

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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HOW FAR CAN COMPETISM GO?

It has become a serious question how long the world can go on in its present ways without adopting radical changes in the methods of holding property and distributing the results of labor. Can we continue forever in the present system of private ownership and unrestricted competition for the accumulation of personal wealth? So long as this system is beneficial to the mass of mankind it will endure, but when it ceases to be so it must of necessity give place to something better. There is nothing inherently obligatory about it. It has come down to us from times of barbaric rudeness and gross ignorance, which alone raises a strong presumption against its remaining unmodified as men become wiser and more civilized. We think there is accumulating evidence that the system has had its day and that its end draws near. It is becoming more and more difficult every year to peaceably adjust the relations of labor to capital. This is owing largely to the constantly increasing effectiveness of all kinds of labor-saving machinery. The natural and equitable result of improved methods of production should be to benefit all classes of mankind. Every one should share in the advantages gained. But as it is this is not the result. The rich are growing richer, but the poor do not share proportionately in the increase.

Suppose the labor of ten thousand men is required to make some article of general consumption. Tomorrow a machine is invented which will produce that article, with only one-tenth of the labor formerly required. Do those ten thousand men share equally in the advantages of that machine? By no means. Under the present system nine thousand of them would be at once notified that they were no longer wanted, and the remaining one thousand would have to work as many hours, and for the same pay, as before. A few men already rich would add greatly to their income by the invention. This is the way the world goes now. Those who suffer by it—and they number millions—are groping about for a remedy. But they have not yet gone deep enough. They try to doctor the old system so that it may work more even justice, instead of throwing it away altogether and trying to find a better plan.

Just see how differently those ten thousand men would have fared if they and their employers had held all their property in common and each shared equally in the benefits of that new machine. Where they had

before all labored ten hours per day, they would now need to labor but one hour to accomplish the same result by the aid of their machine, and could either devote the remaining nine hours to education and amusements, or bring in some other business at which they could labor for the increased income of the whole company. That illustrates the different results of such discoveries and inventions in the competitive system and the Community system. The Community system harmonizes with progress of all kinds. Every labor-saving machine it has lightens the toil of every member of its society while increasing the general income. But in competition labor-difficulties have already brought large classes of the poor to a condition of restless vagrancy amounting to outlawry, in which they constantly threaten to destroy the possessions of the rich by violence. Any one who will soberly study the course of events will, we think, be convinced that the conditions which have heretofore made unrestricted competition tolerable are now changing in so marked a degree as to practically necessitate the adoption of a more organized and protective plan. Free competition has gone about as far as it can without causing bloody labor-wars.

F. W. S.

ASSOCIATED HOMES.

This subject is attracting more and more attention in England. In our last number we republished from the *Nineteenth Century* an article which most ably presented the arguments in favor of Coöperative Housekeeping, which involves, as it should, the combination of many families under a single roof, with a common kitchen and dining-room, etc.; and we have since received a circular from "The Associated Home Company"—a company incorporated for the purpose of carrying out a similar plan. It has already purchased a mansion on Richmond Hill, overlooking the Thames, capable of affording accommodation to fifty or sixty persons, and it is proposed to add, so soon as required, a wing consisting of suites of rooms which will accommodate from thirty to forty persons—making a total of about one hundred persons. The objects and advantages of the Associated Home are thus set forth:

"It is the object of this Company to offer a residence in which the perfect privacy of home is made a *sine qua non*, whilst the charms and advantages of social life are always optional and at hand.

"The system differs from that of a first-class hotel in this, that the bed-rooms and sitting-rooms (where both are desired) will be arranged in suites, and so constructed as to be more private and isolated than in an hotel. The general rooms will be comparatively larger and more varied, and the charges, owing to the residents being of a more permanent character, will be greatly diminished. Intercourse between residents will be more unconstrained, as respectability will be guaranteed by references required of all before entrance. Residents will provide their own wine, thus doing away with one of the heaviest items of hotel expenses.

"Residents will enjoy the following advantages:—They will have constant and free access to a handsome and commodious drawing-room, dining-room and library, to ample grounds and garden; while the river on the one hand, and Richmond Park on the other, are within less than five minutes' walk.

"Tenants will be attended on by an adequate staff of servants far better than in most isolated establishments, and will thus be relieved from many domestic anxieties. They may rent a single bed-room only, furnished either by the Company, or by themselves; they may have a private sitting-room, or a family may take rooms *en suite*, with the same option as to furniture. Those who furnish may safely lock up and leave their property whenever business or pleasure requires their absence.

"There will be a *table d'hôte* at certain fixed hours, and any meal can be had otherwise, as arranged. Friends may be entertained either in the public saloons or in private rooms. The administration will be such as to ensure success to the undertaking, by studying the comfort of the residents. This the Directors feel to be the main object to be attained, and will take their steps accordingly. Cleanliness, order, adequate attendance, and a good table are unpleasantly want-

ing at many large establishments, which would otherwise be crowded with visitors.

"It is proposed to provide Turkish or other Baths and Hydropathic appliances for the use of residents, as desired.

"Little more need be said to prove the advantages of co-operation, and the probabilities of the Company's success, than that the total expenses incurred by each resident, and including all the varied advantages above named, will not exceed those of ordinary boarding-houses; whilst those accustomed to family life in London will find it a large economy."

Numerous applications, the circular informs us, have already been received from ladies, gentlemen and families of position; and in case the present experiment turns out well, the Company will proceed to establish more homes on the same principle.

This effort to "do away with the multifarious small nuisances and responsibilities of an isolated house, to lessen the 'servant difficulty,' and provide a comfortable home at a reasonable cost," ought to succeed. It is in accord with the spirit of the times. It is only a new application of the associative principle, or the principle of agreement, which is accomplishing such wonders in every other department of practical life. And when our English cousins have thoroughly succeeded in this new enterprise, perhaps the Yankees will take hold of it.

THE STUDY OF SOCIAL SCIENCE.

A PROPOSAL.

The aspects and needs of the present time invite to the study of Social Science. The conflicting claims and interests of labor and capital; the all-pervading evils of competition; the burdens and prevalence of poverty among the masses; the unsatisfactory state of the home-life of the people; the impending issues of the population question; the social conditions of the present religious life; the need of social culture everywhere manifest—these and a multitude of other facts and reasons, summon to the study of Social Science in its every phase, and emphasize its supreme importance. To encourage such study some simple and easy methods are needed—methods adapted to all classes in their present conditions and homes.

The success of the "Society to Encourage Studies at Home," started a few years ago in Boston, has led us to think that something in a similar line might be done to encourage the study of Social Science. The studies which the "Society to Encourage Studies at Home" superintends and promotes are limited to literature and the natural sciences. The study encouraged by such a society as we propose would embrace every branch of knowledge which contributes to the Science of Social Life and Harmony. It is a study adapted to every one in adult life, old as well as young, men and women alike, and to one as much as another. It is a study which can be carried on by persons in their own homes—the place where it is most needed and where its practical influence should be greatest. The method of study we would propose, like that of the "Society to Encourage Studies at Home," is that of reading and correspondence. The plan of the above-mentioned Society was outlined two years ago in the *Atlantic Monthly* as follows:

"About nineteen months since, some ladies in Boston and its vicinity formed a society, called a society to encourage studies at home, with a view to influencing young ladies in the formation of *habits* of systematic reading. Their object not being to obtain uniform results, but to foster habits which might be of great benefit both to individuals, and, in time, to communities, they did not fix upon absolute standards of attainment, but adopted informal methods which have thus far proved exceedingly effective. The rules and mode of operations are these. Any young lady seventeen years of age, or upwards, may become a member of the society by paying two dollars annually, at the beginning of the term, which lasts from October 1 to June 1. Having made known what branch of study she wishes to follow, she is put in correspondence with the lady who has charge of the special subject chosen. Eight ladies of the committee undertake to supervise courses in general history, zoölogy, botany, physical geography and geology, art, French and

German, and English literature. The head of each department writes once a month to all the students in her department, giving advice, answering special questions, etc. At the beginning of the term she has sent them a list of works to be read through in the course of the winter, with the request that the reading shall be done as regularly as possible, a little every day. 'Even if the time devoted daily to this use is short' (we quote from a circular), 'much can be accomplished by perseverance; and the habit soon becomes a delightful one.' So far as we can judge from the printed circular of the society, the list of books is made out with much care and discretion, no attempt at undue cramming being discoverable in them. The intention is evidently to be modest in attempt and thorough in achievement. 'It is more desirable to remember what you read than to read much,' says the printed letter of instructions which accompanies the programmes of study. And in order to cultivate the memory, a system of notes has been adopted. Each day a concise report of what was read the day before is written out in a blank book. The instructions proceed:—

"Bear in mind, while you read, that you are to make the notes later, and try, therefore, to fix the important points in your memory. . . . At the beginning of each month, please write to me, stating what book you are reading, how much you have read, and what difficulties you meet with. Inclose a copy of some pages of your memory notes as you first wrote them, or send me your note-book by mail. When you have read a volume, or an important division of the subject, please to review it, and make an abstract of its contents, from memory, adding remarks on the subject or on its treatment by the author. These abstracts I wish to see also. The notes should be very brief statements of facts. The abstracts should contain groupings of these facts, with comments.'

"The committee justly regard this system of notes and correspondence as of the highest importance; and indeed it is not easy to overestimate the beneficial results which it may have, when the field of action of the society gets to be more extended. Finally, at the end of the term, students are invited to send in essays in English, French, or German, 'on subjects of their own choice, showing the results of their studies.' At the same time a reunion of members is held in Boston, reports are presented, and a few of the essays are read. In this way the vital element of personal intercourse and mutual encouragement is supplied. Two of these reunions have already taken place, the second one on the 3d of June last, and some of the ladies came from distant points to be present at them. Several essays were received, all creditable, and some showing uncommon powers of thought and analysis."

This Society is now in the fourth year of its existence, and has been very successful. The increase in members has been rapid. The first year forty-five names were entered; in the second, eighty-two; in the third, two hundred and ninety-eight; and in the fourth, five hundred and seventy-six, residing in all parts of the country from New England to New Orleans and California. The work that it is doing in literature and natural science can also be done in the field of Social Science, by such a society as we propose. The field is a broad one, the resources are great and constantly increasing. The object of the Boston Society is the mental culture and discipline of its members. The object of a Society to Encourage the Study of Social Science would be social culture and discipline, combined with mental culture. We have advocated the formation of Clubs for the study of Socialism, but it seems to us that a Society to Encourage the Study of Social Science is a first step in this direction. It would naturally and easily become the center and advisory soul of a great Social Club System. As its members in any given neighborhood increased and came to know one another and of their common membership, a bond of sympathy would be started, and the germ of a Social Club would exist. Thus a new and better social culture and character would find entrance among the people and prevail. From the discord and strife of the present, society could pass to the purity, holiness, and harmony of a better time.

We would offer our proposal for thought and discussion to all who are interested, and invite correspondence and suggestions concerning the matter.

THEO. L. PITT.

A WORD TO THE WOMEN.

BY MARIA HOWLAND, AUTHOR OF "PAPA'S OWN GIRL."

WHEN your male friends tell of combined households you either oppose the idea or assent, simply because you do not wish to be considered unprogressive or old-foggyish in your sentiments. You are right enough generally in your opposition. When your male friends talk of establishing a Community say this to them: "Will you organize social life so that women may be emancipated from the cradle, the cook-stove and the wash-tub?

If I must still be a slave to these, I shall not make any great effort to change." You may say this without any fear of being called unprogressive by any one whose opinion is worth considering; for there never was a housekeeper so devoted that she did not long to get free from cooking, and scrubbing, and washing as a duty, unless indeed she had grown old in such service, and had become a mere hard-handed, unattractive scrub, with all hope and ambition crushed out of her; and there never was a mother so tender and so devoted that she could not be exhausted in strength and patience by nursing little ones hour after hour, day after day, and month after month. What man can comprehend what it is to steam over the wash-tub and the cooking-stove all day, and then, when almost sinking for want of rest, to have a baby tugging at the breast all night? Why the half of what thousands and thousands of women endure has never been written or spoken, and can only be fully understood by women themselves!

DON'T HURRY YOUR CATTLE.

From the *Co-operative News*.

ANYONE who has had to make a long day's journey with the same horses, or at least everyone who has had occasion to perform such a journey frequently, is likely to have learned the importance of not hurrying his cattle, if he is to get out of them all the work that they are capable of doing. He has learnt the need of bringing them up to their full speed gradually, moderating the ardor with which they are apt to set out to a steady trot, that they may not get blown, or exhausted, but hold steadfastly on, with a long pull and a strong pull to the end of the road. But this practical lesson of wisdom, which men learn pretty quickly in the conduct of their beasts, they are often very slow to learn in the conduct of their affairs. "Impatience," as MR. HOLYOAKE well says, what enemies it has aided; what principles it has betrayed; what calculations it has defeated; what hopes it has disappointed; what enmities it has sown; what friends it has sundered; what parties it has broken up; what lives it has wasted; what martyrs its precipitation has sacrificed! Fiend of Haste—frustrator of purpose, agent of error and disaster! Neither ignorance, nor evil fortune, nor deliberate ill-will has accomplished half the mischief in the world that mere impatience has effected. The hasty word once spoken, pride will not recall it, passion will not apologize for it, and awakened animosity and rancorous disunion render it ineffaceable and unforgiveable."

Now, this lesson not to be impatient is still more important to learn, and apt to be still less readily learnt, in reference to the all-momentous question of social reform than in those of the political hocus-pocus to which MR. HOLYOAKE applies it.

To remove the antagonism between capitalist and worker; to bridge over the gulf between rich and poor; to substitute united action, concert for the common good, in place of the opposition of classes and individuals, each struggling for their private good at the cost of others; to blend all classes in one body of co-workers, banded together to promote the general well-being by the most economical use of the means which the scientific study of natural forces places in their hands; to introduce and spread the faith in this practical "religion of humanity," is an object towards which those who think they see a way to it may be pardoned if they are disposed to press with an energy greater than the body of mankind can keep up with. It calls most emphatically for the admonition, "Don't hurry your cattle." Be patient with the slow march of the ages towards the still distant goal of humanity. Have faith in progress, however faint the signs of it may appear to be for the moment. Seek your reward, not in the greatness of what you may personally succeed in effecting, but in the thoroughness of the effort you make to effect it.

If we look back on the life of ROBERT OWEN, we see a striking instance of the evil consequences of this over-hurry. Few, I think, can doubt that if the great reformer could have kept down the over-boiling ardor which led him to exchange his position at New Lanark for the post of social missionary; if he could have continued to point to all that he was able there to do for the elevation of the population under his control, though hampered by the obligation of paying away a large part of the profits of the business to partners who did not share his aspirations, as a proof of what might be done by those whose hands were not thus fettered, he would probably ere long have become the head of an establishment where his hands were untied, and where his example would have given to his teaching a weight which the teachings without the example, still less the teachings when the attempt to put them in practice ended in failure, could not produce. New Lanark might be at this day the center to which the most earnest workers in the cause of humanity turned, to draw from it the lesson how, by educational training, associated work, and associated homes, the

mass of mankind could be brought within the full influence of that wave of progress which floats the richer classes at the present day to a perpetually increasing measure of material advantages. But MR. OWEN would "hurry his cattle." He was too impatient to wait for the gradual evolution of his New Moral World out of the existing world. He insisted on pitch-forking men into his Garden of Paradise at once, with the result that the great body of those on whom he experimented found there more thorns than roses, and crawled back from Elysium into common life with torn clothes and lacerated bodies.

It has been the strength of coöperation that it has not "hurried the cattle." The degree of association which it has inaugurated called for so little departure from men's accustomed way of living, and presented its advantages in a form so directly appreciable, even by those who were insensible to any other argument than the argument of "divi.," that the system has grown great enough to become a real social influence. But this growth, if a source of strength, is also a source of weakness. The majority of those who have joined coöperative societies from these motives remain what they were before they joined—insensible to any thing that association can do, unless it is presented to them with the same sort of appeal to direct material advantage which the store made. Yet, unless they can be led on to these higher possibilities of association, coöperation must fail to do for the mass of the people what it might do. How are we to overcome this difficulty? How not to hurry our cattle and yet get to the end of our journey? The answer appears to me to be given by the idea of the coöperative home. A long perspective of what association may do for men opens before us when we begin to think of what such homes might be. We get a conception of the life of the mass of hand-workers widely different from their present lives, if we imagine centers of productive industry, placed as much in the country as Saltaire was when it was built, and surrounded by houses as good as SIR TITUS SALT constructed there, with those additional conveniences for common use or enjoyment, those provisions for combining the advantages of the club with those of the private dwelling, which go to make up a coöperative home. No doubt time must be allowed before it can be expected that the idea of the possibility of such a life shall gain hold enough on the imagination of men, to make its realization possible through the concerted action of many minds. But if this difficulty of getting a trial made were overcome, either through such concerted action, or by the determination of individual benevolence possessed of adequate means to do what MR. OWEN might have done at New Lanark, the proposal comes within the conditions which have made the success of the coöperative stores. It would involve no departure from the modes of life ordinary in England so great as to burden it with a weight greater than it could bear. A coöperative home such as is described in the tract on "The Economics of Coöperation," just published by the Central Board, would not oblige its occupiers to see more of each other, or mix more together, than the inhabitants of any ordinary village where the houses form streets, or say the inhabitants of Saltaire, have to do.

* * * The coöperative home, like a landing-place in a fine flight of stairs, would indeed form a new departure for ascent to yet higher phases of association, but in itself it would be simply homes like our present homes grouped together, free from what makes them unpleasant, and with easy access to a great many employments to which the mass of the dwellers in these homes are now altogether strangers.

E. V. N.

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES.

BY E. T. CRAIG.

VII.

THE CORN LAWS, PETERLOO, AND DISTRESS.

Man must use his intellects as well as his corporeal powers, else he may flounder on for centuries yet to come, under the inflictions of privation, misery, and consequent discord, yet surrounded with a superabundance of every thing he requires; and with the idiotic cry of *poverty and overproduction* ever in his mouth.—*Gray*.

THE bad harvests which followed the declaration of peace aggravated the disappointment of the people in their expectations that prosperity and plenty would come to alleviate their distress. Peace brought no relief from the misery which war had produced. The tax on foreign corn prevented them from obtaining a due share of the benefits which were anticipated. The landed interests gained the most from war, and now had secured a Corn Law to maintain their "protection" and monopoly at the expense of almost every other interest in the kingdom.

The cause of the distress was soon discovered, and the abolition of the Corn Laws became a question of great interest and importance. It was deemed necessary to obtain a reform in the representation in parliament to secure the removal of the oppressive and obnoxious law from the statute book. It was therefore determined to hold a large public meeting of reformers from neighboring towns, on Peter's Field, Manchester,

on the 16th of August, 1819, in order to petition for their abolition, and to advocate reform.

It was an interesting and impressive spectacle to witness, as I did, thousands after thousands of the sons of toil enter Manchester on that bright and cheerful autumnal morning. The people were arranged in groups of men, women, and youths, and marched eight abreast. The procession was orderly and lively. The light-colored dresses and handkerchiefs on the heads of the neat and cheerful-looking women gave relief to the somber clothing of their husbands, fathers, and brothers near them. Each district had its band playing, and its banner flying, surmounted by a red cap of liberty. They entered the town from Oldham, Ashton, Bolton, Bury, Rochdale, Stalybridge, Stockport, and other districts.

While the people were peaceably assembling the magistrates took up their position in the front room in one of the houses at the left hand of Peter's Field. They had resolved to secure Mr. Hunt and other leaders in the face of the meeting, and disperse the crowd by the aid of the military which they had stationed close at hand. The number of special constables had been increased. Two hundred had been sworn in. A relative of mine, a supervisor in the Excise, was one of those occupying a double line between the hustings and the house where the magistrates assembled, at a distance of about a hundred yards. Hunt had offered to surrender to the authorities on the previous evening. The military comprised six troops of the 15th Hussars, a troop of Horse Artillery and two guns, the greater part of the 31st regiment of Infantry, some companies of the 88th. regiment, and the Cheshire Yeomanry, of three or four hundred men, with about forty of the Manchester Yeomanry. It might have been an easy matter to have taken Hunt and others in a quiet way, but it was determined to strike terror into the hearts of the people by a military dispersion.

The compact mass had cheered the leaders of the meeting as they took their places on the platform, and the people were quietly waiting for the proposal of resolutions for the adoption of a petition for the abolition of the Corn Law and a reform in parliament, when suddenly, without a note of preparation, a troop of the Cheshire Yeomanry, excited, and with drawn swords, rushed headlong among the people. Although they met with no resistance, they cut, slashed, and wounded the people within their reach. I shall never forget the thrilling effect of the murderous attack, and the terror of the people on that bloody day. The surprise, fear, and horror this unexpected slaughter caused among a defenseless multitude may be imagined. Those who had the power fled out of the reach of the slaughter. The shock communicated itself to those at a distance. Many were knocked down and trampled under foot by others who knew not the real cause of the sudden fright and terror of those who were flying from the infuriated soldiers. I afterward saw several wounded and some apparently dead carried on stretchers along Mosley Street toward the Infirmary. Three of the Yeomanry were bearing off in apparent triumph one of the flags from the hustings, with a red cap of liberty on the top of it.

The meeting was dispersed, the leaders seized, and when the crowd opened, many females and youths appeared wounded, and their cries were loud and piteous. In a few minutes the field was cleared, except of the dead and wounded. Eleven persons were killed, and six hundred wounded. Four hundred of the sufferers were afterward relieved by a committee, and one hundred and thirteen of them were females.

To show the condition of the people,—when the relieving committee unexpectedly visited their dwellings, they found them subsisting on potatoes and salt. In a few cases a little fat as dripping was added to the meal. In most of the families the taste of meat was unknown from one year's end to the other.

THE RE-ACTION IN PUBLIC OPINION.

The indignation of the public was great, and loud expressions were heard against the conduct of the Manchester magistrates.

Sir Francis Burdett addressed a letter to his constituents of Westminster, on the 22d of August, in which he said:

"On reading the newspapers this morning, I was filled with shame, grief, and indignation, on account of the blood spilled in Manchester.

"This, then, is the answer of the boroughmongers to the petitioning people—this is the proof of our standing army being in no need of reform. What! Kill men unarmed, unresisting, and gracious God! women, too;

disfigured, maimed, cut down and trampled on by dragoons! Is this England? This a Christian land? A land of freedom? Can such things be and pass by, like a summer's cloud, unheeded? Forbid it, every drop of blood in every vein that does not proclaim its own owner bastard! Will the gentlemen of England support or wink at such proceedings? They have a great stake in the country; they hold great estates, and are bound in duty and in honor to consider them retaining fees on the part of their country for upholding its rights and liberties; surely they will at length awaken and find they have duties to perform."

The answer to this appeal was a trial and conviction for libel, and a fine of £2,000 and three months' imprisonment. A great change was soon found passing over public opinion. The condition of the country was becoming more freely discussed. The newspaper press began to exercise a wider influence, a more intelligent guidance, and to contain better reports of public proceedings. The "Six Acts" of Sidmouth and Castlereagh, for stifling discussion and "gagging public meetings," were frequently denounced, and in no mild terms.

FOURIERANA.

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

II.

CRITICISM OF MODERN SOCIETY.

THE men and women of the present day are as far removed from any thing like a sincere religious sense, as can be deemed possible in a world, moistened with the blood of martyrs, resounding with the songs of prophets, and daily blessed with the munificence of the divine bounty. . . . They have no faith in the power and majesty of disinterested love. Devotion to the holiest aims they resolve into selfish purposes. The passion for Universal Unity, which suffers from every violation of harmony, which is wounded by a discordant note from a single human being, which longs for the sounds of the great anthem, "loud as from numbers without number, sweet as from blessed voices uttering praise," that is to ascend from a redeemed earth, they are scarce acquainted with even by name; much less can they be made to cherish the slightest confidence in any purpose, however wise in its conception and skillful in its execution, which is prompted by no lower motive than this master passion of the truly religious mind. They have no faith in the inspiration of the prophecies, or of the soul. They do not look for a new heaven and a new earth, in which dwelleth righteousness. Good enough for them, as they think, are the old heaven and the old earth, in which dwelleth respectability. . . . Woe to the wild visionary, the poor fanatic, who has faith and who acts on his faith, that the kingdom of God is to come on earth, that a Divine Order is to be realized in society, that the possibilities of human nature have not been exhausted yet in any of the habitations of men.—George Ripley.

A REMEDY FOR LABOR DIFFICULTIES.

The remedy is to be found, not in opposing the improvements in machinery: no Yankee will ever do that; not in declaiming in the work-shops, and at the corners of the streets, about the hardness of the times; but in vigorous, combined action, in producing a union between capital and labor, and thus giving a direct interest in the machines to the men who work them. This union of interest must be brought about. The man who labors with the machine must share its profits, as well as the man who owns it. How far this can or will be done, under the present isolated arrangements of society, is a problem which it behooves the mass of our intelligent workingmen seriously to consider and discuss. In a true Association, where labor, capital and skill are each represented, and receive a just and equitable share of the common product, where all branches of industry contribute to swell the amount not only of the general stock, but of personal returns, the difficulty is at once set aside; the great problem of modern society is solved; and a sure foundation laid for an enormous increase in the production of wealth, for its impartial distribution, for its immediate application to the great purposes of social life, and thus for the establishment of mutual kindness, perpetual peace, and pure harmony in all the relations of men.—Ibid.

A PROPHECY.

No age has been wholly dead to the great hope which now causes so many hearts to beat with new joy. There has always been a foreboding, a dim presentiment, if nothing more, of a high and true life hereafter to be realized on earth. A noble discontent with the present has been a constant omen to guide the lover of universal

harmony to fairer scenes which future times would unfold to all.

The visions of the Hebrew prophets are filled with lofty anticipations of great good to be enjoyed by men; they so lived in the ideal harmony and blessedness, in the advent of which they had no less confidence than in the pervading Providence which was their guiding star, that they often lost sight of intervening realities; and where can be found a more sublime description of the Divine Order of Society, than in those words, which have floated down the stream of ages from the echo of their song? The master minds of other nations have been faithful to the same lofty hope; it has been expressed in varied forms, from the Grecian Plato to the English More; now it has been set forth in the grave speculations of philosophy, and now has enkindled the holiest fires of poetry. But the attempt to embody the convictions thus deeply cherished, in living, organic institutions, has been reserved for the present age. This is without doubt the great problem of our day. Men may shut their eyes to the fact; they may affect to disbelieve or despise it; but it can not so easily be huddled out of sight; the question still returns with new force. How are social relations to be brought into harmony with the nature of man? And a spirit is now awake, which will take no rest until the true solution be found. All inquiries into subordinate and partial reforms will at length be seen to concentrate upon this; and men will be convinced that no true progress can be attained under false social arrangements, just as no real health can be enjoyed in an atmosphere which embosoms a secret but deadly poison. The interest which is now felt in the application of just principles to actual society, the harmonic union of a high and pure theory with vigorous action that is now forming in many souls, we hail as a sure sign of human advancement. We know that a better day is coming, is near at hand. This deep upheaving of the elements of society is to prepare the erection of a better structure, a true home for man, a temple worthy of universal humanity.—Ibid.

NOT IN VAIN.

Not in vain did Fourier patiently investigate, for thirty years, the causes of social evils and their remedy. Not in vain are Communities starting up all around us, varied in plan, but all born of one idea. Do you say they will never be able to realize their aspirations? Away with your scepticism! I tell you that, if they all die, they will not perish without leaving the seed of great social truths scattered on the hillsides and in the valleys; and the seed will spring up and wave in a golden harvest. God does not thus mock with false hopes the beings He has made in his own image. He has taught us to pray that his kingdom may come on earth, as it is in heaven; and He will answer the prayer in glorious fulfillment.—L. M. Child.

WHAT DO YOU PROPOSE?

We have often been asked, What do the friends of Association propose to themselves, in the reform to which they are devoted? Let us answer in a few words,—by the systematic organization of labor, to make it more efficient, productive and attractive; in this way, to provide for the abundant gratification of all the intellectual, moral, and physical wants of every member of the Association; and thus to extirpate the dreadful inequalities of external condition, which now make many aspects of society hideous; and to put all in possession of means of leading a wise, serene and beautiful life, in accordance with the eternal laws of God and the highest aspirations of their own nature. This in modern society is the exception and not the rule, among all classes. Are we not laboring for an end which should command the respect and sympathy of every sincere philanthropist? Is it not worth while for the most cultivated and intelligent minds, at least to look at a remedy which promises to eradicate absolute poverty, do away with the temptations to crime, make the executioner and constable useless functionaries, diffuse inward contentedness and peace, and thus bless the whole population? This reform is based upon the practical application of Christianity to the arrangements of society, under the guidance of an accurate and profound science. To doubt its practicability or final accomplishment would be to call in question both science and religion at once.—Harbinger.

VALUE OF DEVELOPMENT.

JOHN STUART MILL.

A government or community can not have too much of that kind of activity which does not impede, but aids and stimulates, individual exertion and development.

The mischief begins when, instead of calling forth the activities and powers, and enlisting the interest of individuals and bodies, it substitutes its own activity for theirs; when, instead of informing, advising, and upon occasion,

admonishing, it makes them work in fetters, or bids them stand still and does their work instead of them.

The worth of any organized body, in a long run, is the worth of the individuals composing it; and a state that infringes, abridges, or postpones the interests of *their* mental expansion and elevation, by a little more of administrative skill, or that semblance of it which practice gives in the details of business; a state which dwarfs its men in order that they may be more docile instruments in its hands even for beneficial purposes, will find that with small men no great thing can really be accomplished; and that the perfection of machinery to which it has sacrificed every thing, will in the end avail it nothing, for want of that vital power which, in order that the machine might work more smoothly, it has preferred to banish.

AMERICAN SOCIALIST.

THURSDAY, OCTOBER 11, 1877.

HIGH WAGES AND LOW PRICES.

A TELLING lecture might be elaborated on this subject: addressed not to the sorehead radicals, nor to the laboring classes or the poor, but to the manufacturers and capitalists—the rich men and men of business—the inside ring of the “well-to-do:” and more especially to the *manufacturers*, for they may be considered as the representatives of all the classes that are contesting the claims of the laborers for higher wages and better conditions. They occupy a medium position between the capitalists on the one side and the merchants and transporters on the other. They are the executives of the former, and in some sense the employers of the latter. The lecture should therefore be addressed to them, and perhaps more particularly to the manufacturers of staple articles—the necessities of life for both rich and poor. And the object of the lecture should not be to teach them their *duty*, not to show them the right and wrong of the case between them and the laborers, not to put them under law and fear; but rather to show them the wise course of *expediency*, the way to sound prosperity in business.

The general theory of business held by manufacturers (with many exceptions, of course), may be summed up in two propositions, *viz.*,

“1. We must keep up the prices of our goods as high as possible;”

“2. We must keep down the wages of our employes as low as possible.”

The object of the lecture should be to controvert and overthrow both of these propositions. And to accomplish this it would be necessary to show—

1. That the lower the prices of goods are, the larger the circle of customers will be, and that more money can be made on large sales with small profits than on small sales with large profits. Plenty of illustrations of this principle can easily be found. Mere off-hand assertions will not suffice: it must be demonstrated by statistics, by figures that can not be disputed, that the true policy of manufacturers is to study, not how high it will answer to put their prices, but how low, and that the combinations among manufacturers, if kept up at all, should have this object in view rather than the opposite. Certainly it is for the interest of manufacturers—an interest that works always and every-where—to induce every body to buy; to shove their clothes on to the backs, their food into the bellies, and their spoons into the hands, of the largest number possible; that is to say, to enable the poorest classes to furnish themselves with manufactured goods in abundance. It is also certain that this can only be done by adopting the policy of “bottom prices.” It seems to us just as sure that encouraging the poor to live well by low prices is the best policy, as that honesty is the best policy, and that manufacturers can be convinced of it.

2. In a similar way it might be shown that the manufacturer's true policy is to pay the highest wages that can be paid consistently with the vigorous support of business; *so that the question ever-present in his mind would be, How *much* can I pay my employes?—not, as now, How *little* can I pay them? In a word, it might be shown that the employer should be a “Bull” and not a “Bear” in the matter of wages; that he should go over to the side of the laborer, and do his best for him as he would for his wife and children. And in favor of such a policy might be urged such considerations as these:

1. The efficiency and faithfulness secured by giving the laborer a good chance in life would more than repay the outlay in liberal wages.

2. Making the laborers comparatively rich by liberal wages would make them liberal buyers of the goods

of the manufacturers, and so would double the benefit of low prices. The argument on this point and on the preceding is similar to that which demonstrates that liberal manuring of land pays in the long run. Skinning laborers is as suicidal as skinning the soil.

3. The policy of giving the laborers a good chance for the comforts and even luxuries of life, and enabling them to educate themselves and their children, is the only policy that will ever abolish the barbarism which is at work in the strikes and riots and virtual war continually breaking out in all manufacturing countries. Manufacturers, in skinning the laborers, are making savages, and surrounding themselves with tribes of enemies worse than Indians, because more ingenious and handy in the use of the weapons of civilization.

Anybody can see that in the long run the *cheapest way to insure property and comfortable life to the rich, is to make the poor comfortable and give them a chance for education and escape from poverty*; and this can be done only by manufacturers adopting and combining to carry out the policy of HIGH WAGES AND LOW PRICES. J. H. N.

A NOBLE DISCONTENT.

THE suggestion frequently occurs that it is wrong to stir up desires for Communism and make people discontented with the old ways of living, until a provision is made for taking care of them, by either admitting them into existing Communities or by showing them clearly how they can *immediately* form Communities for themselves. There is some truth in this suggestion, but there is also some fallacy in it. Certainly people ought not to be stirred up to discontent unless they are shown the *true* way to something better; but the true way in this case is generally not a straight and easy path, but a long road of patience and heroism. If they are shown clearly that road, no matter how much they are unsettled and discontented. A noble discontent, *i. e.*, a discontent which is willing to work patiently for a far-off object, is one of the best experiences in this world; and we may as well make up our minds, first as last, that without this kind of discontent Communism for the masses is hopeless—as indeed every other great blessing and attainment is and forever must be. Let us study the ways of Providence in leading us from bad to good, and from good to better, and from better to best.

For my part I have to confess that the prizes of life have been set before me at a distance, making me work for them patiently and in a long-continued experience of noble discontent.

This seems to be the old way. Paul said to Timothy, after laying out a great job for him, “This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou *by them mightest war a good warfare.*” I understand by this that Timothy had a programme of his career before him, showing him far-off prizes and achievements, and that by this programme he was greatly helped to fight through the obstacles in his course. And as Paul understood the advantage of this way of working in the case of Timothy, so it is evident that he worked in the same way himself. In fact a programme was given him shortly after his first encounter with Christ. We know too that Christ himself had a programme. They all worked by prophecy. The prizes set before them were at first afar off, and they “pressed toward” them through long periods of patience. In fact this must have been the general experience of the Primitive Church. In this lies the meaning of the great mystery of the Second Coming. The rewards of that Coming were set far enough off to draw one generation through a splendid course of education. In a word, I hold that a theory and a hope thrown out ahead of realization, is like an anchor ahead of a ship by which it may “warp up” to its destined moorings.

And now, to return to our starting-point: let us see what the leadings of Providence have been in the case of modern Socialisms. Here we have, on the one hand, one outburst after another of such excitations as Owenism and Fourierism, and on the other hand, the uprising of the little religious Communities in long succession, all these movements stirring and accumulating discontent and longing for a new and better state of society. Meanwhile the tribulations of the existing status are working with ever-increasing energy to the same end. It is evident that the current of events is sweeping the world into hopes and struggles for Communism. Is it not safe to go with this current? Is it safe to go against it or to get out of it? I have no fear in going with it, and doing my best to hasten it and prepare men to take advantage of it by showing them the safe channel. We can not stop the discontent if we would, and we may as well go on with it and make the most of it. J. H. N.

NO MODEL.

IN devoting so much space as we have to American Communities, we trust no one will get the idea that we consider that any one of them has so nearly approached perfection that it may be taken as a model. We have no such thought. On the contrary, we are painfully conscious of their imperfections. The most we claim for them is that they illustrate the power of agreement in social life, and prove that it is possible for men to live happily and prosperously together with a common interest. But this is a great deal, and foretokens, possibly, the entire reconstruction of society. If it be thoroughly demonstrated, on a small scale even, that among men the grasping element that controls the relations of brutes may be excluded, what marvels will it not portend?—marvels of peace, unity, brotherhood—vast and countless combinations for mutual benefit, instead of combinations which oppress and crush the weak?

The *Boston Commonwealth* says “there is a great need of a more general knowledge of these Communities,” and the *Commonwealth* is right, not however because of their methods about labor, nor because of any other merely business features, but because they have shown and continue to show, with their diverse and sometimes abnormal systems, that there is a new and better way of living than most people know any thing about; because they show that Christianity may be carried into the common relations of life; because they show that the golden rule contains the highest wisdom for this world as well as that which is to come.

It is said that every really great invention is the crowning result of countless labors. The steam-engine, the magnetic telegraph, the compass, the art of printing, photography: these and other like inventions came to the world slowly, step by step. Who had the first original thought concerning any of them it is difficult to say; but we know that improvement succeeded improvement until that degree of perfection was attained which admitted of practical experiment: and still improvement went on. No one can foretell all the modifications which they may yet undergo or to what new uses they may be applied.

In like manner Communism has grown into its present condition. It did not start on its career one hundred or one thousand years ago; the Primitive saints proclaimed it eighteen hundred years ago. Plato incorporated it into his “Republic” centuries earlier. The Israelites had some idea of it still other centuries back. And now it is being put to the test of practical experiment on a small scale. It is like the steam-engine when it first began to pump water. Long periods may be needed to perfect it. But the invention has been tested and proved of practical utility; it will pump water; and fortunately there is no patent on it. Any body can use it as it is who will comply with the indispensable condition of agreement; and any body is at liberty to suggest and apply improvements. The lists are open; and no one will rejoice more heartily in the improvement of Communism than the Communists themselves. But that it may be improved, and that the most may be learned from its past history and present condition, it needs to be thoroughly known; and to make it so is one of the jobs the AMERICAN SOCIALIST has undertaken.

THE TAP-ROOT.

THE tap-root of all the difficulties in the social relations of mankind is selfishness. There can never be peace all around until some way is found to lay the ax at that. It is a good thing to lop off branches here and there, but let no one fancy that the work is accomplished while the root remains. And selfishness exists in all classes. The rich are blamed by some as though they alone fostered the evil; but when circumstances favor the poor, they are found no better in this respect than those whom they have so mercilessly criticised. The workingmen of England meet this evil in themselves, now that coöperation has made them capitalists. Just in proportion as they rise above their former estate are they tempted with the selfishness against which they rebelled. In their journals we find such self-criticism as the following from the *Coöperative News*:

“Amongst coöperators there are discussions of considerable sharpness of tone on small points of detail in store management, and local chucklings of satisfaction when a good dividend is secured. This is not a fit attitude for the coöperators of the kingdom. They have principles of power, capable of a wide application; principles that have been well reasoned out; principles that to a certain extent have been applied to practice with great success; principles demanding further practical application; constant and powerful dissemi-

nation; and we see only in coöperation, if we step out into the world, over the threshold of the store, coöperative experiments with the coöperation left out, put aside and derided, as a weak sentimentality, unfit to be thought of seriously by practical men, who prefer the old error to the new truth, so long as something can be squeezed out of it to swell the dividend.

"In truth our coöperators seem to have given up the fight before it was well begun. They won the first battle in asserting and proving the practicability of distributive coöperation and the profit to be made by it, and their success seems to have paralyzed them. They paddle now with their fingers in the till, count their gains, and become filled with alarm if other and further work is suggested, lest the profit they have made should slip through their fingers and disappear. So slightly do they seem to comprehend, and so little do they seem to value the coöperative principle, even for the money profit it can yield, that the shabbiest details of business obscure it in their minds. An accidental mistake in a small purchase of cheese or butter shakes their rickety faith, whilst a questionable investment in drapery smites them with a moral paralysis during which coöperation appears little better than a swindle got up for the purpose of plundering the poor.

"Have those who direct and manage our coöperative movement nothing to teach such persons amongst them as are coöperators in name but not in spirit? We know where the present movement started from, and we can see very plainly where it has got to. Is there any thing or nothing beyond? Do the leaders mean to outline a policy of progress, and by wise and vigorous teaching to put into the lives of the masses of those who are members of stores, and into the minds of outsiders, the thought, the hope, the effort by which, and through which, men fight their way out of darkness into light?"

"The coöperator whose Alpha and Omega is 'dividend' never wants to go any further than that. But he wants that, and woe betide the venturesome committee which fails at any time to produce the usual figure. We don't say this in a spirit of fault-finding. Their object is a good one, *viz.*, a provident one. When they find their society making a good dividend they are satisfied so far, and don't care to trouble about going much further or doing much else, and they either become and remain in coöperation what Conservatives are supposed to be in politics, stationary, or they may become so far progressive, with a keen eye to more dividend, as to go in for extension in business and profitable investments. There is no doubt that there are many who become coöperators originally through the charm of the 'divi.' who on hearing more of what coöperation is aiming at become hearty coöperative propagandists, or at least give their moral support to others who enter upon the work. But it is to be feared that many others coöperate only for themselves. They have no objection to others getting 'dividend,' as without it being so they could not get it, but they are very careful not to go too far in that direction—not to benefit others a fraction beyond what they can show a corresponding benefit for. JACK will light the fire if TOM will look after the kettle; but the water must be divided to a drop, in case JACK might die and leave some for others, and this, too, at the risk of burning the very bottom out of the kettle or bursting it. Dividing all and reserving very little toward making the future secure."

We sympathize most heartily with every form of Coöperation, because even the lowest phase suggests the possibility and desirability of the highest, and limits the evil it does not try to eradicate. But let us not hoodwink others, nor be hoodwinked ourselves, into the idea that selfishness *plus* coöperation is a finality in society. Only a social form that has no tap-root of selfishness can hope for permanence.

PATRIMONIES IN COMMUNITY.

In the days of Æsopian wisdom fatherly care was shown in teaching heirs the value and power of unity. The illustration used was suited to the times. An old man's brawny-armed but quarrelsome sons failed at his bidding to break the bundle of sticks given. Untied, the same strength snapped each stick with ease. The fagot was a shapeless pile, and the moral was obvious, "*Union is strength.*"

I fear one trying to write a fable illustrative of the fatherly care of to-day could not follow very strictly the Æsopian model. The moral of every rich man's will nowadays is one of division, instead of union. Does a rich man die with sons and daughters, there are almost endless complications before his accumulated wealth can be satisfactorily divided among his heirs. His houses, lands, stock and stud are quarreled over by his sons; his furniture, table-service, paintings, and what not, by his daughters. Like as not there is a long and expensive lawsuit after all. Meantime does any one wonder whether the old man rests quietly in yonder marble vault? He had loved to see his capital

increase year by year. In his day he had seen it doubled, quadrupled, quintupled. Divided and quarreled over, it is at a standstill.

So notorious is this disagreement among relatives at the death of a person of property, that if any considerable estate is settled among a number of children without the expenses of legal proceedings, the heirs are considered quite fortunate. The waste incident to division of patrimonies is manifold, even though the division is peaceably made. Most common is the waste of power and prestige. A man who has made a fortune has not only accumulated tangible wealth represented by merchandise, stocks, real estate, etc., but also a commercial prestige through the growth and concentration of his capital. On the division of his estate tangible values are secured by the heirs, but the power that went with the estate undivided is lost. As illustrative of this point here is a simple story told me by a friend:

"At the time of my father's death he was carrying on a safe commission business which yielded an income of about fifty thousand dollars a year. He left to his six children an estate valued at two hundred and eighty thousand dollars, besides the commission business, which fell to his eldest son, who at the time of my father's death was his business partner. The portion of the estate which he received was inadequate to carry on the business. After a few years' vain struggle to carry on a large business with a small capital, he failed. The rest of us children found new and different channels for the investment of our portion of the paternal estate and capital; and now at the end of thirteen years we have added very little to the original bequest."

Experiences like this are very common. To the advocate of Communism its economies are very manifest by way of contrast to such customs and incidents. Had this merchant's six children united and enlarged their home, instead of dividing it, they would have been able to carry on their father's business, and in all probability have by this time more than doubled the capital left them; and besides would leave a financial prospect for the next generation more flattering than the one they inherited at the death of the originator of the business. The example of the Rothschilds, the Harpers, and others who have introduced something of the spirit of Communism into the family, illustrates its economic advantages over the disintegrating course pursued by the majority of families in ordinary society.

As another common example of the waste incident to division of property, I recall many noble mansions built by wealthy heads of families, now turned into hotels, public buildings, offices, etc., etc. This was their fate because when the head of the house died, the portion going to each child was insufficient to keep up the establishment. I have wished some one could travel over the country and gather accounts of all the houses that have passed from hand to hand, selling at enormous loss, for this reason alone. As a notable instance of such fate is a house built by a western Governor years ago. A friend told me about it. "It was a noble pile," said he, "of costly stone and varied architecture. Each story was ornamented with rows of gracefully carved pillars, which lent to the mansion a beauty and charm I can give you no idea of. To me the building seemed worthy to be compared to Tennyson's 'Palace of Art,' and I could never view it without thinking of the poet's opening lines:

"I built my soul a lordly pleasure-house,
Wherein at ease for aye to dwell,
I said, O soul, make merry and carouse,
Dear soul, for all is well."

But all was not well. Scarcely was the lordly mansion finished before Gov. W—— died. His children, on the division of the property, found that none of them could afford to live in it and take care of it. It was bought by the State for very much less than it cost, and has since been used for charitable and educational purposes."

When I hear such stories I can not help thinking, "O, if these heirs had only had their hearts filled with the love of unity and the power of agreement, they could have all lived together in this beautiful home from generation to generation. Their children and children's children could have looked with pride upon the home of their ancestors. As they increased in number beyond the limit of the house, they could build appropriate additions, or else, swarming like the bees, erect another, perhaps a more splendid and extensive pile, in the neighborhood. Then with the Psalmist, all would say, "Behold how good and how pleasant [how economical and how convenient], it is for brethren to dwell together in unity!"

Thus would be secured all the advantages of the

English custom of inheritance, which saves the paternal estate from division by the law of primogeniture, while its injustice to the younger children would be avoided. On the other hand, there would also be avoided the waste and confusion consequent on following the American and French custom of dividing estates equally among the heirs. A. E. H.

THE FUTURE.

BY WILLIAM W. STORY.

Not in the distant is our greatness planted,
But in the present, lying at our feet;
The actual with the ideal is enchanted
When the soul dares the simple truth to greet.
True strength is calm, forever onward moving,
By being rather than by acting grows;
Born from the silent constancy of loving
The perfect power that only hath repose.
When man's whole nature is to Love subjected,
All passions shall unite to do its will;
One law through all its forms shall be reflected,
One harmony its myriad notes distill.
Tuned as our souls are unto false relations,
To Fear, and Hate, and Jealousy, and Strife,
How may we hope harmonious vibrations
From the discordant, broken strings of life.
The dim and distant future haunts my being
With a rich music, swelling like the sea
From myriad voices all in love agreeing,—
The holy anthem of humanity.
Through all of life there is no ugly duty,
Each act in Love's transfiguration stands,
And Order reigns, and never fading Beauty
With smile ethereal evermore commands.

—Harbinger.

EARLY DAYS OF AMERICAN COMMUNISM.

No part of the history of any people has a more perennial interest than the first. Each successive generation which traces its connection with the Pilgrim and Puritan fathers reads with avidity every story of their encounter with hunger, disease, and the lurking savage, in their endeavors to make a home for themselves and all who might follow them in the wilderness of the New World. And as the time-distance increases, every event connected with the early history of any section of our country has an enhanced value in the public estimation. So it is with the early history of political and religious organizations. This is the secret of the great interest which attaches to the biographies of eminent men, and especially of those who were originators of movements that have survived them and affected the world's thought and history in some marked degree.

American Communism is a movement of this character. Already it has survived many of its first leaders. Already it has indelibly affected the world's thought and history. In spite of the partial decadence of some of its practical institutions, it is evidently destined to ultimate and great success. It is therefore of no little importance that events connected with its beginnings should be preserved. Let each Community faithfully treasure its early records, so that future historians may have the materials for complete accounts of their rise and progress. How interesting and valuable is that little story about Father Rapp and the Pittsburg merchant in a late No. of the SOCIALIST. There must be similar stories that could be told of other Community founders, and that ought to be published. We have read D. A. Buckingham's account of the early experience of the Watervliet Shakers with much interest, and will copy from *The Shaker* his first chapter:

"During the year 1778, the believers at Watervliet suffered exceedingly for food, and in temporal matters generally. It was a time when money was scarce; and, being poor, they had no means to buy. It being a fixed principle with them never to run in debt, even for the necessaries of life, their existence became somewhat precarious. Their food consisted principally of rice and milk. A little fish, mostly sturgeon, was every thing of the meat kind they enjoyed for several months. They had little or no butter or cheese. This simple fare was their main support during the spring and summer of said year.

"Their chief employment was planting, sowing, and harvesting. They toiled hard for their scanty pittance, and became so reduced in flesh that they looked more like walking skeletons than laboring men. Oft-times, they were so weak and faint they could not work. Hard labor and want of nourishing food were telling mightily upon them. At one season, their breakfast consisted only of a small bowl of milk-porridge for each, and their suppers were made up of the same material. For dinner, in addition to the bowl of porridge, they enjoyed a little cake—a piece two and a-half inches square for each person. One day a couple of the

brethren went to the river to catch herring, and one of them was so pressed with hunger that he ate, while yet raw, the first two fish he caught! Their house-room was also limited. They had but little convenience for lodging, and were obliged to sleep upon the floor of their apartment. Some few had a blanket to cover them; others had none. As the crops began to mature, and potatoes were in eatable condition, their fare was better, and life became more endurable.

"During the same year, a famine prevailed at Lake George. The citizens of Albany made quite a donation of provisions to the sufferers there; and the brethren of our little social band were employed to carry the said donation to Crown Point. On their way thither, they stopped at a small hut in the woods, by the roadside, to obtain a little refreshment. They found there an old woman, with three small children. On making their business known, the woman replied, 'I have not had a mouthful of meat, bread, nor potatoes in my house for the past three months.' When asked what she subsisted upon, she replied, 'When the brier-leaves began to mature in the spring I gathered, boiled, and ate them with my milk, for I have one cow, and that supports us. This is the way we have lived for three months past.'

"With the money the brethren received for carrying said donation they purchased bread and flour, and our people were soon comfortable. Their crops came in more bountifully than was expected, and by the smiles of providence upon them they soon began to improve in health, strength, and in many earthly comforts. They were often exhorted by Joseph Meacham, a very influential and leading member among them, who was afterward styled Father Joseph,—to bear their sufferings with patience and fortitude, for the time would come when they and their children would have plenty and to spare."

A story of hardship, privation and courage that must exalt the Watervliet fathers in the estimation of all who read it. And here is a paragraph from the "*Deutsche Chronik in der Geschichte der Ohio-Thales*," which gives a like picture of the early sufferings of the Communists of Zoar:

"Certain Quakers of Philadelphia sold to the Society, at a fair price and on a long credit, five thousand six hundred acres of land, formerly military land, lying around old Fort Laurens, in Tuscarawas county, Ohio. They arrived at the place in the winter. They were poor, destitute of all means to render life even in some measure tolerable; cattle, farming utensils, and furniture, were equally wanting. They first sought shelter in the most wretched huts; they had to suffer from hunger, cold and wet; fever committed great devastation among them, but their religious communion and fellowship held them together. After they had kept house individually or by families, for more than a year, they deemed it better to unite themselves into a community of property and industry, in order more effectually by associated labor to overcome the difficulties with which they had to contend. The cholera of the year 1832 produced fearful ravages among them; fifty members of the community fell its victims. From that time however, their property increased with every year."

And here is still another paragraph descriptive of the early days of the Harmonists when they met and conquered "the dweller of the threshold:"

"Their work of grubbing and clearing off land was a hard toil to which they had not been accustomed. In these circumstances, weak and disaffected members were ready to communicate to outsiders all the difficulties, smaller or greater, which occurred in the Society, and these again were further reported abroad with exaggeration, so that the public eye was continually fixed with jealousy and distrust on this strange community. Thus sorely were they tried during the first year or two after their settlement. These trials, however, were only what the more thoughtful among them had anticipated, and they were prepared to meet them. Before they left Germany, some of them were often heard to say, in the midst of their persecutions, that 'if they could only find a land where religious toleration was enjoyed, they would wish to be there, even though they might have for a while to live upon roots.' They were never reduced quite to this extremity, but their trials were sufficiently severe to test the faith of the most earnest and devout, and they have regarded them since as providential visitations, designed to inure them to that life of self-denial and crucifixion of the flesh which their whole system involves."

And here again is a paragraph from Nordhoff's "Communitistic Societies" about the first eighteen months of the Swedish Communists who struggled and failed at Bishop Hill, Illinois:

"They appear to have spent most of their means in the emigration, for they were able during the first year to buy only forty acres of land, and for eighteen months they lived in extreme poverty—in holes in the ground, and under sheds built against hillsides; and ground their corn for bread in hand-mills, often laboring at this task by turns all night, to provide meal for the next day. A tent made of linen cloth was their church during this time; and they worked the land of neighboring farmers on shares to gain a subsistence.

Living on the prairie, fever and ague attacked them and added to their wretchedness."

These stories will suffice for the present issue; perhaps contributors will send others for a future number.

GERMAN SOCIALISTS IN IOWA.

How They Came There and How They Have Increased—Their Mode of Life, Religion and Industries.
Des Moines (Iowa) Cor. Chicago Tribune.

THE traveler on the Chicago, Rock Island & Pacific Railroad, soon after leaving Iowa City, going West, will hear the conductor call out "Homestead," and looking from the car-window he will see a small village of wooden and brick houses, conspicuous for nothing except, at this season, the vines and shrubbery which conceal them nearly from view. Pressing the investigation, the conductor will tell you the village, the station, and all about it belong to the Amana Society, and that is all he knows about it. Leave the train and go about three miles to the northwest, and you will approach another village, precisely like the last, and soon find yourself among a peculiar people; and here is their headquarters.

In 1714, in Germany, was scattered here and there a people who felt the need of a religion less formal and purer, more in accord with the teachings of the Bible, than prevailed in the dominant Church. Drawn together by a common sympathy, they soon began to organize. They met with opposition and persecution, but

CLUNG TO THEIR FAITH,

until, in the year 1842, they turned their faces toward the land of religious liberty. They purchased a small tract of land near Buffalo, and there began to colonize, there erected anew their altars and homes, and called the place "Ebenezer," which signifies "Hitherto hath the Lord helped us." (II Samuel, vii., 12). They organized themselves into one family, and began a Socialistic mode of living. Accessions were constantly made to their number, and in 1854-5 it was deemed necessary to enlarge their borders; but the high price of land and limited means compelled them to look to the West, and accordingly they came to Iowa, and selected a location on the Iowa River, in Iowa County, embracing a whole township. To it they gave the name, "Amana" (a sounded as in hat), which signifies, in personal character, integrity and truth; and, in topography, a beautiful land. They reorganized into a new association as the Amana Society, and began a new home, where they could worship God according to the dictates of their own conscience.

In law it is a joint-stock association. When a person joins the Society, all he possesses is put into the common fund and passes beyond his control, and he becomes one of the Society-family, except that his individual and his own family rights are reserved. Once each year, usually at the State election, there are chosen thirteen Trustees, who from their own number elect a Director, Vice-Director and Secretary, who constitute an Executive Committee to control and direct the affairs of the Society. They appoint managers to oversee and manage the different departments of labor. The labor

DEPARTMENTS ARE FILLED ACCORDING TO FITNESS, and changes are seldom made, so that the greatest perfection attainable may be secured. The present Director is a venerable and venerated man, who has been the head of the Society many years, and is retained for his virtues and in honor of his good name, though he now takes but little part in affairs. Being also a civil township under the State Government, they elect township and school district officers, thus receiving the benefit of State and county funds.

The Society is known as one family, in which all have equal rights and privileges, although there are nearly 300 individual families, whose homes are sacred to themselves. When a new family is added, the Society builds a house for them, to which is allotted a plot of ground around it, and which the occupants may produce fruit on, or ornament with flowers and shrubs; and these are appropriated to their own use.

Their houses are usually large enough for two families. Originally they were of wood, but within the past two years they are made of brick and stone, and are two stories high, and number about 250. There are seven villages about three miles apart. In each village are boarding-houses sufficient to accommodate the population of the village, and

THERE ALL THE PEOPLE GO TO GET THEIR MEALS, the hour for which is given by a bell from a central tower. There are no drones in the hive. Each performs his specified work, and the whole moves like clockwork, in perfect harmony.

Once in each year the executive officers make annuity apportionment to each family or single individual, which is to be for their use for that year, for personal expenses. There is in each village a store in which all kinds of goods are kept, which are delivered to members of the Society without profit, a record kept, and at the end of the year the amount is deducted from the annuity, so that a very little money is used. Each private family furnishes its own house. The boarding-houses are furnished and supplied by the Society. If a member withdraws from the Society, what he put in is returned without interest or increase. If a

member die and is the head of a family, his share or interest in the Society is divided among his legal heirs and placed to their credit on the books of the Society.

There are three physicians, whose duty it is to visit the sick. Their medicines and teams are supplied by the Society. So also school-teachers are provided, and

EXCELLENT PUBLIC SCHOOLS

are maintained, of course on their own plan, and using their own books, which are printed by themselves. The intelligence of their children evinces a high grade of schools and thorough culture. Housewives inclined to pet chickens, goslings, turkeys, etc., must be satisfied with birds, a cat or dog, as the Society makes a special department of poultry, which it raises for the boarding-houses. Their houses are covered with grape-vines, and their yards crowded with grapes, fruit trees, shrubs and flowers, all cultivated with taste and care. From these vines about 8,000 pounds of grapes are produced yearly, and 1,000 gallons of wine made.

These people are short in stature, robust and strong in bone and muscle. The women are the complete picture of good health. Their broad hips, large waists and full chests show no signs of pull-back or corset. They wear dresses made of indigo-blue calico, short skirts, a small kerchief about the neck, and a tight black cap on the head. The elder people all tread wide like a duck, indicative of the tutelage of wooden shoes. Their mortality list shows an average of only 25 deaths per year, or 17 less than the births. They are

COURTEOUS AND HOSPITABLE TO STRANGERS

who come there for business, but have no time or place for loafers, tramps, or trade-bummers. They are very reticent about their affairs. They are well-educated, and thoroughly versed in the topics of the day. They are much interested in the Turco-Russian war, and have a special hatred of the Russian bear, but no sympathy for the Turk.

The State census of 1875 fixes the population of the Society at 1,624, of whom 827 are males and 797 females; 1,160 of the whole were foreign-born. There has been no change since except by natural causes. The number of voters is 313. They take little or no part in national or State politics. In local county matters they vote for those whom they believe to be the best men, without regard to party. If any thing, they are Republicans.

The Bible is their guide, and Christ the head of their Church, which they denominate the Church of the True Inspiration. They believe that now, as in olden times, men may be, and are, inspired; that prophecy is confined to no age, but to all time. Their mode of worship is similar to that of the Quakers. They have no preachers. Their meetings are conducted by Elders, but each person speaks as the spirit moves him. They are very devout, and all secular business is subordinate to their religious exercises. On week days, during church exercises, all mills and shops are closed and business suspended. They are non-resistants, and furnished no troops for the late war, but evinced their patriotism by raising a fund and filling their full quota by substitutes. They also provided liberally for sanitary stores. They regard marriage as of divine origin, and the marriage vow as sacred unto death—each man to be the husband of one wife. The home circle is the nursery of the Church; its motto, Brotherly Love.

THE MELODY OF THE SEASONS.

"Nature in man's capacious souls has wrought,
And given them voice expressive of her thought."

OUR soul may be likened to a delicately stringed instrument, whose chords the passing seasons sweep with skillful touch. Now the passionate and sensuous, anon the affectionate and reflective parts of our nature vibrate in their turn. Often have I noted this round of melodious influences whose sweet and varied changes each year rings upon the heart.

In the spring-time, when all nature begins to bud and start forth into new life, awakened as by some magic touch from her winter's lethargy; when the air begins to resound with the peeping of frogs and the caroling of birds; when the smell of newly-ploughed fields, of spring violets, hepaticas and anemones, comes to us on the wings of the shifting winds; then, all the fiery, passionate part of our nature is in the ascendant. We rush from our winter's confinement like children let out of school, to roam the woods and fields in wild delight. Strange, thrilling desires spring up within us. Nature—now smiles, now tears—coquets with us like some beautiful maiden. Charming in every guise she fascinates us by promises of still greater beauty and more honeyed sweets. Always changing, but never the same, she arouses us to fervent and passionate adoration, and we cling to her bosom, never cloying of the sweets that we draw therefrom. Then, if ever, our thoughts come in rhyme, and all the latent poetry of our souls is aroused. Every faculty is keenly alert. Fiery is the race of life, but in the near distance shines its goal. Our hopes seem to hang over our heads like purple-ripe

