughter of his is a maniac.

The old tax-collectors in Cyprus when they heard of the British coming just gathered up their taxes a year in advance, and left the new masters to rule the country and pay for the fun out of their own pockets.

Saw a man running around at a picnic the other day with about two quarts of silver dollars in a box, trying frantically to find some one to keep his money for him so that he could go off and be as happy as the paper money folks.

Before the passage of the Bankrupt Law Stewart & Co. used to get on an average seventy per cent. of their claims against insolvent debtors. Under the operation of that law they got only twenty per cent., the difference being swallowed up in lawyers' fees and legal expenses.

A dozen natural history students, two of them young women, accompanied by four professors, one of them a woman, lately walked from Somerset, Ky., to Toccoa City, Ga., a distance of 450 miles over the Cumberland mountains and through Tennessee. Those were all my sort of folks.

The Third Congressional District of Vermont came pretty near electing the greenback candidate. May be it will at the next trial. It was in this district that the old Free-Soil party won its first victories and began to make it apparent to the Whigs that they must disband and reorganize as something new.

Susan E. Dickinson, who seems to have made a study of the condition and interests of the miners of Pennsylvania, discredits the rumor that they are meditating a strike. Writing from Pittston, she says, "The truth is, that the miners through all these valleys have never been more quiet and peaceable, more anxious for work, than they have been all the summer."

To get his silver into a little more general circulation, Secretary Sherman offers to assume all the expense of exchanging it for legal-tenders in lots of \$1,000 and in multiples of that amount, up to \$10,000, provided the coin is not to be immediately used for the purpose of paying custom-house and other dues. The anti-silver folk accept this idea with their usual lack of candor.

Dr. Felix Adler, the new President of the Free Religious Association, is reported to have said: "There are at present two points in regard to which I am extremely anxious to interest the Association. The first is to devise some plan by which the liberals of the country may be consolidated and organized; and the second is the institution of a college for the education of liberal young men in conformity with the methods and demands of modern science and philosophy."

Mr. French, the auditor of railroad accounts, after examining the law creating his office and defining his duties, concluded that he had jurisdiction over forty-five railroads. He can require the companies to give him the necessary information as well as allow him access to their books. He has already received answers from all the railroads to which his blanks and circulars were sent, complying or promising to comply with the acts of Congress, with the exception of the Central Pacific and the Union Pacific.

"The olive," says the *San Francisco Bulletin*, "has been successfully grown in California and South Carolina. General A. C. Jones, of the Department of Agriculture, after a careful investigation of the matter, is confident that there is no good reason why olive culture should not be profitably added to our list of industries. The forthcoming annual report of the Department contains a paper, in which is given a large amount of information with regard to soils and climates most favorable to these trees, and the inducements they offer to the cultivator."

The good faith of the Mexican Government, and its desire to take away every pretext for an aggressive war on the part of the United States, have been shown by its abolishing the so-called Free Zone, which has afforded the greatest temptation and no small opportunity for smuggling. This strip runs along the Rio Grande, and the free admission of all

sorts of merchandise was conceded some twenty years ago as a special privilege to the inhabitants of the district. Hereafter commercial intercourse is forbidden at all points except at Matamoras and New Laredo.

"The failure of Mr. Hilles, an eminent Quaker in Philadelphia, the other day, brought to light," says the *Tribune*, "the peculiar method adopted by the Friends to keep each other square in business dealings. Every six months members of the Meeting are required to state whether their assets equal their expenses; if there is any suspicion of extravagance or speculation the offender is admonished; if the offense be continued, he is suspended; and if, as in the Hilles case, he is found wholly unable to pay his debts, and resorts to the usual desperate means of sinking men to raise money, he is declared no longer a member of the Society."

The public schools of Boston have started off with a new programme of studies. Instruction is to be almost entirely oral. Pupils will learn from objects and from the teacher, instead of from books. An exercise known as "Language" will consist of oral lessons upon pictures, plants, animals and what else the teacher may think useful in leading scholars to express what they know in words. Oral instruction will also be given upon form, color, measures, animals grouped by habits, vegetables, minerals, hygiene and the human body. The metric system will be taught from the metric apparatus. No spelling-books will be used at all, the reading-books taking their place.

A Parisian correspondent of the *Louisville Courier and Journal* writes this of the French artists: "The married ones are very domestic. The studio is the exterior room of the suite. Within are other rooms, and when the artist shuts the studio door in the declining light, he leaves the world of fancy and imagination behind him, and sails into the harbor of tranquil delights—the perfect rest which the household gods bestow. This is a part of a life that is sacred to the family and to the intimate friends. The stranger may imagine it, and may believe, in spite of the persistent assertions of the English to the contrary, that the literary and artistic people of the French thoroughly understand the meaning of home, although the language denies them a word to express it."

The special agents of the Government, who were appointed to examine the affairs of the New York Custom House with a view to detecting frauds in the importation of sugar, have found mischief enough to report. They have already found cases where the weighers have systematically made false returns of weight, thereby defrauding the revenue to the amount of \$1,000,000. The disguising of high grade sugars and passing them for lower grade has been extensively practiced by the importers; indeed, to such an extent as to make a legitimate business in sugar quite unprofitable. These disclosures come just in time to justify the President in making his late changes in that Custom House. It is believed that honesty in that place would save the treasury \$5,000,000 a year on sugars alone.

There are many signs that Political Economy is losing interest and that Social Science is coming to the front to adjust our conceptions of societary needs and duties. President Chadbourne has an article in the *International Review* for September, entitled "The Cry of Labor—What Answer?" In that paper he sets forth the inherent savagery of political economy when it comes to deal with the labor question. "Political economy," says he, "pure and simple, believes in free competition: and in the struggle of that competition every man and every interest must care for itself or perish. If men were of no more worth than plants or animals, this would be the correct doctrine. It is the correct doctrine of trade considered by itself. But when the complex nature of man, and the individual worth of every human being and the present ignorance and imperfections of individual man and society are all considered, it is plain that a simple struggle of man under the severe laws of political economy would be fearful, so fearful, that the world has seen the danger to some extent and has provided benevolent institutions and organizations of which Political Economy knows nothing, unless it widens its field of investigation until it can claim the name of Social Science. When it reaches that point and considers man more and dollars less, it will do more for us than Adam Smith and his followers have yet done to increase wealth and make it a blessing to the people."

No matter what church you belong to if you have love and blarney enough to persuade a Jewess to marry you, you can have her to live with you notwithstanding the beak and talons of her angry father. Judge Potter, of New York City, has so decided in the case of Catholic Tom Fallon and his Jewish bride. Marriages between Jew and Christian have become so common in this country and England as to make a decided tendency toward amalgamation. In this connection the *Graphic* remarks: "The perpetuity of the Jewish race as a separate and isolated community has long been pointed out as one of the strongest proofs of prophecy. What will be said of this proof, if the race should, in a few generations, melt away and become absorbed in the general human family?" Well, we should say this querist didn't quite understand the prophecy. The great promise to Abraham in Genesis 12, 2-3, is twofold, viz.: 1st, that he should be the father of a great nation, and 2nd, that this nation should finally be a blessing to the world. This prophecy evidently meant that the Jews should keep their national isolation till they were well matured, and then should marry the world. They have lived as bachelors long enough in all conscience to carry out the first part of this programme. It is 4,000 years since Abraham's time and 1800 years since his nation gave the world Christianity and broke up its local organization to go on its courting travels. Surely it is about time for the wedding. We are not concerned about the prophecy.—Besides, a Jew in marrying a Christian don't really go out of his own nation; for Christianity is a Jewish religion, not only in its origin, but in its present administration under Christ and Paul. A true Christian is the truest Jew. So the prophecy is safe one way or the other.

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