

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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SOCIALISTIC NOTICES.

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

WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it 'first best' of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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A BOOK FOR SOCIALISTIC THINKERS.

EFFECTUAL REFORM IN MAN AND SOCIETY. By Henry Travis, M. D., London: Longmans, Green, Reader & Dyer.

This work compels thought. It is the product of one who sincerely believes he has discovered the only "effectual" means of reform for "Man and Society." The author was the literary executor of Robert Owen, of whose system he has been a careful student and earnest advocate; but not a blind one. Indeed, no small part of the book is occupied with criticisms of Owen's mistakes.

This great Socialist failed, according to Dr. Travis, because he stretched his formula, that "man's character and determinations are formed for him and not by him," so far as to shut off his free agency and liberate him from moral responsibility. His views on this point have been pretty fully explained in an article, "Why Robert Owen Failed," in the 4th number of the current volume of the SOCIALIST.

Starting with the affirmation that the time is come when that which men have in vain endeavored to realize during the past, in the formation of character and in the attainment of happiness, may be accomplished, and that the mental, manual and mechanical powers which may be applied to provide abundantly for all the reasonable wants of every individual, and to produce the highest attainable happiness of all, have also been ascertained, our author at once states his conception of the means by which "the effectual reform in man and society" is to be realized:

"First, a change in man himself from that which is evil or injurious to that which will be good or beneficial, intellectually and morally; and secondly, a change in the arrangements of society, from that which is extremely injurious to all, consequent upon the very defective formation of character, hitherto universal, and in agreement with this character to that which will be in the highest degree beneficial to all, and will be in harmony with the renovated character, and will be the effect of it."

The defective development of man's character Dr. Travis traces to the want of knowledge and the erroneous ideas which have been hitherto universal, and this in turn has been the cause of all imperfection in the arrangements of society. Hence, it follows that the reception by man of true knowledge will develop man's moral nature, and this in turn will be the cause of the best social arrangements. These are the theses which are elaborated quite fully in Dr. Travis's book, and in their elaboration we find here and there passages of exceptional merit like the following:

"Man may care for his own happiness and be indifferent to the happiness of others; or he may care first for his own, and then for the happiness of others; or he may care first for the happiness of others. But in caring first for the happiness of others he still cares for his own, or seeks that which is the most conducive to it. For the person who cares first for the happiness of others has more pleasure or satisfaction in promoting the happiness of others than he could have in caring only for his own. And man is so constituted that he will have a far more happy life when he shall care intelligently for the happiness of others in all that he does, or shall always wisely consider the effect of that which he does upon the happiness of others—when he shall be intelligently careful to do nothing to others which he would not have others to do to him, and to do to others in all things as he would have others to do to him—than he can possibly have while he disregards or opposes the happiness of his fellow beings."

Dr. Travis assumes that to induce every one "to do unto others as they would have others do unto them" it is only necessary that persons should possess the knowledge that by so doing they will most thoroughly minister unto their own happiness; "that," in his own words, "the defect which is the first of the evils, is the intellectual defect, that men have not the knowledge, and that they have the erroneous ideas referred to. It is in consequence of this ignorance and these erroneous ideas, that men are selfish, unkind, intolerant, vindictive, untruthful and unjust." But it is necessary to understand that when Dr. Travis speaks of knowledge, as the grand agency of individual and social emancipation, he means nothing less than "the knowledge of

the causes of evil and of good to man." Knowledge in this higher sense is sufficient for the entire regeneration of man and society, as ignorance has been the cause of all misery—the root of all evil. Dr. Travis would, therefore, inaugurate a new system of education, as "the only basis upon which an effectual system of social reform can be constructed, or the arrangements of a well-ordered and happy state of society can be organized." But this new system of education can not be carried out in the arrangements of the present state of society. Hence the necessity of new arrangements. And the new arrangements which Dr. Travis describes as appropriate for the development of the new system of education are Villages in which "the production and distribution of wealth, and all the business and other proceedings of the population (which may be in each village anywhere from 300 to 2,000), will be arranged and conducted in the most beneficial manner possible for all, with the knowledge and the other means at command, under the guidance of an enlightened benevolence."

Our criticism of the new system, as explained in the work before us, is, as we said in our review of Dr. Travis's "Manual of Social Science," that the author does not get back to the first question, because he does not recognize the educational influences that come upon men and society from the invisible world. We believe that the deepest "root-cause of good" is something that takes hold of the heart rather than the intellect, and is more than the mere knowledge of any truth; and that the "root-cause of evil" is something deeper and more potent than intellectual ignorance of any truth. Knowledge is essential; but we question whether that alone will lead men to live according to the golden rule. The human heart filled with its selfish desires and purposes is like the house kept by "the strong man armed," and only "a stronger than he" can take possession and despoil his goods. Mere knowledge will parley in vain. A positive power of good must demand possession of the stronghold. In a word, our hope of the perfectibility of human character and society lies more in the possibility of men's hearts being taken possession of by such influences as came upon the disciples on the Day of Pentecost, than in the enlightenment of their minds with true knowledge and correct social principles.

FOURIERANA.

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

XII.

It is now twelve years since I entered the Christian ministry; and the one question during these long years has been, "Whence come the inhuman inequalities, dissensions, mutual outrages, among the professed followers of Him whose new commandment was love, and whose last symbolic act was to gird himself with a towel and to wash his disciples' feet, saying: 'As I, your master, have done this menial service for you, so be ye ministers to one another?'" I have been from youth upward, too, a Republican;—and the constant question has been: "How is it, that amidst free institutions are found the same hideous contrasts,—between want and wealth, drudgery and sloth, crime and purity, coarseness and refinement, ignorance and culture,—which disgrace nations formed under monarchical and aristocratic rule?" In England, France, Germany, Switzerland, Italy, and in four of the great cities, as well as in manufacturing towns and country villages of our own land, have I sought by actual observation to find the solution of these enigmas, as to the practical failure of Christianity and of civilization to procure brotherhood and equality. I have patiently studied these difficult problems by aid of the clearest light to be gained from the political economists, the statesman and philanthropists of Europe and of this country. And I now am prepared to assert, without qualification or reserve, that slavery or serfdom, in a more or less intense form, excessive toil and effeminate luxury, contagious diseases, pauperism, licentiousness, intemperance,

robbing and fraud on the largest and smallest scales, violence, public and private, national and individual, popular ignorance and professional sophistry, partisan and sectarian strifes, the degradation of woman, the tyranny of capital, and finally, general rivalry, duplicity, and overreaching,—are the *established customs and manners* of every Christian and civilized community. And by established customs and manners, I mean that these crimes and miseries are not accidental to, but intrinsic in and inseparable from, all modern societies; that they are the result, not of individual perverseness, but of pervading and over-mastering temptation; that they are not transient exceptions, but constant effects arising from permanent causes, which exist in the very constitution of these societies. With equal confidence, I am prepared to assert again, that these monstrous evils can not be, to any considerable degree, diminished,—certainly, that they can not be removed,—until their originating source is rooted out, which is *Conflicting Interests*, and until instead is planted that true seed from the Tree of Life, UNITED INTERESTS.

The fundamental notion of our social unions must be altered; and in place of the thought of self-aggrandizement must be substituted that of coöperation. The spirit of our governments and laws must be changed; and instead of the partial idea of protecting each individual's rights against the injustice of his fellows, must be adopted the universal idea of establishing the common-wealth, wherein each may work for all, and all for each, as members of a living body. In a word, we need to form communities, which in contrast with existing communities, shall be radically reformed, the *organizing principle* of which shall be JUSTICE,—justice to each child, man, woman, by securing the harmonious development and use of all their powers amid benefiting conditions,—justice integral, extending to every interest and relation of life,—justice divine, the justice of perfect love. In room of governments of force, transmitted from savage and barbarous eras, and of governments of opinion framed by the few for the restraint of the many, imperfectly defining and maintaining human rights, the time has come for the introduction of the Kingdom of God, which is the reign of impartial, equal goodness in all and for all. This will be at once the *Law of Liberty* and the *Liberty of Law*, beneath whose benignant sway man's essential and primitive desires will work together, with full yet balanced energy, in beauty and in joy. It is this Kingdom of God, that Association declares itself to be. It assumes to substitute for human caprice the *Divine Will* in the regulation of society.

The very largeness of this claim subjects Association to the charge of being one of the quack nostrums of this restless age; and this objection, or rather this class of objections, deserves consideration. Good men remember that the French Revolution was ushered in by specious promises of universal well-being, and that the boastful cries of theo-philanthropy, fraternity, equality, heralded the advent of scepticism, anarchy, and promiscuous license and murder. With a not unnatural want of discrimination, they fail to perceive that Association, —while justifying all that there was of good in the large hope for freedom and humanity, cherished by the revolutionists of the last generation,— is the exact opposite of the schemes of those misguided though often noble-minded men, in the two grand particulars of the *principle* from which it sets forth, and the *method* which it pursues.

The *principle* of the Revolutionists was doubt or denial; their *method* was destruction. The *principle* of the Associationists is FAITH; our *method* is CONSTRUCTION.

Our principle is Faith; faith in God, in his present inspiration, in his governing providence, in his original good will to every creature, in his everlasting purpose to redeem his children from all evil, and to reform them after his own image; faith in Christ and Christendom, as the central providential agency for the restoration of mankind to more than their original glory, and for the introduction of Heaven upon Earth; faith in Humanity, and in the power of hope, truth, kindness, which is stirring the nations under the guidance of the Divine Spirit and influences from the heavenly world. The spring of our whole movement is religion.

—W. H. Channing.

Governments even are drifting into Communism? Bismarck wants to buy all railroads, and talks about making all insurance companies and savings institutions Communistic institutions. The English Government bought up all telegraph lines, and even here the Government wants to make savings institutions Communistic. Even the farmers coöperate in buying thresh-

ing machines, and if they do not hurry to coöperate altogether, they will, ere long, see large stock companies taking under cultivation whole counties with the latest improved machinery, which will force the farmers to sell their farms for a trifle, and seek the part of a wage-worker.—*Detroit Socialist.*

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES BY E. T. CRAIG.

XXX.

THE RENT OF THE ESTATE.

The rent charge for the lands was to be £700 per annum and the whole of the buildings, stock and implements were to be let for the general interest of all the members of the Association. The machinery, implements and tools in the workshops were estimated at the value of £1,000, for which 5 per cent. interest was to be paid. The live stock was valued at £1,500, and charged at 6 per cent. interest. The buildings were valued at £1,000, and paid 6 per cent. interest. As will be seen by the following extract from the Memorandum of Agreement between John Scott Vandeleur and Edward Thomas Craig and others, the rent was to be paid in produce:

"The said John Scott Vandeleur lets the lands of Ralahine from the 1st of November, 1831, on condition that the Rules adopted and passed this day are adhered to by the Society, and that they deliver the hereinafter-mentioned articles, and produce to the said John S. Vandeleur as soon as possible, after they are demanded from the Society by him, to be delivered either at Ralahine, Bunratty, Clare or Limerick, as he may require, free of expense:—320 barrels of Wheat; 240 ditto of Barley; 50 ditto of Oats; 10 cwt. of Butter; 30 cwt. of Pork; 70 cwt. of Beef. The Society to supply him with Hay at 30s. per ton, and Straw in return for the Manure. Dung for the garden at 1s. per load; or, in case Mr. Vandeleur wishes, he may take Labor Tickets in lieu of the above articles, at the rates above-mentioned, which Notes are to be received in the Store in payment for articles at the same rate as they are sold to any of the members. The land to be cultivated on the most improved system, as arranged by the Committee. The buildings to be kept in the best order and repair; and all the roads, fences and houses, that the Committee may order, are to be made in the best and most permanent manner. No tree to be cut down without leave of the said J. S. Vandeleur; and for each tree that he permits to be cut down, two are to be planted in some place appointed by him."

The rent was to be paid in produce, as specified, and if any deficiency occurred in one kind it was to be made up in other kinds of produce of a similar amount in value. The charges stood thus for the

ANNUAL RENT:	
The Annual Rent of the Estate, 618 acres,.....	£700
Interest for Live Stock, valued at £1,500, at 6 per cent.....	90
Interest for Buildings, valued at £1,000, ditto.....	60
Interest for Tools, Implements, Machinery, and Advances.....	50
	£900

The produce required to meet these charges was estimated at the prices in the Limerick Market when we began operations, and gave the following amount of produce necessary to meet the

ANNUAL PAYMENT:	
6,400 stones of Wheat, at 1s. 6d. per stone.....	£480
3,840 stones of Barley, at 10d. per stone.....	160
489 stones of Oats, at 10d. per stone.....	20
70 cwt. of Beef, at 40s. per cwt.....	140
30 cwt. of Pork, at 40s. per cwt.....	60
10 cwt. of Butter, at 80s. per cwt.....	40
	£900

To raise this quantity of produce it was requisite to cultivate a given amount of wheat and other crops to obtain the sums charged.

THE LAND TO BE CULTIVATED:	
40 acres of Wheat, at 8 barrels per acre, 320 barrels.....	£480
20 acres of Barley, at 12 barrels per acre, 240 barrels.....	160
10 acres of Oats, at 5 barrels per acre, 50 barrels.....	20
12 fat Beasts, 6 cwt. each, 72 cwt. at 40s. per cwt.....	140
20 Pigs, at 1½ cwt. each, 30 cwt. at 40s. per cwt.....	60
10 cwt. of Butter, at £4 per cwt.....	40
	£900

In addition to this produce it was necessary to cultivate about 40 acres of potatoes for the consumption of the members and the stock, besides the quantity of land required to be tilled for turnips, vetches, rye, grass, mangel wurzel, etc.

The live stock consisted of 44 heifers, 37 cows (30 of these were milch cows, which supplied the dairy and store with milk and butter), 20 bullocks, 17 calves, 16 beasts fattening, and 1 bull, making altogether 135 head of cattle. There were also 51 pigs and 26 sheep. Eleven good horses were included in the stock let to the Society, and a considerable number of poultry.

The estate let to the Society contained about 326 acres of tillage land, most of it of good quality, a portion of stiff soil requiring plenty of manure, and a part was stony from the limestone rocks cropping out on the surface. A large portion of the pasture and plantations was capable of being converted into tillage. The bog

lands were only fit for fuel, owing to the defective mode adopted in cutting and draining for fuel.

The orchard of three acres was well stocked with fruit-trees and vegetables, of which the members had unrestricted use.

The farm buildings were in very good condition, and comprised granaries, store-rooms, cow-houses, stables, coach-houses and piggeries. There were good workshops for carpenters, blacksmiths and flax-dressers.

There was also at a little distance from the homestead, a large weaving factory and shell of a flax-mill, with a waterfall of 20-horse power, running to waste, but capable of employment after the outlay of a little capital.

A large threshing-mill stood close to the rick-yard, and was propelled by a water-wheel of 8-horse power, from which shafts were extended into the mechanical workshops, for the purpose of turning lathes, sawing timber, and dressing flax.

After paying the rent in kind as already stated, the remainder of the produce, above the nominal amount of £900, was to be the property of the adult members according to the conditions of the agreement. It will be seen that the rent of £700 was somewhat high for the amount then under tillage. The wages were to be the same as usually paid, and after paying for the food, etc., consumed, the balance was to be at the free disposal of the members, thereby leaving them in a position of security and independence.

All the profits were to accumulate until the value of the stock and implements was paid off, when the interest was to cease, and the Society to be at liberty, at a general meeting, to decide what was to be done with the accumulated profits.

THE ERA OF SOCIAL DEMOCRACY.

II.

THE IDEAL.

EDITORS AMERICAN SOCIALIST:—Let me, without more circumlocution, waive any further statement of first principles in the interest of an immediate presentation of the future industrial system of the United States—not in some far-off period in the dim future, to be reached by a countless series of progressive changes, but, as I firmly believe, near at hand, and to be actually witnessed and experienced, if not by men and women, at least by children now living. I am not about to present an Utopian dream, but a system of solid scientific and practical fact, that will not depend for its realization on any process similar to that of changing the religious belief of a nation, but upon a *necessity* arising out of the imperative wants of society, of the changed conditions of material civilization, out of a stage of evolution as essential and irrepressible as the sudden birth of a man at the appointed time.

I do not mean to say that the newly-born social state will at once leap into maturity as a butterfly does when it throws off its chrysalis enfoldments and attains almost in a moment full growth and full development, but as man does when first ushered into the world—a weak, helpless and ignorant infant, but guarded, fostered, and directed by his parents until he has reached that degree of mental, moral and physical maturity which they are capable of affording to him. The parents of our infant society will be the institutions that protect and regulate it. [To quote a phrase of Mr. Densmore's—"The divinity of progress is in the institutions of society."]

But these institutions, you will say, are made by the people, and they can not be in advance of those who make them. True. But it is not at all essential that the whole or any large part of society should have reached that superiority of knowledge. How many of the three or four millions of the inhabitants of the British American Colonies in 1776, think you, had an intelligent comprehension of the principles asserted in the Declaration of Independence, or of the institutions provided for in the Constitution of the United States they so readily embraced when the War of Independence was over? How many people of that day stood on the plane of Jefferson and Paine! Is there any reason to believe that any larger proportion of our forefathers were ready to put into practice the principles of Democratic government than are now ready, or than will be ready when the pains that attend the birth are over, to put into practice the principles of Social Democracy? Surely not. If civilization has reached a stage when it can no longer expand in the same direction—if present institutions have already reached their utmost point of beneficent development, and any future development must be prejudicial—does it require any argument to show that the agencies whose only just function is to benefit us, but which are no longer adapted to our changed conditions, must be thrown aside like worn-out garments,

and replaced by such others as "to us will seem most likely to secure our safety and happiness?"

Although few persons are aware of the fact that this nation is already in the midst of the revolution that a great number are looking forward to, some with hope and some with dread; and that I believe is nearing its climax or turning-point; and although the ideas and efforts of both these classes are intended to check it, if not to prevent it altogether, still, in my opinion, it can not be in any great measure checked, much less prevented; because the times are ripe for it, it has become inevitable. And the people are ripe for it too, little as that fact seems to be recognized. In the words of a correspondent of my late, and now *latent*, "Ballot"—(referring to the riots of last summer)—"The revolution has been checked, yet not destroyed. It still lives. It will, when an opportunity presents itself, again advance. Happy will it be for this nation if it allows this new revolution to advance in peace. But advance it will. It will advance and conquer in spite of all the guns and bayonets that the money-aristocracy of the country can muster, for it is supported by the greatest power on earth, the right of the people."

What troubles me is, that although I recognize the ripeness of the times and the ripeness of the people for revolution,—aye, even for violent revolution; I dread the risk of what will follow! And this is why I want to see the Socialistic Labor Party a revolutionary party. I want it to adopt a revolutionary platform of *measures* consistent with its revolutionary platform of *principles*. I want it to abandon all idea of reforming the abuses of the present system; and to leave all measures looking to the relief of immediate suffering and distress—itsself the consequence of the false system—to those who do not stand on the revolutionary plane.

Those who are *interested* in maintaining the present system may safely be left to take care of their own sick and wounded. They will do it for their own sake, even if not for the sake of the sufferers themselves. What all true Socialists should do is to spread ideas, to disseminate the truth about society, to expose its rottenness, to trace the consequences to their causes, and to point continually toward the future; to hold up before the people—to *emblazon in letters of burning gold*—the *HEREAFTER* of the Revolution—the future *SOCIAL STATE*—the goal of all our hopes and aspirations.

Let me now ask the reader to place before him, in imagination, a skeleton-map of the United States. Let it be without the political lines that now define the boundaries of States. Let it be without cities, towns, roads, railroads, canals, fences,* or any other features of our present social system. Let it show all the existing geographical and topographical features. Let it show all the larger and all the smaller harbors on our coasts—on the oceans and on the lakes. Let it show how far our rivers are navigable for ocean ships, and how far for coasting craft. Let it show the areas best adapted by soil and climate for the various vegetable and animal productions. Let it show all the known localities of coal, iron, copper and all other mineral and metallic wealth. Let it show the localities of the various kinds of valuable timber, and the localities best adapted for restoring forests that have been ruthlessly and ignorantly destroyed in mere wanton waste. Let it show the waters most congenial to those kinds of fish most useful or agreeable to man. Let it show the favorite resorts of every kind of game birds and animals. Let the greater and the lesser water-powers be indicated, and so on.

This is one-half of the problem; the other half is to frame such an organization of society, such relations between men individually, and between each one and society collectively as will tend to the most complete development of all these natural resources with the least impairment of their permanent value) the least expenditure of human labor, and—of course included in this—the greatest economy of production and distribution, the wisest distribution of labor and capital, and the most equitable division of the aggregate products.

Has the reader fixed this map of the vast national estate in his mind? Has he located the chief seats of every important productive and distributive industry where nature has assigned them? Can he conceive of *Industrial* sub-divisions of the nation in the place of *State* sub-divisions, as we have at present? Can he acquiesce in a homogeneous national unity under one undivided sovereignty in all matters of common interest? Can he abandon the idea of "local self-government" as the phrase is now understood?

If he *can* accept these indispensable conditions of a

*I remember to have seen or heard it stated that the wealth invested in the United States in fences alone—almost entirely a superfluous expense—is something enormous. I do not recollect the figures, but I know that the amount impressed me deeply, and I am afraid to hazard a statement.

Social State, or if he *will* conditionally, upon the consequences being shown to be satisfactory (and he must do so or acknowledge himself a mere fetish worshiper), then we can proceed a step further and give a slight outline of the industrial organization of society adapted to such conditions.

Let us suppose that peaceably or otherwise the proposed social reconstruction has not only been resolved upon, but has been accomplished. Let us for the present pass over the period of transition. Let us imagine that two or three generations have come and gone since the new institutions, or during which the new institutions have been put into practical operation; that the whole theory has been fully adopted; that every one has become as much accustomed to it and settled down in it as we now are in regard to the institutions prevailing to-day; that it is in accordance with our ideas, and that the education of our children and all other social influences support it; that to make use of one's private wealth as a source of wealth, to take advantage of the necessities of others, to take from any other man a part of the results of his labor,—are universally condemned as infamous—like slave-holding, burglary, highway robbery or gambling; and that the desire to own land is no more thought of than to own sky. Let us, I say, imagine all these changes to have become accomplished facts, and that the population of the United States has, in the mean time, increased to 20,000,000 of families; comprising, say 20,000,000 of adult men, 20,000,000 of adult women, and 60,000,000 of children of both sexes. [I must not stop, in this article, to refer to adult men and women who are not married, because I believe that condition of life to be so unnatural, so abnormal, that it will not form an important factor in the Social State. It is one of the worst evils arising out of the present absence of organization of economic relations, and will cease when such organization shall have become fully established.] But I must be brief.

Let us now imagine ourselves gifted with the power of grasping the entire national panorama in one comprehensive view;—what do we see?

Directly beneath us, perhaps where now stands the city of St. Louis or thereabouts, is the center of the system—the National Capital—the Industrial Headquarters. A large and magnificent building or series of buildings connected together and yet distinct from each other is the prominent feature. These are the chief departmental offices of the national industries and of all other national interests. Each of these buildings, or wings of one building, is presided over by the head of a department; such as the Minister of Agriculture, the Minister of Mines and Quarries, the Minister of Textile Manufactures, the Minister of Metallic Manufactures, the Minister of Land Transportation, the Minister of Invention and Design, the Minister of the Postal Service, the Minister of Foreign Commerce, the Minister of the Finance and Monetary Service, the Minister of Education, and so on. These represent and direct the primary departments, and every collective or coöperative interest in the nation is included in one or another of these primary departments. The primary departments are of course divided into as many sub-departments as are convenient or necessary, and each sub-department has its presiding officer.

In a central building of the group is the Hall of the National Council, which Council consists of one body of men, the heads of the primary departments and the representatives of the various industries and national interests intrusted to their charge. It is the business council of the nation, and, to the small extent that what is now called politics form a part of the social system, it is also the political council of the nation. In it is vested the sovereign power and authority of the people at home and abroad. It is a perpetual council, and sits during a portion of each day. It comprises the legislative and executive functions of government, and it elects at each daily session its Chairman or presiding officer. It appoints all foreign Ministers and Consuls. Each Minister of a National Primary department is elected annually or otherwise periodically by the heads of the National sub-departments controlled by him, who, in their turn, are elected by the heads of the corresponding District departments throughout the Nation.

The Districts correspond in some degree with our present States, and vary in size in the ratio of their population. By the harmonious operation of the law of supply and demand (which want of space will not permit me to explain in this article) the distribution of population accords with the natural resources and peculiarities of soil, climate and location of the several districts, and with the popular demand for its produc-

tions or commercial or other facilities. Each district has its industrial center or capital; its District departments and heads of departments, and its heads of sub-departments. It also has its District Council, and all its arrangements correspond on a smaller scale with those of the National capital, except in regard to National functions. The heads of District sub-departments are elected by the heads of corresponding sub-District departments, and the process of election to all positions of responsibility and trust, from the foreman of a workshop or a farm to a Minister of a National Department, is vested in those whose services he directs, and who, under the unity of interests that appertains to the system, find their highest interests subserved by voting for the man out of their own number best fitted for the position to which he is elected. [But the number of pages I have written warn me that I must once more stop to meet the exigencies of your space. I have tried to condense to the utmost, but must divide this article into two parts, making this the first part of the "Ideal."]

W. G. H. SMART.

WHAT COMMUNISM IS.

From the Labor Balance.

Since the strike I have seen many harsh expressions in our best prints, religious as well as secular, indiscriminately applied to all Communists and all Communism. It seems to me as though the writers were striking wild. Certainly in discussing worthily a subject which touches the deepest roots of our practical lives, and about which there are quick and strong feelings in opposite directions, accurate speech, as well as a good temper is needful. To help accurate speech I will state what Communism is.

There are two kinds of Communism, both having the same general end, but differing in temper and method. The general end of all Communists (and in fact of all labor reformers, though many may not be conscious of it, and some may even honestly deny it), is that all instrumentalities for producing material wealth shall be held, used, and controlled by the people as a body, and not by the individuals as such. A real commonwealth is the aim of each and all.

The temper and method of one class of Communists are well represented by Louis Blanc and the Paris Commune. Having grown up under the oppressions of a bureaucratic despotism, they knew no form of society but that of a "strong government," in which, from a central will, all power flows; and no spirit of action but the furious spirit of resistance, bred in them by terrible oppression, which would destroy every existing thing in society. These have been fitly named petroleum Communists. They constitute the Gorgon monster, with whose ferocious apparition the moneyed men and their helpers frighten society, whenever any attempt is made to righten by reform the wrongs which the present business system of the world in its very structure works upon the laboring classes. But we who know what the reality is, and that it is the ripe fruit of immense societary injustice, and is tending to a great good hereafter, can not refrain from asking whether all honest-hearted and just-minded men ought not to consider if there may not be in these imperfect, and even wild cries, some genuine truth to meet and cure some real wrong; and also to consider whether scorn and fury are the wise, not to say Christian, manner of dealing with great multitudes of sorely suffering human beings, even though they are tumultuous in the writhings of their anguish.

Christian Communism is that form of society which springs from the power of God in the heart of man, and which aims at the common weal by securing, through united work, a sure and honorable provision for the common wants of all. It is the village bank, town poor-house, savings-bank, and fire and life insurance company, all combined into one organism, put into every hamlet, and made to reach, as surely as the tax-gatherer, every family in the land. It is that form of society whose natural working makes poverty and pauperism impossible, while God makes the sun to shine and the rain to fall.

Christian Communists are those who acknowledge the sovereign authority of Jesus Christ in things temporal, and believe that only as those things are held by the body-politic as common, and are administered by the whole people, after the fashion of town meetings, for the common weal, can the spirit of Jesus be carried out in the very organism of society. They feel that if it is wicked to devour widows' houses, as Jesus explicitly taught, then how much more evil must be that system of society which makes the devouring of widows' houses lawful? For if an act be wicked in itself, how much greater must be the wickedness of that structure of society which directly provides that that wicked act shall be done by law, and provides all the legal machinery for the doing of the wickedness, and for making its results sure? They see that the whole structure of society which now exists is framed to enable men to devour widows' houses; and they abhor that structure as they do the crime which it legalizes. They see also that there is an organism of society corresponding to the spirit of Jesus, which, being once established, no devouring of widows' houses can ever again take place by

law; and that through that organism alone can his spirit have a complete unfolding.

Their hearts are set, therefore, on the establishment of Jesus Christ's form of society in relation to wealth as the outcome of Jesus Christ's spirit of life. In this they are the lineal heirs of the Pilgrim Fathers, whose great work was the establishment of Jesus Christ's form of church organism, and from thence his form of the State. The true form of the Christian Commonwealth is yet to come, by a natural unfolding from out the Christian Church and State which the Pilgrim Fathers established; and the hearts of Christian Communists are set upon bringing that true form in, just as the heart of the missionary is set upon proclaiming the name and mission of Jesus Christ throughout the globe.

Christian Communists are "reddest of the red," to use John Ruskin's words concerning himself. Every one of the chief principles of the Internationals they hold, and can show chapter and verse for in the Bible; but in the place of the spirit and method of the Internationals they put the spirit and method of Jesus.

And now, hereafter, every one who has read this article, and wishes to use accuracy of speech, can do so. Any who think that both classes of Communists are equally pestiferous, and that all Communism should be utterly condemned, will continue to be indiscriminate in their denunciations. But if there be any who can discern and discriminate between an end and the methods to reach it they may perhaps, while condemning the spirit of fire and the method of force, be able to see that the spirit of Jesus and the method of appeal, and a Communism which springs therefrom, may be worthy the attention of reasonable and Christian people.

AMERICAN SOCIALIST.

THURSDAY, APRIL 11, 1878.

In the present number will be found MR. SMART'S second article on "The Era of Social Democracy;" and still another may be expected next week. In these articles MR. SMART undertakes a difficult task—that of describing the future condition of the nation when Social Democracy shall have become its accepted form of government. And perhaps a word should be said to forestall any charge of presumption for the undertaking. No one knows better than MR. S. that no one man, however great his insight and foresight, could construct an ideal Social State that would be faultless or escape the sharpest criticism. The most he can reasonably hope is to get something definite and tangible before the public as a basis of discussion. It is too early for any one to dogmatize about the ultimate political status of the United States, but not too early, in view of the progress of the party of Social Democracy, for the free presentation and discussion of plans.

ALL ROADS LEAD TO SOCIALISM.

We are not certain whether the readers of the AMERICAN SOCIALIST see the coherency of our choice and treatment of subjects as we advance from point to point. It would not be strange if some should think that we wander far away from the specialty indicated in our title. For instance, we imagine that persons who are enthusiastic for some immediate advance into practical Socialism and eager for all possible information about the methods and advantages of Communism and Co-operation, may be ready to ask with some impatience, What has all this discussion of the Population question to do with the professed objects of the paper? In like manner, several other topics which we make prominent or at least touch upon often enough to show a persistent attachment to them, such as Spiritualism, may seem quite irrelevant to readers whose interest is limited to bare Socialism.

We beg leave to assure such persons that we have in secret, if not in appearance, a very intense desire and purpose to "stick to our text"—to keep unity in the aim of all the discussions which we admit into the paper. And we see or think we see connections between the various topics in question, as vital as the nerves that ramify from the cerebral centers of the body. In fact, we have an abiding faith that Socialism is the rightful center of all subjects and all discussions, and that when we fully understand the scope of its prerogative we shall see that no topic of human interest is out of place in a Socialistic paper—that what is required in an editor of such a paper is simply *due attention to proportion and coördination*, and with that he may claim the universe of thought for his domain. In the outer world it has been said that "all roads lead to Rome;" in the inner world we hold that all roads lead to Socialism.

There are three great questions which embrace the main topics of Socialism, as we understand it:

1. *What are the immediate ADVANTAGES of close Association?* This is the field of *inducements*. We have

given a great deal of attention to it, first and last; but woful experience in hasty excitements has shown that the business of exhibiting inducements alone may be overdone and lead to disasters.

2. *What are the feasible METHODS of close Association?* It has been our chief ambition from the first to assist in answering this question. Evidently we have not completed the solution, for the simple reason that the problem is vast and a complete answer must come by much study and much experience of generations and perhaps of ages. We have done something in this line and shall do more. We regard this second question as more important than the first.—But there is still another question beyond these, and more important than either of them, *viz.:*

3. *What are the final PURPOSES which close Association is to accomplish in the interest of Humanity?* The relation of this question to the other two may be illustrated thus: The *inducements* which draw an army together are wages and the prospect of comfortable subsistence, with the excitements and emoluments of an adventurous life. The *methods* of organizing an army, so as to keep it together and make it successful in the field, are various, and constitute a vast study for those who have charge of military enterprises. But far beyond and above these matters is the question, *What is the army to achieve?* Certainly not merely its own subsistence and comfort. The commissary department, though important as a means, is not the end for which an army is created, unless it is an army of plunderers. The final and supreme questions are, Who is the enemy to be attacked? Where is the territory to be conquered? What is the purpose of the war? And to us questions analogous to these are looming up beyond the mere conversion of the world to Socialism and the organization of Communities. What is the enlarged family going to do for man and for God? That is a part of our study, and it leads to some of the discussions which are liable to be thought irrelevant.

Take the example already mentioned—the Population question. This question divides into two great branches: 1. How to limit the *quantity* of population, as the doctrine of Malthus requires. 2. How to improve the *quality* of population, as the doctrines of Stirpiculture require. These are certainly the great problems of the future—the greatest issues which the human race has before it. Our belief is that Socialism, under the call of Him who is taking care of the world, will gather and organize and drill the army which is to meet these issues; and that this will be done in season—that this is the meaning of the "tidal wave" which is already setting toward social reorganization throughout the world.

In the armies of Trampism we are beginning to see the evils of over-population and of bad population—excess in quantity and baseness in quality. And it is evident, or soon will be, that trampism is the result and equivalent of orphanage, and that vast and ever-increasing orphanage is inevitable in society composed of little families which are held together only by the ties of blood-relationship and which go to pieces every generation. Large families, held together by the higher relationship of *churches* and never dissolving, alone can give to all the care and education which shall ultimately regulate the number and quality of births and put a stop to orphanage and trampism. Only when the human race shall be *regimented* will it be ready to cope with the threatening horrors of unregulated reproduction.

Thus we give a glimpse of the connection in our minds between Socialism and the Population question. We might show similar and even more important connections between Socialism and the right kind of Spiritualism. But enough for the present. We trust what we have said will help the reader to find coherency and unity in all our apparent vagaries, and to believe that Socialism is the Sun that always controls our orbit.

SOCIALISTIC UNITY.

WILLIAM FREY of Cedar Vale, Kansas, calls our attention to the fact that measures have already been taken to establish the union among American Socialists so strongly urged by E. T. CRAIG and others; and he sends us a copy of the "Constitution of the Social Union" which has been printed in French, accompanied with the request that we print either the whole of it or its essential parts in the AMERICAN SOCIALIST. We would gladly reproduce the entire document if we could be persuaded that it would in any practical way subserve the general cause of Socialism; but the fact that the Icarian Community, who have hitherto taken most interest in this new movement, are, by reason of internal divisions, in no condition to give it any aid, is proof that the present is an inopportune moment to

urge concerted action for the establishment of Socialistic Colonies, with relations of mutual exchange and assistance, which is defined as an immediate object of the Union. It is better not to attempt great things than to attempt them and fail. The present is a time of preparation and drill; not for organizing armies and campaigns. These will come in due time; meanwhile let Socialists improve and strengthen the projects already undertaken. For instance, one of the projects of *l'Union Sociale* is to establish a general organ of Socialism, under the title *Lien Social*; but such an organ already exists in the AMERICAN SOCIALIST, which invites the coöperation and support of Socialists of all grades, and works heartily for the general interests of Socialism, and in the same catholic spirit recommended by the promoters of the Social Union. One strong paper is worth a dozen weak ones; and we sincerely think one of the best things Socialists can do to help on the progress of their cause is to rally to the support of this paper, and make its interest their own. This done, the formation of Clubs for the study of Socialistic principles would be the next thing in order; and then would naturally follow more general organization and new experiments in practical Coöperation and Communism.

THE RESTELL TRAGEDY.

The death of Madame Restell, who has been prominently before the public in odious ways for a long generation, has been a subject of much attention and comment during the past week. There seems to be some reaction of public sentiment in her favor, or at least a persuasion toward charity for her, in consequence of the dreadful tragedy of her "taking off." The allowance of extenuation given to her is mostly summed up in the plea that she had many and respectable accomplices in her crimes. Thus the *Graphic* says in its "History of the Day:"

"Ann Lohman, *alias* Mme. Restell, cuts her throat in a bath tub. Frightened to her death by fear of trial. Occupation 'infamous and murderous.' She murdered to order at solicitation of people who wanted murder done. Had several hundred, possibly thousands, of accomplices in crime, many of whom belonged to 'good society.' Popular sentiment places all the infamy on Restell's head and regards accomplices with indifference. Conundrum: Which is the most a murderess, the woman who hires an assassin to murder her child, or the assassin who strangles it?"

A valued correspondent of ours asks us to ventilate some merciful reflections on Madame Restell, which we do for the sake of the historical reminiscences which accompany them. She says:

"Nobody dares to compassionate this old lady, though she has fallen among thieves and been literally murdered. She may have been a bad woman, very bad, but the good Samaritan made no deep scrutiny into the character of the man to whom he showed mercy, and I am not ashamed to say that my feelings are touched in view of this woman's fate, and I am led to consider what extenuation there may be of her crimes. Her calling was certainly created by a great demand, and that not from the lower classes—the poor and degraded—but from the highest ranks of society and from professors of religion. We all remember the excitement there was in Massachusetts several years ago about the mania for abortion which prevailed there, and what exposures Dr. Todd made in his 'Serpents in the Dove's Nest,' of the extent of this mania. From another publication under my eye, I give the testimony of two physicians on this subject, one a Boston man of long practice, the other a practitioner of high reputation in a large village of this State. The first says:

"The extent of this practice of abortion has not been exaggerated. It is almost universal among the upper classes. The poor are comparatively free from it; but it increases as you rise among the rich and select circles. It not only lessens the number of children among the wealthy, but the children they do have are often constitutional sufferers from the effects of the medicines and means which have been used to prevent their birth. I often see children bearing marks which I am well satisfied are caused by this unnatural attempt."

The other physician says:

"I am beset day after day by young married women, and old married women, to give them something that will produce an abortion. One young woman, who has been married only a few weeks, and who must be about three months pregnant, insists upon having an abortion and will not take no for an answer. I generally give them some simple medicine that is sure to do no harm, and tell them that if that don't work they will have to endure till the end. There seems to be a perfect monomania in the village and vicinity on this subject. I don't know what to do. If I refuse to do what they ask, they will be sure to go to some one who loves money more than a clear conscience, and so accomplish their purpose."

"The fact that Madame Restell made a fortune by her calling is evidence of a great demand to which she ministered supply."

"Now the demand for any method for abortion is not legitimate—it is horrible; but the demand for some method of controlling propagation is legitimate, and will be more and

more so to the world's end; and it is certain so long as this legitimate demand is ruled down, the illegitimate will force supply, and the Restells will have as good a conscience in their calling at least as the rum-sellers and soldiers. If their remedy is successful, the public may reprobate them, but there must be thousands of women and men too who will regard them with secret approbation and gratitude."

So much from our correspondent. Her reference to the excitement about abortions which shook Massachusetts and the churches of the whole country ten years ago, recalls to mind the following paragraph from the *American Agriculturist*, published in the midst of that excitement. It gives valuable information of the literature of the subject:

"The murder of the unborn is beginning to attract, in some degree, the attention which its great importance imperatively demands. The prevalence and recent great increase of this crime, the general ignorance as to its criminality and of its terrible consequences upon the guilty actors themselves, forbid longer silence on the part of medical men, ministers and editors, who have until now feared lest public effort should make known and increase an evil which it aimed to diminish. Dr. Storer's Essay, 'Why Not,' published by Messrs. Lee & Shepard, of Boston, should be in the hands of every Physician, Clergyman, Editor, and of all other intelligent persons of either sex, in the country.—(Price 50 cts.) Dr. Todd recently furnished an article on the subject to the *Congregationalist*, at Boston, and we hear he is preparing a longer essay for publication. [This refers to a book afterward published by Dr. Todd entitled 'Serpents in the Dove's Nest.'] The *Christian Advocate*, of New York, also published an article from an intelligent lady, entitled: 'Fashionable Murder.' The *Northwestern Christian Advocate*, of Chicago, Ill., of March 13, devoted seven and a half columns to a bold and outspoken discussion of the subject, which is being copied at the West and is worthily awakening much attention. We learn that one of the editors, Rev. Arthur Edwards, Chicago, is preparing a cheap pamphlet or tract designed for extensive circulation."

All this shows how large and respectable Madame Restell's constituency must have been ten years ago; and we have no reason to think that it has declined since, though the excitement soon passed away and the exposures ceased. How much the churches who are implicated in her death may have been also implicated in her crimes will be known only in the day of judgment.

Finally, to deal fairly all around, we give place to a communication from another valued correspondent, enthusiastically defending Anthony Comstock, who is the antithesis of Madame Restell, and has been much blamed for his agency in her death. It is best to hear all sides in such affairs. We agree with the moral views of the following letter for the most part—especially with the call for open dealing with the young on the part of parents as the only means to save them from the obscenists:

"EDITOR OF THE AMERICAN SOCIALIST:—I have just read your article on the 'Comstock Laws,' and think you do (unintentional) injustice to Mr. Comstock. You can hardly realize what that heroic man has done to stem the tide of filth which has been threatening to engulf, and to ruin in body and soul, both the boys and the girls of our land. He has told me personally of facts he has encountered, which, when you had brought yourself to believe them, would first curdle your blood with horror and then make it boil with indignation against the devils—that is not too hard a word—in human form who are building up fortunes by corrupting the young, and whom Anthony Comstock has been fighting almost single handed. If I mistake not, he bears on his face to-day a scar received in bringing to justice one of these wretches who, having failed to bribe him, resorted to the knife to effect an escape. You should hear him tell of obscene pictures, books, and articles, sent by means of school-catalogues into the midst of boys' and even girls' schools, and these pictures designed to awaken and pander to an immature and lustful passion. You should read as I have in the various vile 'boys' story papers' advertisements, scarcely veiled even, of the same filthy things.

"Honor then, all honor, to the one man who has had the courage to disregard false shame and grapple with the insidious but monstrous iniquity; and this in spite of the blindness and indifference of parents, and the aggravating delays of the courts, and the often absurdly inadequate penalties awarded to the convicted.

"I say 'false shame;' for let me add a word further upon the root of all the trouble. I sometimes think that nine-tenths of all the crime and misery in the world is more or less directly connected with the sexual function—ignorance, or at any rate violation, of its laws. Eliminate all the jealousies, bickerings, assaults, murders (from the foetus up to adult life), all the diseases and infirmities of body or mind, all the extravagances, all the thefts, traceable finally to some abnormal exercise of the sexual instinct, and what a marked decrease in the crime-list there would be!

"Now the child is sure sooner or later to find out about this part of its organization, and if it does not learn purely

and correctly, it will learn impurely and incorrectly. Probably not a boy, perhaps not a girl, reaches the age of ten or twelve, without picking up a good deal of information true or false about these matters; information dangerous if false, and even if true made dangerous by the appearance of covering stolen secrets. Why then should not parents, why should not decent people, forestall the ignorant and vulgar informants of the little ones, by explaining to them as early as they can understand it, the nature and purpose of this wonderful portion of our mechanism—fore-arming them against the corruption which threatens at every turn, and freeing the whole subject from its present dangerous fascination by divesting it of its false mystery, which naturally so piques the child's curiosity, and by taking away the temptation to stolen knowledge and all necessity of secrecy on the child's part, which is itself a fascination? Surely, a new era will begin, if wise and loving fathers and mothers teach their children about these things, and do not wait to let them learn as they may and will from the corrupt world without.

"But while we advocate most earnestly this wise instruction, and deplore the false shame which obstructs it, let us not make the unhappy mistake of hindering, and not rather aiding by every means in our power, the heroic efforts of a man who is patient and persevering enough to ferret out the destroyers of our precious little ones, and daring enough to grapple with them in their very dens of infamy and drag them to the light. But for this man, the notorious woman who has just sought in suicide escape from human punishment might to-day be plying still her nefarious trade.

"Wise and pure instruction let us aim at as the ultimate and complete cure for these evils; but meanwhile let us, even if to do it we have to come dangerously near an infringement of some cherished rights, as of the inviolability of the mails—let us arrest and punish by the strong arm of the law the corrupters of our youth.

"HONOR TO ANTHONY COMSTOCK!

"H. D. C.

"N. Y. City, April 5th, 1878."

If Mr. Comstock could make it clear that his aim is simply to put down obscenity, and that he favors the "wise instruction" on the sexual question which our correspondent so earnestly commends, he would unquestionably do much to allay the storm of indignation rising against him; but it has been difficult to discern in his acts and utterances any such wise discrimination.

CEREBRUM ABDOMINALE.

III.

We find a notable allusion to the sympathetic center in an old magazine article by Dr. Holmes, entitled "My Hunt after the Captain." It appeared in the *Atlantic Monthly* for Dec., 1862, not long after the battle of Antietam, and is the story of Dr. H's adventures in a search after his son, who was wounded in that battle, and of whom he went in quest directly on getting the news. The story is told with the author's characteristic earnestness and pleasantness. Drawing near the scene of the engagement, he met a Lieutenant of the regiment to which his son belonged, and inquired of him about the object of his anxiety. Here occurs the passage we have referred to. He says:

"From his lips I learned something of the mishaps of the regiment. My Captain's wound he spoke of as less grave than at first thought; but he mentioned incidentally having heard a story recently that he was killed,—a fiction, doubtless,—a mistake—a palpable absurdity,—not to be remembered or made any account of. Oh, no! but what dull ache is this in that obscurely sensitive region, somewhere below the heart, where the nervous center called the *semilunar ganglion* lies unconscious of itself until a grief or a mastering anxiety reaches it through all the non-conductors which isolate it from ordinary impressions."

Afterward he hears with assuring details that his son is safe, though slightly wounded, upon which he says:

"The dead pain in the semilunar ganglion (which I must remind my reader is a kind of stupid, unreasoning brain, beneath the pit of the stomach, common to man and beast, which aches in the supreme moments of life, as when the dam loses her young ones, or the wild horse is lassoed) stopped short. There was a feeling as if I had slipped off a tight boot, or cut a strangling garter,—only it was all over my system."

Very descriptive—is it not? And suggestive of remark.

Rem. 1st.—Here we have a new name for the seat of emotion—the semilunar ganglion. It is the name of the axis or center of the solar-plexus, as we understand, and therefore one and the same for our purpose with the solar plexus, though not in technical physiology.

Rem. 2d.—Dr. Holmes answers our question, Do the brutes have this central sense—this sensibility at the pit of the stomach? He says, Yes. He believes that cows have the heart-ache when their young are taken away. Nobody can say they do not. We have sometimes thought the domestic cow had the happiest lot of all the

animals in the world. She knows nothing about the "struggle for existence," has no care for her living, and is protected from every natural enemy; at the same time she is not goaded to work all day, put into a harness and made to draw or carry burdens at the risk of the smarting lash. You can not imagine a serener life than she enjoys most of the time, only while she remembers her missing calf in the spring. But if she suffers that unspeakable anguish in the solar-plexus only during that time, coming so often, we shall have to think again whether her lot is so happy after all. But is it really degrading to our sympathetic nature that we have it in common with the brutes? It is doubtless the seat of their mysterious instinct, as it is the seat in man of communication with the Divine. According to another passage in our reading, man shares with *vegetables* even, this high if not the highest part of his nature. Bulwer in his "Strange Story" bewails such a conclusion. The hero of his story has been dismissed from the door of his lady-love with a "not at home." It is a mistake, but he believes himself supplanted. His first feeling is resentment, and he walks away with a proud crest and a firm step. But presently a "dull, gnawing sorrow comes heavily down upon all other emotions, stifling and replacing them," when he expresses himself thus: (he is a physician:)

"I have said how the physician should enter the sick-room. 'A Calm Intelligence!' But if you strike a blow on the heart, the intellect suffers. Little worth, I suspect, was my 'calm intelligence' that day. Bichat, in his famous book upon Life and Death, divides life into two classes—animal and organic. Man's intellect, with the brain for its center, belongs to life animal; his passions to life organic, centered in the heart, in the viscera. Alas! if the noblest passions, through which alone we lift ourselves into the moral realm of the sublime and beautiful, really have their center in the life which the very vegetable, that lives organically, shares with us! And alas! if it be that life which we share with the vegetable, that can cloud, obstruct, suspend, annul that life centered in the brain, which we share with every being howsoever angelic, in every star howsoever remote, on whom the Creator bestows the faculty of thought!"

Alas! indeed, if that is all to be said. Who cares if man is the "paragon of animals" if he is only after all the "quintessence of dust?" The apostle Peter talks as a physiologist when he says: "All flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away." But he talks as a Christian when he says immediately after, "But the word of the Lord abideth forever, and this is the word which by the gospel is preached unto you;" and immediately before, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."

Rem. 3d.—The passage from Dr. Holmes suggests the question, Is it a great grief, a mastering anxiety, which oftenest reveals to persons the existence of this overwhelming sense at the center of their being, or is it a great rapture—a mastering joy? The supreme moment of love—does it not come before the supreme moment of loss? The first engrossing consciousness of the heart—is it not an ache of bliss?

KOOKING THE BIBUL.

When the temperunce folkes began to stur the world, there waz a klass of peeplo who sed that Bibul wine waz not wine that wood intocksikate.

When the abburlishunists began to preach the wikkedness of slavoury, there waz a klass of peeplo who sed that Bibul slavoury was not slavoury that wood oppress enny boddy.

When the doktrin of personnal holyness began to be preeched, there waz a klass of peeplo who sed that Bibul holyness waz not holyness that would save enny boddy.

And now when the attenshun of the wurd iz turnin' towurd Kommoonism az the finul state of Sosiety, which iz to make an end of all our mizurrys and wozze, and yunite mankind into wun big bruthurhood—all wurkin' togethur, and livin' for wun anuthur, jest az the dissiplez of our Lord and Mastur did on the day of Penteekost, when all that wure togethur had all things togethur, and shard them jest like bruthurs of the same familly, and noboddy lakked enny thing—up starts the Reyvurund Mistur Kook, and sez that Bibul Kommoonism iz not Kommoonism, for Leandur, who waz alive eighteen hundred yeers aftur the Day of Penteekost, sed so, and that evry wun who sez urtherwise iz an iddyot and blasphemmer. That sownds awful; but az the SOSHULLIST sez, Who kares for Neandur when evry boddy kan see and reed whot the dissipluz sed and did on that grate day, when the Holy Spirrit desended uppon them and

swept away all selfish klamz on landz and houzes and possesshuns of all kinds whatsoevur?

But whot iz the Bibul good for if its planest statements are to be Kooked into such misurabul hash? And who can tell which iz doing the most to bring the Skripchurz into disgrase—those who deny thare authaurity, or the Kooks and Neandurs who obfuskate thare simplest truths? RALF TODD.

"LEARNING AND HEALTH."

The *Popular Science Monthly Supplement* for March contains an article under the above title, by Benjamin W. Richardson, which has many good points. We condense:

1. Children are subjected too early to study. By this subjection a child may be rendered so unusually precocious as to become a veritable wonder. "Worse than all, this precocity and wonderful cleverness too often encourage both parents and teachers to press the little ability to some further stretch of ability, so that the small wonder becomes an actual exhibition, a receptacle of knowledge that can turn up a date like the chronological table of the 'Encyclopædia Britannica,' give the whole history of Cleopatra, to say nothing of the Needle, carry you through a Greek verb without a stop, and probably recite a dozen selections from the best poets."

But these "coached up children are never well. Their mental excitement keeps up a flush, which, like the excitement caused by strong drink in older children, looks like health, but has no relation to it." Mr. Richardson would have children under seven years of age taught "mainly through their plays, while their bodies are trained up healthily as the bearers of their minds. And it is wonderful what an amount of learning can by this method be attained. Letters of languages can be taught; conversations in different languages can be carried on; animal life can be classified; the surface of the earth can be made clear; history can be told as story; and a number of other and most useful truths can be instilled, without ever forcing the child to touch a book or read a formal lesson. Under such a system the child grows into knowledge, makes his own inventory of the world that surrounds him and the things that are upon it, and, growing up free to learn, learns well, and eats, and sleeps, and plays well."

2. Youth—those passing from the eleventh to the sixteenth year of life—suffer from errors running "in three directions at least, all tending to impair the healthy and natural growth. The first of these errors is *overwork*, which often is useless overwork. The second is deficient skill or care in detecting the natural character of ability—in other words, the *turn of mind*, and it may be said *capability*, of the learner. The third is the system of forcing the mind into needless *competitions*, by which passions which are not intellectual, but animal, feed the intellectual soul with desire, and, by creating an over-development of the nervous-physical seats of passion, make or breed a soul of passions which may never be put out in after-life, until itself puts out the life abruptly by the weariness it inflicts."

Mr. Richardson has no respect for the saying, "whom the gods love die young." "Alas! it is false, I say. Whom the gods love die old; go through their appointed course, fulfill their appointed duties, and sink into their rest, knowing no more of death than of birth, and leaving no death-stricken mourners at their tombs." And with a true system of educational training this number might be greatly multiplied.

Of the prize system, the forcing of young minds to extremes of competition, our writer (or rather lecturer, for the article under consideration was originally a lecture before the London Institution) declares it bad fundamentally. "I have been assured," he says, "by excellent teachers that it is bad as a system of teaching, and that nothing but the demand for it on the part of ambitious parents and friends could make them permit it as a part of their work."

3. In the period from seventeen to twenty-two there is no redeeming quality in regard to health in the educational training commonly pursued. Often the "young men and young women, who are now presenting themselves for the higher-class examination at our universities and public board, are literally crushed by the insanity of the effort." Mr. Richardson says, "To let the brand of superiority stamped at this age," as the result of competitive examination, "however distinguished the superiority may be, stand forth as the all-sufficient distinguishing mark for a life-time would indeed be, and indeed is, unjust foolishness." And he shows that those who succeed in gaining these competi-

tive distinctions rarely win other distinctions in after life. Moreover, he affirms that "it is doubtful whether the training is not fatal to the after distinction, and whether the great geniuses of the world would ever have appeared at all, if, in their early days, they had been oppressed by the labor, strain, and anxiety, of the competition on the one hand, or had been bound by the hard-and-fast lives of dogmatic learning on the other. . . . Be this as it may, I am sure that the present plan, which strands men and women on the world of active life, old in knowledge before their time, and ready to rest from acquirement on mere devotion of an automatic kind to some one particular pursuit, is directly injurious to health both of body and mind. Continued action of the mind and varied action of the mind are essentials to length of life and health of life, and those brain-workers who have shown the greatest skill in varied pursuits, even when their works have been laborious, have lived longest and happiest and best. The truth is that, when men do not die of some direct accident of disease, they die, in nine cases out of ten, from nervous failure. And this is the peculiarity of nervous failure—that it may be fatal from one point of the nervous organism, the rest being sound. A man may therefore wear himself out by one mental exercise too exclusively followed, while he may live through many exercises extended over far greater intervals of time and involving more real labor, if they be distributed over many seats of mental faculty. Just as a sheet of ice will bear many weights if they be equally distributed upon it, but will give way and break up at one point from a lesser weight, so the brain will bear an equally distributed strain of work for many years, while pressure not more severe on one point will destroy it in a limited period, and with it the body it animates."

This is a forcible arraignment of the present system of education; but what is the remedy? and how can it be applied? While there may be improvement, can there be a radical cure of the evils without fundamental modifications of Society itself? So long as the period devoted to education is so limited, it will be next to impossible to change the present method of sending children very young to school, and cramming them beyond their capacities while they remain in school; and so long as each man has to make his way single-handed in life, he will be goaded into competitions that are ruinous to body and mind and soul. But in aggregative society or Communism there will be no necessity for limiting the educational period to a few years, and therefore no necessity for cramming knowledge into young heads with unnatural rapidity. The processes of mental development can go on healthily, and need cease only with old age. The so-called active duties of life will absorb neither the time nor the attention of adults exclusively. There will be time for study, for recreation, for every healthful exercise. A man's support and the support of his family will not be dependent upon his devoting himself body and soul to some single pursuit for life. All the evils which Mr. Richardson points out as characteristic of the present system of education are, in short, fostered by the individualism of Society, and would disappear with the general advent of Communism.

LEADERSHIP.

BY J. H. COOK.

I am not in favor of leaders whose end and aim is self-gratification, and who for that purpose lead or drive humanity to labor for them without an equivalent; but I am in favor of natural organizers and attractive centers who "need no law of State to teach them grudging submission to the law of right;" who are "a law unto themselves;" thoroughly good at heart; who are pervaded through and through with the impulse to help humanity, by improving both its internal and external conditions.

All growth and development depends upon leaders or organizing forces. Each organ is an aggregation of cells. Each system is an aggregation of organs. All the organs and systems in the human brain and body are, in some sense, or some degree, leaders and superiors in some departments and relations, and followers and subordinate in others. They are an aggregation of insoluble, coöperative individualities, without which the general organism could not exist.

There are some good, honest Associationists and Communists in theory, who are opposed to leaders in any sense. Their peculiar, and in some respects deficient natures, can not bear order, system, time, place, and a regular division of labors, functions and duties, which good leadership implies. They think so much of their personal liberty and "individual sovereignty" that to

be led by somebody would be tyranny. They oppose limiting the time of speakers in public discussions, and make long speeches themselves, and thus prevent others from speaking, through their weak sense of order and justice. Such minds will break up any Association in a short time if they can. I believe it is important to have "the right person in the right place," to lead, organize, attract and hold men together, and that the reconstruction of society can not successfully go on without true leaders. Personally, I have an "immense individuality," but I also have a corresponding power to help others and a sense of my need to be helped by them. If by being led I can be supplied in any sense better than I can supply myself, I am foolish to oppose such leadership.

Mankind can be led towards truth and a higher life, by true leaders, as they have been hitherto kept in darkness, error, selfishness and want, by selfish and unprincipled demagogues. Then let us who aspire to a better and higher life pray for leaders that will "lead us not into temptation but deliver us from evil."

DOES CHRISTIANITY ADMIT OF PRIVATE PROPERTY?

Christian life and love draws souls into a communion of interests in all things, after the pattern of Pentecost; and heavenly families, whether formed on earth or in the spirit land, are virginal in character, with communion of interests in all things fully prevailing. We know of nothing which Jesus had in possession that he called his own; his soul and body he claimed were God's. He called upon his disciples to give up every thing—houses, lands, relationships, and even the selfishness of their own lives. They could not call their lives their own. "Lo! we have left all and followed thee," said Peter; "fathers, mothers, wives, children, houses, lands, and even our own lives also." Wherefore, professedly Christian people, are there rich or poor members of any church—brethren and sisters of one parentage, yet sharing so unequally? Did not the rich come and lay their wealth at the apostles' feet to be equally distributed? And did not the poor do the same with their poverty? A man's spiritual foes are those of his own household, and private interests are a monster enemy therein. So strong a temptation are private possessions, that the devil, hoping Jesus vulnerable there, did offer him all the kingdoms of the world. But the spirit and principle of MINE he cast out. "Who is my mother, or my father, or brethren, or my sisters?" He recognized no value in earthly kin in comparison with his universal love. Can we do better? The narrow, selfish circles of earthly families, fade before the universal equality of true Christians; and while the love of mine is earthly, sensual or devilish, the Community principle of ours is heavenly and eternal.

—Plain Talks by G. A. Lomas.

"ASSOCIATION DAIRYING."

The history of "Association Dairying" is simple. Among the early cheese-makers of Herkimer and Oneida there were some who soon acquired a skill which gave their produce a better reputation than that of their neighbors, and who introduced improvements in the appliances used which economized both time and material. One of these was Jesse Williams, a farmer of Rome, whose cheese brought unusually high prices. A picture of Mr. Williams, that is now before the writer, shows in a smooth-shaved face the qualities of an ideal American husbandman—intelligence, resolution, perseverance and vigor. Wherever his cheese was offered for sale it was eagerly bought, and, had his dairy been capable of producing twice as much more, a market would not have been wanting. In the spring of 1851 a son of his was married, and removed from the old homestead to a new farm. The father made contracts by which the products of his son's dairy were to be sold on the same terms as his own, and guaranteed to be of the same quality. The son, however, could not make as good a cheese as the father, and the latter found it necessary to go each day to his son's place and instruct him, an arrangement which consumed a great deal of time—more than Mr. Williams could afford. In the emergency a good idea occurred to him—not a startling or particularly brilliant idea, but one that, when the world in its relations with labor is a little better adjusted, may be applied with advantage to many other occupations than cheese-making. In the future we may hope the housewives of a city, street or a village will discover that it is both cheaper and more convenient to have all their washing done at the same time and place, and in a building supplied with proper machinery, than it is to have separate operations, with all the petty but exasperating troubles that wash-day entails in the private domestic circle. Some day the advantages of practical Coöperation in nearly all things will be understood and appreciated. It was in Coöperation that Jesse Williams saw the solution of his difficulty. He took the milk from his son's farm and made it into cheese at his own place, producing an article that met with general commendation; then he purchased new and larger machinery, and after a while neighboring farmers were invited to send their milk in for

manufacture, which they readily did, paying Williams a percentage for his trouble. The original factory became the model of many others, and out of the small beginnings in the old homestead at Rome, what is known as the "Association System" developed, which now includes about five hundred establishments, representing a capital of millions of dollars, using the milk of some one hundred and thirty thousand cows, and making about thirty-three million pounds of cheese annually. The advantages of the system to the farmer are obvious—superiority and uniformity of quality, the saving in cost by the wholesale purchase of materials, and the avoidance of care. Instead of having to buy expensive apparatus and to devote the constant attention necessary in private operations, the farmer by the new system sends his milk, morning and evening, to the factor, who not only manufactures it into cheese, but also sells the cheese when it is made, charging one dollar and fifty cents per one hundred pounds for the work. The factor, as a matter of self-interest, sees that every thing is well done. He knows that mistakes will not be tolerated by his customers, and he has all conveniences at hand, such as the individual farmer might not be able to afford. The whole quantity of cheese made from six hundred or a thousand cows can be sold in the same time and without any more bother than that made from twenty cows; and as the same processes are inevitable, whether the quantity of milk is large or small, it takes almost as much labor to manufacture the milk of a dairy with a hundred cows as it does to manufacture that of a thousand cows. In brief, the "Association System" secures all the peculiar benefits which belong to Coöperation, and it has been successfully imitated in several countries abroad under the experienced direction of American dairymen.

—From *Appleton's Journal for April*.

COMBINE AND SAVE.

From an Address by E. O. Greening at Durham, Eng.

Out of every eight sovereigns earned in this country, two capitalists take five sovereigns, and eleven workers have three sovereigns to divide amongst them. This accounts for the wonderful increase in the wealth of the wealthy, and explains why workingmen as a body remain poor. Under the system of competition at present in operation the working-classes get their share, but why does the capitalist get so much more? Because his father or grandfather saved up thousands which he had invested in machinery, and the arms of iron and the sinews of steel constituted the gigantic power which worked for him in addition to the power of his brain. If the working-people were to improve their condition they must save their money as the capitalist had done, and invest it, so as to obtain for them the profits of these accumulations as well as the profits of industry. The way in which, by the union of small means, working-people could better their condition, had been forcibly exemplified in the coöperative store of Durham. Last year they divided £6,700, and they divided it in this way. Capital took its fair interest, and then the sum of £5,183 was divided amongst the members—the largest consumer—the man with the largest family—getting the best share, and not the man who had the most wealth. If all the working-people of England profited by coöperation even to the extent of 10 per cent. less than they had made in Durham during the last year, they could, in five-and-a-half years, buy up all the railways in England. At the end of seven years they could pay off the national debt, and in thirteen or fourteen years they could buy up the whole of England—land, houses, factories, coal-mines, workshops, every thing. Capital was accumulated labor. It was not the beds of coal and of ironstone, and other minerals, which constituted the wealth of this country, but the labor which had been expended in discovering and developing them. England contained all the mineral wealth it did now when the people ran about clad in their native smiles. (Laughter.) Contrast England with Peru, which contained all kinds of mineral wealth and guano besides. Peru, with all her mineral wealth, could not pay the interest on her paltry debt. Sometimes when he visited a coöperative society, and marked, year by year, the changes he saw in the condition of the people, the men growing wiser and more intelligent, the women more beautiful, and the children more pleasant and plump, he could not but rejoice deeply at the success of these societies. Coöperative societies, promoted, maintained, and managed by workingmen, had been a great success, and workingmen had not only successfully managed such societies as that of Durham, but they had managed a Wholesale Society doing a business of three millions a year. Mr. Frederick Harrison had asked, in the *Fortnightly Review*, if workingmen could manage the Northwestern Railway. He had no doubt workingmen could be found who would have no difficulty in working such an undertaking, and in a little time he hoped to see workingmen managing great productive establishments of their own, and even taking their share in the government of the country.

PRACTICAL SOCIALISM: Fletcher Harper is reported to have purchased a place at Atlanticville, on the seacoast, for a home for people who have become sick or disabled while in the employ of the Harper Brothers.

ACTING UNDER EXCITEMENT.

Dr. Holland, in April Scribner.

There is great fear, on the part of some amiable persons who write for the public, lest, in certain excited movements of reform, there should be those who will take steps for which they will be sorry. They argue from this, that it is not best to have any excitement at all, and especially that nothing should be done under excitement. It so happens, however, that the path of progress has always been marked by sudden steps upward and onward. There are steady growth and steady going, it is true, but the tendency to rut-making and routine are so great in human nature that it is often only by wide excitements that a whole Community is lifted and forwarded to a new level. Men often get into the condition of pig-iron. They pile up nicely in bars. They are in an excellent state of preservation. They certainly lie still, and though there is vast capacity in them for machinery, and cutlery, and agricultural implements,—though they contain measureless possibilities of spindles and spades,—there is nothing under heaven but fire that can develop their capacity and realize their possibilities.

There are communities that would never do any thing but rot, except under excitement. A community often gets into a stolid, immobile condition, which nothing but a public excitement can break up. This condition may relate to a single subject, or to many subjects. It may relate to temperance, or to a church debt. Now it is quite possible that a man under excitement will do the thing that he has always known to be right, and be sorry for it or recede from it afterward: but the excitement was the only power that would ever have started him on the right path, or led him to stop in the wrong one. It is all very well to say that it would be a great deal better for a drunkard, coolly, after quiet deliberation and a rational decision, to resolve to forsake his cups, than to take the same step under the stimulus of social excitement and the persuasions of companionship and fervid oratory; but does he ever do it? Sometimes, possibly, but not often. Without excitement and a great social movement, very little of temperance reform has ever been effected. Men are like iron: to be molded they must be heated; and to say that there should be no excitement connected with a great reform, or that a reform is never to be effected through excitement, is to ignore the basilar facts of human nature and human history.

RECEIVED.

- LULLABY, AS SUNG IN "FRITZ." Arranged by Charlie Baker. Cincinnati: Published by F. W. Helmick.
- TRAVELERS' OFFICIAL GUIDE of the Railway and Steam Navigation Lines in the United States and Canada. April No. National Railway Publication Company, Philadelphia.
- PRISON THOUGHTS ON VACCINATION. Parts I & II. By Henry Pitman. Manchester, Eng.: John Heywood, Publisher.
- VACCINATION TRACTS, Nos. 1, 2, 7, 8. London, Eng.: William Young, Publisher.
- THE VACCINATION QUESTION. By P. A. Siljeström, M. A. London: F. Pitman, 20 Paternoster Row. 1875.
- THE NATIONAL ANTI-COMPULSORY VACCINATION REPORTER. Poole, Printer, Cheltenham, Eng.
- SPELLING REFORM. Report of a Conference and Public Meeting. London: F. Pitman, 20 Paternoster Row.
- MAX MULLER ON SPELLING. London: F. Pitman, 20 Paternoster Row.
- A PLEA FOR SPELLING REFORM. By W. R. Evans. Edited by Isaac Pitman. London: F. Pitman, 20 Paternoster Row.
- THE AUSTIN TOPOLOVAMPO PACIFIC SURVEY. Philadelphia: Henry Carey Baird & Co. 1877.
- THE AUSTIN TOPOLOVAMPO SURVEY, FOR COMMERCIAL AND SCIENTIFIC PURPOSES.
- HISTORY OF COINS AND COINAGE IN THE UNITED STATES FROM 1792 UNTIL 1876. By an Old Merchant. Washington: Gibson Brothers. 1876.
- THE MANIPULATOR. How to Cure Paralysis, Deformities, and all kinds of Chronic weakness. New York: Wood and Company.

ONE THING AND ANOTHER.

"Jerusha, put the kettle on and we'll all take tea."

One Company owns all the ice of New York City.

Do you want to know that an American pugilist has beaten the British champion?

Dallas, Texas, has made a city of itself in five years, with a population of 20,000.

The German fleet will go east in the Spring (May) just to see what is going on in the Mediterranean.

At the Publishers' Trade sale in New York books were sold from 8 to 10 per cent. below private rates.

His Royal Highness, the Duke of Edinburgh, scandalized himself in Malta, and has been ordered home.

Take a first-rate philosopher and warp him a little in the baking, and you will make a good humorist of him.

That Tariff Bill will not have to wait three or four weeks before Mr. Wood can take it up and talk about it.

When you have made a sound remark don't let any noisy fellow think that he has answered you by beating on a big bass drum.

The Republican Congressmen and a part of the Democrats have succeeded in removing their Door-keeper, Polk, for malfeasance in office.

Madame Restell, dead from a knife in her own hand. A bad woman gone to a bad end, and hastened thither by agencies not above reproach.

The Connecticut State House has been made and finished without incurring any expense beyond the appropriation of

\$400,000 a year, which has been met from current taxation.

The latest proposal is to put college students, when matriculated, under bonds to keep the peace. That is as it should be. A man becomes a suspected person as soon as he enters a college.

Prince Gortschakoff has told Roumania to keep still and not make a bit of noise about any thing. "If you don't we will be all over you with our army and cuff your ears till your head aches."

The German Socialists are not a pious, evangelical set, by any means. The Christian Socialists, organized for the civilization of those scoffing reformers, have not as yet been able to accomplish much.

The Spring is uncommonly early, and Congress is no faster than usual. The result is that Captain Howgate is getting anxious to have that appropriation made for his Arctic Colony. He only needs \$50,000.

Here is Congressman Something or other from North Carolina putting in a claim on behalf of his State for \$18,000, all because the United States occupied certain houses and lands at Raleigh during the war. There is modesty for you.

The Rev. Dr. J. P. Newman thinks the Euphrates country would be a good place for a young man to start an agency for the sale of agricultural implements and sewing-machines. It is not often that we find an item with a business point to it like that.

Twenty-five young women came tripping from the New York Medical College for Women on the 4th inst., each with a diploma certifying that she has the ability to touch up your "hair-spring" and do away with your "debility of weakness."

You will notice that these reform parties are gaining victories here and there in the spring elections. They have high notions about the powers of the Government, and strange to say, they are drawing largely from the old Democrats who want as little Government as possible.

The railway lines terminating in New York will hereafter be allowed to run their freight cars on the belt railroad during the night, and discharge along the docks. This overcomes a great difficulty which New York has experienced in the exportation of grain and other produce.

The Rev. Joseph Jasper, black, of Richmond, is making himself famous by a sermon proving from the Bible that the sun goes waltzing around the earth. You may laugh, but he has the best of the argument—with his audience. He is only a little behind time, and doing what the Holy Catholic Church had to do in the time of Galileo, when no one dared to snicker in that school.

Nathaniel H. Bishop is the man to paddle his own canoe. His book, the "Voyage of the Paper Canoe," tells how, in 1874, he went from Quebec to the Gulf of Mexico via Lake Champlain and the Hudson—a journey of 2,500 miles; and how at another time he went from Pittsburgh to Cedar Keys, Fla., by the way of the Mississippi and the Gulf of Mexico—another 2,500 miles.

Secretary Sherman is having talks with the Committee on Banking and Currency, and expressing the opinion that we shall be able to resume specie payment when the time comes. It seems to us that he ought to be heaping up the coin in anticipation of that event. He has some \$146,000,000 in coin, while there are \$350,000,000 in Greenbacks, and \$300,000,000 in National bank bills.

Rev. Joseph Cook has made a span of donkeys of himself. In the first place, he went to Montreal and sought to please his audience by disparaging his own country. And then coming home, he brought a few books along with him, and when between Montreal and St. Albans he found a Custom-House officer, and did not have grace enough to hold his tongue and let the official do his duty quietly, but put up his ears and stood on his dignity.

"Miss Grundy," of the *Graphic*, says, "Postmaster General Key has a sociable way that is peculiar to himself, I think. While all the members of the present Administration are noticeable for their cheerfulness and kindness, he goes a step further than the others in absolutely doing away with all barriers of intercourse with him in his office. His doors stand open, and those who wish to see him walk directly in without the formality of sending a card in advance."

Montgomery Blair (do we need to tell who he is?) has succeeded in getting both Houses of the Maryland Legislature to pass his resolutions to contest the title of Mr. Hayes to the Presidency. He is now in Washington enthusiastically trying to stir up the Democrats to make the effort to oust the present incumbent, and instate Mr. Tilden. It is well enough to let him try, for it will only serve to let us see how little demand there is for any such stir-up and disquietude.

Awful stories concerning the fees allowed to lawyers in the settlement of contested wills are still coming to the light. The attorneys get every thing, while the proper heirs in some cases become paupers. If this trouble about wills goes on we shall have to differentiate till we get a sort of rich men that can let go of their money while living, and divide it just as they want to have it done, and not clutch it till

death comes and breaks their fingers. This is what you have got to come to. Old man, pause a moment, and consider your lust for holding on to your possessions till the last moment.

The *Saturday Review* says, "Culture seems to make less frequent both sudden forms of falling in love and sudden conversion. And this change is plainly due in large measure to a growth of volitional force. All falling in love is, of course, the direct effect of an involuntary emotional impulse; yet a negative act of will may perhaps be said to be involved in the non-repression of the impulse. As people advance in intellect and character, the ascendancy of the will increases, and the amatory sentiment is only allowed to attach itself to an object very slowly and after the fullest critical investigation. It is not necessary to adopt the ultra-prosaic supposition that sexual selection will ever become a purely voluntary action."

Jennie June, than whom no one appreciates the wants of women better, sees a gleam of good times in that Hotel for Women. It has always been difficult for single women to procure good boarding and stopping places in New York. "Eighteen years ago this coming May," says she, "the writer of these lines arrived in this city at midnight, by a late train from the West, sick and suffering from a detention on the road. She went to four different hotels, and was refused admittance, and finally, not knowing what else to do, took refuge from her hack and the pouring rain in a street-car, and went several times up and down its entire route, until seven o'clock in the morning made it possible to seek the house of an acquaintance."

The resignation of Lord Derby has led to some reorganization of the British Cabinet. Lord Salisbury, who has become Foreign Minister, has issued a circular objecting to the Treaty of San Stefano as a whole. He says, "The formal jurisdiction of Turkey extends over geographical positions which must, under all circumstances, be of the deepest interest to Great Britain. It is in the power of the Ottoman Government to close or open the straits which form the natural highway between the Ægean Sea and the Empire. Its domain is recognized at the head of the Persian Gulf, on the shores of the Levant, and in the immediate neighborhood of the Suez Canal." The amount of it is, if you expect John Bull to stand still and let those strategic points fall into the hands of a power stronger than Turkey, you don't know what an Englishman is.

When a man has a large lot of tenants who have been accustomed to get a living by cultivating his land and paying him rent, it isn't safe for him to say that he had rather have sheep and short-horned bulls on his land, and then proceed to get rid of his tenantry and pull down their clay biggins. That is what the Earl of Leitrim tried to do in Ireland. The result was, his life wasn't worth a baubee in his neighborhood, and he got himself thoroughly killed one day, as he was riding over his estate with his two servants. He had lately served 90 of his tenants with notices to quit. The Irish are trying to have the British Parliament say that they have some rights in the soil which their landlords are bound to respect. Their last attempt was defeated in February last by a vote of 286 to 86. The ancient Communism lasted longer in Ireland than in Britain, and something of it is in the people yet.

The treaty of San Stefano cuts up Turkey something in this way: The Dobrukscha cut off by a line from Rassova to Magnatia is ceded to Russia to enable her to give it to Roumania for a former piece of Bessarabia; this brings the Muscovite to the mouths of the Danube. Montenegro is almost trebled in size, while Serbia gets a thin slice along her southern boundary, a sort of lane or cart-road being left between her and Montenegro to connect Albania and Bosnia. The creation of the Principality of Bulgaria leaves the rest of the map of Turkey looking like a calf-skin from which a shoemaker has cut a pair of boots. There are divers out-laying tags and scraps all hung together, and though seemingly insignificant, yet in the hands of an economical man still valuable. Its southern frontier, beginning at Hakim Tabiah on the Black Sea, is a crooked line running westward just above Adrianople till it gets below Philippolis; then it goes south to Kavala on the Ægean Sea; then cuts across to Salonika and on to Albania. With this Principality under the protectorate of Russia you may consider that you have, in a sense, bowed the Turk out of Europe.

The impression was very strong the early part of last week that diplomacy had exhausted itself; that no European Congress was possible, and that war must come unless the dead-lock was broken by England's meekly withdrawing. At present the English are far from being alarmed at any danger of war. It is even proposed to have a Conference for the purpose of talking over the bearing of late events upon the treaties of 1856 and 1871. Russia manifests some desire to find out just exactly what England does want. There is no question but Lord Salisbury's circular is a strong paper, and has given the Russians something to think about before replying to it. The dissatisfaction of Austria with the treaty of San Stefano is certain, but that has not led to the breaking of what is believed to be the triple alliance. Russia as well as England is calling out her reserves; she is believed to be assembling troops at Jassey in Roumania, and to be tightening her hold on the positions around Constantinople; her reserves are coming forward, and she is pushing forward her troops to the peninsula of Gallipoli and to both sides of the Bosphorus. The British have sent the war-ship, *Devastation*, to join the fleet in the Marmora, while the channel fleet has been ordered to assemble in the Mediterranean and other ships are waiting outside the Dardanelles.

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