

# THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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## AMERICAN SOCIALIST.

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### GOOD EFFECTS OF HARD TIMES.

Said a merchant to us a short time ago, "The times are dull, very; we are not selling half as many goods as we did a year ago; and yet," he continued, "the country as a whole is making money, for according to the old adage, 'a penny saved is as good as a penny earned.' People are taking lessons in economy, which they would not have done except under the lash of adversity, which the hard times are administering; so I rejoice in my adversity as an individual, knowing that collective humanity is prospering without knowing it perhaps." We could not but commend our friend for reasoning so philosophically and correctly on the general state of the country.

While conversing with the proprietor of a village bakery respecting improved ovens, we learned to our surprise that his oven was *idle*, while his shop was well stocked with bread and other oven products baked in the city of New Haven, seven miles away. "The hard times," said the baker, "drove us to adopt an expedient which proved to be an admirable one." He explained the matter thus: "We country bakers have much difficulty in hiring reliable, skilled workmen to run our ovens. These men, whose work requires them to turn night into day, contract some bad habits and so become unreliable. As a general rule the professional baker prefers the city to the country, consequently the country baking establishments are obliged to employ such men as the city refuses, or go without their help. In this dilemma the idea occurred to us of contracting with the large city bakeries to supply us with all articles in their line at certain wholesale rates, and we would give up running our own ovens. The city bread manufacturers readily consented to our proposal, offering us a liberal discount on all their goods. It was an experiment, but it works well, even better than we anticipated. We are giving our customers better bread at the same prices as when we served them with our own baking. The city baker, doing a larger business, can purchase his stock of flour at more favorable rates than smaller establishments. He can afford to build the latest improved ovens. He can pay higher wages, and so secure the best and most skilled workmen. In a word, the city baker becomes a wholesale dealer in the bread line, and can supply us country bakers with better goods and at lower rates than we can manufacture ourselves."

By thus combining, it will be seen that the village

bakery becomes, substantially, a branch of the city bakery. And the village family living ten or fifteen miles from the city bakery is furnished with fresh bread at the same price that the city family pays at the counter of the city bakery.

The advantages of such an arrangement are readily seen. 1st, the village baker makes as much money or more than before; 2d, he requires very little capital in his business; 3d, he is exempt from many perplexing cares and troubles that he would otherwise have in running a small establishment of his own; 4th, he furnishes his customers with a better quality of goods at the old rates; 5th, his services are paid out of the treasury of the wholesale establishment of the city in the shape of discounts. These large establishments, possessing more capital, can invest in labor-saving machinery, and other improvements connected with organized industries, that men single-handed and with small means can not do.

The foregoing are mere straws, but they clearly indicate which way the wind is blowing. Men who are clamoring for more prosperous times have failed to discover, perhaps, that, as a nation, we have had prosperous times ever since the great commercial panic and financial crash in 1873. Up to that period our prosperity was *fictitious*. We were living beyond our means, and content to borrow so long as anybody could be found to lend. Times are prosperous only when dishonesty is on its way to the tombs and to the judgment, and men are honored for their truthfulness, industry and economy.

So long therefore as we are learning these wholesome lessons in political economy, we may take courage and go on our way rejoicing.

### THE LAND-MANIA AMONG SOCIALISTS.

WHO IS RESPONSIBLE?

The author of the "History of American Socialisms" thinks the Socialistic barques, which thirty and forty years ago set sail on the sea of experiment, were mostly "wrecked by running aground." His sharpest criticism is brought to bear upon their "lust for land." He says the amount of land which the social experimenters of that period possessed was something "enormous," and figures out "a grand total of 136,586 acres, or about 3,000 acres to each Association." The following paragraph from his criticism of the land-mania among Socialists may be quoted:

"Judging by our own experience we incline to think that this fondness for land, which has been the habit of Socialists, had much to do with their failures. Farming is about the hardest and longest of all roads to fortune: and it is the kind of labor in which there is the most uncertainty as to modes and theories, and of course the largest chance for disputes and discords in such complex bodies as Associations. Moreover the lust for land leads off into the wilderness, 'out West,' or into by-places, far away from railroads and markets; whereas Socialism, if it is really ahead of civilization, ought to keep near the centers of business, and at the front of the general march of improvement. We should have advised the Phalanxes to limit their land-investments to a minimum, and put their strength as soon as possible into some form of manufacture. Almost any kind of a factory would be better than a farm for a Community nursery. We find hardly a vestige of this policy in Macdonald's collections. The saw-mill is the only form of mechanism that figures much in his reports. It is really ludicrous to see how uniformly an old saw-mill turns up in connection with each Association, and how zealously the brethren made much of it; but that is about all they attempted in the line of manufacturing. Land, land, land, was evidently regarded by them as the mother of all gain and comfort. Considering how much they must have run in debt for land, and how little profit they got from it, we may say of them almost literally, that they were 'wrecked by running aground.'"

It would be worth much to find out who is responsible for thus running the early Socialists aground—who inoculated them with the "everlasting itch" for land. Here is a clew which, well followed, may furnish a satisfactory solution. Fourier made agriculture the grand material basis of Association, and regarded Owen as a

fool because in his Lanark experiment he attempted big things without any land. These are Fourier's words taken from his "New Industrial World":

"Observe that from the first Robert Owen has pursued the contrary course to Association: *ignorant that agriculture should be the basis of the associative mechanism*, he assembled two thousand weavers at New Lanark *without an acre of ground to till*. While committing this great mistake, he boasted that he would convert the world to his method."

Owen and his followers, in their United States' experiments, seem to have been as much under the "lust for land" as Fourier ever was or any of his disciples; but there is this important distinction to be made, that while Fourier regarded a large-landed domain as indispensable to Association, Robert Owen did not, and achieved his greatest success without it. Our impression is that Fourier is more responsible than any other man for the prevalence of the land-mania among Socialists.

### BROOK FARM AND FOURIER.

BY F. S. CABOT.

EDITOR AMERICAN SOCIALIST:—Since the publication of my statement that the "Brook Farm Institute of Education and Agriculture" had died a natural death before "Fourierism" appeared on the scene, I entirely agree with you in leaving the question of what killed "The Brook Farm Phalanx," to be decided by your readers for themselves.

But there still remain some facts which I think it due to the truth of history to state, to show the attitude of Brook Farm in its latter phase toward sociological ideas.

Although some of the Brook Farmers had read, and a few had studied Fourier, the majority of them owed their knowledge of his theories mainly to Brisbane's articles in the *Tribune*, which gave them a notion of the promised economies and industrial advantages of Association, but "without any knowledge of laws and principles." I am not aware that the Brook Farmers cherished any "enmity to Communism," or that they exalted "Competism;" certainly the students of Fourier among them did not. In fact there was at Brook Farm a great deal of practical Communism and little or no scientific Socialism. As a test of the advantages of associated over isolated life Brook Farm was a grand success; beyond that it had and has no significance either for or against Communism or "Fourierism."

It is evident that no set of men, however devoted, could succeed in so vast an undertaking without the possession of sufficient *means*, and a thorough knowledge of the right *methods*. If before making the attempt they had thoroughly mastered the principles of Social Science, using the writings of Fourier as a help just so far as they would stand the test of scientific criticism, they might have succeeded; and I am convinced that permanent success can be achieved in no other way.

Fourier was rather a Seer than a Scientist, and although he declared that his theories were scientific, he did not prove them according to the recognized scientific method. Yet, the advances of modern scientific thought, I venture to think, have all been in his direction, and confirmatory of the truth of his visions. He never claimed that any thing he said should be received as truth because he said it; he called himself a discoverer, not an inventor, and said that anybody might have made the same discoveries if he had been willing to study Nature.

Fourier recognized "Communism" as one of the basic principles of Social Science, and he made provision for it in what he calls the "Guaranty of the Minimum." He only denounces it as the "grave of liberty" when it is exalted as the *whole* of Social Science. No man ever condemned more vigorously what you call "Competism," which he calls "Anarchical Competition," but he believed Emulation or the love of excelling to be one of the principles or affections of the Mind, and as such to be harmonized and utilized, since it is impossible to change human nature.

Fourier saw, too, the importance of the opposite or companion-principle to Communism, namely, Individu-

alism, which yet he would have denounced as the grave of society itself, if exalted as the *whole* of Social Science.

Fourier had one cherished and special "enmity," if you choose so to term it, namely, toward "Partialism" or "Simplism;" that is, the exaltation of half truths into the place of the whole truth. He was preëminently an INTEGRALIST; one of his grand phrases was UNIVERSAL UNITY. He did not believe in the success of any plan or scheme of Man's devising; his whole aim was to ascertain the Laws of God, or the principles of the Divine Order.

He anticipated, in his prophetic, intuitive way, the doctrine of Evolution, and he foretold the coming intercourse between the two worlds to his students, so that the idea of modern Spiritualism was not so new as it has been supposed to be by others.

But I do not propose to set forth Fourier's views in a few words.

I think we all of us want to know the Truth. We certainly need to know it, and I regard the study of Fourier as the first step in Social Science.

CO-OPERATION IN MASSACHUSETTS.

II.

OUR first article from the Eighth Annual Report of the Massachusetts' Bureau of Statistics gave a presentation of the general subject of Coöperation, showing that Massachusetts in her earliest history adopted its fundamental principles; that she set the first American example of practical coöperation—with "equality in risk, responsibility and profit"—in her fisheries; that she held conventions for discussing coöperative trading, instituted coöperative stores, and even started experiments in Association at Brook Farm, Hopedale and Northampton, all prior to 1845.

The Report next considers at length the rise, progress and decline of the coöperative organization known at first as the "Workingmen's Protective Union," and afterwards as the "New England Protective Union." This grew out of the agitation of the labor question. The first division of the Union was organized in Boston, Oct. 8, 1845, by men who had been prominent in the workingmen's associations and labor reforms of previous years. The principal objects of the new organization, as disclosed by the preamble to its constitution were: to secure a greater equivalent for labor, and a reduction of the hours of labor; thereby removing some of the causes of poverty and sickness, and enabling its members to exercise genuine deeds of charity toward others less fortunate than themselves. As one means of effecting these desired ends they resolved to unite their small funds and make their purchases together. In this same year, 1845, "after considerable discussion a store was started in Boston, the first purchases of which were a box of soap and a half-chest of tea; from which small beginning grew an enterprise that in its best days traded from one to two million dollars annually."

Thus early, too, unity and concert of action among the working-classes was fully recognized as indispensable to their progress. Albert J. Wright of Boston, whose name stands upon the first page of the Report as "State Printer," was thirty years ago very active in aiding the cause of coöperation among the laboring-classes. The following paragraph from one of his early letters to the *Voice of Industry*, published at Lowell, Mass., is of present application:

"In all the meetings and conventions which the workingmen have held, it has been admitted, generally, that there is a great want of *union* among those whose condition we desire to see improved. This fact has been sincerely deprecated by all hands. There can be no concert of action, or agreement upon modes of action, for want of this union. There has been, naturally, a want of confidence among the producers manifested in regard to a proposal for any general movement designed to secure justice to the masses. The want of *union* has stared us in the face and met us at every turn when we have sought to fix upon any practicable method to accomplish our purpose. We have seen that the great mass of the working people have been more disposed and better prepared to devour each other, than to lend a helping hand. There has been no bond of brotherhood among them; no connecting-link between one laborer and another to make them realize the truth that 'we are all brethren.' This want of union has stood before us like an insurmountable barrier to oppose all progress. How to overcome it is now the question. It is a question well worthy the serious and candid consideration of every friend of the workingmen's reform. It is a question which has occupied the thoughts and been the subject of the investigation of a few friends in this city for the last nine months. Unless we could discover some plan, practical and feasible, which would create the much-desired union, we have been ready to

despair of ever accomplishing any thing for the permanent benefit of the workingman."

The first report of the Protective Union contains the following table, showing the difference between the wholesale and retail prices of teas, coffees and soaps—prepared by a special committee appointed by the Board of Commerce. These figures are the strongest arguments that could be used in favor of coöperative trade. We hardly think it possible that so great a discrepancy between wholesale and retail prices exists at the present time:

	Cost per lb. Wholesale	Price per pound, Retail.	Per Cent of advance, per pound.	Average advance in cents, per pound.
<i>Teas.</i>				
Souchong,	\$0.23	\$0.36 at \$0.50	\$0.86 at \$1.17	\$0.20
Ninyong,	.24	.40 at .48	.66 at 1.41	.20
Y. Hyson,	.48	.58 at .78	.22 at .66	.20
<i>Coffees.</i>				
Java,	8½	.12 at .16	.41 at .88	5½
Maracaybo,	8½	.11 at .12	.33 at .48	3½
St. Domingo,	7	8 at .10	.14 at .42	2
<i>Soaps.</i>				
No. 1,	4½	8	.77	3½
No. 2,	3½	7 at 8	1.00 at 1.28	4
Extra,	5	.10	1.00	5
Settled,	6	.12	1.00	6

The Protective Union grew slowly for the first two years, but it had the indorsement of the state and national workingmen's associations, and soon made rapid progress. In 1849 its name was changed, as already mentioned, partly to admit women; and with increased membership and prosperity in trade it began to attack the problem of industry. It appointed a committee on the Organization of Industry, from whose report we make the following abstract:

"It is evident that to stop with simply succeeding in the trading department merely, we shall not have accomplished the one-half of the object of our association. Let us for a moment review the proceedings of our society. We commenced with this one *grand idea*, the elevation of the laboring classes. The dollar was to us of minor importance—humanitary and not mercenary were our motives.

"We saw a class of useless agents and money lords fattening upon the products of industry; we saw a system of competition which was beggaring the laboring classes, and operating to the injury of all classes.

"From the want of means we could not at first commence the organization of trade and industry at the same time.

"We were poor (a crime in civilized society); we were ignorant to a *great extent* of the arts and intrigues of trade, but saw enough to induce the undertaking of an experiment, and with faith in God and the right, we commenced our work by the purchase of a box of soap and one-half box of tea.

"Some dozen or more persons commenced in an upper chamber over the Boylston Market (a modest place in these times of extravagance) [October 6, 1845]. From that time we have never ceased to work, and the result has been success—success of the grandest import; it is no longer an idle dream, an experiment, but a common-sense system of conducting trade.

"Solve, if you can, in any other way the cause of the poverty of the masses, other than the system of competition, which exists in all departments of industrial life; solve, if you can, to remedy this evil, but by the coöperative organization of industry, thus to enrich, elevate and bless our race.

"How is labor-saving machinery to be made to elevate the millions except to compel it to labor for, instead of against, their interests at present? Man's muscles and heart-strings are now made to compete with iron machines that need no rest, and have no affections, eat no bread;—is it to be wondered at that man fails to keep pace therewith?

"Why always working, and but a step in advance of starvation? Why is he who produces every thing, not only destitute of luxuries, but of the common comforts of life, to say nothing of a shelter which he can call his own? Beside the starving producer stands the man who never works, but lives and riots in wealth wrung from his half-paid producers, and by this same means makes large donations to colleges, wrung from the thin, haggard forms in his factories, workshops or counting-houses."

"Such an organization places men in an independent position, so that tyranny can not say, 'Vote my ticket or leave my employ,' which, with wife and starving little ones begging before him, obliges him to succumb.

"It places woman in a position where she can more effectually repel the advances of vicious men; it prevents waste of time and means that now are inevitable, and presents a system of economy we little dream of in these times of 'penny-wise and pound-foolish' policy. Our wretched and disease-breeding workshops will give place to grand palaces devoted to labor and love.

"In that time coming there will be no anxious care of where to-morrow's bread is to be had; no poor-houses in old age, with barred gates and grated windows, but plenty and beauty shall be poured into every lap.

"Brothers, shall we content ourselves with the miserable idea of merely saving a few dollars, and say we have found enough? Future generations, aye, the uprising generation,

is looking to us for nobler deeds. Shall we disappoint them? No! by all that is great and good, let us trust in the truth of organized industry. Time, undoubtedly, must intervene before great results can be expected to accrue from a work of this character. We must proceed from combined stores to combined shops, from combined shops to combined houses, to joint ownership in God's earth, the foundation that our edifice must stand upon."

This report on the Organization of Industry is an able document, and the concluding paragraphs show that the committee—H. P. Trask, A. J. Wright, P. J. Blacker, J. G. Kaulback, Jr., and John F. Abbott—appreciated the magnitude of the subject committed to them, and gained some glimpses of the grand results which are to follow from organization and unity.

CORRESPONDENCE.

Carpentersville, Kane Co., Ill., June 3, 1877.

EDITOR AMERICAN SOCIALIST:—An article in the SOCIALIST of May 31st reminded me of a subject which I have studied upon at different times for several years, but such a scheme seemed impracticable at present, on account of the scattered condition of Socialists. Now by opening the door wide enough to admit all who will listen to reason and take an interest in the improvement of the human family, it may be accomplished. The article that is referred to above is headed "Elementary Communism." Vol. 2, p. 172. My idea is to organize an Association for the study and improvement of Society. It should endeavor to educate the people in every thing concerning their relations to each other. It should not allow itself to be wedded to any creed nor political theories; but should allow all theories to be heard, and thus make itself an open doorway for the Spirit of Truth. Its motto should be, "The truth is mighty and will prevail." This organization should have a center, which, as soon as possible, should be an independent Community, and its branches should run out into every country where it can find foothold. In this it may somewhat resemble the Grange, only differing to suit its different objects. The subordinate branches and their members should be led to coöperate as much as they can do profitably and safely, but no more. But all this will come in the course of education, and should not be forced. It also, as far as possible, should be a mutual insurance company, both social and financial. It should strive to bring its members together as closely as possible, to put away all contentions and disputes, allowing each to be heard, but not to wrangle with others.

Such an organization, if once set in motion, would spread rapidly and prove a great benefactor, helping us mightily over the sharp angle between individualism and unity. It is sure that men can not jump from competition to brotherly love at a single bound. Let us have some preparatory organization to educate the people and facilitate their transition. We need drilling in a system of morals differing from that now taught in the schools, a system in which we shall find our greatest happiness in witnessing the happiness of others. What philanthropist will say a word about the means of starting such an organization?

Yours for the cause of humanity, J. G. TRUMAN.

EDITOR OF AMERICAN SOCIALIST:—In your issue of May 17th, upon the subject of organizing "Progressive Homes," you say: "At the present time it is perfectly in order for any one to present plans for forming such Homes and furnishing leaders for them. It might be desirable for us to publish those plans which seem well-studied, and comment on them. Let those interested reflect on the matter and give us their best thoughts."

Encouraged by this very liberal invitation, I will give you a brief outline of a plan which is the result of much thought and careful inquiry; and hope you will give it the benefit of such criticism as your great experience and accurate knowledge of the subject may suggest.

Let all who look with favor upon Socialistic progress, and especially those who regard Communistic association as desirable, first prepare their own minds and hearts for the work. Let them acquaint themselves with the close Associations of the past and present. Above all, let them study well the experiments that have been made in our own country and by our own people. Let them become familiar with the wrecks that almost everywhere mark the pathway of previous efforts; and let them find, as far as possible, the rock on which each one has split.

With the mind thus enlightened inquire next into the preparation of the heart. Are we ready to enter into this work of regeneration with a religious zeal that will subordinate all individualism and self-assertion to the one great purpose? Can we despise every gratification—every desire that does not come as a reflex from the

happiness of all? Can we toil and labor, and if need be suffer for this, and feel that we receive a rich reward?

Having reached a confident affirmative upon the above questions, we should at once take measures to at least know of each other; and may then begin to arrange for an advance by "slow approaches." The details of the movement must, of course, depend upon the number enlisted, and upon the general condition and pecuniary ability. Assuming that as a rule we are working people, without wealth, we proceed as follows:

Select, in a pleasant and healthful locality, lands where farming, gardening, fruit-growing and kindred industries can be easily developed; and where there are facilities for manufacturing such articles as can be cheaply produced by inexpensive machinery. Here commence a village. And let the friends of the movement, as fast as they can arrange their business, quietly settle here. Let no trumpet be sounded to the world; but let the settlement be made in the western village style. Let the Socialists, as such, be known to each other only. Let them form their clubs for mutual improvement, for social culture, for consultation and discussion, and for a more intimate acquaintance. Let them organize joint-stock or coöperative working associations. But let all Communistic plans and aspirations be kept closely within their own circle until they become sufficiently known to each other to enter the "Progressive Home," and are strong enough to bear the friction of the outside world. They can then organize, admitting such only as are worthy, and procure, for a time, missionary assistance from an old and successful Community. This will give them a knowledge of the hundred little details that experience alone can teach.

A commencement upon this plan is now in process of development. The location contemplated is pleasant and healthful, easy of access and affords all the requisite facilities. And while this matter is progressing, it is in order for every one who has a heart in such a movement to manifest the same with name and address, sent to the Editor of the AMERICAN SOCIALIST (should he approve this plan), so that at the proper time, a list may be made out and sent to each. *Fide, sed cui vide.*

[This plan seems safe and practical. We see no reason why Socialists should not go to work in this patient, far-reaching style. Is there not intelligence and enterprise enough among them to create villages, like Vine-land and Greeley, for the express purpose, not of starting Communities immediately, but, of helping one another to prepare for Community life? *If there is not, there will be.*

As to that part of the plan which proposes to make the Editor of the AMERICAN SOCIALIST the center of correspondence, we are afraid it will bring upon us a burden that will interfere with more important duties. The better way will be for the managers of such enterprises to invite correspondence directly with themselves.

ED. AM. SO.]

Omro, Wis., June 1, 1877.

DEAR SOCIALIST:—For the benefit of those who are interested in the coöperative movement I wish to say, that about one year and a-half ago, with four members, we organized a Joint-Stock Company by charter from the State, under the name of the Omro Agricultural, Horticultural and Manufacturing Association. We own over two hundred acres of good lands with good improvements, farm implements and stock; the whole valued at about \$8,000, and we have as beautiful a location for a home as can well be found, conveniently located near a town of 2,000 inhabitants, also on a navigable stream. The location is a good one for manufacturing purposes. We think that keeping bees, raising small fruits and nursery stock, as well as common farming, could be profitably carried on. I have been very much interested in Community enterprises for a good many years, and it is my desire to develop this movement into a Community just as fast or as soon as we can prepare ourselves for it. We are liberal in our views on religion as well as on the social question, believing that if we are imbued with the true principle within us that it will do more toward helping us to live like noble men and women than all the laws that can be enacted.

In conclusion I will say that here is a golden opportunity for men and women of the right stamp, those that have the good of humanity at heart as well as their own welfare and happiness. We have invested our home and all we have, for the purpose of trying this better way. We don't invite correspondence from mere curiosity-seekers, but from those who mean business. Will those who write be good enough to give all the information about themselves in regard to what they are and who they are, and what they can do to help a move of this kind.

R. C. RICHARDSON.

"GARDE à VOUS."

THE Geneva *Continent* says: "Under the above somewhat sensational title has been published in this city [Geneva] an account of manufactures in the United States, which is worth the reading of every man of business. Every American at least will read it with pride and hope; and men of other countries may read it with instruction and sober thought. It is the work of M. Bally, proprietor of an extensive shoe-factory at Schoenenwerth, and gives the results of a personal comparison between American and European factories, especially in his own department of manufacture, and predicts the most serious competition on the part of the Americans, even in some European markets. The most striking point in the story is that it refers the superiority of the American factories, not as is usual, to the superior machinery and methods employed, but to the superiority of the American workman. The same machines set up in Swiss or German factories are incapable of doing the work which they accomplish in America; and of this he gives proofs from his own experience."

M. Bally, we understand is, in his way, a clever and philanthropic philosopher. Having discovered the root of the trouble, he will of course set himself to work on the problem how to make the European workman, at least, the equal of the American workman, in the shortest possible time. Only by so doing can he and his co-proprietors hope to retain their places in European markets. External conditions will first be investigated and compared. Difference in climate and diet may have some influence. Possibly the inventive powers are more or less hampered in Europe as they are not in America. To determine this question the apprentice system there should be looked into, also the school system, and finally the political system and the system of society. Possibly no sufficient reason will be found in present external conditions to account for the demonstrated inequality. At this point perhaps he and his helpers will be prepared to investigate the heredity of the two peoples in order to determine whether the European and American workmen are equal at birth. If equal, like nourishment, physical and mental, must be supplied to keep them so. If not, how can they be made so? Here comes in the question of stirpiculture. How can the great mass of European workmen *in futuro*, upon whom depend the stability and permanence of European institutions, be highly endowed at birth with all needful qualities, and better and better evermore? Meanwhile, in this field, the American workman, we may be sure, will not be idle. Thus the labor problem issues in the problem of heredity, and this in the problem of stirpiculture. But after all is there not something better than interests that are always clashing? Is not coöperation better, even between nations, than competition?

CO-OPERATIVE FARMING.

From the *Am. Agriculturist*.

THE subject of village life for farmers, which was first broached in these papers a year or more ago, and which has been subsequently treated of in the "*Atlantic Monthly*," and in "*Scribner's Monthly*," has attracted more general attention than had seemed probable. The benefit that would result to the farmer's family, and ultimately, the great benefit that would result to the general interests of farming, from the fact that the life would be made attractive to the better class of farmers' sons and daughters, seemed undoubted. The drawback, if there is a drawback, lies in the danger that the cost of living would be somewhat increased. That is to say, a more attractive life involves some attractions, such as better dress, which would cost more money. On the whole, an investigation of the subject seems to show that, so far as the actual business expenses are concerned, the saving in some directions would be as great as the enhanced outlay in others. There only remains the question whether farming is capable of bearing even the slight additional expense that improved conditions of life imply. As this can not be answered by any practical experience at hand, it would be safer to assume that farming itself would not bear this further tax. We must therefore seek some means to turn to profit the working force which village life would bring together.

The Shakers have been, thus far, very successful. While carrying on their farms in the best manner, they have, by a concentration of their forces, so as to allow odds and ends of time, and the work of women and children to be turned to account, been able to carry on a number of small manufacturing interests—making brooms, baskets, chairs, preserves, etc., putting up seeds, herbs, etc., which have been eminently profitable, and which have in no wise interfered with their farming.

I am told that in some of the villages of Cape Cod, nearly every member of every family who is either too old or too

young or too feeble for regular work, is constantly employed from one end of the year to the other, in tying the strings into Dennison's tags. In another village in Massachusetts, which is surrounded by pine lands, and where pine trees are the chief crop of all but the best land, the only *money*-producing industry of the community is the manufactory of "kits" for mackerel. Any one who has the curiosity to investigate the extent to which the so-called "notions" are sold, will be amazed at the aggregate amount of hand-labor, not requiring the assistance of machinery, that is constantly employed. The making of paper boxes, alone, is doubtless supporting thousands of families. The braiding of straw for hats is also widely extended, and probably a careful investigation would show that a number of persons, equal to the country and village population of the whole of New England might be supported by the work of women and children and aged people—doing work that is done only by hand. Of one thing we may be sure. Should an attempt be made to concentrate the families of thirty or forty farmers into a village, there would be no difficulty in finding some single branch of industry that would furnish employment for the inefficient members of the community. If the locations and conditions of the villages were suitable, a far more attractive and profitable field is opened in the very productive industry of "taking summer boarders." The experience of village summer boarding-houses, now existing, furnishes ample evidence in support of this.

Then, too, the field for coöperative industry in every branch of agriculture is almost unlimited. Whatever one man can do alone—whether in the way of breeding improved stock, cultivating grain or root crops, making butter or cheese, or selling any thing that he may produce—may be much better and more effectively done if twenty of his near neighbors are engaged in the same interests, and if their forces are united to secure the best males, the best seeds, and implements, the best means of manufacture, and the best reputation in the market.

We are, of course, a very long way off from any such radical change of our customs as the village idea suggests, and, in one sense, it is a waste of words to talk about the details of a general scheme that nobody as yet thinks of attempting. On the other hand, however, all thoughtful men who are interested in agricultural questions are considering with no little anxiety the important problem as to what is to become of Eastern agriculture, with its best boys and girls jumping at every chance to run away from it. So long as this general truth is accepted, we may as well begin thinking, and thinking very seriously, about the ultimate means of relief. Some day, some radical steps will become necessary, and they will be more easily taken if taken at once, and in advance of the driving necessity. These considerations are quite enough to justify a good deal of thinking and no little writing on the subject.

SENSIBLE YOUNG MEN.

The young men of Maysville, an Ohio village, being inclined toward economy, bought a large quantity of cloth at a wholesale price from a manufacturer, and had it made into clothing for themselves. The uninformed visitor is surprised by the sight of so many men dressed exactly alike, and is led to believe that he is in some Socialistic Community.—*N. Y. Sun.*

That is only a straw showing which way the wind is beginning to blow. The young men of Maysville are sensible. Let them commence by combining to buy such supplies at wholesale, even if they do all dress alike at first. A little experience will teach them how to get a greater variety on equally favorable terms. They will find that the large manufacturers and wholesale dealers will take great pains to please them when it is found that their united custom depends on it. Also these young men will find that they can combine and purchase fifty barrels of flour from some large flouring mill at a price considerably lower than they are now paying. And so with other articles of daily consumption. If they can only work together in a good-natured, brotherly spirit, they can better their condition immensely and get a good start in life.

SWEARING IN CROMWELL'S TIME.

Laws against swearing were strictly enforced during the times of the Commonwealth, and with the largest possible interpretation against the accused. We are reminded of the reproof that Sir Walter Scott put into the mouth of Cromwell—"What can it avail thee to practice a profanity so horrible to the ears of others, and which brings no emolument to him who uses it?" Every oath was counted. For a single oath the fine was 6s. 8d., but the charge was reduced to 3s. 4d. each "on taking a quantity." Humphrey Trevett, for swearing ten oaths, was committed till he pay 33s. 4d. to the poor of Harford. John Huishe, of Cheriton, was convicted for swearing 22 oaths and two curses at one time, and four oaths and one curse at another time. Of course, the greater number of these cases were disposed of at Petty Sessions without being sent for trial. One Justice returned the names of ten persons whom he had convicted of swearing since the

previous sessions. We are not left without examples of what was considered swearing in those days. William Harding, of Chittlehampton, for saying two several times in court "Upon my life," was adjudged to be within the act of swearing, for which he paid 6s. 8d. Thomas Butland was fined for swearing "On my troth." Gilbert Northcott had to pay 3s. 4d. for saying "Upon my life." Thomas Courtis was fined for swearing in court "God is my witness," and "I speak in the presence of God." Christopher Gill, being reproved by Mr. Nathaniel Durant, clerk, "for having used the oath, God's Life, in discourse," went and informed against the minister himself for swearing!—*Fraser's Magazine*.

## AMERICAN SOCIALIST.

THURSDAY, JUNE 14, 1877.

THE newspapers continue to comment on J. H. N.'s resignation of the Presidency of the Oneida Community, and their judgments of him are not altogether unpleasant reading. As the readers of the SOCIALIST will naturally be interested in the estimate which public opinion is forming of its Editor as well as of the O. C., we shall continue to copy these comments as they fall in our way. Two good specimens, one from New York *Daily Graphic* and another from the *Springfield Republican*, will be found on another page. Of course there are inaccurate statements in all of these newspaper articles. But it is hardly worth while to encumber the reading of them with our corrections.

THE compliment which the Editor of the *Orange Journal* pays to the AMERICAN SOCIALIST in the following paragraph is unusually valuable, as it comes from OLIVER JOHNSON, the veteran Journalist, who probably has done more honest and able work for the Periodical Press in the last forty years than any man in the country. He knows a good thing when he sees it, and a good word from such a man tickles us.

"One of the raciest and most interesting papers on our exchange list is the AMERICAN SOCIALIST, published at Oneida, N. Y., and edited by the venerable John H. Noyes, founder of the Oneida Community. Mr. Noyes believes that Socialism is identical with Christianity and clearly taught in the New Testament; and that it is the solvent of all the difficulties and a remedy for all the antagonisms of modern society. That at no very distant day there are to be great changes in the structure of society—changes suggested by a closer study of the laws of human nature as well as by the experiences of mankind—we are strongly inclined to believe; and we have no doubt that the discussions which find a place in the SOCIALIST will prove useful as a means of preparing the way for the changes required. Mr. Noyes, whatever may be said of some of his theories, is a man of the finest intellectual culture, and it is a pleasure to read such English as drops from his pen."—*The Orange Journal*.

### MR. BRISBANE'S SERIES.

HOW IT CAME TO BE PUBLISHED AND WHY IT WAS STOPPED.

A LARGE class of our readers have let us know that they wonder why we ever accepted Mr. Brisbane's communications. Another smaller class have wondered why we cut them off so abruptly. We owe an explanation to both of these classes, and that explanation can only be given by presenting the correspondence in which our engagement with Mr. Brisbane was arranged. Here it is:

OFFER FROM MR. BRISBANE.

"Buffalo, Dec. 13, 1876.

"EDITOR OF AMERICAN SOCIALIST:

"SIR:—Please send me your Journal to Fanwood, N. J. You—or Mr. Noyes—have received the two works of Fourier which I have lately published. The second contains his plan of Social Organization never before published in English. As we are engaged in different ways in the same great work—the Industrial and Moral Elevation of mankind—may I ask of you to give a full statement of Fourier's ideas and principles by extracts published successively? I should like to have a fair statement made of his doctrines of *Passional Attraction* and the *Divine Code*. If you would allow me, I would make a selection, presenting briefly but connectedly his ideas and send it to you. \* \* \*

"Very truly, A. BRISBANE."

This is the only offer we received, and it distinctly defines the engagement we entered into. It is an offer to make and send us a series of *selections from Fourier's own works*, such as would bring before our readers Fourier's own doctrine of "Passional Attraction and the Divine Code," giving a fair view of his plan of "Social Organization." We really wanted such first-hand information about Fourier's system for ourselves and for our readers. Especially we hoped for a clear exhibition of his Theory of the Passions and of his practical arrangements. This offer, volunteered by Mr.

Brisbane—not sought or shaped or modified by us—we acceded to in the following terms:

ACCEPTANCE BY MR. HINDS.

"Wallingford, Dec. 22, 1876.

"ALBERT BRISBANE:

"DEAR SIR:—Your letter of the 13th has been forwarded here for reply. Your proposal to furnish for publication in the AMERICAN SOCIALIST a series of articles, original and selected, presenting briefly some of Fourier's leading principles, is accepted. We only stipulate that the articles shall be short, say one and a-half columns in length, and that we may at any time stop the series, if we find it does not generally interest our readers, or conclude for other reasons that it has been continued long enough. \* \* \*

"Respectfully, WM. A. HINDS."

The only loop-hole that is left open here for the flood of irresponsible speculation that followed, is the unlucky word "original," which was not called for by the offer, and must have been suggested by overweening generosity. But the honest effect of this word was still limited by the clause that followed, which confined the series to a "brief presentation of some of Fourier's leading principles." Mr. Brisbane responded as follows,

ACCEPTING THE STIPULATIONS.

"Buffalo, Dec. 27, 1876.

"WM. A. HINDS:

"DEAR SIR:—Yours of the 22d has been forwarded to me here. I accept all your conditions in reference to articles to be written by me for your paper. \* \* \* As to stopping the articles when you please, of course you are at full liberty to do so; only let me know on receiving the first, whether the *tone* of it and the *spirit* pervading it suit you. I would not like to be cut off in the midst of a train of thought and a course of demonstration. It would place me in rather a ridiculous light. \* \* \*

"Very truly, A. BRISBANE."

No reply was made to this; but in the interval between the above correspondence and the commencement of Mr. Brisbane's series, our Business Manager sent Mr. Brisbane the following letter of caution; which must be considered as one of our stipulations, and was intended to prevent the very smuggling which ensued:

"Oneida, Jan. 2, 1877.

"MR. A. BRISBANE:

"DEAR SIR:—\* \* \* The principal reason why we reserve the privilege of stopping these articles is, that our experience with [several correspondents] in the first months of the AMERICAN SOCIALIST, showed us that some, at least, of the old Fourierites were more anxious to propagate *Stephen Pearl Andrews-ism* than Fourierism. As soon as we found that [these persons] had no idea of really working for any kind of close Association, but only for Individual Sovereignty, Free Love and Free Competition, *i. e.*, for what seemed to us the worst antagonists of Association, we felt compelled to shut them off. We have no confidence in S. P. Andrews' system, and prefer not to have it introduced, openly or covertly, into our paper. We regard Andrews as the load that sunk Woodhull and Claffin, and think he is likely to sink any paper that allows him to be smuggled into it. \* \* \*

"Still, we by no means assume that you sympathize with [the persons referred to] in this particular; but this explanation of our views may help you to fit your subject for our paper. We are willing and desirous of bringing Fourierism before our readers, and getting all the good we can out of it. \* \* \*

"Yours very truly,

"F. WAYLAND-SMITH."

The reader now has before him the entire negotiation between us and Mr. Brisbane. Under the contract thus settled, he proceeded to deliver, not the goods which he promised, *viz.*, a series of selections from Fourier's works, giving a view of Fourier's theories and plans, but an interminable train of his own lucubrations. In his very letter of introduction in which he laid out his work, he coolly set Fourier aside with only a patronizing compliment, and announced that his plan was to explain the law of Evolution! which law is confessedly wholly foreign to Fourierism! (See AMERICAN SOCIALIST, Jan. 25, p. 26.) "After that," he says, "I will give a sketch of *Fourier's labors*;" which is not even an intimation that in any distant future he intended to give us the *selections* which he promised and which we engaged to print. Nine numbers followed. Look them through and you will find no selections from Fourier and but few allusions to him, and most of these of the dubious sort which puts him in the shade of superannuation. We venture to say that no reader of them will pretend to have got any idea of Fourierism from them. The simple truth is that Mr. Brisbane engaged to give us Fourierism, which we wanted, but actually gave us Brisbaneism or Andrewsism, which we did not want.

We must confess, to Mr. Brisbane's credit, that he managed the substitution so handsomely that we were not aware of it, though it was done before our eyes, and though we had been tricked in the same way two or three times before. In the same paper that contained his programme above referred to, we were foolish enough to say in an editorial:

"We give our readers this week the beginning of Mr. Brisbane's series on Fourierism. His articles will at least furnish

valuable information on the ideas of a past generation. All students of Socialism should know what that great theory was which thirty years ago enthused such men as Greeley, Dana and the dwellers of Brook Farm, and set the whole country agog for a Social Millennium."

This shows that we were fully expecting invoices of Fourierism according to contract, and, simple souls that we were! we held on to this expectation through nine numbers, till patience broke down under that awful Table; and then we waked up to the discovery that no approach had been made or was ever likely to be made to the fulfillment of the contract. In fact we have learned lately from Mr. Brisbane himself, that the title of our final ejecting editorial, "*Fourierism Dismissed*," was altogether a blunder, for, he says, "*Fourierism was not the subject in question. The subject was MY conception of the Basis on which Social Science should rest.*" And so it was from first to last. We humbly acknowledge our stupidity in imagining that somehow Mr. Brisbane was doing what he promised, or was going to do so sometime. We certainly owe our readers an apology for not cutting him off at his first number, or at least requiring him to make a new contract to deliver Brisbaneism *ad libitum*. We are sincerely sorry to find that we did unintentionally fool the public when we said impressively in the concluding number of Vol. I:

"We are able to announce that our new volume for 1877 will contain a series of articles on Fourierism by Mr. ALBERT BRISBANE, who has been the acknowledged apostle and representative of Fourier since the great Socialistic excitement of 1842—1846."

It may seem trivial to look after minor breaches of contract in connection with such a wholesale substitution, but we have taken pains for curiosity's sake to measure Mr. Brisbane's communications, and find that instead of being limited, as agreed, to one column and a-half a-piece, they average one column and three quarters, and with the letters which accompany them they average more than two columns and a-half a-piece. But this would have been of no consequence if the matter had been interesting.

As to the *abruptness* of our dismissal of Mr. Brisbane, we ask the reader to go back to the two numbers of our paper immediately preceding that dismissal, (April 9,) where he will find in the leading editorials two successive hints of dissatisfaction which might have been taken as warnings, but were entirely neglected by Mr. Brisbane. Here is one of them:

"Would it not be well for Mr. Brisbane to enliven his Philosophy by giving us occasional glimpses of the concrete organizations that are to result from it?"

[*Am. So. April 5.*]

And here is the other:

"We begin to fear that these profundities have not much to do with practical Socialism, and may overload our paper with indigestible matter."

[*Am. So. March 29.*]

To sum up; Mr. Brisbane had as good an opportunity as could be asked to exhibit Fourier, and he used it to exhibit himself. The net result to us is a strong suspicion that he has outlived all sincere loyalty to Fourierism. Probably we shall have to raise the wreck ourselves and get out what can be saved from it.

### THERE WILL BE LEADERS.

In commenting on the extraordinary career of the Oneida Community, the newspapers all lay great stress on the assertion that its success in business and its internal harmony are due to the personal characteristics of its founder. Without such a leader, they say, it would soon come to an end or be greatly modified. And this is used as an indirect argument to show that the spread of Communism is impossible, such a leader being regarded as a phenomenon. Now, nobody pretends that a Community or any other live organization can thrive without a capable leader or head. Every Railroad, Steamboat, Telegraph, and Insurance Company is careful to put in its best man as President. The Vanderbilts and Tom Scotts and Garretts and Ortons are eagerly sought after as leaders and are faithfully sustained by their companies. Nobody believes more thoroughly than ourselves in the prime importance of good leaders. But we differ from the croakers in this, that we believe plenty of good leaders will be ready and available when the time becomes ripe for Communism. In the case of the Oneida Community there is no difficulty. People have been looking on for years expecting to see that organization "swell up or fall down dead suddenly" whenever a change of leaders became necessary. But the change of leaders has been made without a jar, and the on-lookers will probably have to wait an additional thirty years before they can enjoy such another disappointment.

The new leader is a product of the Community over

which he will preside, being one of its second generation. He is now in his early prime and is a very able man, trained to habits of study and accurate thinking. Responsibility is by no means new to him. Furthermore, there is in that Community a third generation, now little boys and girls, whom, if the croakers should once see, they would despair of ever beholding the expected catastrophe. Communism will breed its own leaders. When the principles of unity and agreement which underlie Communism shall have sprung up in the hearts of the people and ripened, the harvest will surely be gathered. Leaders will be provided for the enlarged homes which will then be formed. But the present is a seed time, and there must be a patient growth before the general harvest.

LIBURTY'Z GRAVE.

BY RALF TODD.

Woodst kno the plase whare Libuty'z flame duz nevr rore, bein' snuffd out like a kandle whot flikkres no more? Tiz not on Sibery'z isy hills, nor Afriky's korul stranz; tiz not whare desputizm shrowds awl in its black foles, and hARRY karry iz kommitted at a tyrunt's knodd by kommon soles; tiz not whare hundrids are immullated uppon the funeral pile, and whare the mannikuls of slavyry awate every chile; tiz not in kuntreez unblest with the raze of gospil lite, and whare ejjukashun iz subjikt to an evurlastin' blite; tiz not whare lives

"The unpardning prinse, whom teers kan draw  
To no remorse: who rools by lyon'z law;  
And deaf to prears, by no submissshun bowd,  
Rends awl alike, the pennitent and the prwd."

Tiz not whare the torchur, rack and thumskrue plede, and God's litle wunz, trodd under oppreshun's irun hele, in agony blede; tiz not whare

"Tyrunny with Fate  
And black Revenje jigantik goes,  
Whare dying infunts shreek,  
And hopliss age iz sunk in woze."

Tiz not whare thar'z

"Toilin' from the mornin' gray—  
Toilin', toilin' throo the day,  
Till the spirit fantes away:  
By the tapur's famished lite,  
Toilin', toilin' throo the nite,  
Till the dim and akin site  
Seez but shadders gathrin' round;  
'Toilin' throo the ours of pane,  
Taxin' hand and hart and brane,  
Bred—and skasely bred—to gane!"

O, no! Look not thare. Liburty'z grave iz whare dwell Peese and Love and Plenty, blesid three, gloryus trinnity—

"By whose wide tyes the kindrid suns of men  
Live, bruthurs like, in ammy kumbined  
And unspishus faith, while honest toil gives every joy;"

where Gant Want, with her horrid trane, enturs not, nor the venum'd tung of vile Slandur, nor horrid oth iz hurd, nor reelin' drunkurd nor vixin bold iz sene; whare thare iz wun hart and wun purs; whare eech lives fur awl, and awl fur eech; whare

"No more eech uther spurning,  
Sole unter sole iz turning,  
With depe and ceseliss yurning  
Fur Peese and Love and Home!"

Here, O here, iz the grave of Liburty; fur behold it iz ritten in the book of the proffet Fouryer, "Kommoon-izm iz the grave of Individyal Liburty."

THE ONEIDA COMMUNITY.

From the Daily Graphic.

A CHANGE has occurred in the leadership of this curious social experiment, which is deserving of more than passing notice. The Community was organized some thirty years since in Putney, Vermont. Subsequently the original members moved to Brooklyn, and finally made their home in Oneida, in Western New York. The founder of this experiment in American Communism was John Humphrey Noyes, of Vermont, who, his friends claim, is a representative of much of the best blood of New England. He is related to many of the leading families, which trace their ancestry to the early settlers of the New England States. The Community was primarily the result of a religious revival. Noyes and his coadjutors held to the doctrine of Perfectionism; but as they found it difficult to realize their ideal in ordinary society, they were soon led to attempt it in a Community where the environment would not offer impediments to carrying out the life they had in view. The contest was a hard one, and the statements made in the various publications of the Communists concerning their struggles for life, show that they were possessed of great courage and perseverance, and required high moral qualities to surmount the difficulties which beset them in their first endeavors to form a more perfect union. They soon found that agriculture was not a profitable employment, and their first mercantile success was in selling traps for catching wild animals. Subsequently, they engaged in other pursuits, such as canning fruits and making leather bags; but their principal source of income is

now derived from their silk factories. Thus far they have confined themselves to the manufacture of the raw silk. They are printers, and at their branch colony in Wallingford, Connecticut, produce specimens of typography which would do credit to any printing establishment in the country. From being few in numbers, the Community has increased its membership to over 300, besides adding largely to their material wealth.

Had they so wished, they could have had thousands of members, but they wisely closed their doors to outsiders, and depended mainly on the natural increase in their numbers. The only outside people whom they admitted were those whom they knew intimately, and were sure of. Much of their rougher labor is now performed by hired work people. The Communists are gradually relieving themselves of the heavier drudgery of their various employments, and devoting themselves to those which require taste and skill rather than manual strength.

There is to be a partial abandonment of Wallingford, due to the depression in the printing business, the colony at that point being principally engaged in the production of works for the New England manufacturers. Trade has been so dull that the bulk of the colonists there intend to return to Oneida. The Communists claim that one advantage they have over ordinary society is this flexibility in their work. All the members are so educated that they are able to turn their attention to any one of several occupations. Recently a fine new building was erected at Wallingford.

During all their period of trial and effort, their leader has been John H. Noyes; but it is now announced that he voluntarily retires from that position, and that his son, Dr. Theodore R. Noyes, is to be hereafter the recognized head of the Community. J. H. Noyes will confine his attention to the AMERICAN SOCIALIST, a hebdomadal, published by the Community, but not professing to represent it any more than the Shakers or other Socialistic ventures. Its declared object is to be the organ of Socialism generally, and not of any particular Community.

In a recent number of the SOCIALIST, a writer remarks:

It may be noticed in this connection, that Mr. Noyes is the first among Community founders to set the example of voluntarily resigning his office. George Rapp, the founder of Harmony and Economy, lived until he was four-score-and-ten, and held his position until his death, and so did his immediate successor, Mr. Baker. The present Rappite leaders, Henrici and Lenz, are both over seventy, and still personally superintend the affairs of the Community. Joseph Baumeler held the position of temporal and spiritual leader of the Separatist Community at Zoar, O., which he founded, until his death, at the age of seventy-five. Their present leader, Mr. Ackermann, though past his three-score-and-ten, is still their main business man and their religious teacher; but as he shares his business responsibilities with a central committee, chosen by the members, his position is less burdensome than it might otherwise be. Dr. Keil, the founder and President of the Aurora and Bethel Communities, is now sixty-six years old, and in active superintendence of Aurora, the larger of the two Communities, and governs Bethel through a deputy appointed by himself. Christian Metz presided over the Amana Community until his death, at an advanced age, in 1867. Barbara Heynemann, their present spiritual leader, is over eighty. The Shaker leaders remain in office until removed by death or disqualified by the infirmities of age. The greater number of their present elders are over seventy years old.

Dr. Theodore R. Noyes is a graduate of the Sheffield Scientific School of Yale, and is an accomplished physician. It has always been understood that the crucial test of the permanence of the Community would come when there was a change of leadership. Of course, some very marked personal peculiarities must have characterized the elder Noyes to have successfully managed so novel an experiment, as one which made not only property common, but which attempted an innovation on the marriage relation so marked as that which they call "complex marriage." These Communists, it will be remembered, do not recognize the right of any man to claim authority over one woman; and while that relation is carefully guarded by public opinion and the customs of the association, exclusive love relations are not tolerated. But few children are born, and those only when it has been deemed best by a majority of the Community. No persons are allowed to become parents who have any bodily defect, or who would not be likely to have healthy and promising progeny. Their diet may be called vegetarian, though meat and fish are sometimes sparingly used, but it embraces a large variety of very toothsome dishes. They are teetotalers; no wine or spirits are tolerated, nor is tobacco in any form used by the members. The women wear Bloomers; indeed it was the Community which invented the short dress.

Not working hard, yet being fully occupied nearly all the time, the Oneida Communists enjoy a longer term of life than people outside of their domain. The number of old people is very large. They claim that they never lose children from the usual infantile diseases. In ordinary society half the children that are born die before five years of age. Their children are not only well born, but are well cared for, and so far there have been no deaths. The number of children is not large, being less than forty, all of whom are under eight years of age. Measles and whooping-cough are unknown in the Community. These Communists have prospered through persecution and poverty, and it is now to be seen how wealth and a change of leadership will affect

them. At first, there was a good deal of natural prejudice against them in their neighborhood, but it has died out, and Sunday-schools and religious societies know no more pleasant picnicing grounds than those of the Community at Oneida. They employ the children of the farmers in their neighborhood, pay good wages, are kind to those that serve them, and the result is that they are highly esteemed in the section of the country where they live. Dr. Noyes, the new leader, is a modest gentleman, who has had charge of the business management of the Community for some years.

His father and the bulk of the Community are understood to be orthodox Christians, accepting the current creed of the Evangelical Church; but it is believed that the younger generation has developed a taste for scientific and other reading, and are not so exclusively devoted to the old school of theology as were the original founders of the Community. This association is the only one on record, so far as history tells us, where the marriage relation was maintained in this particular form. It has generally been found that celibacy has become the rule in most of the successful Communistic Societies. The future history of the Oneida Community, under its new leadership, will be watched with a great deal of curiosity by all who are interested in social questions.

NOYES AND ONEIDA.

From the Springfield Republican, June 6, 1877.

THE retirement of John Humphrey Noyes from the presidency of the Oneida Community is an event as well worth notice as the abdication of a monarch, to which, indeed, it is closely akin. For thirty years Mr. Noyes has been autocrat of a body of men and women concerned in the trial of a new scheme of social order, of which he was the inventor as well as organizer and director; and the history of the man and the attempt will form one of the most interesting chapters in the annals of Socialistic experiment. Whether the founder has by his present action virtually completed the chapter, or whether he has merely given it a fresh extent, is a question which would tax any prophet of to-day to answer, for it depends wholly on the degree in which the son to whom he gives up his power and responsibility, Dr. Theodore Richards Noyes, has inherited the father's extraordinary character and capacity of command. It is to the individual qualities of Noyes that the coherence and prosperity of institutions which run counter to the most intimate moral and social usages that surround them has been due, and his successor must have equal if not always identical abilities to continue and strengthen them.

Noyes was a Vermont boy, of that same good old stock, we believe, from which president Hayes sprang. There is evidently first-rate organizing power, the politician's talent of using men, in the family, and neither of the cousins need be ashamed of the other's development of it. John Humphrey, it is true, has a bee in his bonnet, while Rutherford is quite free and level headed,—unless for this apparent aberration in the way of putting civil-service reform at dry nurse to its enemies. Noyes, who never errs in this direction, was a Dartmouth graduate, and an Andover and Yale theological student, and only missed of becoming an orthodox divine through the offices of a Methodist perfectionist preacher, who switched off his Yankee brain on a new track of thought. He was then twenty-three years old, and the Methodist would have been shocked to know then what his perfectionism was to culminate in, a dozen years later. Noyes had brooded over it until he had built around the ideal of perfection a complete scheme of religion and morals by which it might be attained, whose center was what he called the Pentecost principle, that is, the communal; including among things to be held in common, as most such schemes do, the family relations. These views he, with sundry disciples, put into practice in Putney in 1846, but a sturdy moral mob drove them out of Vermont not long after, and departing thence they founded the celebrated (often called "infamous") Oneida Community, which has endured, increased and achieved a certain material respectability in its neighborhood.

Mr. Noyes has in this almost generation-long trial of his experiment proved a singularly shrewd, discreet and potent manager. In a mere business respect perhaps, another might have done as well; or in teaching the Bible with such original exegeses as that the second coming of Christ was at the destruction of Jerusalem by Titus; or in setting forth the cure of diseases or injury by faith. But when it comes to harmonizing a family of 300 people, with all the moral and passionate complications resulting from the peculiar institution of pantagamy—or every man the husband of every woman, and vice versa—certainly a personality of extraordinary force is requisite. It is this feature of the Noyes Communism which renders the Communities at Oneida and Wallingford obnoxious to the outside public—otherwise they are thrifty, orderly, honest and valuable to their neighbors—and it is this which, under any hand less firm than the founder's own, will eventually break them up.

The practice of this theory, under the limitations imposed by the master will of Noyes, has been of a sort which our rooted social and religious prejudices, and the habit of human affection, will not suffer us to consider other than immoral, and yet in a considerable degree it has been successful.

Its ultimate aim is human stirpiculture with at least as careful selection as in the breeding of domestic animals. In thus reducing the relationship of the sexes to a mere physical, business basis, Noyes, as one who had seen how brief and vain they are, casts away the romance, reserve and mystery of young passion, and the inestimable treasure of conjugal love; and his wonderful system of "criticism" is a constant policing of the natural affections of his followers on the one hand, and their lusts on the other. He often finds it necessary to warn them of the dangers of "complex marriage," and that persons must become "perfectionists" before they can be "communists." But the Noyes scheme does not, as Fourier's did, crucify the mother's love; her child is her own. The Oneida Community women, according to the testimony of women of culture who have visited there, seem both intelligent and content, and they are equal with the men in the Community.

Mr. Noyes has written a great deal in advocacy of Socialism, and announces that he will henceforth devote himself to editing the AMERICAN SOCIALIST, with which he hopes to evangelize the world into its new civilization. We can see little ground for his belief in a growing tendency to Socialism. The world will take from Oneida the interesting lessons in coöperation it furnishes, but not its abnormal disposition of man and woman. The editor's chair, however that may be, will afford little scope for the energies of John H. Noyes, which have never made him so conspicuous a reformer as he is a manager. This abdication seems rather like that of Charles V., who, leaving titles and crowns to his son and brother, yet swayed European affairs from monastic Yuste as the power behind the throne. But there has no waning infirmity of age come to this vital, vigorous man of sixty-six years to make him drop the burden of rule. He will remain the inspiring force of the Community so long as he lives, and if Dr. Theodore R. Noyes has the stuff in him, he may before that event have gained the despotic authority his father now formally lays down.

#### THE RACE IMPROVES.

WE are not among the "Dismal Philosophers," who see only social, moral and physical ruin in store for mankind. On the contrary, we recognize a constant progress "along the whole line." We believe and are prepared to prove, for instance, that the human race, instead of deteriorating, is stronger, healthier and better to-day than ever before. It is true that the nations of the earth still prepare for war, and spend enormous sums in perfecting the enginery of destruction; yet it is equally true that at no former period in the history of the race has human life been so highly valued, nor has there at any past time been so much done to preserve it from destruction.

From the earliest known period this planet has been visited from time to time with the most dreadful plagues which swept off human beings like grass before the prairie fire. The awful "Black Death," which almost depopulated Europe during the fourteenth century, and the Great Plague of London in 1664, are examples of the terribly destructive nature of those diseases. Upon their appearance there was absolutely nothing to be done but for the living to fly from the dead, and await the abatement of the pestilence from a lack of victims. The nature of these diseases, as well as the laws of contagion, were unknown. Hygiene and sanitary conditions were equal mysteries, and poor humanity filled the fosse with victims for future generations to march over in their attack upon the strongholds of epidemic disease.

We have now no such decimations, such annihilation almost of the inhabitants of entire sections of country. The cholera began a series of death-marches over the world, but modern science has stepped in and says: "Keep back within your Indian jungles and pagan holds," and it obeys. Science has not only checked and driven back the cholera, but has robbed diseases in general of half their terrors by telling us what they are and how they may be prevented.

Before the discovery of Jenner, small-pox was sweeping away entire generations both in Europe and among the Indians of North America. It is stated by some authorities that previous to the advent of vaccination every fourth person in Europe was marked by small-pox. That horrible scourge is now easily controlled, and doubtless will be eradicated when the nations become civilized enough to work in unison.

Civilization and science have accomplished these great results for humanity, and civilization and science are the offspring of it. Where Christianity leads the nations, there we find the greatest results in fighting disease and death. It is among the Christian nations that we find the "laws of life," sanitary regulations and rules of hygiene; heroic investigations of epidemic diseases, that mankind may know how to

avoid them. It is among Christians that we find "Homes for the Aged," "Retreats" for the blind, the insane, the inebriate, and hospitals on every hand for sick and suffering humanity.

Under Christian science we see the average life of a generation steadily increasing. Under Christian Communism we shall see a greater advance. Already Communism claims a great diminution of the death-rate of children; and according to Nordhoff and others, Communists are the most long-lived of our population. x.

#### BOOK REVIEW.

THE WONDERS OF PRAYER. A Remarkable Record of Well-authenticated Answers to Prayer. By Henry T. Williams. One volume, cloth, pp. 408. Price, \$1.50. New York; Henry T. Williams, Publisher, 46 Beekman St.

THE author of this book has collected nearly a thousand incidents, the greater part of recent occurrence and thoroughly authenticated, all going to show that there is a beneficent power, unseen but not far off, who answers prayer very much in the way the God of the Bible promises to do, and is said to have done in former times. It is a contribution of facts to spiritual science, which is the science of sciences and destined to occupy the highest chair in the colleges of the future. Natural science is full of its wonders and has long engaged the attention of the world, but all progression is toward spiritual science, spiritual philosophy, spiritual investigation and discovery, and literature of this kind is in the current of greatest interest.

We should criticise the style of the book in point of taste. Nothing could be farther from the simplicity of the gospel narratives. It reminds us all the time of a quack almanac. The name of the book, the striking full-faced heading to every story, the profuse italics, the exclamatory remarks, all give the impression of an advertisement, as though the Lord were for sale. Tricks of type, and officious, patronizing wonder seem incongruous with the subject. However, the facts are too valuable to be rejected for any lack of taste in the manner of presenting them.

One noticeable thing about these thousand stories is the great number which relate to money—at least three-fourths we judge without counting. Persons in extremity for money pray to God and receive just the sum perhaps which is necessary for their relief. What this feature signifies we do not comprehend. Whether the compiler is a business man, who was governed in his selection by a professional eye, or whether the effectual prayer is oftenest born of temporal need, or whether the Lord is willing to show to this banking generation that money is his plaything, what has given the predominating character to the incidents of this volume remains a matter of study with us.

Second in number to miracles of this nature, miracles of healing are reported. Persons are delivered from bodily distresses and incapacities, and even mortal diseases by the prayer of faith.

Third in number, and diminishing to very few, are moral cures, salvation from bad habits, bad appetites, the love of rum, of tobacco, of sensual vice. These are the most interesting testimonies in the collection.

It is strange to a Communist that nobody thinks of praying to be cured of selfishness. The popular faith seems to be very weak or uneducated in this direction. Where is the witness of God's power to cleanse the bosom of that "perilous stuff?" Who can doubt that he would answer such a prayer if carried to him with the earnestness and perseverance that have proved so effectual in prayers for other things? It is in the actual school of Community life that this earnestness is begotten, that the heart is educated and excited to hunger and thirst after righteousness with that intensity which makes prayer effectual.

We have marked several of the stories, but there are a hundred more just as good, and notwithstanding our criticism we are happy to commend the book as worth more than all the advertisements of patent medicines and all the Guides to Fortune that were ever put forth:

#### "A Poor Student Prays for Money."

"I was a poor student in a Manual Labor Institute at the West. The month of February was our regular winter vacation. We were privileged to keep our rooms and have board at one dollar a week. But I had absolutely no money. I was six hundred miles from my friends, and they were unable to furnish me with funds. I had no books for the new term, though these were a necessity if I went on with my class, and there was no work about the Institution, nor that I knew of in the neighborhood at that season. My case seemed an exceedingly bad one; and I had no idea from where any help could come. So I went to my room in the third story, locked my door and carried my case to the Lord. It was a long, earnest, tearful cry for help from Him who alone seemed able

to give it. My prayer was answered. When I had been there I do not know how long, I heard footsteps in the empty hall, and in a moment a knock at my door. I wiped my eyes, and put myself into a presentable shape as soon as I could, and opened the door. A lad stood there who said: 'A man wants to see you at the front door.' Down the stairs I went, wondering who could want me, and what he could want me for. In the front yard was a man on a restless horse, who at once said: 'We want you to teach our school for a month. The boys have driven out the female teacher. We want you to take them in hand, and we'll give you fifteen dollars and your board.' I said, 'All right, I'll be down there to-morrow morning.' And then I went back to my room to thank God for hearing my prayer."

#### "I Can't Stop to Pray."

"A deacon living in a Berkshire town was requested to give his prayers in behalf of a poor man with a large family who had broken his leg. 'I can't stop now to pray,' said the deacon (who was picking and barreling his early apples for the city market), 'but you can go down into the cellar and get some corned beef, salt pork, potatoes, and butter—that's the best I can do.'"

#### "A Physical Impediment Removed."

"A clergyman, of great scholarship and genius, has told me of a remarkable answer to prayer, authenticated by three missionaries known to himself, who are personally acquainted with the facts:

"A Prussian, the master of a hotel in India, was anxious to relinquish his large income, and labor as a missionary among the Santil tribes. Objection was made to him on account of an impediment in his speech which would render him, in speaking a foreign language, incapable of being understood. Believing in the efficacy of prayer, he called together his friends, specially to ask that his impediment might be removed. The next morning, he presented himself again at the Mission House—the impediment had gone! He was accepted, relinquished his business, and is now preaching the gospel to the Santils in their own tongue."

#### "A Boy's Faith in Prayer."

"In a letter to Dr. W. W. Patton, by Mr. T. I. Goodwin, M. D., of Staten Island, he describes a little incident which happened to him when he was only thirteen years old:

"He lost a choice penknife while collecting and driving several cows from a pasture covered with grass two inches high. Having read Huntington's Book of Faith, he thought of prayer, and in child-like trust he knelt under a tree, outside the bars, and prayed for his lost treasure; for he was a farmer's boy, and his spending money amounted to only about fifty cents a year. 'I rose up, cast my eyes down on the ground, and without planning my course or making any estimate of probabilities, walked across the meadow centrally to near its farther edge, saw the penknife down in the grass directly before me, and picked it up as readily as I could have done had any one stood there pointing to the exact place. Had I gone ten feet to the right or left I could not have seen the knife, for the grass was too high.'"

#### "A Double Cure."

"At the age of twelve years I commenced to use tobacco, and continued to use it both smoking and chewing, till five years ago, when in answer to prayer the appetite was instantly removed.

"The circumstances were as follows: I had tried many ways to leave off the use of tobacco, but the appetite was so strong that I could not withstand it. At one time I left it off for a month, but not a day passed but I craved it, and when I did begin again it tasted as good as ever. I found that tobacco was injuring my health. My nervous system was much deranged.

"For more than a year before I left it off there was scarcely a night but I lay for two or three hours, before I could go to sleep. I resolved a great many times I would leave off, but always failed. I had also acquired the habit of drinking, and became a confirmed drunkard.

"I knew the habits were killing me, but I was powerless to stop. One evening a prayer-meeting was appointed at my house. The minister in his remarks spoke about habits, and said that religion would cure all bad habits, such as tobacco, etc., and that by prayer God would remove all evil appetites.

"I thought but little about it that night; was very careless and trifling about it. The next morning I took out my tobacco to take a chew, and thought of what the minister had said the night before. It was a new idea to me. I put the tobacco in my pocket again, and said, 'I'll try it.'"

"I was alone in my barn; I knelt down and asked God, to remove the appetite from me. It was done. I was cured. I felt it. I knew it then. I have never had a desire for it since. There has been no hankering for it or for strong drink since. My sins were all forgiven, and I was made a new man all over, inside and outside.

"When I go into company where they are smoking, I have no desire for it at all, neither have I for drinking, any more than if I had never had those habits. My nervous difficulty was also instantly cured. No more trouble about sleeping, and I know that Jesus can heal and remove and destroy all evil habits."

THE RESURRECTION.

BY J. E. GOODSON.

I.  
Rise, Son of Time, forsake thy tomb;  
No longer dwell midst sin and gloom;  
For thee immortal youth shall bloom.

II.  
Arise and soar, make no delay;  
Thy sins and fears cast far away;  
The morn hath come to light thy way.

III.  
The illustrious morn so oft foretold,  
No sin, no sorrow more shall hold,  
Thy soul, all cleansed, made pure as gold.

IV.  
Ah, more than mortal tongue can tell  
What love, what peace shall in thee dwell;  
So free from aught that could rebel.

V.  
Thy weary heart, thy aching head,  
To living fountains shall be led,  
And ever feast on living bread.

VI.  
Eternal rest remains for thee,  
Eternal blest activity;  
And God-born Immortality.

WHAT A BRAVE WOMAN DID.

From The Boston Transcript.

In a recent letter to the *Baltimore American*, Jennie June wrote a plaintive "true story" of what a woman did. I have one to match it. Two or three years ago, an aged mother gave her daughter several thousand dollars to invest for her in some safe and productive securities. By the advice of a friend in Wall Street, the daughter was led to purchase certain West Virginia railway bonds. This proved to be a fatal mistake, for in a few months the stock became worthless and the little fortune was lost! As soon as the daughter received the news, she determined by her own exertions to replace every cent of her mother's money, and never let the dear old lady know that it had been lost. She did this with her pen, working early and late, denying herself, scouring the city and country for information. And she accomplished the task just as Harriet Martineau forced success from the most adverse circumstances. That woman was "Jennie June" Croly herself.

Here comes President Hayes in the footsteps of Mr. Lincoln, with his "little story." He says his present embarrassments remind him of Mrs. Hayes' dilemma when she first went to housekeeping. There was a large family, and when the eggs were brought in to breakfast, one complained that they were boiled too hard, another that they were too soft, and another thought they should only be warmed through. This went on for several days, till at last Mrs. Hayes got tired, and summoning the farm boy, said: "John we've had enough eggs this season; set the hens." "Now," adds the President, "that's just the way with my policy; it's too hard for some, and it's too soft for others, and what bothers me is how to set the hens."—*Illustrated Weekly*.

JACULA PRUDENTUM.

SELECTED FROM GEORGE HERBERT'S COLLECTION.

He begins to die that quits his desires.  
A cheerful look makes a dish a feast.  
Never had ill workman good tools.  
He that will learn to pray, let him go to sea.  
A fair wife and a frontier castle breed quarrels.  
Keep good company and you shall be of the number.  
The mill gets by going.  
Better to be blind than see ill.  
Slander is a shipwreck by a dry tempest.  
Play with a fool at home and he will play with you in the market.  
The mill can not grind with water that's past.  
In a great river great fish are found, but take heed lest you be drowned.  
God heals and the physician hath the thanks.  
Whether you boil snow or pound it, you can have but water of it.  
He that stays doth the business.  
I wept when I was born and every day shows why.  
The ill that comes out of our mouth falls into our bosom.  
One grain fills not a sack, but helps his fellows.  
It is a great victory that comes without blood.  
In war, hunting and love, men for one pleasure a thousand griefs prove.  
Fine dressing is a foul house swept before the doors.  
I had rather ride an ass that carries me than a horse that throws me.  
It costs more to do ill than to do well.  
He is not poor that hath little, but he that desireth much.

ITEMS OF NEWS.

HOME.

The seventeen-year locust is the *Cicada septendecim*.  
A Home for Inebriates is about to be opened in New York city.  
When does an Irishman become a Patagonian? Give it up?  
Secretary McCrary won't make any mistakes about post-traderships.  
The grasshopper is quite poorly this year. He isn't himself at all.  
The Rev. O. B. Frothingham is going to write a life of Gerrit Smith.  
We have just shipped our first lot of pig iron to Europe; it went to Belgium.  
The man who began to write a Diary of the War has shut up his desk and gone a-fishing.  
There are some nine or ten railways a-building in the United States, dull as the times are.  
United States Government Bonds go up in England while United States railway stocks go down.  
A Mr. Shaw has invented a nozzle to stop the noise of steamboats letting off steam. Bless him.  
M. Jablockoff is not a burglar—he is the inventor of some electric candles which are coming into notice.  
The President says there is no use in talking about money till he gets ready to say something to Congress.  
Pie is what makes so many half-dead folks in New England, and so many wholly dead ones in Hades.  
Peter B. Sweeney has got out of it, and been white-washed, by paying \$400,000 out of his brother's estate.  
The New York Central and Hudson River Railroad has stopped the sale of liquors in all of its saloons and stations.  
Here we are—40,000,000 of us, thinks Secretary Evarts. You ought to understand that we are one of the great nations, now.  
Susan E. Dickinson says that large numbers of people are leaving the coal regions of Pennsylvania and making homes at the West.  
The Harper establishment is now conducted by ten Harpers. Joseph Wesley Harper, Jr., is the actual head of the great concern.  
Great fires in Bridgeport, Boston and Galveston—from \$2,000,000 to \$3,000,000 worth of property were destroyed in the latter city.  
Prof. Swing says the Calvinistic theology has passed its zenith. Oh that's nothing; it is the Calvinistic hell that we are anxious about.  
The Deadwood people are showing a lump of retort gold weighing 147 ounces and valued at \$2,450. It was the result of one day's stamping of ores from the mine at Gayville.  
General Miles, on the 7th inst., surprised an Indian village of 510 lodges near Tongue River, and captured nearly every thing except the Indians. He took 500 horses and mules, alone.  
General Butler has been throwing mud at Wayne McVeigh, and Wayne McVeigh has been shying stones at General Butler. The gamins say the stones hit better than the mud.

Whether to spank or not to spank; that is the question with the Bored of Education. Keep some good spanks on hand, but don't use them too freely. Familiarity breeds contempt.  
Judge Wright, of South Carolina, has been impeached, 'cause he is black and gets right boozy. He tried to say "truly rural," and got it "rooly trooral," and had to go down one.  
Henry Ward Beecher is said to have cleared \$40,000 by lecturing last winter. It is thought that he will be able to keep on farming awhile if he gets up early and is saving in little things.  
Mr. Flipper, the black cadet, is a very steady-going man. He will be graduated soon as a second Lieutenant of Cavalry. The white cadets didn't know him. He has had four years of hard study and solitude.  
The politicians of Ohio are trying to rally the people by clinking the silver dollars. Hope they will do it. Dollars used to be handy in more places than in the nursery for babies to cut their teeth on.  
Francis Murphy has to whisper that he has used up his throat and can not lecture. Francis, think in this hour of depression, how you will be tempted to wet your whistle. If you do, you are gone forever!  
The Lake Shore and Michigan Southern Railroads are going to put on a fast train which will make the run from Chicago to New York in twenty-eight hours and thirty minutes. For the distance this is the best time ever made.  
Richard Grant White is one on the Committee to reduce the number of employes in the New York Custom House. Perhaps he can do something to remove "bones" and "hatchets" from the language and practice of that institution.  
There is still some uneasiness among the Gentiles in Utah. Gen. Crook encouraged them by saying that it was probable that some of his troops would soon be relieved from Indian fighting and return to their headquarters at Salt Lake City.  
A lawyer calls attention in the *Graphic* to the extortionate fees of lawyers. He mentions two foreclosures of mortgages; one of \$1,045, where the fees and incidentals were \$193; another of \$1,100 where the expense was \$306.98.  
The Attorney General of Utah, has been in Washington to talk about the Mormon business. He confirms the reported attempt to assassinate Mr. Stillson, also the report that the Nauvoo Legion is drilling regularly. It is quite likely that the Mormon suits will have to go gently for awhile.

A New York correspondent thus describes a certain New York editor: "He is an odd creature, full of talent and culture—a man of good impulses and no moral convictions; an intellectual epicurean of elastic, self-indulgent habits; a latitudinarian in ethics and philosophy, totally disencumbered of any notions of duty or conformation to the canons and customs of society." What did you want to make him such a Devil-fish as that for? Think we must take notice how he swims round in his paper?  
Simon Sterne lately delivered an address on the "Govern-

ment of Cities" before the Political Science Association. He thinks that a city is a kind of business corporation and ought to be conducted on business principles. The men who have the most money in the concern ought to have the most influence at the election of directors.

I tell you what, old 'orse, if you are keeping any unsubdued passion about you, or appetite for oats, there will come into your pasture by and by a man with a bridle on his arm, or a woman with a halter under her apron, it doesn't matter which, and first you know you will be baited, and caught and tackled into a cart to draw bones to a soap-factory.

Miss Joanna Farnham, an old lady of eighty, who died lately at the American House in Boston, where she had long been housekeeper, left \$3,000 worth of fine clothes and jewels locked up in trunks here and there, while she always went around in the plainest of garments. She probably intended to be a little more dressy when her youth began to fade, but she died too young to carry her plan into execution.

FOREIGN.

Cleopatra's needle has lost its point.  
Russia says "I want to take Constantinople, but I won't keep it long."

The Pope's Jubilee brought him \$1,248,650 in presents from the faithful.

The Russians have had their nooning on the Danube and now they are going to work again.

England thinks she will have to buy out the Turks in Egypt and sit down by that canal.

They have got the *debbickie* at Constantinople—will have it bad if Mukhter Pasha can't do better.

Oh, the Turks they can't win! That is the stone which weighs down on the midriff of Europe.

Calcutta exported 20,000,000 pounds of tea in 1876. China no longer has a monopoly of that trade.

The Republican leaders of France are represented as being cool and steady men and no demagogues.

Ivan III., the first Autocrat of Russia, began business in 1462 with a territory of only 11,000 square miles.

Great Britain and Ireland took 477,598 tons of American beef in January, February and March, valued at £1,273,232.

Ali Said, the Turkish commander at Scutari, is aiming for Danilograd. If that is so, Daniel O'Grady and the Irish had better keep out of the way.

Travelers going out of Canada into the States can have their baggage examined by the United States Inspectors in Montreal, instead of at the line.

The Russian medical and hospital arrangements for the care of the sick and wounded are said to be excellent, while those of the Turks are miserable indeed.

The Montenegrins are fighting against enormous odds. The Turks are said to have 35,000 men in the field. The reports of battles there are very conflicting.

Russia thought it would be a good war measure to hold up her hands a moment and say to England, "See, it is all fair—we are not trying to do any more than we said we would."

The Czar has reached Ploiesti near Bucharest, and he wants to have some Russian policemen in Roumania before he can feel at home and sleep well. They are going to fix it for him.

The French are trying to play Parliament as the English do, but they don't quite do it—haven't been at work at it so long. M. Simon wasn't the leader of his Parliament just in the same sense that Beaconsfield is the leader of his English Parliament, and that circumstance gave MacMahon the advantage.

Gortschakoff's note to Lord Derby is quite pacific and calculated to set England at rest in respect to Constantinople and the Dardanelles, the Suez Canal and the Persian Gulf. It disclaims any intention of meddling with the Canal, and it makes a point that the Dardanelles should not be in the exclusive keeping of any one power, but should be regulated by international agreement.

The ritualists have had a set-back in England. The Judicial Committee of the Privy Council has decided that the parochial clergy shall wear no other vesture than the surplice at communion. They shall not use the bread-wafer: they shall not turn their backs to the congregation: and they shall not put a crucifix on the screen between the nave and chancel. If religion is going to be struck at in that way, we want to know how men are going to be honest when they measure onions.

The Russians on the Danube are represented as being strongly fortified at Galatz and its vicinity and as prepared for defensive rather than for offensive measures. Their main forces are opposite Rustchuck and points further up the river, while a strong army is kept at Kalafat. The Roumanian railways have been put under the military and Bucharest has been declared in a state of siege. The feeling is that an attempt will soon be made to cross the Danube. In fact an attempt is already rumored. Things look as if Russia had been perfecting her arrangements while she was pacifying Europe with her diplomatic notes.

The Czar is going to take command of his army on the Danube, because the Grand Duke Nicholas, and General Nepokoitschitzky, his Chief of Staff, can't agree very well. Their disagreements come about in this way. The Grand Duke will get an idea in the night and jump up and run into the Chief's tent to make a suggestion about something, and before he can say General Nepokoitschitzky correctly he either forgets what he had to say, or else he makes Nepokoitschitzky mad with his blunders. The fact is, when a man has a good and elaborately constructed name there is nothing that will fret him sooner than to have it clipped and slurred over in pronunciation.

The military operations in Armenia seem to consist of marching and maneuvering rather than in hard fighting. The Russians, although they have not yet taken Kars and Batoum, have pressed steadily forward and pushed the Turkish line backward till its center is now at Erzeroum, which Mukhtar Pasha is preparing to defend from some position to the west. The Russians who were last at Olti are now reported to be at Ispir, only 40 miles from Erzeroum and the same distance from Baiburt on the road from Erzeroum to Trebizond. This looks as if the Turks would soon be obliged to make a stand to protect their communication with the Black Sea. The Russian column from Bayazid is not reported farther west than Teprak Kaleh.

Advertisements.

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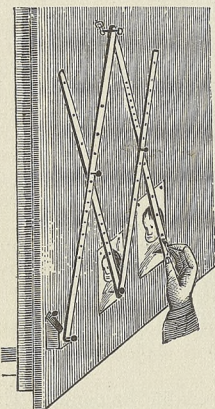
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