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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

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

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ASSOCIATION IN PLEASURES.

There has lately been quite a warm argument, between writers of different schools of thought, as to whether the development of society is toward a state of Communism, or away from it and toward individualism. The issues were not stated with that clearness and precision which would be required in the argument of a case in a court of law, and there was some confusion of terms, particularly in the use of the words Communism, Communistic, etc. Nevertheless, the argument seemed to us to prove that the civilized people of the world are steadily becoming more associative and less isolated in their tendencies and instincts. In fact, to any one who seriously examines the subject the evidence of this is overwhelming. We will not repeat what has been said, but will present one feature of the matter which we have not seen mentioned.

Is it not a fact that people of all nations are becoming more associative and less isolated in their pleasures? Is it not even a fact that those sports and pastimes in which formerly men engaged alone, or women alone, are becoming comparatively unpopular, and gradually giving place to those in which numbers of men and women can take part together? A few generations ago it was quite the fashion for a party of country squires and well-to-do farmers to isolate themselves from their families, assemble at a tavern, and enjoy themselves by drinking various hot liquors until they were helplessly intoxicated. That did not then seriously injure their standing in society. Now it is regarded as vulgar and degrading. No man who does it is tolerated in the best society. So of a hundred other old customs which are becoming obsolete. More refined pleasures, in which all can participate, are taking their places. For example, summer excursion parties are becoming immensely popular. They have many advantages. Men, women and children may participate in them. They may be of any desirable size and duration. All the members of a family may start off for a lunch and day's frolic in the woods, or a whole neighborhood may charter a special railway train and visit some distant and desirable locality. This latter form of excursion is becoming very common. We are told that during the summer months of 1877 an average of one such excursion train per day left the city of Syracuse, sometimes for one point, sometimes for another. The smaller villages are not a whit behind the cities in proportion to their numbers. It is found that there is a great economy in such associative trips. A whole train of cars being hired, the fare for each individual is a mere trifle, even for a long ride, and one can spend money on extras according to his or her means. Such special trains often make the Oneida Community their objective point, which fact we would not stop to mention did it not give us an occasion to point out one advantage which all Communities possess. A Community of several hundred people, living together in one or two large dwellings, necessarily has a very large kitchen, dining-room, assembly-room or Hall, garden, etc. These make it possible for the Communists to receive and entertain, as home guests, very large parties of excursionists. If they are also a musical people, they may add to the attractions of a visit by furnishing a concert. The Oneida Community has sometimes received and hospitably entertained as many as fifteen hundred such visitors in a single day. This, however, is a digression.

Some very large and extended excursions are occasionally projected. One is now being organized, the announcement of which we have before us. As it is a good illustration of the advantages which may be gained by association and traveling in large parties, we will describe it. It is organized by Dr. Eben Tourjée, a prominent musical professor of Boston, and is styled a "Grand Musical and Educational Excursion to Europe." The steamship "Devonia," of the Anchor Line, a vessel 420 feet in length, and, next to the "Great Eastern," the largest steamer afloat, has been hired to take the party across the Atlantic. She will leave New York on Saturday, June 29th, and the party will complete its trip and

return about September first. The passengers will first be landed at Glasgow, from which place they will make a tour through the most interesting parts of Scotland, then through England to London, where a stop of several days will be made, during which the excursionists can visit the places which most interest them. Competent guides will be furnished, and daily programmes made out to enable the visitors to make the best use of their time. A sabbath will be spent in London. Leaving London by steamer the party will proceed to Antwerp, Belgium. From thence through Rhenish Prussia to Switzerland, stopping at Cologne, Wiesbaden, Frankfurt-on-the-Main, Darmstadt, Heidelberg, Carlsruhe, Baden-Baden, etc. Switzerland will be thoroughly viewed. Then from Geneva to Paris, where an entire week will be spent during the Exposition. Then through France to Dieppe; thence by steamer to Brighton, England; thence by rail to London and Glasgow, from which port the return voyage to New York will be taken. During the trips across the Atlantic, concerts and lectures are to be given in the large saloon of the steamer. The steamer, railway and hotel accommodations during the entire trip are to be *first-class*, and the price of tickets for the grand excursion is only \$400. This sum covers all expenses of travel, omnibuses to and from railway stations to hotels, ordinary fees for sight-seeing, while the party is with its conductors and pursuing the programme drawn up from day to day—in fact, all necessary expenses for the round trip from New York back to New York, excepting carriage drives in cities, and other such expenses as the individuals of the party may choose to incur.

A later circular from Dr. Tourjée informs the public that all the places on the steamer "Devonia" are already taken, and that a second steamer, the "Circassia," of the same line, has been secured, to leave a week later and take those who could not be accommodated in the first.

On the same plan, Dr. Dio Lewis offers to conduct a large party through the Rocky Mountain region and California, for a fixed sum within the reach of people who would not be called rich.

We think this growing love of association in pleasures is an evidence of a higher civilization to which the world is progressing. Those enjoyments in which men, women and children, the young and the aged, the strong and the weak, can all take part, are as sure to become the most popular as they are to be the most wholesome and harmless.

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES BY E. T. CRAIG.

XXXII.

CONSTITUTION OF THE RALAHINE SOCIETY.

When the members had been elected the Rules were submitted for their adoption or alteration, with the exception of those relating to spirits and smoking, gaming and expelling, which it was deemed necessary to make permanent laws for the benefit of the members. The regulations were found to be adapted to the objects in view, and exercised a healthful influence in promoting harmony and good feeling in the Community. The Rules were given in *Coöperative Agriculture*, published by Longman and Co., London, and need not be repeated further than to illustrate the principles which governed the mode of management. The admission of new members by ballot after a week's trial worked satisfactorily. No new members could be admitted without a written consent from the President. The candidates made their application through the Secretary, which gave me the opportunity of aiding in the selection of applicants likely to meet the requirements of our position. As already stated, none sought admission for the first few weeks, but in about two months we got into very satisfactory working order.

At first the members could scarcely realize the full advantages of their independent position.

In the Law No. 10 it was expressly stated that no individual was to act as Steward. The members when employed as laborers had been subjected to a

great deal of harsh and despotic treatment. They had been ordered to their work without any regard for their feelings. Great mistakes were often made in sending too many to one part of the farm and too few to another, and much time sacrificed in the arrangement of details. All the affairs of the Society were now under the control of

THE COMMITTEE.

The appointments of the members to work were made by the Committee, which met every evening to arrange the business for the following day. Every member had a number, as well as every horse and implement, and the labor directions were written on slates ruled and numbered, to correspond with the members' numbers, and at the close of the Committee's business, the slates were hung in conspicuous places on the wall in the public dining-room; each individual examined the labor directions, to ascertain the kind of labor he was to perform the following day; and those who had witnessed the disorder, the waste of time and labor, the bad feelings and violent language used in the appointment of the men to work before the Society began, would have been astonished at the change which was accomplished by this arrangement. In the morning all went quietly to the business appointed for them without any commands or complaint.

Should the weather or any other unforeseen circumstance require some individual alterations during the day the members of the Committee acted as sub-committees, and made appointments to suit the emergency, and thereby prevented a deal of time and labor from being wasted. If the general Committee at any time made any injudicious appointment, or overlooked any branch which it was desirable to have commenced or completed, every adult member was at liberty to make suggestions in a book provided for that purpose, and which always lay open in the Committee-Room.

It was my duty as Secretary, and from the position I held among them, to see the instructions of the Committee carried into effect; and I always endeavored to convey my remarks and suggestions in a spirit of kindness and conciliation, knowing, however erroneously individuals might act, a spirit of charity would ultimately, in connection with proper arrangements, effect better and more satisfactory results than the iron rule of despotism, to which they had been so long accustomed; they had, indeed, like many others, suffered so much annoyance from individual caprice that the very name of Steward was odious to them. On one occasion, I was requested to act in the capacity of Steward, but I declined, for I was deeply interested in the problem as to whether the capital, farm, stock, etc., could be safely managed by ploughmen and laborers. I had provided a "Suggestion Book," in which any member could make any recommendation he deemed advisable. The "Suggestion Book" was read aloud previous to the appointments being made by the Committee for the following day. The plan was of great practical utility, both in the regulation of the work and improvement of the members. The contents of the Suggestion Book were also read aloud by me, and subjected to criticism, at the weekly meetings of the members, who found that a reasonable attention had been paid to their suggestions. A healthy public opinion was formed and brought to bear on the progress of the Society. Sometimes very judicious suggestions would be made by men who, all their lives previously, had been treated as utterly unworthy of a moment's consideration. Formerly they were despised by the Steward, and treated with indifference, and therefore withheld their suggestions and advice. They received their orders and performed as little work as they could for the small return they obtained for their labor. In the new arrangements, every member felt he had an interest in preserving the property and in increasing the produce. The difference in the effect on the manners and deportment of the men was very remarkable. Under a despotic, domineering task-master they often appeared sullen, depressed, and dissatisfied. When appointed to their labor by the men they had elected, they were free, cheerful and contented. The change was from that of slavery to that of freedom. Nothing is more painful to a high moral and generous mind than that of being forced to do the work of a severe, unfeeling foreman or employer. Competition is the fruitful source of misery; it corrodes and cankers the mind, and engenders the worst passions of human nature, as egotism and selfishness often govern those who are placed in the position of task-masters. Want and starvation compel men to submit to overbearing treatment, which in the "New System" could not possibly exist; perfect equality prevailed.

In some accounts which have been published of our proceedings at Ralahine, I am represented as acting as

Steward. This is a misapprehension of my position and motives of action. My aim was to make every member a Steward, and, as stated, a law was adopted to prevent the possibility of any single member acting with this despotic power over others.

The great change which had been effected in the conduct of the laborers was soon observed by the people in the neighborhood. One of the tenant farmers near Ralahine stated that we "had made so great a change in the Terry Alts (discontented peasants) we had amongst us, that he would be glad if we could take a lot more of them."

SOCIALISTIC POLITICS.

BY J. G. TRUMAN.

When a boy I felt very sanguine of being able to turn the world upside down with my reasons. I could see things so plainly that I thought it was only necessary to present them to people to have them accepted. I thought it only required a few arguments to make every body Christians, and that a glance would show them that it is so much better to live all together in one family and unite their efforts in one organization, that people would not hesitate longer than to have the matter fairly placed before them. Now I begin to appreciate the great constitutional differences in men, and their utter inability to see alike or act alike. And I do not see that people can be blamed for these constitutional differences, nor for those which they have imbibed in their early training. Therefore, I take it for granted that people differ because they are made to differ by causes beyond their control, and that they will be different; and if we would benefit them we must take them as they are, not as we want them to be. This is not saying that we should not expect any changes in men, but that we can not look for any very great and sudden changes in the mass of them; that if we wish for much practical good we must address our efforts to the people, and not expect them to change to suit our conditions. In other words, the institutions must grow up spontaneously from the disposition and character of the people, rather than to be like a mold that is forced upon them. This being the case, it is better to ask, what *must* be the character of our future Socialistic struggles, than what *should* they be—better to take advantage of the rising tide than to use our mop and bucket in trying to drive it back.

Now, fixing our eyes on the horizon, we see the tide of politics rising and Socialism coming up on the waves. Therefore, let us trim our sails and steer our bark so as to make the tide subserve our purpose, rather than be engulfed in trying to change its course. I think that politics is the best means of instructing the American people, and that our salvation as a people depends upon the right use of the political arena. There is where we can easiest get access to their attention. The people will more readily accept Socialism in politics than if presented by itself. We already have more Communism in government than in any thing else. We have common schools, common roads, common public buildings and parks, and pay our taxes into a common fund for the benefit of all, especially the poor. We have a common interest in railroads, canals, telegraphs, markets, etc.; so far they are already instructed. Let us follow up this line of instruction to the end, and the Nation will become one extensive Community. One thing at a time, and that thing done well. The present agitation of the currency question, more than any thing else, is convincing the American people that they have a common interest. And when that is settled, the question of railroads and internal improvements will come forward to take a prominent place.

Inventors have been for many years creating improved methods of production, but the methods of distribution have not been improved, except that capital has been concentrating into the hands of fewer and fewer persons, and these few have been enabled to carry on large operations to the exclusion of others. Now things have become very much out of balance, and the question arises, "Are there not better means for distribution?" But first we must settle the medium of exchange—the currency. If that is all to be in the hands of and regulated by the few capitalists, the people can do nothing. That completely blocks the game. But if the people, through their delegates in Congress, can control this medium, then the good work will go on. Not only the means of transportation, but the means of production, will pass into the hands of the people, and agents for the sale and delivery of goods will be elected by the people, and that much sooner than most of us dream. When this is done, boarding-houses will be improved so as to become the dwellings of Commu-

nistic families, and these will supersede the small families. This is an easier and more natural way of establishing Communism than the old one of commencing with the unitary home. People can now get together and elect road-masters, and work out their tax under them without quarreling. They seldom quarrel about common schools where their children are educated; and if they do the law settles it. But where there is no law, common consent is required on all details, as in a Community, and it is hard to settle any thing. If the collection of taxes were left to voluntary donations, each one would look at his neighbors, and few would pay any thing, and the Government would go to smash, as most of our Community efforts do; but when the people assemble in their legislative capacity they are willing to vote taxes, and each individual is compelled to pay. Each sees the necessity of such a law, and is willing to accept the consequences provided all others are compelled to do so, although they have not confidence to give, if it were left to voluntary donations. So the people are better prepared to enter Communities through legal enactments than by voluntary acts. They would submit to officers of the law with better grace than they would to those without such authority.

From the Boston Commonwealth.

THREE MIS-USED AND AB-USED WORDS.

EDITOR OF THE COMMONWEALTH:—Will you oblige me, and at the same time benefit the public, by republishing in your paper Webster's definitions of three important words that are coming more and more into use, and that are frequently misapplied—partly from prejudice against the things and persons they represent, and that they are supposed to represent, and partly from a loose habit that most people have of using words without attaching any definite ideas to them?

The words are: RADICALISM, AGRARIANISM and COMMUNISM, with their derivatives:—

RADICALISM, n. The doctrine or principle of making radical reform in government, by overturning and changing the present state of things. A radical reform is one which goes to the *root (radix)* of the thing in question.

AGRARIANISM, n. An equal division of lands or property, or the principles of those who favor such a division.

AGRARIAN, n. One in favor of an equal division of property among the inhabitants of a country.

AGRARIAN, a. [L. *Agrarius*, from *ager*, a field.]

1st. Relating to lands. *Appropriately*, denoting or pertaining to an equal division of lands; as the agrarian laws of Rome, which distributed the conquered and other public lands equally among all the citizens, limiting the quantity which each might enjoy. Authors sometimes use the word as a noun: an *agrarian*, for *agrarian* law.

An *agrarian* distribution of lands or property would make the rich poor, but would not make the poor rich. —Burke.

2d. Pertaining to agrarianism.

COMMUNISM, n. [Fr. *commune*, common.] Community of property among all the citizens of a state; a state of things in which there are no individual or separate rights in property; a new French word nearly synonymous with *agrarianism*, socialism and radicalism.

[The reader may judge from the quotations I have made above how far these four words, that Webster describes as nearly *synonymous*, are so. Agrarianism and Communism are as opposite in meaning as life and death.]

COMMUNE, n. A small territorial district in France, one of the subordinate divisions of the country introduced in the late revolution.

In the *country* a *commune* sometimes embraces a number of villages, while some large cities are divided into a number of communes.

My object in calling attention to this subject is to stop, so far as it is in my power to do so, the common misuse of these words, because such misuse tends to—if it is not sometimes *intended* to—prejudice many people who receive impressions and form *opinions* without much investigation, against things and persons—including social movements—that, if they understood them correctly, they would at least respect if they did not approve.

Social Democracy and Social Democrats, for instance, are considered by ninety-nine persons out of a hundred as terms synonymous with Communism and Communists, and with agrarianism and agrarians. There are many varieties of Socialism and Socialists, of which each of these terms represents a distinct variety. A *political* democracy, such as the United States is, is just as much a variety of Socialism as a *social* democracy is; indeed, the latter means nothing more than a complete development of the former. It proposes to extend democratic control to many interests that were left at the foundation of the government to individual control. It is the very reverse of *agrarianism*, because, instead of still further dividing the land and other property among the people, it proposes collecting all the land and all wealth used productively, under *one* ownership and *one* control, namely, that of the people—the government. And it is not *Communism*, because, instead of doing away with "individual or separate rights in property," its special object is to establish and secure, by a wise adjustment of property relations, and personal relations, each person in the pos-

session and enjoyment of all the wealth or property that is the result of his own skill and industry, or of the skill and industry of some other person who has given or bequeathed it to him. It proposes to secure to all persons equal opportunities for the education, development and exercise of whatever capacities nature has endowed them with, by making accessible to them through the agency of the State all the means of education, development and pursuit of the branches of industry or careers of usefulness best adapted to their natural aptitudes, and, consequently, most congenial to their inclinations, and to secure to each one the full net results of his public services or labor.

And it proposes this revolutionary change, not only because it is right in theory, but because the time has arrived when, through the development of civilization (especially in relation to the production and distribution of wealth), coöperation and division of labor have superseded individual labor, revolutionized the methods of industry and commerce, made capital a competitor of, instead of an aid to, human labor, impoverished it, is starving it, and must inevitably—without the change proposed by the Social Democrats—CONSUME ITSELF. Deny it who can!—Yours, in the cause of justice,

W. G. H. SMART.

The distinctions made in the above article are important; but the writer has not noted that the word "Communism" is derived from the Latin *communitas*, as well as from the French *commune*; and that there are two significations of the word corresponding to its two derivations. In the French sense it has a political signification, the commune being "a small territorial district in France" similar to our town or county; in the Latin sense it has a social signification, and, as Webster says, means "common possession or enjoyment, as a community of goods;" also, "a society of people having common rights, privileges, or interests, civil, political or ecclesiastical, or living under the same laws and regulations, as a community of monks," or Shakers. The Political and Social Communists must not be confounded. [Ed. Am. So.]

SOCIALISM AMONG SPIRITUALISTS.

The 30th anniversary of Spiritualism was celebrated at Paine Hall, Boston, on the 31st of March. Prof. Joseph Rodes Buchanan, the well-known investigator of Anthropological Science, delivered the anniversary address, on "The Divine Commands for 1878." The keynote of this address was the pressing home to the attention and hearts of Spiritualists of the claims of Unity and Socialism. This was timely and appropriate; for more genuine and active interest in Socialism appears to be growing among the best Spiritualists than among any other class. From Prof. Buchanan's eloquent and forcible appeal we copy the following paragraphs: [T. L. P.]

"The first Divine command or Divine law which is the condition of our inheritance of the wealth of Heaven is the law of love. By love we win the Kingdom of Heaven; without love it can neither be won nor possessed. The spiritual atmosphere of heaven is love, as that of hell is hate, and these atmospheres embrace our present life. He who lives in love lives in the atmosphere of heaven, as he who lives in selfishness and hate lives in the atmosphere of hell.

"The New Testament most emphatically and thoroughly teaches the truth on this subject, and it is delightful to observe how ancient religion is sustained by modern science. Its cardinal doctrine is that love is the fulfilling of the law; that without love there is no true religion, and that Jesus recognizes none as his followers who do not love each other, and love all mankind, including their enemies. 'This is my commandment,' says he, 'that ye love one another.' 'Love your enemies.' 'Be ye perfect even as your Father in Heaven,' and 'except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the kingdom of heaven.'

"Moreover, he establishes an everlasting test and criterion of the Church of Jesus Christ, the truth of which is confirmed by science, for anthropology shows that when the Divine love commanded by Jesus exists in the human constitution, it gives to that constitution a benignant restorative or healing power for mind and body, and in time brings it into correlation with the angels through whom most marvelous works are done. 'And these signs shall follow them that believe,' says Jesus: 'they shall lay hands on the sick, and they shall recover;' and this has been proved all along subsequent centuries, for his true and earnest followers have thus healed the sick by the hands, and it is only the degenerate followers of theology instead of religion who can not or will not do it. The cold, avaricious touch which grasps the purse, the sword and the keys of the Inquisition dungeons, has no healing power, but blights all that it touches.

"I would now call upon Spiritualists, as men whose minds are open to the light from above, to whom the spirit world and its Divine ruler are not remote historic things reached by theologic speculation, but ever present and penetrating

realities, to embody in their lives this law of love, and thus prove the sincerity of their convictions. If the demonstrated reality of eternal life and its responsibilities does not produce in us that earnest activity of religious life and duty which has been produced in others by a religion without living evidences, based solely on historic records, the conclusion is inevitable that we are ourselves inferior in our moral natures, and that our higher enlightenment will profit us little, either in this life or the next. It is not the amount of truth which a man knows, but the amount of truth upon which he acts, that determines his destiny; and if those who have been foremost in the recognition of spiritual truth are not also foremost in reducing it to practice, they will be ranked hereafter as the intellectual idlers and shiftless vagrants who ramble through a new country, making no settlements and building no houses, and merely preceding a more permanent and respectable population. * * * * *

"The power, the grandeur and triumphs of Christianity have been due to its embodiment of this Divine law in its precepts, and although mingled with so much of heathenism, superstition, ignorance, cruelty and worldliness, its moral power has dominated over all the realms of advanced civilization.

"The Divine law of love, whether expressed by philosophy or expressed by the New Testament, is the *highest expression of wisdom*; for in its social bearing it supersedes all forms of government by something that is far better, and in its business aspect it is worth far more as to the production of wealth than all the labor-saving inventions, all the financial schemes, that can be contrived. If the world had obeyed the law of love it would now be a paradise, without a debt, without an army, without a pauper, without a hospital or jail, without an uncultivated spot on its surface; it would be in reality but the suburb of heaven and the familiar excursion ground of the angels, and however visionary this may seem to those who have not studied Divine Philosophy, it is a scientific truth capable of rigid demonstration. * * * * *

"They who adopt this law, who live for others as well as for themselves, who are chiefly interested to make this world better and wiser, who regard themselves in handling their wealth and their talents simply as trustees for humanity, are prepared for all I would say; but to those who have not yet had a realizing sense of the power and beauty of this perfect law of life, I would say, there is no life so entirely happy as the life that is governed by the law of love; there is no life so healthy as the life of perfect love, and there is no condition that so perfectly fits one for practical success. It is really the normal life, the condition of a perfect manhood and womanhood.

"If we live in the heaven of love we are deeply interested in the onward progress of knowledge; in every form of social improvement; in the happiness of all about us; and, above all, in the chosen few who are laboring for human redemption by every mode of spiritual and philanthropic effort. True philanthropists will necessarily come together in sympathy. It is as true now as in the days of John and Paul, that they who belong to the army of heaven are to be known by this sign, that *they love one another*. If this mutual love does not exist there is no home here for the angels, no living of the Divine life.

"But it may be said, We do not know each other; we welcome the angels in our homes, but our homes are far apart. Yet this isolation should continue no longer. If we adore the same God of love, if we welcome and honor and love the same holy visitants from the spirit world, we are one in purpose, one in love, and we should come together as one harmonious family. If we agree in the fatherhood of God and the brotherhood of man, we belong to that great Brotherhood—the true Church of humanity, the coming Church of the future, which is destined to bring all societies and all nations into friendship; which is destined to make the Church of Christendom a Christian institution; which will take the followers of the Roman, the Greek and the Protestant Churches, and all their many sects, Presbyterian, Episcopal, Baptist, Methodist, Calvinist and Armenian alike, and lift them so high above the plane of worldly selfishness, above the narrowness of ignorance, above the foul malarial of sectarian jealousy and hate, above the binding mechanism of soulless forms and iron-bound theology, that they shall see through the clear, spiritual atmosphere, above the fogs of superstition, above the dust-clouds of commerce, above the smoke of war, the luminous countenance of the Jesus whom they have not comprehended, and hear and understand as they have never before heard and understood his words. * * * * *

"There is but one scintillant spot in the darkness of earth-life, where this Divine love seems to have a temporary home. It is when a man's loving nature has grown up into one bright flower of perfect love, and when in obedience to the impulse of that love he stands at its altar and promises to love, to cherish and protect the woman that he loves, and she with still more devotion gives not only her person and estate, but even her independent will, in a promise of obedience which the law prescribes, but which true love never would exact. Vowing to each other a deathless love and mutual support in all the storms of life, if it be a marriage of Divine love, they have secured their happiness for this life and the

next. The influx of Divine love into this sacred home is all that makes earth-life endurable at present. From that home of love come all the virtues and all the progress of humanity. If that home could be enlarged, until a thousand homes were as one, if the sentiments of that romantic period in life when we see and feel in all nature, all over the skies, the forests and the flowers, the smile of her divinity, could be made the permanent sentiment of life, if every newly-married pair could be introduced into a charmed circle where every thing would be redolent of love, and where their own love should ever be sustained by lovely surroundings, then the ideal of life, the Divine life on earth, might be attained, and we should have the Divine Republic conceived by Solon, in which an injury to the humblest citizen would be felt by the entire community.

"Such conceptions of human life are called Utopian, and given up as utterly impracticable. But they are the true conceptions of life demanded by the principles of Jesus, and of every great religious teacher; and if the pretended church of Christ has ignored and abandoned his principles, they are none the less true; and now that we see their truth in the clear light of science, they are none the less interesting—I may say none the less new, for having been sententiously announced in Jerusalem nearly nineteen centuries ago.

"If these principles are true, they rise in importance above all other principles, theories and doctrines, and they call us by a Divine command to come up higher, to live on a higher plane of life—that plane of life on which all hearts sympathize with each other, all souls harmoniously blend in the perception of truth, all arms are raised to achieve the same good works, and like the Highland clans of Lochiel, 'our swords are a thousand, but our hearts are as one,' but our only sword is the all-conquering sword of Divine love.

"The first step, then, in obedience to our principles (if they are sincerely entertained), is to unite in a friendly and coöperative way, unite for the 'good time coming;' unite to send the blessings that we enjoy to all the world; unite to conquer ignorance, bigotry, selfishness, poverty, disease and crime, for if we hate them we will rally for their extermination; unite to protect ourselves by mutual strength, and mutual love from all the troubles of this life, and to carry Divine truth and Divine love into the hearts of all men, and regenerate a selfish and benighted world. * * * * *

"The subject of union, that I have just broached, is altogether too extensive for an anniversary address. It would require rather a course of lectures, and but for the paramount importance and necessity of presenting these ideas, I should not now bring them forward for the brief mention which is all that is possible on this occasion.

"In proposing to speak of the Divine commands for 1878 I feel that the great duties which are ever incumbent—the Divine commands which are ever coming into the inner chambers of the soul—point to a definite course of action at present, and that course is *union*. I do not say *organization*, for that conveys an external, mechanical idea. There may be any amount of organization without union, without life, without power, without usefulness. It is the vital spirit that we want. The vital spirit makes organization corresponding to itself, but *organization never produces life*.

"If we have enough of the vital spirit which is love, we can organize spontaneously, with very little effort; and if we have not, all our organization will come to naught. We must have men before we build houses for them. The building of a house will not create a man to occupy it.

"I propose, then, as a duty imposed by a Divine command, that Spiritualists shall every-where unite in the most harmonious relations that are possible. At some future time I may explain more fully the methods and plans that will produce the happiest results, but for the present I would give merely a few suggestions for the introduction of that union which is strength within and power without—that union which will enable us to command the world's respect, to control the press, to modify legislation, to wield a controlling power over public opinion, to command the attention and respect of scientists, to render mediumship an honorable and sacred thing, to lift the annoyed and persecuted mediums into an atmosphere of peace and happiness, and to secure for the angel world, that is so freely and so kindly coming here for our benefit, a reception befitting the dignity of the occasion. * * * * *

"The Divine command is that ye shall love one another, and, consequently, unite in your labors and loves. Unite to help the growth and progress of truth; unite to grow in knowledge; unite to grow in love; unite to carry each other higher up in the heavenly path; unite to help each other in the social relations, the business and duties of life; unite to conquer the world, but to conquer it by the power of love.

"It is safe to say that whenever such a union shall be formed—whenever one hundred men and women shall combine in solid phalanx, loving and united as one brotherhood or family—that brotherhood, if true and perfect, will be the germinal center of the Brotherhood that will in time embrace the world. In such a brotherhood the angels will have their dwelling, and the Divine Spirit will inspire and uphold its progress.

"To organize merely for the sake of organization as an exterior process, or to organize mainly to satisfy the ambition of one or more leaders, would be only following in the dusty pathway by which men have been accustomed to travel from a disorganized individual selfishness to the organized selfishness and conservative stupidity of corporations. Spiritual organization must be different from that to which the world is accustomed. It must begin with that interior Divine life which is to grow and mold its surroundings as the embryo develops a body. * * * * *

"We have seen the power of organization in every war.

The army of Napoleon could have conquered any entire continent that offered only the unorganized opposition of mobs. We have seen the power of moral organizations in the Christian church, especially in the Roman Catholic section. Armies pass away, and military power loses its sway, every nation that conquers is conquered in turn, but moral power does not pass away because it has within it a Divine and indestructible element. Hence the Christian church has held dominion for these nineteen centuries over the flower of the human race, notwithstanding it has been crippled and poisoned by a horrible theology.

"As much as the church is better than the army and more enduring, so much is Christianity better than the Church, and when it comes in its purity, it will be more powerful and lasting, for the final evolution of true religion will be eternal on earth and in heaven.

"Whether the time for this evolution is at hand, or how near it may be, I would not say, but I shall be disappointed if my life shall end without witnessing a distinct beginning of this mighty change.

"And how shall it begin? Will a leader spring into the field, like Minerva from the brain of Jove, and bring all men into their position by his overmastering will and wisdom? I do not anticipate this, although I believe it may be possible. I believe it will be developed, not from a commanding head or center to the circumference, but from the circumference to the center. I believe that men and women will grow up in a thousand homes of love under the spiritual enlightenment of the age, getting nearer and nearer to heaven, and therefore nearer and nearer to each other, until in the spiritual atmosphere they feel heart beating against heart, and they will come together in camp-meetings and love-feasts, in social clubs and united efforts, until they will realize the necessity and the ease of combining all their powers, so that with their united will-power they will control the will of society, and with their thousand arms reaching forth as one arm, they shall take hold of every wrong that needs to be redressed, and every right that needs to be upheld."

AMERICAN SOCIALIST.

THURSDAY, APRIL 25, 1878.

ONE of our correspondents in Boston writes—"Who is Henry Sevey? The extract on 'Cause and Cure of Hard Times' pleased us all very much, and we thought we would like to hear more from him." We concur, and extend the invitation to Mr. Sevey to contribute to our columns.

THE thoughtful reader will find on our sixth page a very notable article under the title "*Prediction of a New Religion.*" The premise of the prediction—the hollowness and utter insufficiency of the religions at present prevailing—seems indisputable. The imperative demand, which the prophet alleges, for something better than the negations of Protestantism and Infidelity, is also manifest. We venture to offer a suggestion or two as to the probable character of the new religion and its way of coming:

1. It will be, according to our calculations, a RELIGIOUS EVOLUTION OF PRACTICAL COMMUNISM.
2. It will be first developed, not in Europe, Asia or Africa, but in this New World of freedom.
3. According to all the analogies of the past—such as the evolution of existing Christianity out of Judaism—the New Religion will not come by "spontaneous generation" unconnected with the past, but will grow out of the best of the old religions—in fact, will appear at first wrapped in the husks of existing Christianity.

THE following notice appeared in the *Utica Observer* of the 18th inst., in a report of the installation of Rev. Mr. Bigelow as Minister of one of the city churches:

After the service a meeting of the Presbytery was held, Rev. E. N. Manley presiding. Rev. Dr. J. W. Mears, of Clinton; P. H. Fowler, of Utica; J. H. Taylor, of Rome; and Elder Daniel Waterman, of Utica, were appointed a Committee to confer with other ecclesiastical bodies with reference to the Oneida Community. Presbytery adjourned to meet at Lyons Falls, April 26, at 3:30 P. M.

On another page of the same paper we find a rather pointed paragraph which seems to be intended for our Presbyterian friends. We pass it on:

A GREAT MOVEMENT.

TO THE EDITOR OF THE *UTICA OBSERVER*:—I observe that at a meeting of the Utica Presbytery, held in Utica, last evening, April 17th, Rev. J. W. Mears, of Clinton, P. H. Fowler, of Utica, and J. H. Taylor, of Rome, and Elder Daniel Waterman, of Utica, were appointed a Committee to confer with other ecclesiastical bodies with reference to the Oneida Community. This proposal may end in much good. Let as many ecclesiastical bodies as possible be induced to join in a purification, that shall go on until members of churches shall be absolutely required to live as peaceably among men and be as honest in their business dealings as the members of the Oneida Community. Dr. Mears should bend his mighty energies unflinchingly in this direction.

WESTMINSTER.

THE premium on gold is less than 1 per cent., and has touched $\frac{1}{2}$. Banks and great mercantile houses in various parts of the country are resuming specie payment, and it is becoming more and more probable that national resumption will be effectively carried out next January. The New York *Stockholder* points out the fact that "the effect of this equalization, or equivalency

of gold with legal-tender and national bank notes, is to add to the current money of the country the amount of gold coin now here or which may come here. Some estimate the amount of gold in the country as high as \$200,000,000. Whatever it may be, on resumption it ceases to be merchandise and becomes money. This is a kind of expansion to which none will object." Those who have been asking for a greater volume of currency to stimulate business and bring better times are likely to see their remedy applied indirectly by the resumption of specie payments.

IT MOVES!

It is very amusing to read that our colored brother, the REV. MR. JASPER of Richmond, Va., is endeavoring to stem the tide of modern infidelity by proving from the Scriptures that the sun goes round the earth, and that the idea that the sun stands still is a great falsehood of man's invention; and it would be also instructive if it induced the reflection that the "Jasper theory" was the prevailing theory from Adam till long after Copernicus demonstrated its falsity, and that it is less than two hundred and fifty years since Galileo escaped the horrors of the Inquisition by openly abjuring the now-accepted theory, while he muttered between his teeth, "*Yet it moves!*" And how long will it be ere the public defense of many other theories now almost universally accepted shall cause the world to smile? Truth wins its victories easier than in older times, and it will not take two hundred and fifty years for the world to discover that it has hugged many a fundamental error for eternal truth. Indeed, it would be easy to mention some theories of the widest scope in respect to which fifty years has radically changed the world's thought and faith—a fact that should keep down dogmatism, and make humble inquirers of us all.

A NEW PHASE OF THE POPULATION QUESTION.

Col. Blood expresses the hope that the Woodhull paper will soon "send forth its freedom-laden banner to the breeze, with all the new and important truths that its proprietors have been gestating during its present sleep;" and T. C. Leland most heartily seconds the Colonel in this, as would doubtless many others. But as the Colonel confesses that he has no means of knowing how long it will be before the awakening will come, and as it is important that the former proprietors of the *Weekly* should fully understand the magnitude of the task before them, assuming that they are to resume their work at the point where they dropped it, we beg leave to offer a few suggestions, trusting that they will aid the gestating process of which Col. Blood speaks, and enable them to appear, on the advent of the new *Weekly*, with a complete programme.

The idea of "immortality in the flesh," as Col. Blood expresses it, was the great thought that pervaded the last numbers of the *Weekly*—a thought of transcendent interest and import—one which has inspired the highest and purest souls that have dwelt on earth. But the words, "immortality in the flesh," do not state the whole problem; and the problem can not be solved without comprehending it in its entirety. If "immortality in the flesh" could be secured by the methods proposed by Mrs. Woodhull or any others, immense difficulties would still have to be confronted. For if men as they now are could become immortal in the flesh, there would soon not be standing-room for the living on the little planet we call the world. It is folly to talk about immortality in the flesh so long as the earth is a limited space, and population is unrestricted. So that Victoria Woodhull and others who believe it is possible to attain to immortality in this world, should first of all set about gestating the population question, and study carefully the matter of regulating the birth of children both as regards quality and quantity.

But even this is only one of the questions to be solved before we have any right to talk about "immortality in the flesh," and that by no means the most important; for so long as there is *any* continuous increase of population, it is a running stream, and must have an outlet as well as inlet. Dam it up, and the world would soon be overcrowded; so that we are forced finally to one of two alternatives, if mortals are ever to become immortal in the flesh: either we must all become Shakers sooner or later—*i. e.*, stop generating, and limit population on the earth-globe to a fixed quantity; or a new way must be discovered to pass from this world to other worlds. A way is already provided in death; but it is a terribly rough passage. Men are plunged blindfold into the fearful river and compelled to swim singly and alone through its cold waters to the

opposite shore. There is needed a well-regulated ferry—better still a suspension bridge spanning the Stygian stream—on which men may pass and repass from shore to shore.

Don't be shocked, gentle reader. We are only stating some of the necessary conditions that must be secured before the great event which prophets and inspired ones have foretold—victory over death and the grave—can take place. All who take the statements of the Bible at par must anticipate that glorious consummation, for its words are unmistakably clear on this point. Death is to be swallowed up in victory. The last enemy, Death, is to be conquered. It is perfectly legitimate, then, that the subject should be studied in all its phases. Science is being brought to bear upon the first part of the problem—that of regulating births as respects both quality and quantity; and there is equal reason—on any hypothesis that immortality is a possible thing in this world—that science should also be brought to bear upon the last part of the problem. The spirits are astonishing the world with their materializations, but what is far more desirable is some method of *de-materialization* that shall enable men to pass into the spiritual spheres without going through death's gateway. Thorough scientific treatment of the population question would take both termini of life's journey into consideration. Science will accomplish nothing wonderful until it finds a better method of disposing of surplus population than we now have. It is not enough to abolish the most horrible of the death-producing checks—war, famine, pestilence, disease; we must find a substitute for death itself. That such a substitute exists seems to be proved by the case of Enoch. He must have been de-materialized, and that without any of death's agencies.

Companies have been formed for circumnavigating the earth which offer to take a man to all parts of the world, guard him from every danger, and finally return him safe to the point whence he started. Science ought to do this on the broadest scale. It is not enough that it looks after one's pre-natal conditions, guards him from disease for a few years, and then allows him to fall into a gloomy pit at last. It should take charge of him during the entire journey, and especially save him from any final horrors. What comfort is there in being assured of the watchful care of Science for a few years of life's journey, if it makes no attempt to save us from shipwreck and death at last?

HEATING A CITY BY STEAM.

If Communities do not multiply so rapidly as many desire, there is continued progress in general society in communistic conditions. The advantages of combination and coöperation are so manifold and great, that people will seek in a thousand ways to apply them, and that in most cases without a thought that they are smoothing the road to general Communism. Of the new applications of the coöperative principle, that now making at Lockport in this State—reference to which has already been made in the *SOCIALIST*—is one of the most interesting. From an account published in the *Buffalo Express*, it appears that the Lockport experiment, of heating a city with steam, is likely to prove a decided success. The company has about three miles of underground steam pipe, extending through fifteen streets, supplied with a boiler pressure of thirty pounds to the square inch. They are successfully warming, at an average of seventy degrees, a large school building containing 105,000 cubic feet of space, and forty large dwellings, and are running two steam-engines, one of them being over half a mile from the boiler-house. And it is claimed to be already proved that a district of four square miles, or sixteen districts of one-half mile square, can be economically warmed from one center point. The quantity of steam used is measured like gas by a small meter. The advantages of the new system of heating are thus summarized:

- Houses can be warmed;
- Food can be cooked;
- Clothes can be washed and dried;
- Steam-engines can be run;
- Fire can be extinguished—

all in an economical manner, with steam delivered from one central point throughout a distance of four square miles.

The day may not be far distant when every large city will be indebted to the coöperative principle for

- Cheap Light,
- Cheap Heat,
- Cheap Washing,
- Cheap Rent,
- Cheap Food,

while the same principle secures improved conditions in all the means of living.

"THE GOOD TIME COMING."

All thinking minds are conscious that there is some mighty influence at work in the world that is sweeping it on with unwonted speed toward its destination, though few agree as to what that is. Events, each of which would once have occupied years, now crowd so thick that the overtaxed memory fails to mark them. Discoveries and inventions spring forth on every hand. Voltaire, only ninety years ago, ridiculed Sir Isaac Newton's prediction that men would travel fifty miles an hour. Now it is done—and done in wilds where in his day the bear and the wolf disputed possession with the red man; in deserts where the bones of the thirst-slain travelers lay whitening in the sun, or in the midst of the rank vegetation and fatal malaria of the tropics. The dark places of the earth, such as China and Japan, are being opened to civilization and the Bible. Africa is explored—the Polar sea is reached.

Three centuries ago Galileo was imprisoned for teaching that the world is round. What a contrast to the state of things in this country now, when not only in science, but in religion—a subject on which man is much more tenacious—each one believes what he pleases, or what he can establish to his own satisfaction. No narrow prejudice need shackle the inquirer now. He may dive into the bowels of the earth and read the record of God's works written there. He may point his glass to the starry heavens, and record the facts he sees, without fear of persecution. He may experiment upon the subtle human system or the almost equally subtle elements of electricity, light and heat, or even hold converse with the dead, without being charged with necromancy.

All these things indicate enlightenment, and in that respect alone they are good; but when we observe that they are every-where preceded and followed by an increased spread of the Bible, and that their continual tendency is to bring about the consummation to which that book points all its precepts and its promises, by breaking up barbarism, superstition and bigotry, diminishing war, and promoting inter-communication and good feelings between men and nations, can we doubt that the same power that dictated the Bible is bringing them about?

The side we have presented is, however, little more than the negative one. While obstructions to universal unity are thus being removed by the combination of a multitude of unlooked-for causes, we may see in this country and some parts of Europe, which are probably best prepared for it, an irresistible current setting toward positive unity and combination of interests among men. This is illustrated in the various attempts at Communism which are springing up all over the country. We regard these movements as the net result of all that has taken place since Guttenburg's press first rescued the Bible from the locks of convents. And among these attempts after true society, we may expect to find the nearest approach to it in that one, whichever it is, that conforms most fully to the spirit of that book which has given existence to them all, and which realizes the active presence of that church which first tried Communism on earth, and whose efforts, since they received their thrones at the Second Coming, have been steadily directed to the work of preparing the world to receive the kingdom of God.

DR. SCHAUFFLER, the venerable missionary, who has lived twenty-seven years in Russia and forty years in Turkey, at a late missionary meeting in New York, expressed the fear that every inch of ground gained by Russia in the war will be lost to mission work. Before any minister can perform any ecclesiastical service in Russia, and even before he can enter the country, he must, according to DR. SCHAUFFLER, have leave from St. Petersburg.

THAT was a noble sentiment expressed by Bayard Taylor, at the reception and banquet given him by his friends in West Chester, Penn., in honor of his appointment to the German mission: "Unless a man believes in something outside of self—something far higher than self—something purer, grander than he can ever become—he will fail in attaining any lofty height, and he ought to fail."

Here is a crabbed truth from Thoreau's Journal, which he jotted down in May, 1852, the time of Kossuth's visit: "You can pass your hand under the largest mob, a nation in revolution even, and however solid a bulk they may make, like a hail cloud in the atmosphere, you may not meet so much as a cobweb of support. They may not rest, even by a point, on eternal foundations. But an individual standing on truth you can not pass your hand under, for his foundations reach to the center of the universe. So superficial these men and their doings. It is life on a leaf, or a chip, with nothing but air or water beneath. I love to see a man with a tap-root, though it makes him difficult to transplant."

THE TRINITY COMMUNISTIC.

The Trinitarian idea of God is essentially Communistic. For, what we believe of our Gods we will honor in them, and encourage among human beings. The Trinity is a Communistic God. But the idea of an absolutely monotheistic God is unsocial or anti-social. Whoever heard of a Unitarian Community succeeding long? Possibly this may be one reason of the failure of Brook Farm. Hence the later Judaism and probably Mahometanism are almost bereft of Communities, whilst Buddhism, early Christianity and Roman and Greek Catholicism abound in them. That Protestantism does not abound in them also is perhaps partly owing to the monotheistic element prevailing too absolutely among them:—most of their Trinitarians oftener believing more in the reality of the unity than in that of Trinity; very many holding that the Trinity is only nominal or manifestational; but scarcely any one holding that the unity is only nominal or manifestational. The revival of the faith in a real plurality of essences in God to form the unity, is a grand step toward Communism. There being then a plurality—Father and Son, and perhaps more, possibly even a good many more than we dream of—gives a suggestion of, perhaps an instance of, Communism of the family order; but of course excludes that absolute equality that some persons talk of.

This doctrine takes the ideas of society and of Socialism and places them at the very foundation of all existence.

R. J. W.

CONCERNING THE WOODHULL.

EDITORS AMERICAN SOCIALIST:—The world has moved a peg or two since last July. Jo. Cook has corruscated across the religio-scientific sky, Tweed is no more, Mrs. Tilton confesses that he did, and Beecher that she didn't. If these phenomena are not enough to unsettle last year's opinions, I don't know what will. I do not care to maintain mine in regard to the Woodhull paper if they hurt the feelings of Col. Blood. He really denies very little that I said; or if he denies, he then goes on to admit in other words. I was defending Stephen Pearl Andrews from the charge of having broken down the Woodhull paper. Col. Blood agrees with me that he did not. That is the main thing I care for.

But the paper did break down, and Col. Blood assigns special causes for it. If he don't like my calling such causes as "the ultimate religious idea of immortality in the flesh" "inanity," why then I won't. I back out, apologize, and let him and all readers give those causes the name that suits them.

What I said further, and all I said, aside from defending Andrews, was born of my then recent sorrow that so good a journal as it once was, and so widely circulated, should be wrecked through such unskilled pilotage. The result proved mismanagement somewhere, and I have no doubt Col. Blood accuses himself since the catastrophe of more errors than I have attributed to the conductors.

My assertion that "they never advertised the paper at all" is too strong, and I regret it. I, however, meant strict, technical advertising. Of course, I know they made the paper widely known in a general way; but that is not advertising. They did no thorough, efficient advertising in the great journals—such as has built up many a paper of less talent and lower principles. A paper besides being notorious in a general way, and quoted and talked about in other papers, needs to have, right alongside of that talk in other columns, clear, sharp, succinct statements of terms, times, address, objects, and all that a reader needs to know; so that when he sees something striking concerning the paper he need not have the excuse for saying—"Well, if I knew what that paper costs, how often published and where to send the money, street and number, I would subscribe for it—but I don't; so I guess I'll wait till I can find out." That is my idea of advertising—and if, in the height and whirlwind of their popularity, the proprietors of the Woodhull paper had spent a liberal part of their income in judicious advertising, just as a thrifty farmer devotes some of his to fertilizing for next year's crops, the paper might be living and successful to this day, in spite of some "inanity," which in time would have worked itself out.

Finally, I disclaim all idea of "malice." I was not an enemy, but a friend of the paper and of its proprietors, and wish to be so yet. But I confess I was "mad" because the paper fell from its high estate, and finally failed so needlessly and ingloriously. I took no pleasure in its death, as I did in its life. I was a patron almost from the start till the very last, and shall be glad to see it resume publication, as Col. Blood intimates

that it may. There are none too many papers extant to agitate, discuss and let in light on the questions of sex, and there will be room for a revived, and I hope more able and enlightened, *Woodhull's Weekly*.

THERON C. LELAND.

New York, April 20, 1878.

THE "TIDAL WAVE."

There may be more than one tidal wave—a tidal wave to each stratum of humanity, with corresponding undertows.

The wave now permeating the better class of minds is the rational conclusion that individuals are atoms of a common humanity; that there is no good aside from the common good.

Socialism is the result, not the end. The population problem—the reproduction of the "image and likeness" of the Eternal Parentage, minus prostitution and surplusage—is plank No. 1 in the New Society platform.

The Divine aspiration, to be as the Angels of God in heaven, is the birthright of children begotten and reared in pursuance of physiological law.

Community and Virginité are next in order; nor are these the *termini* of the ascending grade: there is no end.

OLIVER PRENTISS.

Mt. Lebanon, April 14, 1878.

CEREBRUM ABDOMINALE.

v.

The question mooted at the end of our last number was the subject of a Home Talk by J. H. N. many years ago. The following extract from this Talk is apt and interesting, and suffices for our present number:

"It is common to distinguish the sexes as the respective representatives of heart and mind. Woman is said to be the embodiment of feeling more particularly, and man of reason or intellect. But is this true? Has it not come to be a theory because woman is more exclusively an *expression* of feeling than man? Her understanding does not interfere to regulate her feelings as man's does. The heart is the principal element of being, and the assumption that woman has more heart than man is really an assumption that she is his superior.

"Woman is said to have more heart than man because she is governed by her feelings—she is the creature of impulse. But if this is any evidence of her superiority, children are still more superior, for they are more completely the creatures of impulse than women. We ascribe the predominance of feeling in children to their immature age and lack of cultivation. We have no idea that God designed they should remain in that state always. We say, that in the order of existence life grows first and understanding afterwards; and this accounts for the character of children. Precisely in the same way may we account for the character of woman. God did not design her to be a 'bundle of feelings,' and the reason why she is like children in this respect is, that she is exuberantly developed in life, but is deficient in the development of her understanding. For want of proper advantages, this subsequent process has not taken place. It is the popular doctrine that God never intended to have women cultivate their understanding, but that he made them to be creatures of impulse and feeling. That is the same as to say that he made them to be *children* all their days. So far as woman differs from man in being irrational and allowing herself to be governed by feelings of which she can give no account, so far she is a child. She is not a development of true, normal, integral womanhood.

"We hear much talk about woman's rights, but first of all she should assert her right to be a rational being—not less than man. This assumption of the world, that she can be nothing but a child, is the greatest abuse she can suffer. If men were placed under the same doctrine, and left with the same amount of education that women are, we venture to say, they would be irrational, impulsive beings; and in fact, in semi-barbarous nations the men are precisely what the women are here—creatures of feeling.

"Contrary to this theory, that women have the most heart, it is manifest that men are warmer lovers than women. So far as love of the other sex is concerned, men are more devoted and foolish than women. The novelists generally represent women as cold and calculating in this matter, and men as heedless and crazy. We admit that woman has more affection for *children* than man, but we contend that on the whole the balance of affection is on his side; that the real difference which people have their eye on, when they say that women have the most heart, is not on the difference of the de-

gree of heart in the two cases, but on the difference of the quantity of understanding. In woman, the heart is more unadulterated, so to speak; in men, as a class, it is steadied and sobered more by the understanding than in women."

THOUGHTS ON EDUCATION.

While stopping a few hours in Westfield, Mass., last week, I dropped into one of the Methodist Conference meetings. The first speaker I heard, said, concerning education, that it is now the hardest time in thirty years for a young man to help himself to an education. While he can earn no more at teaching or manual labor now than he could thirty years ago, the expenses of getting a college education are much greater. Then a young man with a fair common-school education could prepare for college in two years; now it requires four. The opportunities for a student to economize by plain living, he said, are not now so ample, because our ideas of what constitute the necessities of life are above those of our fathers.

Without the positive knowledge, I am of the opinion that these statements made by the speaker are substantially correct. But however it is regarding the college course, the facilities now afforded a young man to educate himself are much better than when our fathers did sums by the light of the fire-place from Daboll's arithmetic. Text books have been improved; the sciences have been simplified and made attractive; books and periodicals have increased to such an extent that one can obtain an abundance of instructive reading matter at small expense; the lecturer will give in a course of lectures the most important facts in the domain of chemistry or geology that the scientific world has obtained up to the present time; the conclusions arrived at by our most eminent scientists and thinkers are taken up by the daily press, and are topics of everyday discussion among the people; public libraries are becoming common, and most cities contain museums to which are brought specimens of the animals, vegetables and minerals of all countries; our latest cyclopedias contain a store-house of knowledge from which one can draw continually. I have a friend, a hard-working and ambitious young man, who laid up eighty dollars of his wages received for farm labor, and spent it all for one term of schooling at Wilbraham. Now I would rather have invested that eighty dollars for a set of Appleton's Cyclopedias and placed them on my library table; and with but one hour a day to devote to their perusal and another to spend in reading carefully selected books and papers, I am sure that I could in six months have obtained more useful knowledge than my friend did during his term at the academy.

The college diploma is sought for as an easy passport through life. The young are ever seeking for something by which they can obtain a living without hard work, and which will enable them to maintain the position of "ladies" and "gentlemen," and the use of education is perverted to this end. Not all can earn their living by imparting knowledge, and how selfish it is to say that we will make our living by means of our education. The only object of education should be the improvement of the mind and full development of all our faculties. Education and labor should go on hand in hand. The details of science are not necessary to intellectual culture, though they are useful to those who wish to apply them. The getting of knowledge should not be an irksome task, self-imposed or imposed by parents or teachers, but the pleasant gratification of a healthy mental appetite. It is as natural for the mind to ask for knowledge as it is for the body to ask for food, as is evinced by the questions a child will ask. Our ability to gain knowledge depends upon the receptivity of our minds. The boy's advantages for an education consist not so much in the schools in his neighborhood as in the condition of his brain and body. The parents who feed their children on salt pork, soggy potatoes and sour bread should not expect them to distinguish themselves for rapid progress in school. The teachings of science have been brought within the reach of all, but a clear intellect, unclouded and unfettered by dyspepsia, is indispensable to scholastic attainments.

There is much that is wrong in our present system of education. It is not right that children should be confined six hours a day on hard seats and whipped for not keeping still, simply to learn their A B C's. It is not right that they should be restricted to geography, grammar and arithmetic, going over the same old lessons again and again, from the time they are ten till they are eighteen or twenty, while the grand and beautiful truths of natural philosophy, chemistry, natural history, etc., lie before them, but which most of them never reach.

Our seminaries and academies are little more than common schools, for pride induces the parent to send his daughter away to the seminary when she could be taught all she purposes to study at her own district or village school. It is not the best policy for a young man to take the little money his parents have deprived themselves of every convenience to save for him, shut himself up in college seven or eight years, come out bankrupt in health and incapable of earning a living at any thing, as is often the case. When the Socialistic reformer shall have reconstructed society and harmonized all discordances, our system of education will have undergone a change, and the acquisition of knowledge will fall to the lot of all, both male and female, and will be used only as a means of intellectual culture and advancement.

A. B. GRIFFIN.

Springfield, Mass.

PREDICTION OF A NEW RELIGION.

From the Cincinnati Enquirer.

In the concluding chapter of the "Memoirs of Count Cavour" [the great Italian statesman who died in 1861], which was published simultaneously in Rome and Geneva last month, the biographer (Col. de la Motte Baudin) describes his last interview with the Count just before his death, and mentions a prophecy which acquires a singular interest, from the fact that Cavour's social and political predictions, which appeared quite as strange and far more premature at first, have since been fulfilled to the very letter.

The far-sighted Italian foretold the downfall of Bonapartism at a time when the "Second-of-December man" stood in the zenith of the political heavens; anticipated the now general opinion that the temporal power of the papacy is untenable by full twenty years, and knew that slavery had reached the eleventh hour of its existence a good while before Alexander I. was seized with that fit of generosity, and while Dixie was still the fertile mother of Presidents.

Cavour's last sickness was an aggravation of the hectic decline which had wasted his strength for some years, and while there was yet a shadow of hope he consulted native and foreign physicians, and waded through the dismal swamp of pathological literature with relentless energy; but when he knew that he was booked for the long journey, he proved that with the skepticism of his stoic ancestors he had inherited a share of their fortitude, and astonished his friends by his intrepid humor and his calm reflections upon the future of a world that was about to dismiss him from its portals, and, as he fully believed, without a return ticket.

"If you knew how your country will miss you," Baudin told him, "you could hardly be so resigned to your fate. Tell me, is Hamlet's alternative really a matter of indifference to you?"

"*La riviere est passe*," said Cavour; "Italy has passed the dangerous ford, and, I dare say will be able to muddle along on terra firma without me. But as for myself, speaking from a spectator's rather than from an actor's standpoint, I do not deny that I regret my exit from the play-house. I have witnessed some pretty lively performances in my time, but I shall miss the grand sensation piece: before the curtain of this century drops we shall have a new religion."

"At the rate our English-speaking fellow creatures are manufacturing that article, we shall have a pretty good stock on hand by that time," suggested Baudin.

"No, no!" said the old infidel, "I do not mean a new hypocrisy, I mean a new religion."

"Don't you think that the Protestants are in earnest?"

"Yes, in their protest against Catholicism: so much, indeed, that they have protested it out of the better portion of the world. But what they have substituted for it is purely negative; born of schism and prolific of new schism; skepticism the very soul and essence of it."

"But will not that skepticism prevent the growth of what you call a new religion?"

"Indeed, not. Rotten trees make excellent manure for new trees, you know; our old creed has become a heap of vegetable mold, the very soil for a new creed to germinate in. On naked rationalism no such plant can grow, but the world is as far from being rational as from being —"

"Being what?"

"Trinitarian, if I must speak it out. Of course, I mean the living portion of the world, not the big petrified trees in Asia."

"But among our own variety of trees there are some pretty good sized ones."

"Yes, in circumference; but that is no criterion of their staying power; the hollow oak can often boast of an imposing girth. Of course, the collapse of the old shell will not come off without a crash, both audible and sensible to the ends of the world. It will be catastrophic, spectacular and exciting, worth while seeing, in short; and that is what makes me loth to leave. It's hard to leave on the very eve of a phenomenon that occurs only once in two thousand years or so."

"And so you think a few years more would have been sufficient to —"

"To witness it? Yes, sir; the old shell is very hollow."

"But infidels have battered it in vain ever so long."

"For good reasons. An old creed can never be superseded by infidelity, which means indifference on the whole, but by a new creed."

"It can, but will it? And who knows when?"

"During the next thirty or forty years. The decay of an old faith always coincides with the advent of a new one."

"What makes you think so?"

"The history of religions."

The conversation then shifted to comparative mythology and certain topics in regard to which M. d'Alembert said that "prudence obliges one to be short-sighted unless one happens to be the king of Prussia." But the above quotations may be sufficient, perhaps more than sufficient, to let us fear that Cavour knew what he was talking about. The Church of his country denounced him as a Voltairian and rancorous infidel, but the type of his infidelity was generally different from that of the French scoffers. It was not born of spite and scurrilous irreverence, but of a sublime Deism and of ideals which found no room under the roof of an Italian Church. Love of truth, of course, implies that abhorrence of untruth which Johnson called an honest hate, but Cavour never permitted that hate to become personal; he knew how to fight error without insulting his erring fellow-men, and never advanced a heterodox opinion if he could not back it with reasons which showed that he was speaking within the truth, and which enabled others to infer what he might forbear to say.

THE THREE VIEWS OF THE ORIGIN OF SPECIES.

There are three possible views in regard to the origin of species. The first asserts Divine agency by *miraculous creation*, and therefore denies any *process*; the second asserts *evolution-process*, but denies Divine agency; the third asserts *Divine agency by evolution-process*. So, also, are there three corresponding views in regard to the origin of the individual—of you or me, of each of us. The first is that of the little innocent, who thinks that God made him as he (the little innocent) makes *dirt pies*; the second is that of the little hoodlum, who says, "I wasn't made at all, I grewed;" the third is the usual adult belief—that we are made by a process of evolution. Do you not observe, then, that in the matter of the origin of species many good theologians and pietists are in the position of the little innocent? They think that species were made *without natural process*. On the other hand, most evolutionists are in the position of the little hoodlum; for they think that species, *because they "grewed," weren't made at all*. But there is a higher and more rational philosophy than either, which holds that the ideas of *making* and of *growing* are not inconsistent with each other—that evolution does not and can not destroy the conception of, or the belief in, an intelligent Creator and Author of the cosmos. This view combines and reconciles the two preceding antagonistic views, and is therefore more comprehensive, more rational, and more true. But let us not fail to do justice—let us not overlook the fact that the most important and noblest truths are overlooked only by the hoodlum and materialist.—PROF. JOSEPH LE CONTE, in *Popular Science Monthly for May*.

SLADE AND THE ASTRONOMER.

WHAT AN EMINENT SCIENTIFIC MAN SAW THE AMERICAN MEDIUM DO.

F. Zollner, the Professor of Physical Astronomy at Leipzig, describes some experiments which he made in that city in December, 1877, with Mr. Henry Slade, the American. Herr Zollner observes that "if a single cord has its ends tied together and sealed, an intelligent being, having the power voluntarily to produce on this cord four dimensional bendings and movements, must be able, without loosening the seal, to tie one or more knots in this endless cord." And he proceeds to say that "this experiment has been successfully made within the space of a few minutes at Leipzig, on Dec. 17, 1877, at 11 o'clock A. M., in the presence of Mr. Henry Slade, the American. I myself selected one of the four sealed cords, and in order never to lose sight of it, before we sat down at the table I hung it around my neck, the seal in front always within my sight. During the *séance* I constantly kept the seal—remaining unaltered—before me on the table. Mr. Slade's hands remained all the time in sight; with the left, he often touched his forehead, complaining of painful sensations. The portion of the string hanging down rested on my lap—out of my sight it is true—but Mr. Slade's hands always remained visible to me. I particularly noticed that Mr. Slade's hands were not withdrawn or changed in position. He himself appeared to be perfectly passive, so that we can not advance the assertion of his having tied those knots by his conscious will, but only that they, under these detailed circumstances, were formed in his presence without visible contact, and in a room illuminated by bright daylight." There were four knots in the cord, and the Professor describes very minutely how they were sealed. Several other scientific men were present. He concludes thus: "The four knots in the above-mentioned cord, with the seal unbroken, this day still lie before me. I can send this cord to any man for examination. I might send it

by turn to all the learned societies of the world, so as to convince them that not a subjective phantasma is here in question, but an objective and lasting effect produced in the material world, which no human intelligence with the conceptions of space so far current is able to explain. Only one other kind of explanation would remain. This explanation would consist in the presumption that I myself and the honorable men and citizens of Leipzig, in whose presence several of these cords were sealed, were either common impostors, or were not in possession of our sound senses sufficiently to perceive if Mr. Slade himself, before the cords were sealed, had tied them into knots. The discussion, however, of such a hypothesis would no longer belong to the dominion of science, but would fall under the category of social decency." The German Professor comes to the opinion that Mr. Slade was "innocently condemned in London, a victim of his accusers' and his Judge's limited knowledge."

—London Daily Telegraph.

DRESSING AS AN ART.

Jennie June, in her letter to the Baltimore *American*, says: Spring fashions are making their appearance in forms as well as in textures, and are the subject of the usual amount of gush and nonsense in regard to their beauty and becomingness. I must say I get more and more tired of all this talk about the necessity for this, that and the other in the dress of women. They need useful dress, sensible dress, healthful dress; but I do not see that they need beautiful or ornamental dress, or that ornamental dress increases the charm of their personal appearance. Their beauty consists in their hair, their eyes, the clear rose and white of the skin, the grace and freedom of motion, and all these are hidden, disfigured or destroyed by fashion and neutralized by ornamental dress. I was astonished the other day to hear an intelligent Boston woman advocate a return to colors for men, and speak of the dress of the men of a couple of centuries ago as preferable to the dress worn to-day. Why, to me the plain black and white dress of the gentlemen of to-day is a model in its way. Without any pretensions of beauty, it is beautiful, for it refines even the coarsest man in appearance, and conveys an impression of strength and gentlemanliness combined. It is perhaps a pity to have gotten rid of velvet as a material for coats, as it might be that ruffles of real lace would be an improvement on the "marble slab," as Mrs. Swisshelm not inaptly calls it. But that is the only point she makes worth a copper. In trying to get away from the beautiful in dress and secure only the useful, they have succeeded in obtaining a costume which is more generally becoming than the ordinary mixture of colors and numerous accessories of her toilette are to women, setting aside altogether the infinite advantage of saved time and greater convenience. What benefit is it to us, I should like to know, to drag the wrinkled bunch of what is called "drapery" after us, to the manifest risk and detriment of life and limb—to sit down on bows and streamers and scarfs and tournures in mortal terror lest something should break and the structure give way and become shapeless? Does this add to beauty, to brightness, to expression, to character as revealed through clothing? I do not care about trousers myself; I am used to skirts and prefer them, even in rainy weather, if they are short enough to clear the ground; but a good deal of close observation has taught me that women make an immense mistake in devoting so much time to attempts to beautify their dress, with the idea that they are adding to their own attractions.

How often do we see trimmings that are deforming and distorting, instead of beautifying. How often do we see colors that are grotesque patches, or, like coarsely painted sign-boards, showing the sort of entertainment to be found within. The most graceful dress we have had for a century is the long princess robe; the most distinguished and becoming fabric in which it can be made, a rich, white or black silk, satin or velvet. Colors are now displayed in great quantity and variety in the furnishing and fitting apartments, in the upholstery, in the finishing of walls, in the display of jars and flowers and china and pictures. When to this is added the vulgarizing effect of a mixture of colors in men's and women's dress the effect becomes painful. Ordinary eyes can not stand it. The imagination becomes distraught, ideas of right and wrong confused, and the man or woman ready for treason, stratagem and spoils.

"Hard times" are now beginning to develop the recuperative power of our people. Thousands, even hundreds of thousands of people, intelligent and industrious men, are leaving the cities and the older settled country, and moving with their families to the new lands of the West, where they at once engage in profitable agriculture. A quarter of a million people will have been added this year to the population of Kansas by immigration from other States. A like immigration is moving and has been moving into western Minnesota, into Nebraska, into southern Dakota, and into Texas. We hear of hundreds of people going from single towns in the States on the Atlantic seaboard to take up farms in the West. These emigrants add so much to the productive force of the country. They leave in the manufacturing communities plenty of people to do the work

which may be required to be done. The departure of such numbers tends to the prosperity of those who are left, by advancing wages, which have been kept down by the presence of too many idle hands. Those who depart relieve the community from which they emigrate from the burden of supporting an excess of operatives over and above the numbers required for its industries. They go to a region in which they at once become producers, not only of what they consume, but of a surplus for which there is an unbounded market, because it is of food, saleable at home and abroad. A movement of this sort from city and village communities to the prairies of the West has been in order at any time since 1873. It took a long time, however, for people to realize the changed condition of affairs. It was hoped business would revive each spring and each autumn. The revival not having come, people willing to work, no longer able to wait for its coming, have started out to fresh fields where work means wealth.—Stockholder.

CO-OPERATION IN PENNSYLVANIA.

The *National Labor Tribune*, of Pittsburg, Pa., says: "The 19th quarterly report of the Neshenock Coöperative Society is an interesting paper. The society was started less than five years ago, by men possessing few educational advantages—the majority having earned a livelihood ever since they were eight years of age—and with what little sums of money could be spared from month to month. Their success should induce others to try the benefits of Coöperation. The receipts for the quarter were \$5,246.61, of which \$4,631.83 were for goods sold. The expenditures are carefully noted, and include even so small items as 15 cents for horse-shoeing, 30 cents for expressage, etc. There was paid on withdrawals of members, \$666.72; profits, \$337.45; goods, \$3,537.41; salaries, \$280. The capital account shows liabilities: members' shares, \$3,767.26; reserve funds, \$1,252.75; entrance fees, \$151; profits, \$438.11. Assets: goods in stock, \$2,963.09; fixed stock, \$831.94; building, \$1,520.84; cash, \$289.25. The dividends for the quarter were: on 3,555 members' shares, at 6 per cent., \$213.30; 1,706 non-members' purchases, at three per cent., \$31.28. It will be noted that the amount of contribution of each member to the capital is so small as to make similar enterprises within the reach of the very poorest communities."

RECEIVED.

AUX OUVRIERS MINEURS BELGES. Par Louis Bertrand. Bruxelles: Chez l'Auteur, 130 Rue Jolly. 1878.
WAGES AND WAR. Reprinted from the "Echo." 9 Buckingham St., Strand, London.
A LABOR CATECHISM OF POLITICAL ECONOMY. A Study for the People. By Osborne Ward. New York, 1878.
THE LAW OF POPULATION: its Consequences, and its Bearing upon Human Conduct and Morals. By Annie Besant. Twenty-fifth thousand. London: Freethought Publishing Company.
ALWAYS KEEP A SMILE FOR MOTHER. Song and Chorus. Composed by Charlie Baker. Published by F. W. Helmick, Cincinnati, O.
SOUNDS OF NORMANDY. Potpourri. Arranged for piano by Charlie Baker. Published by F. W. Helmick, Cincinnati, O.

ONE THING AND ANOTHER.

Mr. Beecher says he *didn't*.
The Roumanians think Russia has outstayed her welcome.
Tilton declares that he had nothing to do with her confession.
The Senate has yawned and passed resolution to adjourn June 10th.
Let Mr. Beecher appeal to Anthony Comstock and have that business stopped.
The Senate has, by a vote of 27 to 6, passed the bill to repeal the Bankrupt Law.
Now bring on your muck and dry earth, the great scandal has been opened again.
Russia will have to have that part of Roumania commanding the mouths of the Danube.
Have a little care as to whom you rub noses with. Heartache and joy are catching, the same as the itch is.
The English are about to set up a statue at Folkestone in memory of Harvey, the discoverer of the circulation of the blood.
They say that that Republican Campaign Committee is going to offer the President the leadership of the party if he will accept it.
Secretary Sherman's contract for the sale of \$50,000,000 of 4½ per cent. bonds is having a good effect in the money market generally.
The great merchants of Cleveland and Chicago are cutting the railways and having their goods sent by canal-boat and steamer from New York.
The Roumanian army has withdrawn to the Carpathian Mountains, to avoid a collision with the Russians and to prevent a disarming of itself.
The German post-office has determined to adopt the American office-chairs with perforated wood seats. It has ordered 2,000 of them for this current year.
Salonica, so often spoken of in connection with the new

boundary of Bulgaria, is only the "short" for the ancient Thessalonica of the New Testament.

Strawberries have been hawked about the streets of New York for 20 cts. a quart—the berry lowest price ever known, considering the earliness of the season.

An article on "Discipline in American Colleges," by Dr. McCosh, President of Princeton College, is to appear in the May-June number of the *North American Review*.

"Hoe your row." "Pull for the shore." "Never say die." "Expect things to turn out better than you expect." Never mind your spleen and go it without your liver.

According to a writer in the *Pall Mall Gazette*, the German Socialists have no fewer than forty newspapers, and have just started a monthly periodical of literary pretensions.

W. H. Vanderbilt has written a letter denying that the railroads discriminate against New York. If the merchants of that city can not compete with those of the other seaboard towns it is their own fault.

The British troops are coming from India—10,000 strong. Fifteen steamers are reported to have been chartered for the conveyance, with the option of landing them at Port Said, Alexandria or Malta. This may be a quiet way of seizing Egypt.

Austria wants to have the Turk give her permission to occupy Bosnia and Herzegovina. Don't you see that she has been wanting something all this time? How very obtuse it is in you to hold off and compel us to say just what we want.

Gold has been down to 100½, and the banks and merchants in many places have been paying it out at par just to see how resumption would feel. The papers mention the fact as if it were like that of a boy venturing across the river on the first thin ice.

The delicate culture of Texas begins to find pleasure in the bull-fight. A sharp-horned Texan bull was lately engaged with two Numidian lions and gored them easily and beautifully, and the tobacco-chewing mob had a new and strange happiness.

Pan-Hellenism is a little down just now. The insurgents in Crete are barely holding their own. Those in Thessaly are pretty well squelched, and those in Epirus are not holding up their heads. The Greeks themselves are gloomy, and suspicious that Russia is intriguing against them.

In the proposed income-tax bill every five persons in a Community are regarded as one family, and will not have to be taxed till their net income exceeds \$2,000. Under this very just provision a Community of 200 persons can have a revenue of \$80,000 without being subject to an income tax.

The settlement of Brigham Young's estate has at last got into the courts. The Church claims about \$900,000 of that property, but the heirs are likely to keep the old man's gettings, for the Church is unincorporated and can not sue, and by the anti-polygamy act of 1862 it is forbidden to hold more than \$50,000 of real estate.

After they had hunted Tweed into the ground and got rid of him, then they all began to say—bad as he was—that he was only a symptom—a symptom of something wrong in the body social and politic. A thoroughly well man don't have boils and ulcers just to show how sound he is. He has them because he isn't quite right.

In 1853, Henrietta Wood, a free colored woman living in Cincinnati, was enticed across the river and turned over as a slave to a man by the name of Ward. He sold her, and she was finally taken South where she was kept until liberated by the proclamation of President Lincoln. She has just obtained a verdict against Ward, giving her \$2,500.

A little more than a year ago the State-Prisons of New York were showing an annual deficit of nearly half a million dollars. Now the prisons are almost self-supporting, the expenses for March exceeding the receipts by scarcely a thousand dollars. This is the work of Superintendent Pillsbury.

The English cotton manufacturers' decision, to make a reduction of 10 per cent. in the wages of their operatives, has led to extensive strikes in the cotton district—80,000 hands have already struck. The workingmen have in some places expressed a willingness to submit to a reduction of 5 per cent. This is not a pleasant incident for a country looking toward a great war.

The Russians are going to develop their oil country on the west side of the Caspian Sea—a region long famous for its production of petroleum. Russian capitalists have been engaging American machinery and engineers for the boring and operating of oil wells on the Pennsylvania plan. At present the Russian producers of oil have to be protected by a duty on American kerosene.

A New Jersey man says "uniquity" was what ailed Tweed. He was a kind-hearted rogue and sneak, and "an intimate acquaintance with him never discovered the faintest evidence of a conscience anywhere in his moral nature, and very faint evidence of a moral nature of any kind." He read Lis

Bible and prayer-book partly to please his wife, who was a devoted Methodist, and partly because he became interested in those charming biographies of David, Solomon and all the rest.

The number of business failures is a little disconcerting, notwithstanding the sun shows no signs of weariness and the Spring comes tripping on more promptly than ever. The failures for the first quarter of 1878 were 3,355, liabilities, \$82,078,826. For 1877, same time, the failures were 2,859, liabilities, \$54,538,070. Same time 1876 there were 2,806 failures, with liabilities amounting to \$64,644,156.

The Pope in his allocution of Mar. 28 has this grumble about his lack of elbow room: "We are dismayed by the most sad condition to which has been reduced almost everywhere, not merely the civil society of the world, but also the Catholic Church, and especially this Apostolic See, which, by the violent spoliation of its temporal dominion, is brought to a pass that it can not altogether exercise its power fully, freely and independently."

You might think that Senator Jones, of Nevada, is a solid chunk of silver. Notice his words: "The world's stock of coin is \$5,700,000,000, of which nearly one-half is of silver. Of this sum, Europe, America, and the rest of the occidental world, employ about \$3,600,000,000. Previous to the late partial demonetization of silver in the Latin Union and in Germany and the United States, these \$3,600,000,000 consisted of, let us say, \$2,000,000,000 of gold, and \$1,600,000,000 of silver."

Mr. Ruskin once gave the people of Edinburg a sound rating for their slavish adhesion to the Grecian models of architecture and for their neglect of the Gothic forms. His criticisms were not relished at the time, but they fell on a good soil. A correspondent of the *Boston Advertiser* says, "I visited Edinburg three years ago, and then I was struck to see many rows of new houses, and streets in which the houses had been rebuilt, bearing marks of the advice given by Mr. Ruskin."

A motion to proceed to the consideration of the bill "for the relief of Warren Mitchell," one of the Southern claimants, was only lost in the Senate on the 17th by a tie vote of 25 to 25. This bill directs the Secretary of the Treasury to pay Warren Mitchell, from the proceeds of the captured and abandoned property in the Treasury Department, the sum of \$128,692.22, being the proceeds of cotton taken from Mitchell in Savannah, Ga. This is only one of an immense number of similar claims, and that vote indicates a temper on the part of the Senate that needs watching.

The President and his Cabinet are said to have expressed themselves favorably toward this Western platform:

1. Resumption of specie payments in gold and silver.
2. Resistance to all schemes for inflating the paper currency.
3. A fair and moderate tariff that will afford a reasonable protection to American industry.
4. No public money for sectarian schools.
5. A speedy completion of all public works, and a liberal policy for the improvement of the great national channels of commerce like the Mississippi and its tributaries.

The best that can be said of the situation in Europe is that Bismarck is interesting himself in bringing about a European Congress for the discussion of the Eastern question. A meeting of ambassadors at Berlin, to arrange the preliminaries for a Congress, is spoken of as likely to take place soon. Neither England nor Russia have made any substantial change in their respective attitudes. The tone of both is somewhat less belligerent, and it is to be hoped that war may be averted and substantial justice done. It even looks as if England were likely to gain something by her persistence. The proposition of Bismarck to have both parties remove their forces from Constantinople has not yet been acted upon.

What is called the Vernacular Press Act of India forbids the native papers from discussing and criticising the acts of the Government, and it very naturally excites a good deal of feeling in that dependency of Great Britain. The Hindoos are a religious people, and look upon afflictions as coming from the gods, and they want to pass their retaliatory judgment along from one responsible party to another till it is hustled into some corner and into the ground. Even a local custom in the hands of the Courts and enforced like one of our statutes, becomes a new and strange thing to the people of that country. A meeting of 4,000 natives was held in Calcutta on the 17th, to concert measures for the repeal of the obnoxious act.

The *Atlantic* continues its extracts from Thoreau's Journal, under the head of "May Days"—evidently working on a plan that will require a year at least for its completion. May 1, 1857, he made this entry: "First notice the ring of the toad as I am crossing the common in front of the meeting-house. There is a cool, breezy south wind, and the ring of the toad first leaks into the general stream of sound unnoticed by most, as the mill brook empties into the river, and the voyager can not tell if he is above or below its mouth. The bell was ringing for town-meeting, and every one heard it, but none heard this older and more universal bell, rung by more native Americans all the land over. It is a sound from amid the waves of the aerial sea, that breaks on our ears with the surf of the air—a sound that is almost breathed with the wind, taken into the lungs instead of being heard by the ears. It comes from far over and through the troughs of the aerial sea, like a petrel; who can guess by what pool the singer sits?—whether behind the meeting-house sheds, or over the burying-ground hill, or by the river side. A new reign has commenced. Bufo the first has ascended his throne, the surface of the earth, marshalled into office by the south wind. Bufo, the double-chinned, inflates his throat. Attend to his message. Take off your coats, swains, and prepare for the summer campaign. Hop a few paces farther toward your goal. The measures which I shall advocate are warmth, moisture, and low-flying insects."

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