

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. III.—NO. 34.

ONEIDA, N. Y., AUGUST 22, 1878.

{ \$2.00 per year in Advance.
Single copies Five Cents.

AMERICAN SOCIALIST.

Published every Thursday.

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SUBSCRIPTION PRICE.

One Year, \$2.00; Six Months, \$1.00.
Postage Free to Subscribers in the United States.
One Year to England, France, or Germany, postage included, \$3.00.

Messrs. TRUBNER & COMPANY, Booksealers, 57 & 59 Ludgate Hill, London, England, are our Agents.

Subscribers are specially requested to plainly write their names and post-office address, including town, county and State.

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Single insertion, ten cents per line, Nonpareil scale; eight words making a line, and twelve lines an inch. Reduction for subsequent insertions. Send for special rates.

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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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THE HARVEST OF AGES.

Nine-tenths of modern literature, says a writer on political economy, is but the presentation of old ideas, which are common property, under a new and more attractive guise; and, in consequence, credit is due to the author only for their collection and arrangement. For example, a man enters his neighbor's garden and selects a bouquet of flowers. Now the mere act of gathering and arranging these flowers does not constitute him the owner of them. He has no right to carry them to his dwelling and claim them for his own. Others have bestowed much labor upon them in planting, watering, and otherwise caring for them; and his share of the toil, which consists only in gathering the harvest of others' labor, is comparatively slight. Consequently, instead of claiming the flowers as his own property, he could legitimately demand recompense only for the pains taken in culling and arranging them. Similar to this, says our authority, is the collection and arrangement of ideas—simply plucking flowers—not from any private inclosure, to be sure, but from the great public conservatory, to which all have access, the treasures of which are the contribution of all generations which have gone before.

This seems to us correct philosophy, and applicable beyond the mere circle of literature. Are not all the improvements of the age the result of accumulated intelligence and talent, which years of gradual development have brought to light? Is not the world now, in this era of telegraphs, railroads and steamers, reaping the harvest which our progenitors long ago sowed, and which subsequent ages have watered and nourished? It is a long and gradual process from the depositing of the seed in the earth to the final production of the mature fruit; but the plant once ripened, the harvest is a short work. Columbus, in a comparatively brief space of time, made himself immortal by the discovery of America. But without the aid of the compass, the invention of which was the result of much careful and painstaking research, he could never have traversed the trackless deep. Tracing the connection of circumstances still further back, we find that he was indebted to a long succession of past ages for the invention and perfection of a ship which so combined the qualities of size, strength and buoyancy, as to be able successfully to brave the storms of the Atlantic. Much credit is due to the bold adventurer for persistently pushing his way on to the goal, in the face of tremendous obstacles; but still more is due to the primal causes without which his enterprise would have failed. He gathered the harvest, to which every previous generation, for many centuries back, had been tributary.

What is true in this instance is equally true of all important inventions in our day—they are but the outgrowth of germs which can be discerned far back toward the dawn of intelligence. If this view of the matter is opposed to the petty pride of genius and originality, it is also calculated to exalt the all-comprehensive wisdom under whose superintendence this process of inception, growth and development—seed-time and harvest—is carried on. While it humbles the creature it glorifies the Creator.

NATIONAL EXPERIMENT IN COMMUNISM.

RY OPTIMIST.

When, ten years since, the officers and managers of the Central Branch of the National Military Home for disabled volunteer soldiers were called upon to take charge of the administration of its affairs, they might well have congratulated themselves upon the peculiarly favorable auspices under which they began the great communal experiment.

The enterprise was highly praiseworthy and patriotic; it had the fullest approval both of the Government and of citizens, and the former furnished the finances. Moreover, the communists themselves were men of tried qualities and inured to discipline more or less severe, were of mature years and sound judgment; tamed alike as to vigor, virility, and restless ambition, or supposed

to be, and had nothing in the world to do but enjoy the generous provisions made for their comfort, and maintain peace, quiet, and respectability. The question of sex, which usually causes communities so much solicitude by making food for outside scandal-mongers and slanderers, was entirely ignored and left to take care of itself. That it has done so without causing a perceptible ripple upon the surrounding social sea, except possibly a slight accession of adjacent city harlotry, is a fact worthy of note.

Every rational and harmless amusement in use, or that could be devised, was provided, in order that to the inmates this Home, in all respects, should simulate as real and pleasant domesticity as could be possible under human circumstances. Workshops, with pay, for the industriously inclined; an almost limitless and varied round of the most pleasing sights and sounds for those not disposed or unable to labor; libraries for lovers of reading; a man hired to daily read in the blind ward, and for those absolutely too lazy to do anything—do just as your every (harmless) inclination may prompt you, and be happy, if you possibly can.

In the earlier days of the Home, the rules and restrictions were merely nominal. The men went when and wherever they pleased without let or hindrance, and it may be that in these halcyon days the managers, themselves disabled soldiers, deemed the problem of semi-military communism happily solved. Every argument then seemed to warrant such a conclusion; but if these were their thoughts, and this their dream, they were doomed to a rude awakening.

Two sad evils appeared almost simultaneously; bibacious attacks became alarmingly frequent, and the victims would crawl back to the Home robbed, beaten and covered with disgrace, to the great mortification of the officers, and the scandal of the neighborhood. About this time, kleptomania in its worst form broke out, and for a time threatened to sweep everything before it. Blankets, sheets, table-delf and cutlery, wearing apparel even to the very socks, went before the attack with the most astounding and alarming rapidity. Something had to be done. Desperate diseases require heroic treatment; but in this case, the remedy, while potent, must not be too severe. Happily this disease has been thoroughly abated, and even sporadic cases of kleptomania are rare. These cases, which seem to be very strangely connected with the bibitory infection, now also well under control, may properly be classed with the latter, and generally occur thus: A., of known bibulous proclivities, cannot get a pass; but his friend B., of opposite habits, can. B. gets a pass, A. furnishes the money, and B. goes forth and buys a bottle of whiskey, which he passes through the fence in some retired, concerted spot. Final result—B., who was out on pass, comes home sober and orderly to supper; while A., who has not been out at all, turns up howling drunk somewhere. Nobody knows how he got the liquor, and the police may be wrongly blamed for remissness in permitting whiskey to be brought into the Home. In like manner, and to pay for whiskey, the inmates may and do smuggle out a few articles, where the smuggler is unable to obtain a pass. Gradually, as the inexorable finger of stern necessity indicated, the reins of discipline have been reluctantly drawn tighter and tighter, until now no inmate can leave the Home without first obtaining a properly signed pass, and if he wishes to take any considerable article out with him, he must first get a clearance-card certifying that the goods do not belong to the Home. The cause of this somewhat annoying regulation is obvious, and the very disagreeable necessity for it is borne out by the humiliating fact, that even with it some inmates will go out wearing upon their persons from one to three extra shirts, which are of course peeled and put up at some groggery, and a limited equivalent in fluid currency transferred to the stomach of the former wearer. Blouses and overcoats very frequently find their way up the same spout with similar results. These are unpleasant facts, but their relation shows some of the difficulties environing communism even when all the elements of success seem to be as-

sured. This quasi-military commune having passed through the incipient fermentation precedent to a fixed status, it seems now in order to determine if possible the minimum amount of restraint necessary to maintain general good order and decorum; to protect the property in use from depredation, and to prevent mutual inter-cine spoliation. To reach this point, it would appear that the authorities are seeking to apply the principle of inverse progression as the best possible method—that is, beginning with little or no restraint at all, they have, so to speak, gradually felt their way as if the tendencies of the elements sought to be controlled were as yet unascertained, or as if these peculiar human elements might be found sufficiently self-regulating to dispense with disciplinary restrictions.

But be this as it may, experience has carried their policy into narrowing limits which have evidently not yet reached their ultimatum, unless imperfection be accepted as a finality. That is to say; it having been ascertained that only about two and one-half per cent of the inmates are found to be bad enough to transcend the restraining influence of the disciplinary point now reached, it becomes an opportune question whether it be possible by fining, re-financing and confining to further improve the alloy of humankind. Some claim to believe that it has been attained and even exceeded; that these inmates have been revealed, even to the bed-rock of their natures, and that any further coercion can only oppress the innocent. As it is, the pass system scarcely touches the real offenders. The bad inmate does not apply for a pass which he knows would not be granted; he resorts to some readier method, or devises new ways and means to evade the wholesome restraint intended to benefit and protect all, but which galls him. For him, passes, or the limited privileges which they furnish, are dead; and he either climbs the fence by stealth, returning in the same manner, or has recourse to connivance of some unsuspected ally. The man then who intends to get drunk does not ask for a pass, nor the thief for a card of clearance. They are too wise to do so; they accomplish their nefarious aims in some more covert way, while sober men must and do by the hundred go to the trouble of obtaining passes which are utterly unneeded to restrain their conduct, and outgoing honest men must have their whole baggage searched as if they were confirmed thieves in some station-house, while the real offenders are away in some obscure fence-corner passing clothing out and taking whiskey in instead.

It must not be supposed that the officers are totally ignorant of these facts, or that they are not anxious to effect thorough reform. They claim that by the pass and clearance system, with the careful espionage of their police force, they have closed the bung, and confined the leaks to the spigot; and that although the process is unavoidably irksome to all, it is the only available method within the reach of practicable humane application. It must be admitted that there are some very strong reasons to support this view. The real offenders are not wholly unknown to the officers for whom they are causing so much trouble and uneasiness. But there remains the fact that men may act in such a manner as to vex their officers, distress their comrades, and disgrace themselves, without forfeiting their vested right to the Home. That the depraved two or three per cent. have done so, and will, in spite of all inducement to the contrary, is painfully evident; what to do about them is the question. It would seem that it ought to be soluble. The average of these men collectively is fully as good as that of outside society, and the bad elements among them are more easily accounted for than controlled. When long ago the alarm of war sounded through the land, the first men to hear it were those who, addicted to strong drink, were often idle, and were ever upon the alert for excitement or strife of any kind, heard the call, forsook their cups, and rushed recklessly into the forefront of the battle, bravely breasted bullets, and hear they are. Sorely wounded in defense of the common cause, generally poor and shiftless from their innate or acquired love of strong drink, which unfits them for making a living among society aside from their physical disability, they come to the Home and say, "Take me in and care for me—I am unequal to the contest." This the Government and the officers would gladly do; but alas! these poor unfortunate men bring with them the same habits and desires which wrought their ruin before they came, and this is what makes the Home to mourn. When a man first comes to the home, he always speaks well of it, and appreciates its comforts. Humbled by the kicks and cuffs of the world he has just left, his own baser passions are for the moment dormant, while he

occupies his wondering mind with contemplating the beauty, completeness and magnitude of the provisions so generously made for his benefit. Happy he, if the vision remains ever unbroken. With some it does, but too many soon learn to discover monotony, cultivate *ennui*, and realize that after all they have not found pure heaven. Aspirations after purity and happiness should never be discouraged. The lot of humanity is hard enough and brief enough at best. And every inmate, not only of the Home, but also of human society everywhere, should form a deep resolve, that come what may, it is the privilege as well as the duty of every man to extract all the happiness possible out of his environment, consistent with the rights of his fellows. Surely every sane man should desire to be happy. It is believed that all do; the trouble is that many go about it in such a manner as to produce opposite results, upon both themselves and their companions. May not these misguided men be taught the better way? There is something the matter with them. They do not really desire to be unhappy, or to make others so, during the fleeting period of human life. By virtue of all the science of the age in which we live, it must be that there is a remedy, if we can but discover and apply it. The drunkard in his sober moments cries for it; society re-echoes the wail, and it must be found.

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

XVIII.

THE WORKINGMEN'S MOVEMENT.

The present movement of the workingmen is a fulfillment of the predictions of Fourier, uttered nearly fifty years since, before the first note of remonstrance had been sounded against the tyranny of capital, and at a time when the horrors of war had shed a disastrous eclipse on every prospect of social advancement. The workingmen are now demanding a system of practical guarantees; they protest against the usurpations of the moneyed influence; they call upon each other for mutual protection against the sovereignty of combined capital; and with a strong instinct, if not a clear consciousness of the strength of union, are forming systematic organizations, with a view to a more efficient and thorough maintenance of their undeniable rights. This is the secret of the movement in which they are now engaged. We need not say that we wish for it the most complete success. We do more. We are devotedly attached to the movement ourselves. We would labor, night and day, summer and winter, by word and by deed, for the realization of its objects. They are all good, all holy, all adapted to win the support of every true man. They are an important step in the progress of Humanity toward its destined goal. In the present state of things they are necessary to the attainment of still higher good. They are the first bugle notes, summoning the army of the faithful to take up their march, not to a war of devastation, rapine, and bloodshed, but to the defense of the inborn rights of man, the conquering for the race of the fair heritage of material prosperity, industrial attraction, leisure for intellectual culture, and the consequent social harmony which a beneficent Providence has ordained as the certain destiny of Humanity.—George Ripley.

GUARANTYISM.

It was often predicted by Fourier, more than thirty years ago, that the present order of society would be succeeded by different forms of combined interests and mutual guaranties, unless the experiment of a complete Association should be soon carried into effect, and thus supersede the necessity of passing through the sixth stage of progress in the natural order, or the period of Guarantyism. It is instructive to witness the approach to this period in various important movements at the present day. The tendency of society is to the adoption of mutual guaranties in every practical relation. This will form a simple and easy transition from the unmitigated competition and antagonism of the civilized order to the reconciliation of all interests and the universal harmony which will characterize the epoch of Association. We rejoice in the suggestions which are now springing up in many quarters for the accomplishment of this purpose. They indicate the spirit of the age. They are a proof of the character of the movement which has begun to agitate society. We may learn from them that no partial, fragmentary reform will ever satisfy the want which is more and more felt of a true social organization; and above all, that the people begin to perceive that no permanent, universal good

can come from the wordy projects of shallow philanthropists, or the detestable juggleries of smooth-tongued politicians. They wish for the realization of a sound faith by true works.—*Ibid.*

PRIMITIVE SOCIAL CONDITIONS.

VII.

PRIMITIVE PROPERTY. From the French of Emile de Laveleye. London, 1878.

In Belgium there yet remain about 100,000 *hectares* of Communal land. The usual custom of distribution is to give each inhabitant a different portion every year from that which he had the previous year. The following is the system in certain Communes of the Ardennes:

"A portion of the Communal territory is divided into a number of parts equal to the number of years necessary to allow the herbage removed to grow again. One of these portions is taken each year, and divided into as many parcels as there are households in the Commune. These parcels are distributed by lot among the commoners, and assigned temporarily to those to whom they fall. Every one then removes the herbage from the surface. It is left to dry in the sun, and then is burned; and the ashes are spread on the ground. This dressing enables a crop of rye to be obtained. The following year parcels are assigned by lot in a second portion; and the same operation is carried on. But while rye is sown on the second parcel, the commoner may plant potatoes on his first parcel. The next year a new parcel is obtained by lot for the rye-crop, while the second parcel, which has yielded potatoes, is sown with broom. By this method every household has always three parcels bearing some crop: one sown with rye, a second bearing potatoes, and a third giving broom. This last plant is used by way of litter for the cattle in its first year's growth. After that it is left to grow for fire-wood. After the broom is cut the herbage reappears on the surface, and then furze; and at the end of eighteen or twenty years it is again subjected to *essartage*. The whole of the Communal territory is thus cultivated in turn, being allotted in private, though temporary ownership.

"The portion of the Communal land that is not allotted, and that which has returned to fallow, serves as a common pasturage for the commoners' cattle. The produce of the Communal woods is also divided among them."

The method of distribution is described as follows:

"Every year a list is drawn up of persons who have lived in the Commune for a year, and had a separate hearth or household. This is called the list of the *affouagers*. The division of the woods, and the distribution of broom, litter, etc., is effected in equal lots among the *affouagers*, without regard to the importance of their families, or to their requirements or necessities.

"Sometimes the Communes divide the temporary enjoyment of the Communal lands among the inhabitants. For this purpose equal parcels are formed and distributed by way of lot among the *affouagers*.

"Sometimes the inhabitants have merely the right of making the *essartage* and afterwards sowing broom in the *sarts*; they have to restore the land to the disposition of the Commune as soon as they have gathered in the broom. In this case the period of enjoyment is three or four years. Sometimes these lands are given over to the inhabitants for fifteen or twenty years. They pay the Commune an annual rent: and at the expiration of the term the Commune resumes possession of the lands as they then are. The inhabitants have the right of turning on to the common pasture all their cattle, whatever the number, and without regard to the time when they came into possession of them."

In some of the remoter provinces of France, the Communal system is still found, though it is fast disappearing from that country. We will close our somewhat extended series with a description of one of those which was in existence in the year 1840, in the department of Nièvre:

"The group of buildings composing the village of the Gaults is situated on a small hill, at the head of a beautiful valley of meadow-land. The principal dwelling-house has nothing remarkable in its exterior; in the interior, on the ground floor, is a vast hall with a large fire-place at each end, the mantel-piece being as much as nine feet across; but these dimensions are none too large to allow room for so numerous a family. The existence of this Community dates from time immemorial. The titles, which the master keeps in a vault, go back beyond 1500, and they speak of the Community as already an ancient institution. The possession of this corner of the land is retained in the Gault family, which, by the labor and economy of its members and the union of all profits, has accumulated a property of more than 200,000 francs; and besides this, portions have been paid to females passing by marriage into strange families.

"The capital of the Community is composed of four parts: first, of the original land; secondly, of acquisitions made with savings for the common account; thirdly, of beasts and movables of all descriptions; and fourthly, of the common cash. Besides this, every one has his *peculium*, composed

of his wife's portion and the property she has received by succession from her mother, or which has been given by gift or legacy. The Community only counts males as effective members; they alone are included in the number of heads in the society. When the daughters marry a portion is given them in cash. The portions, which were originally very trifling, have risen in recent times to as much as 1,350 francs. When once this portion is paid, the daughters and their descendants have no further claim on the property of the Community. As to strange women who marry members of the Community, their portion is not merged in the common stock, inasmuch as they are not intended to acquire any personal right in the Community. When a man dies he transmits nothing to any one by succession. There is a head fewer in the Community, which continues unbroken among the others, and takes the portion possessed by the deceased, not by any title of succession, but by right of *non décroissement*, or non-diminution. This is the original, fundamental condition of association. If the deceased leaves children, and they are males, they become members of the Community, in which each is reckoned, not by hereditary title, the father having transmitted nothing to them, but from the sole fact that they were born in the Community and for its benefit; if they are females, they have only a right to a portion. The peculiar distinctive nature of these Communities is well shown. It differs from that of ordinary conventional associations, where the death of one of the members entails the dissolution of the society, as the industry pursued is optional, and personal capacity is requisite in such societies. The ancient Community was of another character. It formed a sort of corporation or college,—a civil person, like a monastery or borough, which is perpetuated by the substitution of new constituent members without any change in the actual existence of the corporation, either in its manner of life or in the government of its affairs."

In another department the writer found traces of a Community once numerous and flourishing, but having effected a partition of the communal property, and established individual ownership, the majority of its members had come to ruin. Their houses were dirty and poorly built, and the inhabitants ill-clothed and savage looking. "At Gault," he says, "all was comfort, health and gaiety; in the Gariot village all was gloom and poverty."

The general conclusion which M. Laveleye derives from his researches is, that Communal autonomy and Communal property should lie at the foundation of all democratic governments. It is an "immense mistake," he thinks, for a democracy to establish itself on any other basis. If the present condition of the laboring classes in our own country, as well as their future outlook, be taken into consideration, we shall be compelled to own that events seem to justify this verdict. Something more than mere external organization is however needed, to make the system of Communism permanently successful, and this is suggested by M. Laveleye himself. "Once the desire of self-aggrandizement awakened," he says, "man can no longer support the yoke of the Commune, light though it be; he craves for movement, for action, for enterprise, at his own risk and his own peril. So long as disinterestedness, brotherly affection, submission to organization and mutual toleration for the faults of others, preserve their empire, Community of life is possible and agreeable; but when these sentiments disappear, living together becomes a purgatory." That is to say, a certain amount of self-denial and deference to the wishes of one's associates is necessary to successful Communism; and we believe this to be the truth. We maintain, however, that these same virtues are essential to the highest civilization, whether with or without external Communism; and that the person who possesses them in the highest degree will find that the Community is the form of society most congenial to him.

From all this we may conclude that Communism is the social system most natural to man; that it is adapted to a primitive as well as a highly cultivated race; and that it affords adequate conditions for satisfying the wants of man in either extreme of the scale. The conditions it does not supply are those adapted to a state of extreme individualism, where every man is struggling to push his way through life regardless of every interest but his own, and where, in fact, competition is the ruling principle. Looking at the world as it is to-day, in an important sense individualism is the rule, and hence society adopts the form of the isolated family, and the combined family is the comparatively rare exception. Considering the matter, however, on the great scale, we find that Communism is the rule, and that the reign of individualism is thus far comparatively short and exceptional. Society began in Communism, passed into a phase of individualism, through which it is now painfully struggling, and will finally, as we believe, revert to its primitive condition, as its final

and irrevocable destiny; losing none of its culture, however, but prepared for a far higher cultivation than it could possibly attain under the reign of individualism and competition.

(The End.)

THE UNIVERSAL RULE:

"With what measure ye mete it shall be measured to you again:"

Is true of our relations to God;
Of our relations to man;
Of our relations to brutes;
Of our relations to the earth.

In all things there is measured back to us the measure we mete.

"The liberal soul is made fat." Generosity begets generosity; confidence inspires confidence; happiness is magnetic.

The froward, the mean, the grasping find only perverseness, meanness and greediness in those around them.

The free-hearted have troops of friends. The niggardly and suspicious can never know the wealth and joy of love:

"For we must share if we would keep
This blessing from above;
Ceasing to give we cease to have:
Such is the law of love."

Ralf Todd.

PRACTICABILITY OF COMMUNISM.

From R. J. Wright's "Principia or Basis of Social Science."

The principal practical hindrances to Communism are as follows:—One is, the disposition of average human beings to take advantage of unselfishness, leniency, kindness, benevolence, etc., instead of accepting them and returning for them an equal or greater amount of the same excellencies. This tendency is ever ready, even from those who love us, as also from those who can only be governed by fear. The direct remedy for it might be a high sentiment of honor on the subject—a sentiment that would recoil as strongly against the very idea of returning selfishness for unselfishness as it would of violating its sacred honor in any other trust. And what can be more base than returning selfishness for unselfish trust? And all unselfishness is trust.

Another great practical hindrance is, the egotistical and over-conceited conception of most young individuals, especially in the United States, that they can succeed better than others can succeed—the egotistical, conceited conception of so many that they are smarter than others. This notion, necessarily being generally false, tends to produce disappointment, and then roguery. But old folks get over this in part.

There is a third great practical difficulty, namely, the fact that human nature will exert itself more under a stimulus of self than under any other inducement. The direct antidote to this part truth is a higher cultivation of the social feelings, feelings which crave partnership for business, rather than individual-action or individual-responsibility—feelings which may grow, from a craving for small partnerships, to larger ones, and so on up to business and home corporations, and then Communes. Thus Limited Communism becomes the culmination of civilization in industry.

There are also special difficulties in the United States. Nearly all of the successful Protestant Communes, and many or most of the Roman Catholic ones, have had their origin in the old world, and consist chiefly of foreigners and their immediate descendants. But the number of unsuccessful American Protestant Communes (about seventy) is so large, that we can hardly help fearing, that Communism (as Noyes somewhere says) is somehow uncongenial to America. "The first are (sometimes) last, and the last first." And there can be no better final test of the soundness of American principles of civil government, than their ultimate tendencies in preparing for and producing, not merely ambition for, because there is plenty of that, but the realization of, successful Christian Limited Communes.

That most of the Communities which have succeeded have consisted of foreigners is not final proof of the unsuitableness of Communism for this country. The same comparative difference exists in regard to coöperation.

To the objection that the American mind seeks absolute equality in order to get happiness, we answer, that such claimants are not as yet fit for Communism; not having the *spiritual* experience and enlargement necessary to understand the meaning of true equality. The true equality of real Communism does not give to each

person an equal amount of dollars or of things, but it gives to each one what *he needs*.

But a general present prevalence of Communism cannot be expected, in a country thinly settled and with every material in abundance. Yet a vast change *may* take place, in all these conditions, in less than half a century. But if not then the decrease in the hiring and purchasing power of property, as well as of the rate of interest of money, may compel the wealthy, formerly aristocratic, to resort to a Limited Communism for their own economy, and to avoid the vexation and indecent treatment arising under the old system.

Nordhoff seems to think that Communism is practicable or useful only for the very poorer and "laboring" classes; but we think it quite well adapted for the refined and wealthy: so they could do their own housework, without the annoyances and dissatisfaction of house-help, and with much less expense. For, evidently the troubles and expenses of housekeeping, in this country, are driving the refined, and even the wealthy, into large boarding-houses; from which the way to coöperative boarding is not distant; and from that some limited forms of Communism may be developed.

ONEIDA TROUBLES.

[From the Positive Thinker.]

THE *New York Times*, of August 8th, has an article, dished up with a sensational heading, as follows:—"Ole da's Qu'er People—Trou'le in the Community of Socialists—Withdrawal of Members and Abandonment of the Sub-community in Connecticut—Why Brethren Secede without causing Commotion—Dis-senters from the Views of Noyes, the Founder."

We are assured, by one who knows, that the Oneida Community was never stronger than it is to-day; that there exists between T. R. Noyes, M. D., and his father, Mr. J. H. Noyes, the most tender affection; that the elder Mr. Noyes is regarded by the Community with the utmost deference and respect, amounting to a sentiment of veneration, akin to that with which Washington is regarded by the people of the United States, or in a still higher degree as a religious leader and guide; he holds the same place that the Apostle Paul does in the minds of many Christians. This Community is a most wonderful realization of what the first Christians attempted during the first three centuries of this era; that of having all things common.

It is still more remarkable, from the fact that all their immediate neighbors speak well of them. There are a few bigoted Christian ministers who denounce the Community, perhaps because they have proved the possibility of banishing poverty, orphanage, and every species of destitution, prostitution, and crime. Such bigots would not know how to be happy if there were no wretched tenement houses for destitute laborers; no asylums for abandoned and orphaned children; no jails and penitentiaries for those born in darkness and hedged into a life of crime; to be hunted as wild beasts, and yet bred plentifully as human rodents, or who burrow in dens, and are trapped and hung for the crime of being ill-begotten and worse educated. Even the few who leave the Community will carry with them an education which will be a leaven diffused through the whole of society.

Let no one borrow trouble on account of the *Times'* sensational article. The Oneida family is neither dead nor dying; it, like our own republic, will survive all shocks from within and assaults from without, although conservatism and tyranny everywhere pray for the downfall of both.

[From the Fulton Times.]

Some malicious correspondent started the report through the *New York Times*, that the Oneida Community is dying out; that its members are leaving it, and that it is losing its business. We assume that the correspondent was malicious, because no other motive could have prompted him to make such statements. The Community is indebted to none but its own members for the reputation and business which it enjoys. These must to a considerable extent be permanent; for the business supplies a real need, and the reputation is the natural fruit of the uniform candor, good faith and honesty with which the business has been prosecuted. The same management that brought the business to its present status continues, and the chances of failure were immensely greater at the outset, twenty years ago, than they are now. If the peculiar family arrangements of the Community were unfavorable to permanence, their weakness would have been disclosed long before now. The truth probably is, that this correspondent has undertaken what many another moralist has undertaken in other ways, and that is, to pull down a structure which contains within itself strength enough to stand, regardless of his approval. The Community, with all that makes it peculiar, is to us as though it did not exist. But we do recognize the claim of industry, soberness and honesty upon any man and every man; and we maintain that these qualities ought not to suffer by reason of disagreement on social or religious grounds.

[From the Elmira Advertiser.]

It has been held and tested, that the Community violate no established law of the State. They are popular among their neighbors, for their thrift, good habits and for the stimulus they give to so much extra labor. Their contracts and their payments are good as the soundest bank. Professor Mears of Hamilton College, who has

brought the Community prominently before the Synod of Central New York, and secured action of condemnation for the practice of concubinage in the Community, is frank to say that a special statute will be required to be enacted by the Legislature before the Community can be legally disturbed. He also bears testimony to the local popularity of the organization, for reasons above enumerated.

[From the Syracuse Daily Standard.]

So far as outward appearances are concerned all who visit the Community come away favorably impressed with the system, order and prosperity exhibited, and the industry and thrift practiced by all its members; but every few months the reading public is astounded by some frightful revelation of the inner workings of the institution, which, it is asserted, calls for investigation and prompt action. It is safe to presume, therefore, that some one or more persons are making it their especial business to stir up discord in the institution, and create a feeling of public opinion against it, which thus far, at least, has resulted very unsuccessfully.

As we were the innocent means of spreading the misrepresentations of the instigators of these unfavorable reports, which are positively contradicted, we deem it but just to give the editorial comments of the *Utica Herald*, which has taken pains to investigate the matter, and does not hesitate to pronounce the astounding revelations of dissension and strife among the members a tissue of falsehoods.

[From the Madison Observer, N. Y.]

As we passed this modern paradise and seat of industry and viewed the luxuriant results of the labor of their hands, we could not but feel that the persecutions and scandal of the outside world which have been linked to their history were altogether unjust. It has been proclaimed from certain quarters that this place was a stench in the nostrils of American civilization and the spoiler of virtue, but if we pass verdict according to Bible rule, viz., "By their fruits ye shall know them," it cannot but be patent to every reasonable person that the zealous propagators of this ideal virtue, who have been perpetually hounding these quiet, unobtrusive and honest people, stand a very poor show when tested by the rule of justice and truth. We could not but feel, as we caught sight of the waving handkerchiefs in the fields, and from the many windows of those princely structures that adorn the grounds, that these are truly a Christian people, and that their purposes are honest and just beyond cavil or doubt. Without accepting all their theories, we cannot withhold our admiration, respect, and wonder for their industrial achievements in agriculture, in science and in art, which they have already made, and we predict that they will keep stepping along on the road of prosperity and thrift, while those who have sought their ruin shall be left out in the cold of public opinion.

AMERICAN SOCIALIST.

THURSDAY, AUGUST 22, 1878.

OUR readers will excuse us for devoting unusual space in our present number to discussions relating to the Oneida Community. It is attracting an unusual amount of attention nowadays; but we shall gladly give as much space to any other Community when the newspapers push it to the front.

THE "Community Items" begun in the present number will be continued as suitable matter offers. We invite other Communities to contribute items of a similar character, descriptive of their practical daily life.

WE are getting out an "Oneida Community Bulletin" to meet the present interest in the O. C., which will contain views of the Community dwellings and factories, price-lists of its various products, a short sketch of the Society, recent newspaper comments, etc. It will be of the same size as the *SOCIALIST*, and will be sent free to those who apply, inclosing a stamp.

BISMARCK is alarmed at the spread of Socialistic ideas, and determined to prevent by all possible measures their greater extension in the German Empire. Hence stringent laws, a new convention with the Pope, intrigues with McMahon and the reactionists of France.

MR. GRIFFIN is not alone in urging that Doctors should be paid for keeping folks well—see his article in last number. Doctor Holland advocated the same idea in the July number of *Scribner's Monthly*. He said: "If our physicians could only be paid for preventing disease, and could be permitted to prescribe for each family its way of living, there would be but little difficulty in routing from its stronghold that most fatal and persistent enemy of human life which we call consumption."

THE *New York Independent* gives the leading members of the Oneida Community credit for being governed by a genuine religious principle, so strong indeed as to overcome natural selfishness, though it regards it as

"erratic," and it speaks of Mr. J. H. Noyes, the founder of the Community, as "in his way a very pious man, thoroughly honest and in earnest," who "made the religious element very prominent in the Community." Dr. J. W. Mears, a high authority in the religious world, regards the members of the Community "as upright men in business life, and believes that the founders were sincere in their peculiar doctrines." Moreover, he admits that the Community is transgressing no law upon the statute-books—a position in which he is supported by many eminent authorities. Under these circumstances what becomes of the great hue and cry that has been so often raised about the O. C.? What becomes of all the talk about its disobedience to the laws and its criminality? It turns out that the Oneida Communists break no laws, while everybody acknowledges they are peaceable and upright citizens, and religious professors and religious editors give them credit for sincerity in their doctrines and for the possession of a religion so genuine that it overcomes natural selfishness. Selah!

WE conclude in the present number the extended review of Laveleye's "Primitive Property." This work fully establishes several important points:

1. That the individual possession of property is comparatively of modern date, and has been evolved from primitive conditions by slow degrees.
2. That the communal possession of property, and especially of land, still obtains in many parts of civilized Europe and Asia, as is exemplified in the *Mir* of Russia, the *Dessas* of Java, the *Allemands* of Switzerland, the Family Communities of France, the common lands of Belgium, etc., etc.
3. That where the communal system prevails it is generally held in high esteem.
4. That among its advantages over the individual holding of property are these: The avoidance of extreme destitution, or guaranty of the minimum of subsistence; independence of fluctuation in prices of manufactures; the retention of population in the country districts; the development of a love for one's home and the land of his nativity, or patriotism; the development, also, in a superior degree to individualism of "certain private virtues, such as affection among relations, mutual support, voluntary submission to discipline, and the habit of acting together for the same object," and especially the growth of common interest and sympathy which prevents that extreme cupidity which is fostered by pure individualism.

Laveleye's work is a very valuable contribution to the study of Social Science.

DELIBERATE SLANDER.

The reporter for the *New York Times*, in his late account of the Oneida Community, coolly flings out into universal circulation the following spicy item of news:

[From the *New York Times*, Aug. 10, 1878.]

"The other night at one of their evening meetings, where all questions of Community polity are discussed, it was gravely proposed to expose the children, at regular intervals, to scarlet fever and diphtheria-infection, in order to test their vitality and secure an experimental illustration of the Darwinian hypothesis of the survival of the fittest. It was urged that under the existing conditions children unfit for survival are encouraged to grow up, and that the ultimate result must be a larger percentage of adult invalids than is desirable. The question was not settled, but remains to be talked over again."

How does the reader suppose this item was got up? We will show him the process exactly. It was distilled from two innocent passages in a pamphlet lately issued from our press, entitled "Report on the Health of Children in the Oneida Community, by T. R. Noyes, M. D." That pamphlet was put into the hands of the *Times* Reporter during his visit at the O. C., and the fact that the above item has absolutely no semblance to truth except what it gets from the following passages in that pamphlet, makes it certain that it was thus distilled:

FIRST EXTRACT.

"The Community children have been (whether desirably or not) secluded from measles, hooping-cough, scarlet fever and the mumps. It is a question admitting a good deal of argument whether it is best to seclude children from the measles and the hooping-cough. In favor of seclusion it may be urged that these diseases are known to check the growth of children, if not followed by more serious consequences; while against it is the strong point that grown people suffer much more during an attack than children. The propriety of exposing the children in detachments and at suitable times of year, to measles and the hooping-cough, has been discussed in the Community, but nothing has yet been done."—*Report*, p. 4.

SECOND EXTRACT.

"When we consider the suffering and labor entailed on women in bearing and nursing the 30 per cent. of children born which die under 10 years of age in the

United States, and all the untold agony of disappointed affection, to say nothing of the waste of time, food and clothing to the commonwealth, we may be pardoned a little pride in showing a state where this wasted suffering is almost wholly avoided.

"We must not be blind, however, to a defect which lurks in this, as in all other attempts of civilization to save lives which would be lost under rougher conditions. In proportion as sanitary science saves weekly lives and throws protection around tender shoots which otherwise would yield to the storm—in this proportion science must grapple with increased diseases of adolescence and middle life—diseases which tend to invalidism rather than death. The abolition of natural selection, by doing away with the vicissitudes which the strong alone can survive in childhood, must certainly lower the tone of adult health, unless artificial selection takes its place. Our social state admits of the application of intelligent artificial selection, and therefore can ultimately, we believe, overcome this, as all other defects."—*Report*, p. 8.

In these passages we easily identify the elements out of which the *Times* item was concocted; the alleged discussion appears in the first, and the alleged reason for it in the second. These two elements are brought together in the item though they are four pages apart in the pamphlet and have nothing whatever to do with one another.

The simple truth about the whole matter is this:

First, the entire idea of any discussion at all in our public meeting, "the other night" or at any time, on the question of exposing our children to infectious diseases is pure sensational fiction. No such public debate was ever held. All that was meant by what is said in the pamphlet is that two or three individuals who are in the medical line have talked about that question in the way set forth in the first extract above.

In the second place, there was never any talk, public or private, about exposing children, as the *Times* reporter maliciously alleges, to scarlet-fever and diphtheria or any other such deadly diseases, but only to measles and hooping-cough, which are comparatively harmless, and which are generally supposed to be unavoidable. The application of what is said in the pamphlet about measles and hooping-cough, to scarlet fever and diphtheria, was manifestly made with deliberate malignity of purpose.

Thirdly, the motive alleged by the Reporter, viz., "to test the vitality of the children and secure an experimental illustration of the Darwinian hypothesis of the survival of the fittest," is wholly imaginary, as is the pretended debate on the subject. The only motive of the individuals who talked about exposing the children to measles and hooping-cough was to save them from having those diseases at unsuitable times and in dangerous forms—all which is manifest from the language of the pamphlet. And this idea of exposure is nothing new. Many prudent persons, assuming that these diseases are unavoidable, and knowing that they are less serious in their consequences at certain seasons of the year than at others, take pains to have their children encounter them under the most favorable conditions.

Finally, the reference to the Darwinian hypothesis of the survival of the fittest in the pamphlet, stands in connection with statistics and observations which show that in the *Community family of fifty-seven children under ten years of age there has not been a single death in eight years*, and that we take "a little pride" in this fact instead of talking about providing against it, as the *Times* man insinuates.

And now to show what the author of this slander intended to effect by it, and how he succeeded, we cite from the *Syracuse Daily Courier* the following preface to the venomous item from the *Times*:

[From the *Syracuse Courier*, Aug. 12.]

"A letter to the *New York Times* describing the state of affairs at Oneida Community, tells the following monstrous proposition made by the members of the Community, to kill off their sickly children." (!) [Then follows the *Times*' item, and so the slander, in its most virulent form, commences its tour around the world.]

It is surely manifest that the *Times* man intended to suggest the interpretation which is put upon his slanderous statement by the *Courier* in the clause we italicise; that is, he intended to accuse us of seriously contemplating the meanest kind of murder; and it is just as manifest that the exact opposite of this is the truth. If any one wants to hunt up statistics of child-murder he will have to look elsewhere. The O. C. is not in that line of business, as the very record from which the slander was distilled conspicuously shows.

It is only fair to say in conclusion, that the *animus* which is plainly seen in this specimen pervades the entire account of the O. C. lately published in the *New York Times*.

THE CAUSES OF SUCCESS.

It is both amusing and instructive to read the obituary notices of the O. C. which have been elicited by the sensational exaggerations of the correspondent of the *New York Times*. Most editors enlarge upon the causes of failure; but a few, acknowledging the success of the Community for the past thirty years, consider it a part of their duty to explain its causes. Of these some ascribe it to the great ability of our leader; others to the prosperity of our manufactures, laying special stress upon the rat-trap; others to our fanaticism; others to our orthodox adherence to the Bible; others to the thorough system of government; while others find a satisfactory explanation in less potent causes. But the *New York Times*, as might naturally be expected, distinguishes itself above all competitors. It claims to have discovered the great secret which has eluded the search of all previous investigators; and hastens to chronicle its marvelous discovery! It is our system of Mutual Criticism; and this is the way it works, the *Times* writer says: The Community have weekly meetings for abusing one another which they enjoy to their hearts' content. But only one member can be abused or criticised at a time, and he must sit silent, biding his time of revenge, which comes after awhile, as all have to take turns as subjects of criticism. But as there are a great many to be criticised it is a long time before any one who has been abused in this way can get even with all his critics—so long in fact that when it comes he is liable to have to undergo another course of criticism. And so the writer concludes: "No matter how much any one of them might wish to leave the Community, he was always determined to stay till he could give each one of his critics as heavy blows as he himself had received. This was the real tie that held the Community together. They lived on in order to 'get square' with their fellows at some future meeting for 'social criticism.' Of course their criticisms were never ended, and of course the Community was never ready to dissolve. This was the secret of its long success, and that Noyes should have recognized the fact that he could bind his followers together by the bond of mutual hate, stamps him as a man of real, if perverted genius."

Will any one suppose this great discoverer believes in the soundness of his own discovery?

The *New York Independent*, in discussing this question, offers a solution which comes very much nearer revealing the great secret. It says:

"The Community has been successful only because its leading members have been governed by a genuine, though erratic, religious principle, which overcame natural selfishness. If the faith on which it was founded is sapped, the institution must fail, as have so many other socialistic experiments."

We accept unqualifiedly the last statement in the above quotation; and are quite willing to abide by it and take our chances as a society under it. In respect to the statement which we have italicised, we might be justified in making a remark similar to that which Abraham Lincoln made when certain persons sought to prejudice him against Grant as a General on the ground that he drank whiskey. President Lincoln thought it would be well if the other Generals had some of Grant's whiskey; and if the leading members of the Oneida Community have got "a religious principle which overcomes natural selfishness," would it not be well to make the most of it? Should not even the churches and conductors of religious newspapers, and all whose aim it is to improve society, get a little of that religious principle, even though it be "erratic?" If it will overcome natural selfishness, it is the best thing the world has seen.

COMMUNITY ITEMS.

ONEIDA.

—Splendid apple-crop. Red Astracans of the loveliest bloom and Primates and Early Joes are abundant.

—Interviewing is the order of the day. One reporter after another comes to see just how it is, you know.

—The workmen at the fruit-preserving factory have just begun the packing of 150 acres of corn and 30 acres of beans.

—Mr. Frank Bergman of Newark, N. J., a graduate of the art schools of Munich and Berlin, lately finished an admirable bust in plaster of Mr. J. H. Noyes.

—A party of excursionists, on the 14th, from Little Falls, which should have numbered two hundred, dwindled to less than fifty. Many who remained at home were persuaded that chaos reigned here, and that a dinner would be absolutely unattainable. Those who came more than half expected to witness the dying gasp

of the institution, and were consequently pleasantly surprised to find serene and smiling hosts, a smoking dinner and lively music.

—According to Jim Nolan the act of dying is such a quiet transition from mortal to immortal consciousness—you hear the clock strike ten and don't hear it strike eleven—that when everybody said the O. C. was dead we began to feel some as Nolan did when his spirit-comrade asked him if he had "come over." However, after pinching our arms and shaking ourselves up a bit, we have concluded that we are more alive than ever, and so are now enjoying a similar sensation to that experienced by men who have read their own obituaries while in excellent health. The idea of funerals is not generally a funny one; but when the mourners come in before you had thought of dying, you can't help laughing. At any rate we can't.

—Our fifty children are all thriving in spite of the excessive heat and dampness of the dog-days.

—Speaking of the Community children, we may quote a few paragraphs from Dr. Noyes's recently-published Report on their Health—see advertisement column. He says:

"Including these five cases of children which died at or about birth, there have been born in the Community since Sept., 1869, fifty-five children. Of the fifty who survived the perils of birth all are now living. There has been no death in the children's department for eight years. The department includes seven children brought in by their parents in addition to the fifty born here. The Community numbers in all about 300 persons. It is evident at a glance that the rate of mortality is very low even compared with the most healthy rural populations. Among those fifty who got a start in life after undergoing the perils of birth, the mortality has been absolutely zero. What rate of mortality must be expected under ordinary conditions in such a number of children? The U. S. census of 1870 gives the mortality of the country at large, including city and country, reduced to the number of deaths at various ages in a population sustained by 100,000 annual births. Reducing this table to the rate in a population sustained by six annual births, and extending it to include nine years, which would give very nearly the number of children born in that time in O. C., viz. 54, we find the number of deaths among them should be as stated in the following table. Fractions are retained in the reduction to give more accuracy, and a column of O. C. deaths is added for comparison:

DEATHS IN NINE YEARS.		
Ages.	Deaths, in U. S.	Deaths, in O. C.
0 " 1 years	83	5 in birth.
1 " 2 "	30	0
2 " 3 "	15	0
3 " 4 "	0.9	0
4 " 5 "	0.6	0
5 " 10 "	1.8	0
Total under ten years	16.1	5.

"The O. C. children do not quite reach 10 years of age. The last division should be 5 to 9 years of age. The corresponding U. S. mortality may be found by subtracting one-fifth of the mortality between 5 and 10 or a little over .3. This will give 15.8, U. S. to 5, O. C. If we disregard the figures for the first year, which contain the deaths attending births, we have the U. S. mortality from one year of age to ten about 8. At O. C. it was 0."

THE NEW RELIGION.

VII.

LETTER BY T. C. LELAND.

New York, Aug. 17, 1878.

W. A. HINDS:

Dear Friend:—What an ordeal! Trial by tornado and by newspaper; and both at once! The latter, I hope, has done you more good than the other has harm. That statement of Dr. Mears alone will pay the cost of either tempest. It is a first-class indorsement when you can make the wrath of man to praise you.

It has developed another fact of interest. Retrogression, the *status quo*, and progress are three inexpugnable tendencies in every large or small group of men. These three drifts are present in your Community, as wherever else men most do congregate, and it is impossible to suppress either one of them. It is needless to say that I sympathize with "Young America," and would egg on the go-aheads. At the same time I would urge only just enough to tighten the tugs and haul the others along safely.

As to the SOCIALIST, with all due respect to Father Noyes, and with nothing but admiration for the Social work he has done, yet it must be said, if after 1870 he places Religion before Socialism, the paper will lose interest with many of its readers. One of the subscribers I recently procured for you has written me that "there is altogether too much Christ in it for her." Indeed, all of my "clients" take the paper for its Socialism, and under protest for its Religion. In these modern days, crowded to bursting with modern discovery and modern thought, it must be discouraging, up-hill work, to be anchored to the labor of keeping up special interest in any man, or even in any God, who lived and died nearly 2,000 years ago. Any one fated to such a work and compelled on every hand to see his pupils and parishioners jumping the fences, eating the forbidden fruits and thinking the

taboed thoughts, should have the universal sympathy. Dame Partington contending with the Atlantic Ocean furnishes the only parallel.

Religions are plenty as blackberries, while there is really but one Socialism—that of brethren dwelling together in unity. Obedient then to the injunction—"Don't never prophesy—unless ye know"—I think I know that even within another quarter of a century, Religion, or any special man or hero-worship, will lose its emphasis in the Oneida Community and in its publications, and will hold a place subordinate to the Socialism which will year by year tower higher and higher, and be the real enduring monument which will make the name and the inherently noble character of John H. Noyes remembered. * * * *

Hoping the storm-center no longer hovers over O. C.,

I remain, most truly yours,

T. C. LELAND.

REMARKS BY THE EDITOR.

We make no labored answer to the theological part of this otherwise excellent letter; but, just to show how different our views are from friend Leland's, we will throw out a remark or two.

1. We are not "anchored to the labor of keeping up a special interest in a man who [merely] lived and died 2,000 years ago." The man referred to is *alive now*, and we know the fact quite independently of the old record of his resurrection. He superintended the building of the O. C., and our labors would have been altogether futile without him.

2. From our standpoint, the great Atlantic tide of thought which is rising and rolling into all our dwellings, in spite of all the brooms of all the Partingtons, is not the scientific materialism which ignores the resurrection, but that generic spiritualism which, in all its forms, from revivals to the rappings, is hastening toward the Communistic junction of heaven and earth. And the beauty of it is that there are two parties to this movement—one on each side of the veil—both pressing with equal ardor to the meeting. Even if imposture and unbelief should chill for a moment the enthusiasm on this side, the eager determination on the other side to secure self-recognition would keep the flood rising.

CEREBRUM ABDOMINALE.

XXII.

For music there are evidently two sensoriums, one in the head and the other in the heart. One person finds the pleasure of music in the ear, and another finds it more in the mystery of the chest. There are also two kinds of music; one we may call auricular, the other emotional. One delights the ear with its artistic excellence, the other fills the heart with ecstatic sensations. A similar distinction applies to the performance of music. Two persons may render the same piece, one to the ear and the other to the heart. The first pleases with faultless tones, the last with magnetic expression. Of course, the best music appeals both to the ear and the heart, and the best musical sense is responsive to this double appeal.

In general, the love of music belongs to the emotional temperament, and is a pretty good measure of heart-power in individuals. The soft, impressible heart is very often combined with a fine musical taste; but on the other hand this taste is compatible with the most inharmonious social nature, irritable, jealous and uncomfortable in association to the last degree. In such a case we imagine the mechanism of the ear is highly wrought, but the corresponding sense in the *cerebrum abdominale* is deficient.

The fascination of music is second only to love. In fact, it inspires a passion which sometimes competes with love in the most ardent natures. The violin acquires a personality to its possessor, and the fond inclination of the head in playing only expresses his feelings toward it. The rhapsodies of "Charles Auchester" will occur to such as have read the novel. This is the description of his feelings when, a youthful devotee, he is surprised by the present of a choice violin:

"There it lay—there lay a real violin in the velvet lining of its varnished case! No, I could not bear it. It was of no use to try. I did not touch it, nor examine it. I flew away up stairs. I shut myself into the first room I came to. I rushed up to the window and pressed my face against the cold glass. I sobbed; my head beat like a heart in my brain; I wept rivers. I don't suppose the same thing ever happened to anybody else; therefore none can sympathize. It was mystery, it was passion, it was infinitude; it was to a soul like mine a romance so deep, that it has never needed other. My violin was mine and I was it; and the beauty of my romance was, in truth, an ideal charmer; for he it remembered that I knew no more how to handle it than I should have known how to conduct at the Festival."

When finally it was "placed between his arms" he says:

"I embraced it with emotions as sweet, as deep, as

mystical, as those of the youth who first presses to his soul the breathing presence of his earliest love."

Here is the extravagance of fiction, and at the same time more than a touch of nature. And really it is a wholesome competition which music holds with the other passions in the young, and it is well that the love of it is so very natural to the ardent temperament.

In place of other reflections, we have to offer several communications which we have obtained by inviting them, and which illustrate familiarly enough, the relation between music and the center of emotion:

MUSIC AND THE HEART.

H. M. W.

There are certain things in nature and art which make me feel purer for having been in their presence, and which awaken within me mixed emotions of rapture and awe. These are: abrupt mountain scenery, magnificent waterfalls in the sunshine, fine paintings and music. The latter, especially, has had the most absolute sway over my life, affecting both body and soul. From my earliest childhood I had a wild, idolatrous love for music, and there were years I could not listen to it and keep my equanimity. I would generally experience a feeling of sickness about the heart or at the pit of the stomach, which rendered everything practical tasteless for sometime afterward.

When I was five years old or less, I spent an afternoon visiting my little cousins at M. There were six of us, and we were romping and enjoying ourselves uproariously, when sounds of music suddenly interrupted our frolic. A brass band, stationed on the verandah of the village hotel, was playing. I had never heard a brass band before—nor indeed, any other band—and the effect upon me was electric. I was breathless, sick at heart, weak at the knees, and wild with transport, all at the same time. Our hitherto enthusiastic games lost their relish. When the playing ceased, I felt as if something had gone out of my life. I laid my head on my cousin's lap and burst into hysterical, uncontrollable weeping. It seemed as if I should die. How long the spell was over me I do not remember, but I never forget the impossible longings that seized me while the music lasted, nor the apathy I fell into when it stopped.

The summer I was fourteen, I was one of a party visiting the New York Crystal Palace. After threading room after room and story after story in search of novelties—none of which elicited much of my enthusiasm—we at length arrived at the gallery of paintings. Here I chose to remain—I found that which pleased and satisfied me. In the midst of my picture-gazing, an organ began playing, a mighty, heavy-toned instrument, which actually shook the whole palace with its long-drawn chords. I was transfixed. I never can tell any one the delirium that took possession of me while the great instrument pealed forth its majestic harmony. I was in a sea of art, flooded with sweet sounds. It crazed me. I forgot where I was, who I was, and who were my companions. Whether in or out of the body I could not tell. Time was nothing. I *felt* rather than lived. The jolt that called me back to earth was the discordant voice of C., who took hold of my arm with, "Are you going to spend the whole day here or not? You have already separated yourself from the rest of us during the entire forenoon, and have paid no attention to anything but music and painting." With this reprimand, uttered in a severe tone, I followed C. about the palace, but my idea of what I saw on the round has always been a confused one. The entire contents of the great exposition seemed prosaic in comparison with what I had seen and heard.

To be awakened in the night by music always brings with it that indescribably bewitching,—I want to say lovesick,—sensation which takes one out of self and lifts the imagination above things earthy.

I have many times dreamed of listening to music which was so sweet and real, and withal accorded so perfectly, that I experienced the same thrill that good music creates in my waking hours. This dream-harmony often haunts me for days, and brings the same sense of exhilaration I feel after hearing the ravishing music of a fine orchestra.

Once when suffering severe pain from a sore finger, I lay between sleeping and waking, when a female voice in a distant part of the room began intoning—in a wondrously sweet manner—the familiar hymn of "Glorious things of Thee are spoken." The first strain fell on my heart and produced a strange vibration between myself and the singer, though she seemed hardly conscious of my presence; next, my throbbing finger stopped aching, and as the singing continued, the song became so intertwined with every fibre of my life, that my jumping nerves were quieted, and I fell asleep dreaming of the

magical voice that had charmed me and soothed my pain. Twenty eventful years have intervened, but that voice and song still live in my memory. Other incidents of a similar kind come to mind, but I will not detail them.

One summer of my girlhood, I was put to sleep nightly by the duet music played by accomplished artists on a violin and piano. Their music-room fronted my bed-chamber across the street. I used to go promptly to my couch, as they began at a regular hour, and if I would experience all the delights of their performance I must be on hand at the opening strain. That always sent a delicious tremor to my very heart, and put me into such rapport with the music, that I soared above things terrestrial. I usually lost consciousness in the midst of an exquisite symphony or opera, which was as delightful as sleeping on a bed of roses.

It has been several years since I have heard any music which touched the marrow of my life. Whether it is that a closer acquaintance with music has rendered me critical, so that it is no longer surrounded with the halo of mystery that beautified it in the days when I was without culture, I cannot say. It is presumably the cause—my intellect analyzes, while my heart remains inactive. Occasionally, a single piece or part of a strain carries with it an influence I am powerless to resist, and I fall into the rapturous mood of earlier days. Once in awhile Leonora sets my heart beating with an abandon on the piano, and Abram or some other soloist sings a pathetic solo that starts the cold chills, or the violin calls forth an involuntary emotion; but most of the music nowadays only falls on my ear like "sounding brass or a tinkling cymbal," which I forget when the sound ceases. Concerts generally interest and amuse me, but I am seldom enthralled or entranced, and my innermost soul is never moved.

Patti's singing did not thrill me at all—it astonished me, and I admired her wonderful power and flexibility of voice—that was all. Ole Bull's violin playing, on the contrary, awoke the deepest depths of my being, and every nerve seemed to vibrate to the drawing of his bow. My heart, my soul, was filled and satisfied. I felt a great gush of love welling within me for God and for my fellow-men, and when the last note died away I was marvelously happy. Every good desire seemed to have been stirred by such divine music.

Other communications received are deferred till next week. R.

THE MENNONITES.

THEIR RELIGION, HABITS, CUSTOMS, INDUSTRY.

[From the Rocky Mountain Tourist.]

Halstead, while possibly of itself not deemed worthy of more than a passing glance at its neatness and general air of comfort, is, from its associations, one of the most interesting points on the road. It is the commercial center of the Mennonites, those peculiar people transplanted from the steppes of Russia, to the rich Valley of the Arkansas, and who, in bringing with them habits and customs of a hundred years ago, form one of the most interesting and suggestive features in the rapid development of the new West. They are a distinctly religious people, and make their settlements in colonies, with mutual interest and a common church for bonds of fellowship. There are now about 8,000 of them in this section, and more coming every year. They own something more than 200,000 acres of land on the line of the Santa Fé, all purchased of the railroad company, and mainly for cash. Each colony has a village consisting of one long street, with houses a few rods apart, all built in the same style, and the farms of the colonists lie contiguous to these villages. The church, which is also a school-house, stands at one end of the single-streeted town, and around it cluster all the moral and social interests of the colony. It is a plain structure always, and the minister, like all his parishioners, is a farmer, who with his own hands supports himself and family, and preaches only because "called of God" so to do. The religion he expounds is similar in many respects to that of the Lutherans—its patron saint, Menno Simonis, having been contemporary with Luther in Germany. It opposes infant baptism, the bearing of arms and the taking of oaths, and inculcates practical moral laws and duties rather than abstract theological speculations. It is not a cheerful religion, by any means, but it seems wonderfully adapted to its stolid professors, and certainly makes honest men and good citizens of them.

The Mennonites take no part or interest in politics, and rarely fellowship with other religious denominations; indeed, they have as little as possible to do with "the world's people" in any way, though if you visit them you will find them remarkably hospitable, polite and communicative. Their homes are plain and neat, without carpets or stoves, and with very little furniture. The houses are heated by huge brick ovens in the center, where most of the cooking is also done. Their food is of the most frugal kind, and principally vegetable. Their favorite fruit is the watermelon, which they raise in abundance, and eat without stint.

As farmers, the Mennonites are models of thrift and industry. Their fields are cultivated with scrupulous thoroughness, and their yields of grain are enormous. They raise corn and wheat mainly, though they do

something also in smaller crops, and they are preparing to go into silk culture—an industry to which they say the soil and climate of Kansas are peculiarly adapted. They have good live stock as a general thing, though they do not devote special attention as yet to that branch of husbandry.

The women are a plainly-clad, good-tempered set of beings, "a little lower than the men" in point of force and intelligence, but equally industrious and practical. In fact, personal industry is the Mennonite crown. A drone or shirk cannot live among these toiling and economical people. Their very religion has labor for its corner-stone and chief glory, and "a good crop" is the outward and visible sign of moral and spiritual grace—or, at least without that sign, unless the season has been notably unfavorable, the possession of grace is seriously doubted.

The Massachusetts Bureau of Statistics has just told us that there were on June 1st, 28,208 laborers, skilled and unskilled, male and female, out of employment in that State. Of these 21,812 were males. The report of the Bureau estimates that there are 570,000 laborers out of employment in the United States and closes with this sentence: "There is no region but from it comes news of business revival—slow, as we have said, but sure recuperation; and it is right the people should know the facts."

SPIRITUALISTIC NOTES.

The *Religio-Philosophical Journal* insists that the investigators of spiritualistic phenomena have rights that both mediums and spirits are bound to respect.

Mrs. Pickering, the noted Rochester medium, don't stay suppressed. She says she is ready to submit to any test that is satisfactory, and constantly sit under it, but objects to the annoyance of change.

The Massachusetts Spiritualists held their camp-meeting at Lake Walden; and about one hundred "campers" made a pilgrimage to the site of Thoreau's cabin, and deposited stones on the cairn there forming as a memento of that far-seer and genius.

The *Religio-Philosophical Journal* inquires, "Is Dr. John W. Draper a Spiritualist?" and quotes several passages to show that the author of "Human Physiology, Statical and Dynamical," "The History of the Intellectual Development of Europe," etc., takes ground much in advance of many scientists. For example;

"It is the duty of the physiologist, if he yields this great subject to others, to leave no ambiguity in the expression of the conclusion to which his own science brings him. Especially is it for him, whenever the opportunity offers, to assert and to uphold the doctrine of the oneness, the immortality, the accountability of the soul, and to enforce these paramount truths with whatever evidence the structure of the body can furnish,"

Again:

"The application of exact science to physiology is bringing into the region of physical demonstration the existence and immortality of the soul of man, and furnishing conspicuous illustrations of the attributes of God."

Epes Sargent, one of the clearest-headed of the writers on Spiritualism, is to be credited with the following observations, which are worthy the study of both the skeptical and the credulous:

"The puerile character of many of the communications for which a spiritual origin is claimed; the reckless assumption of the names of great men by pretended spirits;—the author of some imbecile doggerel, calling himself Shakspeare, the designer of some atrocious picture signing himself Michael Angelo, or the utterer of some stupid commonplace asking us to believe he is Lord Bacon,—of course make the spiritual pretensions of the communicants ridiculous in the estimation of persons of taste. But when it is realized that spirits are not a kind of minor gods; that they carry with them the characters they formed in this life; that there are among them the frivolous, the vain, the mendacious, and the malignant, with all their imperfections on their heads, just as they left this world,—the fact that a worthless communication may yet be spiritual in its origin, does not seem so difficult of belief. Various and sometimes conflicting as these communications from spirits are, they merely show that spirits, like mortals, are very fallible, and often very conceited individuals, many of them, it may be, groping in a moral and intellectual darkness denser than that which encompasses many souls yet fettered by the flesh."

The August number of the *Spiritual Offering*, published at Springfield, Mo., comes to us enlarged to 64 pages; its editorial management will hereafter be wholly under the control of Mrs. Nettie Pease Fox. It is one of the most readable of the Spiritualistic publications. In the number before us there is a discussion of the question now attracting so much attention: "How can investigators protect themselves against fraudulent manifestations?" And the writer says: "Its satisfactory solution cannot be reached until we ascertain the causes which have produced the present unfavorable conditions. They are: 1st. An assumption of mediumship by those who are totally deficient in such gifts, and who by trickery imitate the genuine phenomena. 2d. Mediums who are deficient in moral power, conse-

quently are at times unreliable. 3d. The presence of hard, exacting and suspicious individuals, whose unbalanced, turbulent natures disturb the equilibrium essential to the transmission of reliable communications. 4th. The presence of undeveloped spirits."

SPIRIT-INTERCOURSE NOT A NEW THING.

From the London Spiritualist.

SIR,—The following are extracts from theosophic correspondence between "Louis Claude de St. Martin" (*dit* "le *Philosophe Inconnu*") and "Kirchberger, Baron de Liebstorf" (member of the *Grand Conseil* of Berne), during the years 1792-97:

Baron Kirchberger writes:

"As for me, I look upon manifestations, when they are real ones, as an excellent means for advancing our inward work; and I believe that a lifting up of the soul to the Supreme Being, adherence to the active and intelligent cause, purity of will which desires only to approach more nearly, and unite with, the Source of all light without any return to ourselves, and the Name of Names, are infallible means for receiving these gifts without mixture or illusion. . . . Pordayre shows me the importance of physical communications; but what the English of to-day (not Pordayre) call *second sight*, which they acquire by tradition or initiation, appears to me always to lead into a region where the good and bad orders are mixed, and seek society with us. I imagine different sorts of progress amongst men of desire, each of whom produces effects more or less elevated and pure. But must we pass through the second sight to arrive at pure communications?"

St. Martin in reply:

"I think the matter itself has acted variously on the elect, giving to some merely internal communications, without any external; to others, external ones only, and no internal; to others, both. I believe that the traditions, or initiations, called *second sight*, may have misled some men and been useful to others, because, with upright beginnings and a well-intentioned heart, God sometimes leads us to the light, even over precipices. . . . No tradition or initiation of man can ever be sure of leading you to pure communications, because God alone gives them."

Again St. Martin says:

"As to the belief in the existence of all these things, it rests on the belief in our spiritual nature, and the right and connections which this title of spirit establishes in and around us. . . . Address your soul and your worship. . . . to the great principal Himself. He will not give you serpents when you ask him for bread. . . . All wonders, all facts, will appear simple to you, because to you they will be only a consequence of the nature of our being, from which we have deviated, and which the Divine hand alone can restore, through the organ of the repairer (*i. e.*, Christ)—depths on which I should be but a stammerer compared with our friend Böhme, to whom I refer you."

Kirchberger writes:

"One of the grand means of approach which God teaches is, I believe, to do His will. Now to do his will is to assimilate ourselves to His agents, and thereby facilitate their work upon us. As for the manifestations, whether interior or exterior, I look upon them as means for increasing our faith, our hope, our charity, which is an inestimable advantage."

Kirchberger relates the following anecdote about Lavater:

"I found some old acquaintances at Bale, who, to my surprise, were very advanced in the theory and practice of communications. They told me of an event which has just occurred to a celebrated ecclesiastic of Zurich, whom I formerly knew; his name is Lavater.

"He has received an invitation to go to see some persons of the highest rank in a northern court. . . . He met there with men of education, engaged in public business, and living in the world, occupying high positions—men of acknowledged probity, who, in inviting him, could have no motive but one of goodness, for they even defrayed the expenses of his journey. These men assure him that they have immediate communications with the active, intelligent cause; they assure him that one of his friends, dead some time ago, will, through his mediumship, enter their society. These men promise to enlighten him on subjects on which he had prayed for light for a long while. . . ."

"These men tell him that when they are assembled, and even some of them when alone, they receive at once answers to questions they ask—at least a *yes* or a *no*, which leaves no room for mistake; that often, even without preliminary inquiry, they receive communications and revelations by which several important matters have been cleared up. They tell him also, what is very remarkable, that whenever they are together they have a most intimate experience of the truth of the promise, 'When two or three are met together in my name, there am I in the midst of them;' since then, a cloud, white as snow, descends, and for about half an hour rests upon them. They were convinced that these manifestations were signs and emanations of the active and intelligent cause."

F. J. THEOBALD.

A discussion of the question, "What is Inspiration?" is to appear in the September-October number of the *North American Review*. The writers will be Rev. Dr. F. H. Hedge

(Unitarian), Rev. Dr. E. A. Washburn (Episcopalian), Rev. Chauncey Giles (Swedenborgian), Rev. Dr. A. P. Newman (Methodist), Most Rev. Dr. James Gibbons, Archbishop of Baltimore (Roman Catholic), and John Fiske (Independent).

ONE THING AND ANOTHER.

Why isch leedle man porn so full of vight?

The American exhibit stands fourth at Paris.

We are not going to fight Mexico yet awhile.

Where is Mark Tapley? Let him come forward.

France thinks that piece of Africa is none Tunis for her.

The plague of base-ball and grasshoppers is passing away.

The Bank of England has advanced its discount rate to five per cent.

Beware of the cucumber when he is down, and yellow-fever items when they are fresh.

Yellow fever is our speciality on this continent, and cholera is their's over there in Asia.

The International Silver Conference has got into session at Paris, under the presidency of M. Leon Say.

The Nationals have organized in Connecticut and put up a State ticket with Charles Atwater for Governor.

The newspapers have let it out that the Oneida Community is just inside that rough old stockade called the law.

Forty thousand of the Imperial Russian Guard were to begin their withdrawal from Constantinople on the 10th.

The British will take their fleet out of the Marmora as soon as they see the last Russian going over the hills toward Bulgaria.

Rev. Thomas Worcester, D. D., the first and oldest Swedenborgian minister in Massachusetts, dead of apoplexy, aged eighty-three.

You are not obliged to remember all you read in order to get the good or evil of it. It is the vibrations you have, not what you remember.

The old watering-places—Saratoga, Long Branch, Newport and the like—are said to be more crowded than they have been for some years past.

The pot-and-kettle distillers of South Carolina seem glad enough to quit if the Government will only let them alone for what they have done.

There are twenty-eight canning establishments on the Columbia river engaged in packing fresh salmon. The work is done by Chinese labor.

The negroes of Washington want to go West. Have a Western Emigration Society that hopes to send off a thousand persons this year.

The Sepoys are going home. Haven't seen anything of Europe. Good-bye. You are Aryaus, but I don't want any of you to have my sister.

Secretary Sherman has pointed out that the real question now is between "greenbacks" issued by the Government and notes issued by the National Banks.

The fourth, fifth, sixth and seventh parties in New York City can't succeed yet in uniting and making a strong addition to our National Labor-Greenback third party.

Mr. R. B. Browning, the son of the two poets, is a painter of ideal subjects. His "Brass Worker" on exhibition at the Royal Academy is said to be a picture of much merit.

It is the saving folk and the rich old folk who are buying the Government four per cents. at the rate of \$1,000,000 a day. Only make a body sure of something and we'll go for that.

The royal princesses and other titled young women of England have Mrs. Thornycroft, the sculptor, to instruct them in sculpture, an art in which many of them are quite proficient.

An American has got permission to build a railroad from Joppa to Jerusalem. He thinks it would be a fine thing to go shrieking up to the Hill of Zion and wake up the profits—vulgar man.

"The British Parliament has recently made an express provision," says M. D. Conway, "that unbelievers of any and every degree shall be received as witnesses and heard in simple declaration."

The rolling-mills of Kensington, near Philadelphia, have decided to cut down wages. The puddlers will get \$3.60 instead of \$4.25 a ton. Men employed on time will be reduced 10 per cent.

Bismarck's bill for the suppression of Socialism has been submitted to the German Federal Court. It prohibits associations, meetings and publications in furtherance of Socialistic or Communistic objects.

California gets fully one-third of its sugar from the Sandwich Islands. Since the making of the reciprocity treaty San Francisco speculators have been snatching up sugar lands in these islands.

When a Nevada miner is overcome by the heat and begins to kink up in his bowels and grow delirious, his brother miners just carry him off and rub the knots out of him with a pick-handle. Rough but effective.

The Sioux Indians will have the White Clay country for

their permanent home. They preferred that to a reservation on the Missouri, although they were offered 1,500 head of cattle as an extra inducement to settle on that river.

Austria didn't have a good ready when she marched into Bosnia. Was surprised at the opposition of the insurgents. She is going to make a fresh start, and carry some luncheon with her, and go through if it takes all day.

If you are going to fight the old world and Satan you mustn't have any affections for them to dig at. The decision of the Master of Rolls, taking Mrs. Besant's child from her, has worried that lady till she has become dangerously sick.

Emerson is now an old man. He has nearly done his song; he has said his shrewd, sibylline sayings; he still has high hopes for the future of this republic. Our fermenting mare's milk will make the nutritious and exhilarating Koumiss in good time.

A Pennsylvania correspondent of the *Tribune* brings to light a secret league of 800,000 men called the Knights of Labor. They are perfectly orful! Don't try to scare us! Guess if you should punch at the goblin your stick would go clean through it.

A writer in *Cornhill* for August sums up that old critic, Jeffrey, in this wise: "He is a brilliant, versatile, and at bottom liberal and kindly man of the world; but he never gets fairly beyond the border line which inevitably separates living talent from original power."

Mr. S. G. W. Benjamin, the author of "Contemporary Art in Europe," has made an experimental study of the various Atlantic islands as resorts of health and pleasure, and in his book of experiences he sets down Madeira and Tenerife as, on the whole, the most attractive places of resort.

A London correspondent of the *Philadelphia Times* writes: "In a room connected with the machine-shop" of the *London Times* "are two type-making machines, which are kept constantly at work, and Mr. McDonald," the managing editor, "told me he had found it cheaper to make type than to distribute it."

There will be trouble if the Turk is mean about it and don't give Greece those little bits of territory spoken of. Who is Mohammed, anyhow, that his followers should plague the descendants of Thales, Socrates, and all those folks who first brought to our attention the fact that a man has, or should have, a brain in him?

Judge Sedgwick, of New York, has decided that tongue-lashing on the part of the man is a just ground of divorce for the woman. But when your wife scolds you an hour or two all for your good, and just because she loves you, what are you going to do about that? There's the rub with such decisions as that of Judge Sedgwick.

Professor Brewer of Yale, who has been studying the Wallingford tornado, says it does not appear to have been unusually severe, and the loss of life was mainly due to the flimsiness of the houses. Similar tornadoes often occur in New England. They tear up trees, throw down fences, but as no lives are lost little attention is paid to them.

The recent decision of Secretary Shurz in respect to the land-grants of the Pacific railways will open to private purchasers about 28,000,000 acres of land at \$1.25 per acre. The objection is urged that there is no land now open for settlement under the Homestead Law, and that all the good lands have been taken up. This is not so. The *Chicago Tribune* says there are 16,945,000 acres of public land open under this law, in farms of 160 acres, free of cost, or open under private entry at \$1.25 per acre for cash, or under pre-emption, in farms of 160 acres, at \$1.25 per acre, with thirty-three months' credit without interest.

The yellow fever has made its appearance at New Orleans, Memphis and Grenada, Miss. Cases numerous—great anxiety—help asked for from the Government—1,000 army tents furnished. It is good to bear in mind that this scourge is not wholly a visitation from God, and that it can be held in check by the appliances of science. Up to 1822 it was brought into New York regularly every year. Since then its approaches have been mostly stopped at quarantine. Dr. Carnochan says, "Yellow fever generally appears in August. The quarantine facilities of New York, however, are so perfect that there is little danger of the disease attacking the city. These facilities are of the greatest, if not the greatest, improvements in the State, and this quarantine should be, if properly administered, one of the best, if not the very best, in the world. It has all the points of protection required."

The Hon. Galusha A. Grow has opened the Republican campaign in Pennsylvania with a speech on the greenback railroad tariff and labor questions. It is full of figures and tables of statistics. He traces the hard times to the suspension of railway building in 1873. During the three years ending in 1873, 19,398 miles of railroad were built; in the three years following there were only 6,720, a difference of 12,678. This made an annual displacement of 33,529,905 days' work in the three items of railway grading, coal-and-iron mining and iron-smelting alone, to say nothing of the numberless other calls for labor in railroad building. And the business stopped because it had been overdone. In 1873 the United States had 74,310 miles of road, costing nearly \$5,000,000,000, more than half of which returns nothing to

the inventors. There was on the average one mile of railroad to every 575 persons. In England the proportion is one to 1,916; in France one to 2,940; "and yet few of their railroads pay anything."

Somebody ought to go into the street and yell, and yell again, till he brings the whole world to a consideration of the paramount, every-day and all-time importance of the population question. Whoop'er up! *The Nation* has spoken out in this way: "The question pressing on" Mr Hewitt's "Committee and upon the whole world, at all times, is nothing else than the problem of supporting an unlimited—potentially unlimited—number of people upon a limited amount of produce. Great Britain and Germany solve this problem by emigration, France by non-increase, India and China by famine, and the United States hitherto by the westward flow of population. In remoter ages the same problem was solved by war. The swollen numbers of contiguous tribes pushed against each other till they came to blows, when the stronger drove the weaker into the wilderness or into the sea. Legislation is confessedly unequal to the task of putting checks upon the increase of population." So we must worry along in the awful school which misery keeps.

Judge Mc Allister, of Chicago, knows the value of music. In reversing the decision of a police judge who had fined a saloon-keeper for having music in his beer hall, he flashed out and illuminated the whole region of pipes and mugs in this eloquent fashion: "Any person conversant with the history of civilization in Europe and this country must admit that of all the productions of genius within the last two centuries none have contributed more toward humanizing and refining the people than those of the great masters of music. They have indeed proved benefactors of the race, and it may be safely asserted as a fact, that the immortal compositions of Handel, Haydn, Beethoven and Mozart alone have done more toward inspiring pure and lofty religious emotions in the human heart than all the utterances of dogmatic theology since the eldest of these masters was born. Shakspeare and Milton—one the great poet of nature, the other of Puritanism—have both evinced in their writings the most exquisite and tender appreciation of music."

Miss Florence Nightingale, the philanthropist, has an article in the *Nineteenth Century* for August, stripping the English rule in India of all its glory. She gives a number of reasons for thinking that that rule is an almost unmixed curse to the immense majority of Hindoos. The country exists in a chronic state of starvation. Taxation is oppressive—salt alone paying a tax of £7 a ton when its value in India is only 12s. 6d. a ton. Debt and usury are everywhere—the rate of interest being 40, 50 and 60 per cent. The bulk of the Hindoos, says an official report, are paupers, who can just pay their cesses in good years, and fail altogether when the season is bad. The English rule is likely to end in the shopkeepers and bankers becoming the owners in fee of nearly all the land. It would seem, we should say, as if the Pax Britannica, or English peace, were partly responsible for all this misery. The petty wars—those old checks on population—have been almost wholly stopped in India, and as a consequence population has more than kept up with the new facilities for agriculture and the production of food.

The Russians have resumed their march in Central Asia. As early as June 23 Gen. Kaufmann and his staff left Tashkend and joined the principal corps of the three expeditionary columns that had already been formed. The objective point of the expedition is supposed to be the province of Balkh. The Russia line of advance is from Orenberg in Europe to Turkestan, then to Tashkend and Samarcand, one of the outposts of the Czar. The territory of Balkh measures 250 miles in length by 120 in breadth. With the Oxus on the north, Balkh is bounded by the Hindoo-Koosh on the south; and abandoning the line of the Oxus as restraining them unduly, the Russians are now, to all appearances, about to assert that the Hindoo-Koosh forms the natural limit to their Central Asian possessions. It has been the mutual understanding between Russia and England that Balkh should be regarded as Afghan territory, into which the Russians would have no right to penetrate. Samarcand, the Russian outpost, is only 533 miles from Peshawar in the Punjab, and from the main pass leading from Afghanistan into India. The conquest of Balkh will place them still nearer, and on the very threshold of Afghanistan and India.

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