

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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ANN LEE.

A SKETCH OF HER HISTORY AND CHARACTER.

II.

It is impossible to study the record of Ann Lee and believe that she was an impostor or hypocrite. She had a spiritual guidance and was faithful to it. Her strength was her sincerity. She sought not the honor of man. She does not appear to have assumed any such place as her followers have given her. Her accepting the title of Mother was not without example. There was a Mother in the Manchester Society which she came out of. James and Jane Wardley were the "ministry" of that Society, and Jane Wardley was called Mother. Ann Lee joined them by confessing her sins to Mother Jane.

She was not a vulgar egotist. If she was ambitious, she knew the true secret of leadership—how to abase herself and to be among her disciples as one that served. She frequently waited on those that came to see her with all the attention and assiduity of a menial. She set the first example of all the precepts she inculcated. No one can doubt that she was pure in her sense of purity.

She established the law of celibacy, but otherwise the Shaker system appears to have been intellectualized and developed by her successors rather than herself. She is said to have foretold the order which her followers have come into, and this order embodies her spirit, as every one can see; yet it was not until after her death and that of her immediate successor, that the Shakers entered into Communism. She appointed James Whitaker—one of the eight from England—her successor. He lived only three years, and was succeeded by Joseph Meacham, a Watervliet convert, an efficient business man, who, in the space of five years collected families of believers together and founded twelve Shaker Communities—the first and parent society at New Lebanon, and eleven others in different places in Massachusetts, Connecticut and New York. He was the real author of the Shaker organization, and they are indebted to his practical sagacity for much of their success, though Ann Lee prepared the moral material, without which he could have done nothing.

Her favorite doctrine, next to celibacy, was *thrifty habits*—industry, prudence, economy. She says to her young converts on the one hand, "You have a privilege to take up your crosses in the prime of your activity; if you take up your crosses against the lust of the flesh,

while you have power to please yourselves, you offer to God the first fruits of your lives; and there is a glorious crown for all who take up their cross against the flesh in this world." On the other hand, she says, "You must be diligent with your hands, for godliness does not lead to idleness. The devil tempts others, but an idle person tempts the devil. When you are at work doing your duty as the gift of God, the devil can have no power over you, because there is no room for temptation." Here is her righteousness on the right hand and on the left, celibacy and thrifty habits.

She had visions and revelations as wonderful as Swedenborg's, we should judge, but she did not bestow their tediousness upon the world, as he did. She was more like Christ in that she was a *doer*, instead of a talker or writer. Her words were few. But she really left a stupendous work, one that has been the admiration of mankind. The *American Cyclopaedia* says: "It is a fact worthy of note, that the Shakers are the only people on this continent, if not in the world, who have maintained successfully for more than seventy years a system of living, one of the fundamental principles of which is community of property." And the author of *The Millennial Church* said truly, writing thirty years ago, that the system of a full united interest had never been established and maintained for any considerable length of time except in two instances; that of the Pentecostal church, and the Shakers.

Ann Lee appointed her successor, and the Shakers have received their leaders by that method of election ever since. Each ministry has been appointed by its predecessor. In this the Shakers take for their example both the Jewish and Christian dispensations. God appointed Moses, they say, and Moses appointed Joshua. God also selected David from the sons of Jesse, and David selected Solomon from his own sons. It was when the Israelites departed from this manner of succession, that they were plunged in political troubles. Under the gospel dispensation, Christ chose his apostles, and these apostles appointed their successors; and it was when the primitive Christians began to elect their own bishops, say they, that the unity of the church was destroyed.

The Shaker government, as we understand from their books, is on this wise: The Ministry at New Lebanon is called the Head of Influence, and is sovereign over all the Communities of the sect wherever located. It is composed of four persons, but one of the four is pre-eminent; he appoints the other three, and has power to depose them at will. He has supreme authority. The other three are his advisers and assistants. He appoints the ministry of every other Community, and also the trustee in whom the property of any Community is invested, and lastly his own successor. Each local community has a ministry after the model of the mother church, which has power to appoint subordinate officers—elders and eldersesses whose duties are spiritual, and deacons and deaconesses whose duties are temporal. The deacons and deaconesses are subordinate to the elders and eldersesses, as the latter are to the ministry. Through the whole society the inferiors report to the superiors. Authority is transmitted from the head down, and one rank obeys another—a species of government which may be an oppressive despotism or the most beneficent rule in the world, according to the character of the central power.

All who come into the "full privilege" of the order lay every thing at the feet of the ministry, never to be reclaimed. But there are three classes of members. First, novitiates, who receive the doctrines of the Shakers, and conform to their general requirements and enjoy their spiritual oversight, but who, on account of family embarrassments remain outside and manage their own temporal concerns. Second, a class who live in the Communities and unite in their labors and worship, and give them the *use* of their property, perhaps, but who on account of heirs in the world, or for some acceptable reason, retain the ownership of it and the right to withdraw it, without claim of interest. Then there is a third class, who make an entire conse-

cration of their property and services to the society, cutting themselves off from any claim of restitution or compensation. The following are articles of the covenant signed by this class:

"Article IV. We solemnly and conscientiously dedicate, devote and give ourselves and services, together with all our temporal interest, to God and his people; to be under the care and direction of such elders, deacons or trustees, as have been or may hereafter be established in the church, according to the first Article of this covenant.

"Article VIII. As the sole object, purpose and design of our uniting in a covenant relation, as a church or body of people, in gospel union, was from the beginning, and still is, faithfully and honestly to receive, improve and diffuse the manifold gifts of God, both of a spiritual and temporal nature, for the mutual protection, support, comfort and happiness of each other, as brethren and sisters in the gospel, and for such other pious and charitable purposes as the gospel may require: *Therefore*, we do, by virtue of this Covenant, solemnly and conscientiously, jointly and individually, for ourselves, our heirs and assigns, promise and declare, in the presence of God and each other, and to all men, that we will never hereafter, neither directly nor indirectly, make nor require any account of any interest, property, labor or service, which has been, or which may be devoted by us, or any of us to the purposes aforesaid; nor bring any charge of debt or damage, nor hold any demand whatever, against the Church, or against any member or members thereof, on account of any property or service given, rendered, devoted or consecrated to the aforesaid sacred and charitable purposes."

In respect to habits of thrift Ann Lee stamped her image on the Society with remarkable exactness. Their books say there is no law or compulsion necessary in regard to work among them; for such a spirit of industry pervades the order, that a lazy person can not abide in it. Their ministry, elders and deacons all have some manual occupation in which they engage when not occupied with the duties of their particular calling.

Ann Lee was unlettered, but she had a theory of education which the wisest would do well to study. *Obedience* was her first principle. That was the grand lesson for early childhood. She reasoned that children who are governed by their parents, acquire the *power of self-government*, which is like the rudder of a ship, and worth more on the sea of life than talents or knowledge or riches. Next in order was the cultivation of the whole moral nature; and lastly, intellectual training. She believed learning is worse than nothing to the wicked, and that moral training is the basis of all other kinds of culture. If she had lived longer she might have broadened her system, and appreciated more the reciprocal influence of the moral and intellectual; but she certainly put the right thing first. Give us the Shaker virtues to make a happy home rather than all the learning in the world without them.

ECONOMIES OF COMMUNISM.

I.

In weekly telling our readers that our paper is devoted to the "Enlargement and Perfection of Home," we don't want to seem to dogmatize about this matter of a big home—Communism—being better than a small one. The old saw runs thus: "The best proof of the pudding is in the eating." Now we know that most of our readers can't have this "best proof" right away; so we don't see what else we can do better for them than to describe the flavor of this Community pudding as well as we can. If by so doing we shall make their mouths water, and stimulate them with true housewife rivalry to ask us for a recipe, we shall be glad. We think Communism altogether too good a thing to be enjoyed by a monopoly. Indeed, what are we continually doing, but inviting the world to prepare for itself this feast of good things found in Communism?

But up comes this thought: We are often of the opinion that a great hindrance to the popularity of Communism is in the general ignorance regarding the manifold economies of its organization. This thrifty Yankee nation is notorious for liking things that are both good and *cheap*. So we think that if we can convince it that Communism is cheap as well as good, our nation

will consider twice before it lets so fine a bargain slip through its fingers. This national foible decides us what to say first. We are not sure but we have hit upon a new formula. Fourier says that "attractions are proportioned to destinies," but perhaps in Yankeeedom, and especially in these "hard times," we shall find that "attractions (Communal-ward) are proportioned to economies." So if the Communities already successfully established in the country will help us, we will wash our hands of responsibility regarding any national ignorance on the subject of Community economies, by devoting some portion of our paper to their mention. Here is something about the advantages of home dentists, sent us by a Communist, which we think apropos to our theme. This point might be called

ECONOMY OF PAIN,

as well as of teeth and money. For to say nothing of how convenient and economical it is to have one's family dentist within a minute's walk so that he can be called upon any time of day to have a job done or make an engagement, there is no estimating the amount of suffering avoided by having one's teeth attended to often enough to prevent any serious disorder or decay among them.

"Thirty years of improvement have made as great a difference in the Oneida Community in respect to *tooth-ache*, perhaps, as any one thing, and this is a point not to be despised. We did not have a home dentist for the first eight or ten years, and it took several years more for that functionary to subdue his kingdom and get every tooth under his care; but at present there is such a condition of things among us that the old-fashioned tooth-ache is almost unknown. Whereas, in old times not a week could go by without one's seeing a groaning watcher by the kitchen fire, or a poulticed face in some of the rooms, such an object of condolence is very seldom met with now. It is a great blessing—one that not half of our families could have enjoyed separately—to have a dentist always retained, who shall watch the teeth from infancy, see to their early regulation and continued preservation, to their being filled when they need it, and pulled immediately when their loss is inevitable; one whose selfish interest—as you may call it—his interest pecuniary as well as patriotic, shall be in favor of a perfect state of the teeth of his constituency."

PLATO ON COMMUNITY OF PROPERTY.

From the Introduction to Plato's Republic, by Prof. Jowett, Master of Balliol College, Oxford.

The idea of the perfect State is full of paradox when judged of according to the ordinary notions of mankind. The paradoxes of one age often become the commonplaces of the next; but the paradoxes of Plato are at least as paradoxical to us as they were to his contemporaries. The modern world has either ridiculed them as absurd or denounced them as unnatural and immoral; yet as being the thoughts of one of the greatest of human intelligences, and of one who has done most to elevate morality and religion, they seem to deserve a better treatment at our hands. We may have to address the public, as Plato does poetry, and assure them that we mean no harm to existing institutions. But still the consideration of social questions in their most abstract form may not be without use as a speculation, even if incapable of being reduced to practice.

(a) The first paradox is the community of goods, which is mentioned slightly at the end of the third book, and seemingly, as Aristotle observes, is confined to the guardians; at least no mention is made of the other classes. But the omission is not of any real significance, and probably arises out of the plan of the work, which prevents the writer from entering into details.

Aristotle censures the community of property much in the spirit of modern political economy, as tending to repress industry, and as doing away with the spirit of benevolence. Modern writers almost refuse to consider the subject, which is supposed to have been long ago settled by the common opinion of mankind. But it must be remembered that the sacredness of property is a notion far more fixed in modern than in ancient times. The world has grown older, and is therefore more conservative. Primitive society offered many examples of land held in common, either by a tribe or by a township, and such may probably have been the original form of landed tenure. Ancient legislators have invented various modes of dividing and preserving the divisions of land among the citizens; according to Aristotle there were nations who held the land in common and divided the produce, and there were others who divided the land and stored the produce in common. The evils of debt and the inequality of property were far greater in ancient than in modern times, and the accidents to which property was subject from war, or revolution, or taxation, or other legislative interference, were also greater. All these circumstances gave property a less fixed and sacred character. The early Christians are be-

lieved to have held their property in common, and the principle is sanctioned by the words of Christ himself, and has been maintained as a counsel of perfection in almost all ages of the church. Nor have there been wanting instances of modern enthusiasts who have made a religion of communism; in every age of religious excitement, notions like Wycliffe's "inheritance of grace" have tended to prevail.

We can hardly judge what effect Plato's views would have on his own contemporaries; they would perhaps have seemed to them only an exaggeration of the Spartan commonwealth. Even modern writers would acknowledge that the right of private property is based on expediency, and may be interfered with in a variety of ways for the public good. And if any other mode of vesting property were found to be more advantageous, that would acquire the same basis of right; "the most useful," in Plato's language, "would be the most sacred." The lawyers and philosophers of former ages would have spoken of property as a sacred institution. But they only meant by such language to oppose the greatest amount of resistance to any invasion of the rights of individuals and of the Church.

When we consider the question, without any fear of immediate application to practice, in the spirit of Plato's Republic, are we quite sure that the received notions of property are the best? Is the distribution of wealth which is customary in civilized countries the most favorable that can be conceived for the education and development of the mass of mankind? Can "the spectator of all time and all existence" be quite convinced that one or two thousand years hence, great changes will not have taken place in the rights of property, or even that the very notion of property, beyond what is necessary for personal maintenance, may not have disappeared? This was a distinction familiar to Aristotle, though likely to be laughed at among ourselves. Such a change would not be greater than some other changes through which the world has passed in the transition from ancient to modern society; as, for example, the emancipation of the serfs, or the abolition of slavery (a work which has only been completed in our own day), or than is measured by the interval which even now separates the Eastern from the Western World. And to accomplish such a change in the course of centuries, would not imply a greater rate of progress than has actually existed during the last fifty or sixty years. Many opinions and beliefs which have been cherished quite as strongly as the right of property have passed away, and the most untenable propositions respecting the right of bequests or entail have been maintained with as much fervor as the most moderate. The reflection will occur that the state of society can hardly be final in which the interests of thousands are periled on the life or character of a single person. And many will indulge the hope that the State in which we live will be only transitional, and may conduct to a higher State, in which property, besides ministering to the enjoyment of the few, may also furnish the means of the highest culture to all, and will be a greater benefit to the public generally, and also more under the control of public authority. There may come a time when the saying, "Have I not a right to do what I will with my own?" may appear to be a barbarous relic of individualism.

Such reflections appear wild and visionary to the eye of the practical statesman, but they are fairly within the range of possibility to the philosopher. He can imagine that in some distant age or clime, and through the influence of some poet or philosopher, the notion of common property may or might have sunk as deep into the heart of a race, and have become as fixed to them, as private property is to us. He is willing to believe that some day men's notions of property in our own country may materially alter, and private interests be much more subservient to public. In our own age even Utopias may affect the spirit of legislation, and the philosopher may be allowed sometimes to feast his imagination with speculations which he never hopes to see realized.

The objections that would be generally urged against Plato's community of property, are the old ones of Aristotle, that motives for exertion would be taken away, and that disputes would arise when each was dependent upon all. Mankind could never become disinterested, or regard the interests of the community as the interests of the individual. But it may be doubted whether our present individualism is not rather an artificial result of the industrial state of modern Europe. Moral and political feelings seem from time to time to rise up and reassert themselves, even in a world bound hand and foot in the chains of economic necessity. And if we can not expect the mass of mankind to become disinterested, at any rate we seem to observe in them the growth of a spirit of a party and a power of organization which fifty years ago would never have been suspected. The same forces which have revolutionized the political system of Europe may affect a similar change in the social and industrial relations of mankind. And if we suppose the influence of some good as well as neutral motives working in the community, there will be no absurdity in expecting that the mass of mankind having the power in their own hands, and becoming enlightened about the higher possibilities of human life, when they come to see how much more is attainable for all than is at present the possession of a favored

few, may pursue the common interest with an intelligence and persistency which the world has not yet seen.

Neither to the mind of Plato or Aristotle did the doctrine of community of property at all present the same difficulty, or appear the same violation of the common Hellenic sentiment, as the paradox of the community of wives and children. This he prefaces by another proposal, that the pursuits of men and women shall be the same, and that to this end they shall have a common training and education. Male and female animals have the same pursuits—why not also the two sexes of man?

But here we seem to have fallen into a contradiction with our former principle, that different natures should have different pursuits. Men and women differ: are they capable then of the same pursuits? Is not this inconsistent with our notion of the division of labor? The objection is no sooner raised than answered, for there is no organic difference between men and women, but only the accidental difference of the one bearing and the other begetting children. Following the analogy of the other animals, Plato contends that all the natural gifts are scattered about indifferently among men and women, though there may be a superiority of degree on the part of the men. The objection on the score of delicacy to men and women partaking of the same gymnastic exercises, is met by Plato's assertion that the existing feeling is a matter of habit.

In no former age of the world would Plato's ideas on this subject have received so much assent as in our own. That he should have emancipated himself from the customs of his own country and from the example of the East, is a wonderful proof of philosophical insight. He is as much in advance of modern nations as they are in advance of the customs of Greek society. Greek women had certainly noble conceptions of womanhood in the goddesses Athene and Artemis, and in the heroines Antigone and Andromache. But these poetical ideals had no counterpart in actual life. The Athenian woman was in no respect the equal of her husband; she was not the entertainer of his guests nor the mistress of his house, but only his housekeeper and the mother of his children. She took no part in military or political matters; nor is there any instance in the later ages of Greece of a woman becoming famous as an authoress. "Hers is the greatest glory who has the least renown among men," is the historian's conception of feminine excellence. A very different ideal of womanhood is held up by Plato to the world; she is to be the companion of the man, and to share with him in the toils of war and in the cares of the government. She is to be similarly trained both in bodily and mental exercises. She is to lose as far as possible the incidents of maternity and the characteristics of the female sex.

The modern antagonist of the equality of the sexes would argue that the differences between men and women are not confined to the single point urged by Plato; that sensibility, softness, feeling, are the qualities of women, while energy, strength, higher intelligence, are to be looked for in men. And this is true: the differences affect the whole nature, and are not, as Plato supposes, confined to a single point. But neither can we say how much of this difference is due to education and the opinions of mankind, or physically inherited from the habits and opinions of former generations. Women have been always taught, not exactly that they are slaves, but that they are in an inferior position, which is also supposed to have compensating advantages; and to this position they have conformed. Add to this that the physical form may easily change in the course of generations through the mode of life; and the weakness or delicacy, which was once a matter of opinion, may pass into a physical fact. The difference between the two sexes varies greatly in different countries and ranks of society, and at different ages in the same individuals. And Plato may have been right in denying that there was any ultimate difference in the sexes other than that which exists in animals, because all other differences may be conceived to disappear in other states of society, or under different circumstances of life and training.

EASTERN FARMING AND ITS IMPROVEMENT.

CO-OPERATION RECOMMENDED IN THE ATLANTIC MONTHLY.

THIS question has been assailed many times before, but never perhaps more vigorously than in the article by Geo. E. Waring, Jr., in the May No. of the *Atlantic*. He writes as though he had no one to please, and was bound to speak the truth. We remember reading several years ago a trenchant essay by Gail Hamilton on the New England farmer's wife. Mr. Waring's article discusses the conditions of the farmer himself. He claims to be one in fact, and certainly writes as one familiar with all the phases of New England farm life. We can not spare the space for the entire article, but will give its substance. He takes for illustration a milk-selling farmer, living on a farm of a hundred acres, situated a few miles from a town of any considerable size; and this is his supposed routine of life:

"Winter and summer his cows must be milked twice a

day. Evening's milk must be cooled and safely kept until morning; and morning's milk must be ready for early delivery. It is usual for the farmer to rise at three every morning, winter and summer, to milk his cows,—with one assistant,—and to start as early as five o'clock to deliver his milk. Returning about the middle of the forenoon, he is able to attend to the details of barn work in winter and field work in summer until half-past two or three o'clock in the afternoon, less the brief interval needed for the consumption of food. Early in the afternoon the cows must be again milked, and the cans of milk must in summer time be set in spring water for cooling. Then comes the feeding of the stock and the greasing of axles, the mending of harness, the repairing of tools, and the thousand and one odds and ends of the farmer's irregular work. In the winter, save for the early rising and the work of cold mornings, life is by no means hurried, and after a very early supper there is often a stroll to the corner store or to a neighbor's house for a little wholesome idleness and gossip,—the latter not invariably wholesome. At about the hour when the average reader of the *Atlantic* has finished his after-dinner cigar, all lights are extinguished and the farm household is wrapped in heavy slumber, for such early rising as the milkman is condemned to must needs trench upon the valuable evening hours for the requisite rest and sleep.

"In summer, the conditions of life are immeasurably hardened. The farmer himself is necessarily absent several hours every morning with his milk-wagon; but although he can not lend a hand at the early field work, this work must go on with promptness, and he must arrange in advance for its proper performance. From the moment when he has finished his late breakfast until the last glimmer of twilight, he is doomed to harrowing and anxious toil. There is no wide margin of profit that will admit of a slackening of the pace. Land must be prepared for planting; planting must be done when the condition of the ground and the state of the weather will permit. Weeds grow without regard to our convenience, and they must be kept down from the first; and well on into the interval of the hay harvest the corn-field needs all of the cultivation that there is time for. Regularly as clock-work, in the late hours of the night and the early hours of the afternoon, the milking must be attended to, and the daily trip to town knows no exception because of heat, rain, or snow. At rigidly fixed hours, this part of the work *must* be done, and all other hours of the growing and of the harvest seasons are almost more than filled with work of imperative need. These alone seem to make a sufficient demand on the patience and endurance of the most industrious farmer; but, aside from these, he is loaded with the endless details of an intricate business, and with the responsibility of the successful management of a capital of from fifteen to twenty thousand dollars, upon the safety and the economical management of which entirely depend his success; he must avoid leakage and waste, and make every dollar paid for labor, or seed, or manure, or live stock, bring its adequate return."

Mr. Waring's picture of the social, home life of the New England farmer is gloomy enough, contrasting unfavorably with that of the common mechanic. He says:

"In nearly every other occupation than farming the hardest worker finds a daily relief from his toil, and from the suggestion of toil, in a home that is entirely apart from his industry. However arduous and anxious and long continued the work, there comes a time when it is laid aside, and when the workman goes into a new sphere, where the atmosphere is entirely changed. His home is a place of rest and pleasure, or at least a place of change. The pen and the hammer are left in the counting-room and in the shop, and however far the home may fall below his desires and ambition, it is at least free from the cares of the day's occupation. The American farmer has no such relief. His house is a part of his farm; his fireside is shared by an uncongenial hired man, his family circle includes too often a vulgar and uninteresting servant, and from one year to another, his living room being the kitchen and work room of the busy farmhouse, he rarely knows what it is to divest himself of the surroundings of his labor and business, and to give himself over to the needed domestic enjoyment and recreation. It is this feature of his life more than any other, which seems objectionable. If it is objectionable for him, it is infinitely more so for his wife and daughters, who, lacking the frequent visit to the town or occasional chat with strangers, and the invigorating effect of open air work, yield all the more completely to depressing cares. They become more and more deficient in the lightness and cheerfulness and mental gaiety to which in any other occupation the chief toiler of the family would look for recreation at his own fire-side."

The popular sentiment respecting the dignity and independence which come of the ownership of land is fearfully discounted by our author, who affirms that "in this country, where land is plenty and cheap, and where large fortunes are rare, a farmer gets consideration less for the amount he himself owns than for the sum total of the mortgages which he holds upon his neighbor's land." The case is somewhat different in England.

There the ownership of land carries with it a certain social dignity.

Mr. Waring admits, as all do, that "in the abstract, farming is a dignified occupation,"—suitable for an intelligent and wholesome man—"promising a sure provision for old age" and securing "the wholesome pride that comes of the ownership of visible property." But he affirms that "those who have studied the influences of its work and its life upon those who are engaged in it, recognize serious drawbacks which must in some way be removed, unless it is to fall away still more from its original character, and is to be given over to the German and Irish immigrants, who, during one or two generations, will be content with what it has to offer."

How its "drawbacks" are to be removed our author is not clear; but he makes two suggestions which are of much value, both looking in the direction of Socialism. First, as the evils of farm life result in no small part from its isolation, inducing, almost compelling, farmers' children to seek employment in towns and cities, for the sake of their greater advantages and enjoyments, he would carry village life to the farmers, or rather he would have the farmers settle together in small villages. Of course this plan has its obvious disadvantages; but he reasons that whatever "tends to make the occupation more attractive can not fail, by enlisting the services of more intelligent minds, to insure its decided improvement. As the case now stands, the farmer's son will become a clerk or a mechanic rather than remain a farmer, because clerks and mechanics live in communities where there is more to interest the mind, and where, too, the opportunities for enjoyment and amusement are greater. The farmer's daughter will marry the clerk or the mechanic rather than a farmer, because she knows the life of a farmer's wife to be a life of dullness and dearth, while she believes that the wife of the clerk or mechanic will be condemned to less arduous labor and will have much more agreeable surroundings. * * * It may well be doubted whether it is possible so to modify the manner of life of the isolated farm-house as to make it materially more attractive to American boys and girls. All that can be done is to rob it of its isolation by withdrawing its people and placing them under better conditions of life. In a word, the only way that seems to offer to keep the boys on the farm is to move everybody off of the farm, bringing them together into snug little communities, where they may secure, without abandoning the manifest advantages of their occupation, the greater social interest and stimulus which they now hope to enjoy by going into other callings whose natural advantages are less. That such a course as this would restore the farmer to his former position as a leading element in Eastern civilization can not be questioned. That he will retain even the relative influence that he exercises to-day, unless some radical change is made, is at least very doubtful."

From this gathering of farmers' dwellings into hamlets and villages will naturally follow coöperation, which is Mr. Waring's second suggestion for the improvement of farm-life in New England. Farmers devoted to the same branch of industry will naturally come together, and if, for instance, they happen to be milk-producers, they will fall into more less coöperation, "sending their milk to market with a single team, employing the services of a single man in the place of five or six men and teams heretofore needed to market the same milk." There will soon follow, though our author does not say so, coöperation in the purchase of dry-goods and groceries; new and costly farm implements will be owned and used in common; and in process of time advantage may be taken of this principle so far as to have a common bakery and laundry, and so save the farmers' wives untold drudgery. But Mr. Waring would not limit coöperation among farmers to those living together in villages; he points to cheese factories and butter factories as illustrations of the benefits which may be derived from the principle, even by farmers living at some distance from one another; and he enumerates other advantages which coöperation is waiting to give them, "The coöperative breeding of live stock," he says, "can not as yet be said to have become well established, but its possibilities of success are considerable. A community can afford to buy and keep a thorough-bred horse, or bull, or boar, or buck, which would cost far too much for the means of a single owner, and thus gradually give to the stock of the whole neighborhood a superiority that will secure it a wide-spread reputation and insure good prices. Let us keep always in view the important principle of making two blades of grass grow where but one grew before; but let us remit no effort

which may tend to make one blade worth what two were worth before."

Mr. Waring and the *Atlantic* have done the farmers of the country a great service in calling their attention thus forcibly to the need of radical improvement in their life-conditions. We are satisfied that there is no class in the country who live in such social poverty as the farmers. Mechanics of all kinds cluster together in villages, hive together in workshops and factories; even common laborers are found in large groups upon the public works; but farmers live and labor for the most part in isolation. Their life is not quite as solitary as that of the spider, but they are far enough from being gregarious. Waring asserts that agricultural life in Europe is superior to the same life here, "for there, almost as a universal rule, isolated farm-life is unknown." Admitting the smaller reward of agricultural laborers there, and their greater lack of culture, he says, "at the same time, when the hard and long day's work is over, there comes to all the inexpressible relief and delight of the active, social intercourse of the village, where the tillers of the country for a mile around have gathered together their homes and their herds, and where the most intimate social life prevails."

It was an avowed object of the Order of Grangers to redeem American farm-life from its isolation and monotony. Who will give us a report of what it has accomplished?

ABOUT FARM BOYS.

WHY do young men dislike farming? It is common to hear people bemoan the fact that the young men of the country, as a rule, leave their homes and their father's farms, to seek their fortunes in the cities. This state of things is sadly deprecated by the moralist who sees the parental roof deserted, and the restraints and safeguards of home thrown off, and the young man exposed to the temptations and alluring vices of city life that so often drown men in destruction. The newspaper editor is apt to take a broader view of the situation and while he sympathizes with the moralist more or less, he laments the evil of an over-crowded population, resulting in poverty, degradation and crime. Mr. Greeley's standing advice, which passed into a proverb was: "Young man, go West." How far his advice was heeded we are unable to say, but it is probable that the East needed young men quite as much as the West. It is a sad picture for the moralist, or any one else, to see young men leaving the old homestead, and giving their places to foreigners and hirelings. But so it is; and what is the cause? Is farming in itself so repulsive and irksome to the average young man, or shall we look to the conditions which ordinarily pertain to farm life for the solution of the question? The writer had some opportunity in younger days to study New-England farm life in its practical phases, and is convinced that the solitude and isolation of ordinary farm life is just calculated to produce discontent, and drive the young men to the cities. While starving socially, in the country, the town offers food for this part of their natures, even if it promises but a scanty pittance for their grosser appetites.

Think of the boy or youth, full of the gregarious instinct, and loving companionship more, if possible, than his dinner, being sent off day after day alone to the field to spend the weary hours in work and solitude. Now he shoulders his hoe and marches to his irksome task in the corn or potato field. Or perhaps the bushes and briars are overrunning the pasture, and the good farmer provides a bush-scythe and the boy finds very steady employment for weeks perhaps in the remote pasture, with no creature to relieve the solitude, unless it may be the dog or the cows and sheep; and these he is tempted to envy, as they are permitted to go in flocks—to roam at will, or lie and ruminate in the shade of the spreading trees. To diversify his labor, there are fields (premising that he is a New-Englander) well paved with cobble-stone, and he may heap them together till his fingers are numb and bleeding; when he is fully prepared to take in what the Sunday preacher says about the curse that was pronounced upon the earth. It is not the work that is so irksome to him, for under other conditions he would make sport of it and even accomplish twice as much in the same time. To verify this, let there be a bee made for planting, or hoeing; or for a corn-husking, or house-raising, and see the enthusiasm that will burst out. There is no thought of drudgery—no watching to see if the sun will ever go down, but the time passes all too quickly and the job will be accomplished with all the zest of a merry-making, and no thought of fatigue. What then is needed to make farming attractive to young folks—to

make it a cheerful school of improvement, and free from the curse of solitude and isolation? It is true that the introduction of machinery has done much to redeem farming, and elevate the whole farming population, but to complete the work, is not new social and industrial machinery needed? With some form of coöperation, and the application of scientific knowledge, we might put to shame all past efforts in tilling the soil, and greatly enhance its value and its products; and last but not least, make rural homes happy and improving; and surrounded with all and more than all of the blessings of life that are to be found in the cities, minus the thousand evils.

H. W.

AMERICAN SOCIALIST.

THURSDAY, MAY 10, 1877.

GEORGE FRANCIS TRAIN is predicting a universal smash in money matters as near at hand, and he considerably sends this warning to our Business Manager: "F. W. S.—Draw your money out of the Banks. G. F. T." The balance which the AMERICAN SOCIALIST has on deposit is not large enough to cause us any uneasiness, and as our condition does not vary much in this particular from one year's end to the other, those having the approaching smash in charge need not postpone the performance on our account.

A correspondent of ours is filled with compassion for poor ELDER EVANS, the venerable Shaker champion, on account of his supposed discomfiture in the recent tilt with MR. ALBERT BRISBANE, Knight of the Fourieristic Order, to settle a dispute regarding one Turgot. Why the good Elder should have adventured himself in such a melee, with unfamiliar weapons, this tender-hearted correspondent can not imagine; and his sympathy flows afresh when he considers, further on, how full and complete the overthrow was. We hasten to explain that this is a case of mistaken identity. He who took up arms against the Champion of Fourier and who received the shock of his encounter, was MR. HENRY EVANS, a Positivist writer of New-York. Probably the worthy ELDER FREDERICK was at the time peacefully grafting an apple tree, all unconscious of Turgot, and with no thoughts of strife. So there is no occasion for weeping. Such mistakes are common. We remember one which concerned the "Father of his Country." A young poet once visited Mount Vernon and was found weeping on what he supposed to be the tomb of Washington; but he rapidly dried his eyes and departed, on being told that it was the ice-house.

THE DILL TRAGEDY.

THE Cincinnati papers give the following version of the tragedy enacted in that city Wednesday morning of last week. The mother, Sallie Dill, had been wronged at the age of eighteen, by the son of a wealthy preacher of Indianapolis. When her illegitimate child, Ida May, was a year old, she joined the Shakers at Whitewater, and lived among them till a few weeks ago. As the daughter grew up she developed a love for society, and in the estimation of the ruling Shakers was too frivolous to remain among them. They decreed she must leave. The mother loved her and could not permit her to go into the world alone. It was not because of the daughter's desire to seek the city, but because she had to leave the Whitewater Community that the two sought Cincinnati. There they tried to get employment together. They got a situation for a brief time, and then were thrown out. The mother wrote to the Shakers asking that she be permitted to return and bring her daughter. Permission was refused. Despair settled on the twain. They were short of means, without acquaintances, and without work. They mutually resolved to die rather than accept the alternatives of shame or starvation. A letter left behind, addressed to one who had befriended them, shows clearly that the mother did not poison her daughter, but that each drank of the cup of her own will. The mother wrote: "The refusal of one thing and the failure of many things have brought all this on. Persons whom I relied upon would not extend the hand of authority as they promised they would. There is not any one who is really trustworthy. Mortals, oh, mortals, how weak they are, making such loud professions and fulfilling none. * * My last thought will be of you, for IDA is going with me. Don't think me rash, for how could I see her go to ruin, as she certainly would if she stayed here. And now a last farewell. For the first time, in reality, I say farewell." The daughter added this postscript: "I can't leave you without saying good-bye. I thank you for befriending me so often, and trust we will meet some time, to part no more. Farewell!" And so this mother of 35, and daughter of 16, gave up the struggle with the hard world,

and sought death together. Of the many sad tragedies that are continually transpiring it was one of the saddest. It has its moral, which men and women may study to the advantage of the living.—*Utica Herald.*

The moral which the *Graphic* draws in the following editorial is rather favorable to Communism:

"THE SHAKER TRAGEDY."

"The sad story of Sallie Dill and her daughter, who committed suicide because the latter had been expelled from the Shaker Community and would not be received back again, is very touching and pathetic. The daughter, a very human girl of sixteen, had proved somewhat wayward, and finally broke the rules of the Community by having something of a flirtation with a young man, for which she was expelled. The mother, unwilling to stay where her daughter was not allowed, followed her into the great untried world; but the quiet, the easy, simple routine, the habit of obedience and trust developed by their Shaker life had unfitted them for the struggle for subsistence they were now called to wage. The world was large but cold, and in its pitiless indifference there was no warm nook to nestle in and find protection and bread. The daughter writes to the Eldress in contrition, begging to be allowed to return, confessing that she had found her way was not the best way, and that she had not had a happy moment since she left home—no real, substantial pleasure—nothing but a whirl of excitement. To one of her young Shaker companions, she wrote: "I found that running from post to pillar is what an outside life is;" and begged her "never, if she could possibly help it, never leave the Shakers." The letters afford a striking illustration of the merit of these quiet Shaker Communities. There is no question that they unfit their members for the battle of life in the outside world. But this fact only the more fully shows what a sheltered, simple, congenial home they offer to those who are unfitted by constitution or experience for a life of perpetual struggle and care in the sharp competitions of modern society. Doubtless thousands of women are beating about in our great cities, struggling for the barest necessities, with starvation on one side and dishonor on the other threatening them like wild beasts, who would be vastly better off and happier in such a home as the Shakers offer than they can ever hope to be elsewhere. It is the fashion to disparage these Communities and ridicule their grotesque fashions and uncouth ways. But incidents and letters like these bring out the real kernel of good within the burr."

We don't see why the *Graphic* need go back on its praise of Shaker life by saying that it unfits its members for the struggle for subsistence outside. It fits them out certainly with the best of habits for getting a living. "Poor Richard" himself could not bring up children better, or start them off with a better chance to make their way. To have been brought up with the Shakers is itself a passport to favor.

Look back. The mother was wrecked before she came there. The *Graphic* calls it "The Shaker Tragedy." It should be called "The World's Tragedy." The tragedy began in the world and ended in the world. All the Shakers part was to do the woman good as far as we can see. She went away immensely better prepared to fight the battle of life, than when they took her in.—Ed. Am. So.

BORDER RUFFIANISM.

At Buffalo, Dallas County, Missouri, a number of people have, within a few years, formed themselves into an organization which they called the "Friendship Community." MR. ALCANDER LONGLEY, with whose career in Community building many of our readers may be familiar, was the founder and is now the leader of this organization. He has made his affairs known by means of a little monthly paper called *The Communist*. From a somewhat careful perusal of this journal we judge that his Community has at no one time numbered more than a score of persons, old and young. Of late, however, they have received several fresh accessions and seemed to be prospering. They started a "sheep fund" to which many outsiders subscribed small amounts, on the understanding that they were to have half the profits of the sheep bought with the money. The present season opened favorably, and their prospects were brighter than they had ever been before. But an unlooked-for difficulty has entirely defeated them.

MR. LONGLEY and his followers held to a common ownership of property, but professed not to interfere in any way with the marriage relations of ordinary society. That and the principle that the majority should rule, were announced as two of their most attractive features. In the early part of the past winter a Mormon came and settled down on a farm adjoining the Friendship Community. He was a great and reckless talker, and freely advocated polygamy among the neighbors. He also claimed to be a Communist in his belief. This and some bad reports which gained currency in regard to

the Community itself, produced so unfavorable a feeling in the neighborhood that certain rough characters took it upon themselves to threaten the Communists and the Mormon with mob violence unless they left the county. These ruffians wrote several letters in the style of the Southern Ku Klux, and addressed them to "alCander Longley Buffalo Dallas County mo to the Friend Ship community and mormines and infidells." The first letter begins thus: "We the under sined Has taking this method of asking you to stop the way you air doing and if you dont there are some of you that will look up a lim Be fore you air two months oalder we dont approve of such Doctern and it shant be alloud in our county," etc. MR. LONGLEY talked with his neighbors and they advised him to heed the warning and either disperse his followers or move to some other place. In the last number of the *Communist* he announces that he has decided to accept the latter alternative and move to some other location.

We have no other means of knowing how the members of the Friendship Community deported themselves except what we have gleaned from their paper. But if they have acted up to their avowed principles, their present hard experience would seem to show that their chances of success would have been greater in a more civilized and thickly-peopled region. Indeed, we believe it will be found true that such changes as Communism involves will meet with the least opposition in those localities where society is most educated and refined. The most ignorant are usually the least willing to change their ways of life, and in thinly settled regions inhabited by such people, reforms are almost impossible. The most bigoted are then apt to lead public opinion, and those who differ from that opinion must leave or expect very brutal treatment. Communism is the natural outgrowth of the highest civilization which society, as at present organized, can produce. Its proper home is, therefore, in cultivated regions, where railroads and telegraphs and newspapers are plenty, and where border ruffians are scarce.

THE MORMON DIVORCE-SUIT.

A LAWYER'S REVIEW.

The famous (viewed in some of its aspects we may say *infamous*) proceedings, under the form of a suit for divorce, of Ann Eliza Young *against* Brigham Young, the head of the Mormon church, have come to an end. These proceedings were commenced some three years since, before one Judge McKean. He will, perhaps, be remembered as the appointee of Pres. Grant, or, more strictly speaking, as there was reason to suspect, of Mrs. Grant and her pastor, Rev. Dr. Newman, and who, if one may judge from his course, was sent to Utah not for his judicial ability, but to carry on a crusade against the Mormons under the forms of judicial proceedings.

When the suit for divorce was commenced application was made by the plaintiff, as is usual in such cases, for alimony during the controversy, and for an allowance for counsel fees to enable her to prosecute her case. Judge McKean made an order granting her \$500 a month alimony and \$3,000 for counsel fees, if we remember rightly, and this, notwithstanding the defendant answered denying the marriage, and notwithstanding on the hearing of the application it was made quite probable, to say the least, that though the marriage was a spiritual one according to the forms and doctrine of the Mormon church, it could not be held to be a valid, legal marriage without holding that polygamy itself was valid and legal. Of course, the law only grants alimony to the legal wife in such a suit, and no suit can be maintained for divorce except there be a legal marriage. But though the fact of marriage was contested in this case, and the plaintiff could hardly have hoped to do any thing more than to annoy the defendant and get money out of him, the court was apparently willing to aid this last object, and so made the order. Mr. Young refused to comply by paying; he was summarily imprisoned for contempt; but on duly purging himself of the contempt, was released. Various proceedings were had; McKean being finally removed for his rash and violent procedure, his successor decided that the order for alimony was improper and should not have been made; and this judge being after a short time superseded, his successor held that the order could not be set aside in that way and was still in force; and so under it the defendant's property was seized on process by the Marshal of the Territory and payment of large sums was at last compelled.

Now a hearing has been had and the court has been compelled to decide that the alleged marriage was polygamous and hence void, and consequently that Ann Eliza could not *sue* for a divorce, and hence that all the

prior proceedings were without foundation. It follows that the imprisonment was arbitrary and illegal, and the seizure of property by the officer no better in fact, though under legal process, than robbery.

The court further decided that the marriage being void, the plaintiff while living with the defendant was but a menial servant, and only entitled to compensation for her services as such, and that, as she had already received in the form of alimony more than those services were worth, she must be dismissed without further relief. Thus ends one of the broadest legal farces that has been played for many a day. No doubt, many would like to see Brigham Young's money put into the purses of such as Ann Eliza by almost any means short of actual violence.

In touching this matter we have no reference to the merits or demerits of polygamy or of Mormonism. However bad they may be, we do not believe "the end justifies the means" that may be employed to make them odious or to put them down, any more than in the case of other evils. We refer to it as another illustration of the manner in which judicial procedure may be perverted to the basest of uses and made an engine of oppression, and of the truth of what we have said that "good men" are needed to administer good institutions. If, as we hold, Socialism means improvement, organization and good government, we must reprobate all corrupt, arbitrary or disorderly rule. The so-called "bayonet-rule" just ended in Louisiana was based years ago upon the order of a Judge issued under cover of darkness, who was subsequently compelled to resign to escape impeachment. However, it served the purpose of those who obtained it, for the time being, as did the order of Judge McKean in *Young v. Young*, but unless we are greatly mistaken, neither the pretense of solicitude for the freedmen in the one case, nor of pious hatred of polygamy in the other, will serve to save the actors from merited contempt and condemnation.

From the *Journal of Education*.

AN EDUCATIONAL PROBLEM.

BY H. P. UFFORD.

"Given,—a line of weak or depraved ancestry: for how much of the so-called precocious wickedness of the offspring, is the child himself really accountable?"

It is, probably, the experience of every teacher, notably those who work in our larger cities, that there is a definite per cent. of the children who come under their care, in whom the moral instincts seem to be totally perverted—who, literally "conceived in sin and born in iniquity," manifest in early childhood all the vicious propensities which characterize what are called "our dangerous classes."

Sometimes joined to an abnormal sharpness of intellect and strength of will, but more often accompanied by a dullness of mind, and a "plentiful lack of wit," this moral imbecility sets at naught all restraint, and is untouched by any reproof or punishment.

Almost unknown in the country, comparatively infrequent in our smaller towns, in the larger cities this element throngs our public schools, contaminating the better class of pupils, and driving conscientious teachers to the verge of despair. Miniature thieves in roundabouts, embryo courtesans in pantellets, are found in almost every city schoolroom. Undoubtedly, much of this early precocity in crime is traceable to evil home influence, and the education of the street; but a large residuum can not thus be explained. These tendencies often appear when the two factors above mentioned are wanting. A letter from a medical friend of mine, now before me, bears so directly upon this point, that I make no apology for quoting it: "In a family with whom I had the pleasure of living for nearly two years, the parents were cultivated and refined, and, moreover, true and earnest Christians. They had but one child, a girl of about twelve years, who was, certainly, one of the most depraved and vicious characters I have ever seen. Lying, theft, vile language, and viler actions characterized her daily conduct. At the age of fifteen she ran away from home with a negro swamper, living with him in open profligacy. Struck with so abnormal an outcome, I investigated the matter, and found that she was only an adopted daughter, taken when less than a year old, her mother being a well-known St. Louis prostitute, who had died in giving her birth—her grandmother of the same unhappy class—and her father a well-known English burglar, who is now confined for life in the Missouri penitentiary. (In justice to her adopted parents, I must say that they were ignorant of these facts). The mystery was explained."

Our jurists are beginning to recognize, also, the truth so aptly put by Dr. Holmes:

"Each of us is only the footing up of a double column of figures that goes back to the first pair. Every unit tells, and some of them are *plus*, and some *minus*. If the columns don't add up right, it is commonly because we can't make out all the figures. . . . There are people who think

every thing may be done, if the *doer*, be he educator or physician, be called in 'in season.' No doubt; but 'in season' would often be a hundred years or so before the child is born, and people don't usually send as early as that." (I quote from memory).

As educators, we have paid too little attention hitherto to this subject, and perhaps the neglect has not been altogether without reason.

The problem is not one to be lightly considered, and as lightly dismissed; but one which, in any true system of education, must be solved. We can not escape it by ignoring it; like Banquo's ghost, "it will not down;" and we may expect to see its grizzly head arising at every educational banquet, till exorcised by a wiser philosophy and a broader common sense.

REMARKS BY THE SOCIALIST.

EDUCATORS can not create mind; they can only add culture and training such as the nature of the native soil will permit. Much, of course, may be done for the hereditarily vicious, by early culture in the right way, yet it is a sadly perplexing problem, this trying to produce good fruit from bad stock. We find educators, as in the above, continually mourning over its solution, or non-solution, while spurring one another to greater and greater efforts in their fight with the seeds of evil they find in those under their care. Society as it is now organized gives them no adequate help, either in preventing "the generation of the wicked," or hindering their offspring from contaminating those of the righteous. Many careful observers of the needs of society are thinking deeply on this matter; see for instance, the *Scientific American's* editorials for some time past on the prevention of criminal propagation. While we sympathize with the dilemma in which educators find themselves, which indeed needs, as Mr. Ufford says, "exorcising by a wiser philosophy and a broader common sense" than now rules in society, still we see no help for them as long as society is organized upon its present basis. They must wait the better time coming (for we believe it will surely come), when the wisdom and common sense and greater facilities of Communism controlling these matters, shall bring about a happy solution to the now baffling problems. Communism has machinery for reforming and improving individuals with whom ordinary society can do nothing. Mutual Criticism is one of the principal means to this end. And all thinkers agree that there is no hope of improving the race by scientific propagation except in Communism.

THE REVIVAL PROBLEM.

WHAT is to be the outcome of these religious revivals throughout the country? Definitely, what are the normal, legitimate fruits to be expected, or that we have a right to expect from them? I confess that these questions thrill and stir me not a little. Here is the phenomenon that multitudes are being converted from drunkenness and other evils that afflict society, and, for the time, at least, are made better men and women. It is claimed that sixty-five thousand persons have signed the pledge of temperance in Pittsburgh and its adjoining city of Allegheny, within the past few months; and this pledge is something more than the old Washingtonian pledge, the strength of which depended only upon the already exhausted resolution of the individual. The form of the card issued by the young men's Temperance Union reads thus:

"I, the undersigned, do pledge my word and honor,

GOD HELPING ME,

to abstain from All Intoxicating Liquors as a beverage, and that I will, by all honorable means, encourage others to abstain."

And the emphatic clause, "God helping me," is something more than form and sentiment. It means business, which, in this connection, is but another word for *faith*. The inebriate, like other sinners, is taught to look to Christ for salvation, and the result is a remarkable success in reform.

Francis Murphy, a reformed drunkard and the apostle of this movement, is now in Philadelphia, to which place he was invited from Pittsburgh a few weeks ago, and already ten thousand in that city have signed the above pledge. Something like this is true in New-York, Chicago, Boston and very many other cities and large towns in this country.

I speak of this temperance reform as one feature of the great revival movement and a very hopeful feature too. But the revival proper is affecting all classes, the high as well as the low. Who that has attended the noon prayer-meeting for business men, in Summer-st., Boston, as the writer did a few days ago, can doubt this? The very cream of Boston merchants

and manufacturers and those high in political life, are there seen humbly bowing before the God of heaven. A respectably appearing gentleman whom I met on the street-cars told me that Mr. —, the largest wholesale and retail dealer in groceries in Boston, arose in one of their late meetings and declared that he had been doing business for thirty years on worldly, selfish principles, and that henceforth he should do business on strictly Christian principles or his business would go to the wall.

These are but samples. Almost every trade and class of business has its representative noon prayer-meetings throughout the city and its environs, and the same is true in the numerous smaller towns with which Boston is surrounded; and indeed throughout New England. The masses are thoroughly aroused on the subject of religion. There is probably no State or even town in the Union but that has had or is having at least a touch of this revival afflatus. And one of the most hopeful signs in this movement is the unity and coöperation of the clergy in the work. Sectarianism is subordinated to revivalism in very many of the churches in our land. This to some extent has been true of the past, but never on the scale now witnessed.

Well, what is to be the end thereof? Is it possible that the converts are to be gathered into the various sectarian churches, settle down in the old way of life, become "fashionable Christians," and the work stop there? I for one do not believe it. Not that I object to converts joining the churches. This for the present may be and probably is the best way. But has not the time come for the clergy and churches *themselves* to take a step in advance out of and from the spirit of selfishness, and toward the realization of a grand, practical SOCIAL BROTHERHOOD?

Brethren, as Bible Christians, as humble followers of Jesus and Peter and Paul, this is your destiny; and I beg of you not to stop half way.

On Sunday evening, April 22d, in that vast throng of seven thousand men gathered in the Boston Tabernacle, as a preliminary exercise, Mr. Moody stood up and read a part of the fourth chapter of Acts. The two last verses of his reading ran thus: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of those that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common." As he closed the book and laid it down on the desk I wondered if those last words which he had read did not burn in his heart! They did in mine. But no comments were made.

Yes, nineteen hundred years ago, in that sublime, model revival, Communism was its immediate result. And there is no dodging it; in the revivals of to-day, just in proportion to the genuineness and depth of the work the same results will follow. For myself, I am on the watch-tower.

H. W. B.

A TURKISH-BATH REPORT.

Joplin, Mo., May, 1877.

DEAR MR. BURNHAM:—Yours of the 16th inst. is received. I am very glad that my substitute for a pillow meets with the approval of O. C. and W. C.; allow me to suggest that it might also come in good play in hospitals, or for general use in hot weather.*

As regards my experience in the bath, you will bear in mind that I had never seen a bath-room till we started ours, nor have I yet seen but one other, and that was not nearly as good as ours, the hot-room being very dark and dismal. Ours is light, and in order to make it agreeable I have books and papers in it; I have also pasted pictures all over the walls, which I think is a good idea. Nearly everybody enjoys looking at them, no matter how often they come. I find it very important to amuse people and make them forget their trouble as much as possible. It is better to tell a story and have some fun, than to enter into argument with patients; in fact, I think it very necessary to be cheerful on all occasions.

As regards our success in relieving people of pain and disease, I would say that neuralgia yields readily every

*Mr. Morris has invented a pillow for use on the shampooing table of the Turkish Bath. It consists of two iron rods, each bent in the form of a bracket, thus, [, and riveted together in the middle. The bent ends of these rods are about a foot long. As the rods spread by turning on the rivet in the middle, the machine rests on two of the bent ends, while over the upper two a strip of strong towelling is fastened. On this cloth the head rests, and it makes a very cool and easy pillow. Mr. Morris seems to be doing a very good work with his Bath. It would be a great gain if every town in the United States had such an establishment.

Ed. Am. So.

time; the most readily of all diseases. One application always succeeds. Acute rheumatism yields to some extent, but mostly requires several applications. Chills and fever always yield with from one, to five or six baths. One little girl has proved an exception. She was quite sick, and seemed rather reluctant about taking the baths; would not consent to have any one but her father attend her, and plead to be taken out. It is the only case—out of over two hundred—in which we have resorted to medicine. Chronic rheumatism yields in all cases, but takes time. Our success has been very good in cases of paralysis—surprisingly so. We use electricity in cases of paralysis and neuralgia—think it very necessary. Scrofula in its various forms yields, but requires continual treatment. It takes longer to rid the system of it than I had supposed. Cutaneous difficulties yield slowly. We have had only two cases of asthma, both of long standing, and bad. One good bath relieves them for some time. We have not succeeded in curing them, as they only apply to us when they get bad.

To-day a man was brought to us who had been drunk thirty days. In two hours I sent him away sober and in his right mind. He promised that he would drink no more, but invest his spare money in baths.

I find a great deal of use for the battery; it assists very much in starting perspiration. In all cases of paralysis it seems indispensable, also in cases of torpid liver; and in fact I find that in addition to hot air, electricity, water, animal magnetism, light, and lots of FUN, seem to play an important part.

If I can only get the consent and confidence of the patient, every thing is sure to go well; in fact, we have some cases in which it seems to me that faith has done the work. Two women past fifty came to me quite recently. One badly paralyzed, the other with a great complication of diseases. Each of them has had two baths, and both have brightened up and think themselves cured. It seemed impossible that such chronic diseases could be overcome.

Parties having abundance of money have started a Turkish Bath in our town. I do not know what effect it will have on us, whether we will be compelled to suspend or not. We are not making any thing more than a good living. The new bath-rooms have been in operation about ten days. They are well fitted up and have two suites of rooms. The man and wife employed in the new bath formerly helped us, and learned what they know of the business of us. We are on the best of terms. We went over and I took the first bath with them.

Mrs. Morris is restored to good health; and I have never had such uninterrupted good health as I now have. I enjoy the business very much, and while I have a good deal of confidence in myself, still I feel very anxious to get all the light I can in reference to the business. And as I drew all of my inspiration from the O. C. in starting the bath, I still need its sympathy and wisdom to sustain me. With best wishes and love for all, I am as ever
Yours, ISAIAH MORRIS.

THE N. Y. LIBERAL CLUB.

[THE newspapers have given us brief and unsatisfactory reports of the recent explosion in the N. Y. Liberal Club, one or two of which we have republished. But they gave no very clear idea of the intellectual or moral forces at work there, and we have been curious to know more about it, thinking that possibly the reported convulsion might have a deep significance as indicating some great crisis in the world of thought. At this juncture a correspondent sends us a letter in which he gives an original version of the matter, with an opinion attached. This adds something to our previous knowledge, but does not seem to exhaust the case. We think our readers could endure a little stronger light on it than has yet been furnished.—ED. AM. SO.]

Brooklyn, April 30, 1877.

EDITOR AMERICAN SOCIALIST:—The recent split in the Liberal Club seems to have been a natural result, such as attends every *career* without a defined end in view. To show the causes of the catastrophe I must glance at its career, and in doing so, must be pardoned for mentioning the names of the careerers. If you mix saltpeter, sulphur and charcoal together, stir them up, and then magazine your compound in the center of a great city, you must expect the eyes of the world will be turned in that direction; also expect that the anxiety of each spectator will be in proportion to his fixed distance. So all that the war-spirit of our truculent civilization lacks in order to realize the force of this compound, is one more element—fire; bang! Now who were these

characters—Saltpeter, Sulphur and Charcoal—of this celebrated powder-magazine of New-York? And who, especially, is the skillful Pyrotechnist who seems to have blown the Liberal Club to the four winds? Was it a Christian?

This is the question. Professor James K. Hamilton Wilcox is accused by some, through whose nerves the shock of the explosion still vibrates, of being an incorrigible religionist of that effete school that accepts no "isms." He has a small following. So the unpleasantness referred to, having been decided upon in caucus just before the election of officers, the electric spark that touched off the fulminate stock, engrosses the innocent names of James Parton and of Simon Sterne for ex-officio President. It is not exactly known who fired the magazine; whether it was the conservative Christian or the free love force. Some say it was Prof. Wilcox and others declare it was "Parton's Baby." It seems that Mr. Stephen Pearl Andrews had nothing to do with the affair, being in Boston at the time. He announces his intention of remaining with and trying to placate both sides.

Messrs. Sterne, Hallock, Nash, Wilcox, McKinlay and Gunn will go with the dissenters to New Hall, up town, while the remaining décombers will meet at Science Hall in Eighth-st., with Messrs. Parton, Ormsby, Prof. Bliss, Hugh Byron Brown, Evans, Wakeman and other well-known gentlemen as officers. Of the regular members Messrs. Van Der Weyde and D. T. Gardner, the ever faithful Secretary, will remain officers on both sides.

If I were to venture a remark of my own it would be this, extorted from experience: To the question, why did the explosion take place? I should say the fourth element should have been FAITH instead of fire. The mind was good, but the mixture of it and the friction were a generation or two ahead of our enlightenment. A club, to succeed now, must have a practical object in view, and the sparring, wrangling and caucusing must be in systematic exponents of the direction and route toward that one object. It little concerns this principle whether the object ahead be good or bad so long as there is faith; for with this there is conformity. Thus the church, the disciplined School, the English Coöperative Society, and the butchering army alike can outlive their babyhood and become fixed institutions; and all these dangerous ingredients of the powder magazine exist together in harmony; because there is faith in the corporate scheme. Take away this faith and non-conformity will instantly supervene with a fell squadron of bitter criticisms, hungry projects and clashing personalities, whose friction generates the fatal spark, when the powder of passion is hottest.

The Liberal Club was doing well enough as a lyceum, having the object of self-improvement in view; but when drawn into the maelstrom of fashion so far as to lust for honorary presidents, the rankings of its own ambition put a speedy end to its first period.

C. OSBORNE WARD.

CORRESPONDENCE.

Pontiac, Mich., April 30, 1877.

EDITOR AMERICAN SOCIALIST:—In your account of the failure of the Brook Farm Phalanx, it is stated that "the Association was unable to sustain competition with established trades. The expenses were more than the receipts." Is not this alone a sufficient reason for failure?

There is a great difference in the chances for success between coöperation for buying and selling, and coöperation for manufacturing. In the first case, the coöperators come into competition with merchants who require a liberal percentage of profits for support, and very nearly the same profits fall to the share of the coöperators. But in manufactures, the coöperators must compete with the ill-paid-wages class in the same occupation. All that men coöperate for is to have easier times, and better surroundings. These come mainly from less work and more wages. An advanced class of workers, therefore, hoping to better themselves through coöperative manufacturing, must reduce themselves to the level of their opponents in order to succeed. Long hours and poor pay are no more endurable inside than outside of coöperation. This outside competition kills coöperation, and drives its votaries into the world again.

There does not seem to be any chance for the success of isolated coöperative efforts in ordinary manufactures. There is too much unemployed labor. If men put their means together and start manufactures with hired labor, then it is no longer coöperation, but ordinary competition with others that they are engaged in.

National, state and city governments are in one sense

coöperative, and are supposed to work for the benefit of the whole people. They are not obliged to compete with each other in any respect. Now, in a great crisis like the present, when all industries are at loose ends, and competition is sucking its own blood, would it not be possible for purified governments to control the national industries on an equitable basis that would insure abundant work and ample wages for all? The individual is giving place to the corporation, and why not supersede the corporation by the state? What is the state but an enlarged corporation? As political anarchy would be quelled and regulated by the state, why should it not interfere in the existing business anarchy? Would not state coöperation prepare the way for universal Communism?

Our hereditary division into classes has left its mark upon us. It is not possible for these classes to mix in fraternal Communism. But, while coarseness and ignorance can not blend with culture and refinement in Community, the same elements can coöperate harmoniously in the creation of wealth, just as they do at present. And this national coöperation, by its control of work, wages, and general surroundings, would in a short time elevate the masses to a knowledge of and desire for a higher plane of life.

The self-improvement of the masses is impossible under present contingencies. They are wallowing in the filth of centuries of misgovernment, and can only be lifted up by the strong hand of the collective authority. Our industrial forces are as a defeated army, a mob, and require reorganization by a central authority knowing what is wanted and how to accomplish it. This knowledge can only come through the broadest discussion of social topics, no matter how unpalatable or apparently destructive to existing modes of action. The frauds and cheats of the world have been trying to crucify Communism as they did Christ, and it is time their reign was ended.
J. F. BRAY.

THE following letter announces the death of another of the old disciples of Robert Owen. Mr. Hepburn has been one of the heartiest supporters of the AMERICAN SOCIALIST from its start. He has, notwithstanding his advanced age, secured more new subscribers for us than any other one person, and a short time before his death he was still actively engaged in distributing notices of our paper. We hope he will find opportunity for coöperating in the good work to which he had given his heart in the new sphere he has entered:

Milwaukee, May 4, 1877.

EDITOR AMERICAN SOCIALIST:—I have to inform you of some very sad news. It is the death of my dear Grandfather, John Hepburn, who died yesterday at 9 A. M. after a few days' illness, at the age of 77 years, 16 days. He was born in Edinburgh, Scotland, on the 16th day of April, 1800. He was a great friend of yours as you probably know, and passed away without a single enemy, and a good will toward every body, never having wronged any one in his whole life. The last work he did for you was the sending away of all those postal cards you sent him. Please continue sending the paper, as we all like it. Respectfully yours,
His mourning grandson, R. G. RICHTER.

From Chambers' Journal.

RABBITS IN NEW ZEALAND.

It has been calculated that, from the number of times they breed, the number of their progeny, and the early age at which the young begin to reproduce their species, a pair of rabbits will multiply to the amount of a million and a quarter in the space of four years! When the exceptional advantages which they meet with in New Zealand are considered, in the absence of enemies, the sparse population of the country, and the abundance of food which they can obtain, it is not surprising that they have increased enormously.

The matter indeed is becoming one of very great danger to the welfare of the colony; so much so that a special commission has been appointed by the Government to inquire into the subject. Without quoting an array of figures to prove the harm which has been wrought in a few short years, it may truly be said that large tracts of rich pastureland have been converted into a veritable wilderness. The sheep farmers and cattle raisers find their occupation is becoming impossible. The yield of wool is falling off fifty and sixty per cent. in quantity, while its quality is deteriorating. The lack of food has caused many farmers who used to kill two thousand five hundred animals out of a stock of sixteen thousand, to reduce their stock to a few hundreds, hardly any of which are fit to be killed. The number of lambs in proportion to the ewes kept has fallen from sixty-five or seventy per cent. to in some cases twelve and a half per cent.

It must not be imagined that no efforts have been made to

keep down the pests. Large numbers of men and dogs are employed specially for the purpose of shooting and trapping the rabbits. In one run, where scarcely a rabbit was to be seen three years ago, there are now sixteen men and one hundred and twenty dogs employed; costing the lessee two-pence for each rabbit-skin brought in, and ten shillings per week for each man, besides the expense of keeping, and powder and shot. And the numbers killed are enormous. On this run, says the official report, the average number of rabbits killed weekly is between four and five thousand; and though thirty-six thousand were killed in 1875, yet the report is that there is no appreciable decrease. On another run, close on sixteen thousand rabbits were killed during the first three months of the year 1876 at a cost of two-pence a skin. On a third the expense each week averages twenty-seven pounds; and fifty thousand rabbits were killed in the first four months of 1876. On a fourth run, nine men are employed with sixty dogs killing at the rate of two thousand per week.

[We would suggest to some of our enterprising Meat-Preserving Companies to go to New Zealand with an army of men and a ship-load of suitable machinery, including the Newhouse Steel Trap, and undertake to supply the world with Canned Rabbit! What say?—Ed. Am. So.]

CHEAP FUN.

A COMMUNITY INVENTION.

THIS is the way to get up a first-class jollity: write something or find something that is sure to produce a laugh. A short story of funny adventure that actually happened will be best. Then select two persons from a large assembly to read it together, but only to themselves, in the presence of the whole. Don't say a word. Curiosity will rivet all eyes on the two. Every motion and every change of countenance will be watched. Not an expression will escape notice. Curiosity will ripen into sympathy, so that when the two smile, the audience will smile; when the two giggle the audience will giggle. Mirth is contagious. When the champion readers become convulsed with laughter, so that one explosion follows another, and they are obliged to "hold their sides" for pain, the audience will become uproarious. The effect is enhanced by the general ignorance concerning the contents of the mysterious document which is causing so great a commotion. The fun may be continued for any length of time by passing the paper from couple to couple; the crowd of lookers-on growing more enthusiastic as it falls into the hands of new readers.

Remarkable effect of Moody in Boston: A lady in one of the Boston dry-goods stores asked for English laces. The salesman exhibited the article. "Are these really English?" "Well," replied the salesman, a little confusedly, "they were until Mr. Moody came."—*Boston Globe*.

Dr. Johnson was observed by a musical friend of his to be extremely inattentive at a concert whilst a celebrated solo player was running up the divisions and sub-divisions of notes upon his violin. His friend, to induce him to take greater notice of what was going on, told him the performance was very difficult. "Difficult, sir," replied the Doctor, "I wish it were impossible."

Here is a bit of good news for those who use tobacco: "Dr. Lawson, late surgeon-general of the United States army, says he often observed that when the wolves and buzzards came upon the battlefields to devour the slain, they would not disturb the bodies of those who had chewed or smoked tobacco until they had consumed all the others among them."

A Chemung County farmer, a member of the Elmira Farmer's Club, has been bothered by hunters from the city, who entered his woods and slaughtered the squirrels. One day he took two or three squirrels to a taxidermist, and had them stuffed. He then nailed them fast to the limbs of trees in the woods, in such a way that they could be easily discovered by the hunters. How much powder and lead has been wasted on those squirrels it is impossible to tell, but many a marksman has wondered why he could not bag the game, the old farmer meantime enjoying some very hearty laughs.—*Havana (N. Y.) Journal*.

The Russian Socialists have taken a novel way of impeding the foreign loan operations of Czar Alexander. They have sent a circular to the chief European bankers, warning them that "the land of Russia can not be mortgaged to any one, nor can it be sold as personal property; it can only be temporarily placed in the possession of those who cultivate it. It can not, therefore, be treated as security for a loan by the Russian, or any other Government." Bankers may very easily ascertain the views of the Russian people on this question; only they should not forget that public opinion in Russia is not free, either as regards the press, or the public utterances of individuals.

RECEIVED.

PETTINGILL'S NEWSPAPER DIRECTORY AND ADVERTISERS' HANDBOOK FOR 1877. 1 Vol. Cloth, pp. 334. Price, \$1.00. New-York: S. M. Peltengill & Co., 37 Park Row.

TRAVELERS' OFFICIAL GUIDE OF THE RAILWAY AND STEAM NAVIGATION LINES IN THE UNITED STATES AND CANADA. Number for May. This publication is the official organ of the National General Ticket Agents' Association. Price, \$4.00 per annum; single copies, 50 cents. Philadelphia: National Railway Publication Co.

ITEMS OF NEWS.

HOME.

Low tolls on the Erie Canal. The amount of National Bank circulation is \$318,364,667. Captain Eads' jetties are still at work pacifying the South. There will be an extra session of Congress Oct. 15th, sure. Tramp, tramp, tramp! 100,000 of them in the Middle and Eastern States.

A bill has passed the New York Legislature allowing women to serve on school-boards.

Brignoli sung lately in Providence to an audience in Boston. They knew his voice.

The little post-masters have sold stamps at a discount and thereby defrauded the Post-office of \$2,000,000.

Some Wong headed Celestial has been Chin-ning the Fools of New York on Buddhism. It is a time for buds.

"This Government is now administered in the spirit of responsible trust;" so says George Alfred Townsend.

There are four men in the New-York Custom House whose business it is to furnish the press with statistics. Glad to hear it.

Put not your trust in Savings Banks. Fifteen such institutions have failed in New-York with an aggregate liability of \$11,200,000.

Our exports to the Turkeys in 1876 only amounted to a little over \$3,000,000. Those to the Russian ports on the Black Sea were only \$518,252.

How much money has Peoria, Illinois, that she should have a Prelate? The Rev. John Lancaster Spalding has just been made a Bishop for that town.

More young fellows going to make themselves conspicuous by their clothes. Students of Rutgers College this time. Oxford hats and black-and-scarlet tassels.

The New-York lawyers are in consternation about a fragmentary "Code of Remedial Justice" which has become a law through some shiftlessness of the Legislature.

The United States mints have coined about \$40,000,000 in gold since last July. The metal is now piling up in this country at the rate of \$50,000,000 a year. Do you see any sign of presumption in that?

The President seems like a moral athlete who stands there in the White House and wrestles with the selfishness of our politicians who have not much idea of office-holding beyond that of securing the emoluments.

The stock of the Delaware and Hudson Coal Company has descended from 115 to 45, and still it is not safe to kick it. Three men have been indicted for circulating unfavorable stories to depreciate it still lower.

Twed made a move on May day,—moved against his old friends and enemies. He wrote to his lawyer that he would assume the full responsibility for every statement in his confession now in the hands of the Attorney-General.

The *Graphic* has portraits of fifteen "Humorists of the American Newspaper Press;" they don't appear like clergymen. The singular thing about them is that they are all phonographers. Why fun should come out of phonetics is more than we are going to tell in this item.

Mr. William Cullen Bryant raises the question "Who now reads Cowley?" We know; it is Mr. Bryant; he says so in the *North American Review*. Cowley was the poet of the Restoration, and he sang so much that the English people could not hear Milton. Now they hear Milton and can't hear Cowley.

Did you ever Buckle down to "An Examination of the Scotch Intellect during the Seventeenth Century?" If you have, you can understand why a Scotchman needs to have a surgical operation before he can understand a joke. He has the "second sight," but he can't see into a thing with a double meaning.

A New-York gentleman, who was walking up and down Broadway in a sort of meditative style with his hands behind him and waiting for a friend who had made a call, was taken for a suspicious character and got talked to by a policeman 738. He would like to know if a man is not going to be allowed to think in the road.

Mayor Powell has told the National Academy of Sciences that the amount of unsold land in the United States fit for agricultural purposes is hardly enough to make a good-sized county. "Go East, young man!"—that is what the West will be saying by and by. "Get out your subsoil plow and go deep, Mr. Hokum!" that is what we say.

The Presbytery of New Brunswick, New Jersey, have been grinding and bolting the Rev. Dr. John Miller, of Princeton, for heresy. He wanted they should let him keep his soft place and go on prodding them with his three points of error, that illogical John Miller. Don't he know what a church is? They have hung him up to see if the heresy will dry out of him.

Gen. Francis J. Herron came near being the first man in, and the last man out of the war against the rebellion. In January, 1861, he was a captain of the Governor's Grays, Dubuque, Iowa, and offered his company to the Government on the 15th of that month. It was to him that Kirby Smith's army, the last of the great Confederate armies, surrendered at Shreveport, Louisiana.

The work of examining the administration of the New-York Custom House is going steadily forward and is likely to be productive of good results. The officials examined are free to say that the employes have been assessed to defray the expenses of elections; that men are appointed on political grounds; and that there are too many clerks in some of the departments. One man said it made him red in the face to think how baggage is passed from the steamers by simply paying a sum of money to the inspectors on the docks. Every passenger goes away with the idea that the Custom House officers are cheating the Government. The practice of the Steamship Companies paying the inspectors directly for permits to unload in the night is generally disapproved of and will be discontinued.

Just notice how things have been working in politics. There were the Democrats talking about good will and reform. They would have pacified the South, but they didn't really mean to have any Civil Service reform. Oh no! it

couldn't be in them; they were too lean and hungry. Then there were the boss Republicans, who had to take Hayes with his ideas of peace and reform, but who secretly intended to have neither of those things. Now here is Hayes just sturdy enough and simple enough to stick to his letter of acceptance. The result of it all is that the country has struggled away from the control of its two old parties and has got into a new field of clover. It does seem as if the gods had some interest in us. It is enough to make an old customer drop his cane and stand on his silver head, while he proceeds to make an X or Y, or some other unknown quantity of himself.

FOREIGN.

Galatz has 80,000 inhabitants. Austria would not have the Danube closed. It wasn't much of a fight at Kars after all.

The Servians have borrowed \$2,500,000 in France. The Khedive is going to send 3,000 more men to Turkey.

The Russians have stopped to scrape the mud off their boots.

They are fighting again in Herzegovina—fighting the Turks.

Chinese mails for Europe are mostly sent by the way of California.

The Muscovites are pushing on to see if there Erzeroum in Asia Minor.

We have heard only one gun from the Danube yet—and that wasn't a very loud one.

England has declared her neutrality,—it is a very mild article and will keep till she gets ready to fight.

The Russians have some gun-boats which they call Popoffkas. They are going to fight the Turks with them.

The Japanese don't have gas in their theaters; consequently every leading actor has to have a candle held near his face so the folks can see how he feels.

There are some people trying to secure a memorial for the late John Oxenford. He was quick to see talent in a young actor and never indulged in meat-ax criticism.

Mr. Lawrence Oliphant thinks that Stanley had better wait till he gets home and reads up before he undertakes to say what new discoveries he has made in Africa.

The Canadians think their old mother country has authorized them to raise five battalions of infantry. Should think that in so many infants they ought to find one man of genius.

Hobart Pasha didn't go cross-lots. He took the longest way home and ran the Danube under the fire of the Russian batteries. He learned blockade running during the civil war in America.

Don't be in a swither to have the fight begin. It took them 17 days to get about it in that Franco-Austrian affair. It took as long in the Prusso-Austrian war; and in the Franco-German war of 1870 it took from July 19th, to August 4th.

Deputy Somssich got up in the Hungarian Diet the other day and asked of the Government whether it intended to treat the advance of the Russians into Turkey with indifference. The Deputy made some such remark no doubt.

The population of Denmark (leaving out part of Sleswick) is about 2,000,000; that of Norway is 1,817,237; while that of Sweden is 4,383,291. It is well to have these things; you know our folks came from up there, as well as the Sagas and Eddas and Heimskringla.

Now just forget all you have read about the war and take a fresh start. If you want to hear from the seat of war, get down your Gazetteer and *Cyclopaedia* and read about the last war—the Turco-Russian war for 1853-4, say. That is what the newspaper men have to do to keep something for the stomach to work on.

The Paris correspondent of the *Nation* tells what kind of a mother Mme. George Sand was to Alfred de Musset, the poet. It is the old story of the cat eating the canary, she loved him so. The result was he came home from Italy, where they had gone together, with an ugly rent in his diaphragm and in a very Musset condition.

Carlyle has written a letter advising the English to take care of their road to India, and then let the Russians discipline the Turks till they know what it is to be governed. "The outcry against Russia is no more respectable to me," says he, "than the howling from Bedlam, proceeding as it does from the deepest ignorance, egotism, and paltry national jealousy."

Hobart Pasha, the Commander-in-chief of the Turkish navy, is a half-pay English captain, and is now getting a salary of \$2,000 a year. The English are asking what they shall do about it. He is the third son of the Earl of Buckinghamshire and a real adventurer. He is a swarthy Briton, full of ardor in action and heavy with the power of command. He don't go by the name of Gus. Hobart now.

In Asia Minor the Russians seem to be aiming at Erzeroum, the chief city of that region. They are advancing on at least three lines. One is by the way of Batoum, where they have had a slight skirmish. Another is by the way of Kars, where they have had some fighting, and which they have now invested: The third is by the way of Mt. Ararat and Bayazid, a large and decaying old city, which they are said to have taken.

The situation on the Danube is practically unchanged. The Turkish monitors have been bombarding two or three Danubian towns occupied by the Russians. Otherwise the Turks remain pretty much on the defensive. The Russians have been delayed by the bad roads and by high water on the Pruth. They do not seem to be extending their front on the Danube. Kalafat is not in the game yet. It is said to be occupied by the Roumanians.

Long-legged apterous birds used to be the specialty of New Zealand. At the time of its discovery there were no mammals or milk-giving animals in the islands. When the first settlers went there with our domestic animals they also took the rabbit. Since then the "spontaneous generation" of rabbits has been pretty lively, and now the millions and millions of those innocent creatures bid fair to eat all the forage in the island and starve out the cattle and sheep. The yield of wool is falling off from fifty to sixty per cent. As the rabbits have no natural enemy the greatest efforts have to be made to keep them within any bounds. Thirty-six thousand were killed in one sheep-run in 1875, and without making any appreciable diminution in their numbers. [See full account in another column.]

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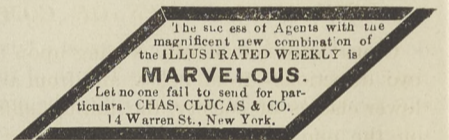
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