THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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AMERICAN SOCIALIST.
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NATIONAL PAROXYSMS.

OWENISM—FOURIERISM—REVIVALISM.

FOR the sake of connecting our present labors with the past of Socialism, and indicating the whole line on which we are acting, we propose here to go into a summary survey, historical and speculative, of the two great Socialistic movements which occurred in this country in the last generation.

Robert Owen came to this country and began his experiments in Communism in 1824. This was the beginning of a national excitement, which had a course somewhat like that of a religious revival or a political campaign. His fervent appeals to Congress, and his vast experiments at New Harmony, stirred the very life of the nation. Think of his family of nine hundred members on a farm of thirty thousand acres! A magnificent beginning, that thrilled the world! The general movement was proportionate to this beginning; and though this great Community, and the many smaller ones that followed it, failed and disappeared in a few years, the movement did not cease. Owen and his followers—especially his son Robert Dale and Frances Wright—continued to agitate the country with newspapers, public lectures, and "Fanny Wright Societies," till their ideas actually got foothold and influence in the great Democratic party. The special enthusiasm for practical attempts at Association culminated in 1826, and afterward subsided; but the excitement about Owen's ideas, which was really the Owen movement, reached its height after 1830; and the embers of it are in the heart of the nation to this day.

On the other hand, Fourierism was introduced into this country by Albert Brisbane and Horace Greeley in the year 1842; and then commenced another national movement similar to that of Owenism, but far more universal and enthusiastic. With a young cosmopolitan fresh from personal discipleship with Fourier for its apostle, and a national newspaper, such as the *Tribune* was, for its organ, this movement like Owen's could not be otherwise than national in its dimensions. In the period from 1842 to 1845, not less than forty Associations, more or less affiliated to Fourierism and all under its impulse, were formed in various parts of the United States; and yet this host of "Phalanxes" (as they were called) but feebly represented the vastness and depth of the Socialistic excitement which pervaded the country. This excitation culminated in 1846, and in a few years following the Associations all failed and disappeared. But the men who were leaders in this movement, as in the former, afterward became leaders in politics and largely gave character to the old Whig party. So that there is reason to conclude that Socialism, in its duplex form of Owenism and Fourierism, touched and modified both of the party sections and all departments of the national life.

We must not think of these two great Socialist revivals as altogether heterogeneous and separate. Their partizans may maintain theoretical opposition to each other; but after all, the main idea of both was *the enlargement of home—the extension of family union beyond the little man-and-wife circle, to large corporations.* In this idea the two movements were one; and this was the charming idea that caught the attention and stirred the enthusiasm of the American people. Owenism prepared the way for Fourierism. The same men, or at least the same kind of men that took part in the Owen movement were afterwards carried away by the Fourier enthusiasm. The two movements may therefore be regarded as one; and in that view the period of the great American Socialistic revival extends from 1824, through the final and overwhelming excitement of 1843, to the collapse of Fourierism after 1846.

As a man who has passed through a series of passional excitements is never the same being afterward, so we insist that these Socialistic paroxysms have changed the heart of the nation; and that a yearning toward Social reconstruction has become a part of the continuous, permanent, inner experience of the American people. The Communities and Phalanxes died nearly as soon as they were born, and are now almost forgotten. But the spirit of Socialism remains in the life of the nation. It was discouraged and cast down by the failures of 1828 and 1846, and so it has learned salutary caution and self-control. But it lives still as a hope watching for the morning in thousands and perhaps millions who never took part in any of the experiments, and who are neither Owenites nor Fourierites, but simply Socialists without theory—believers in the possibility of a scientific and heavenly reconstruction of society.

Our theory harmonizes Owenism with Fourierism, and finds them both working toward the same end in American history. Now we will go a step further and see if we cannot reconcile still greater repugnances.

Since the war of 1812 the line of Socialistic excitements lies parallel with the line of religious Revivals. Each has had its two great leaders, and its two epochs of enthusiasm. Nettleton and Finney were to Revivals what Owen and Fourier were to Socialism. Nettleton prepared the way for Finney, though he was opposed to him, as Owen prepared the way for Fourier. The enthusiasm in both movements had the same progression. Nettleton's agitation, like Owen's, was moderate and somewhat local. Finney, like Fourier, swept the nation as with a tempest. The Revival periods were a little in advance of those of Socialism. Nettleton commenced his labors in 1817, while Owen entered the field in 1824. Finney was at the height of his power in 1831–3, while Fourier was carrying all before him in 1842–3. Thus the movements were to a certain extent alternate. Opposed as they were to each other theologically—one being a movement of Bible men, and the other of infidels and liberals—they could not be expected to hold public attention simultaneously. But looking at the whole period from the end of the war in 1815 to the end of Fourierism after 1846, and allowing Revivals a little precedence over Socialism, we find the two lines of excitement parallel, and their phenomena wonderfully similar.

As we have shown that the Socialist movement was national, so, if it were necessary, we might show that the Revival movement was national. There was a time between 1831 and 1834 when the American people came as near to a surrender of all to God and the Kingdom of Heaven as they came in 1843 to a Socialist revolution. The Millennium seemed as near in 1831 as Fourier's age of Harmony seemed in 1843. And the final effect of those old Revivals was a hope watching for the morning, which has ever since remained in the life of the nation, side by side—nay, identical—with the great hope of Socialism.

And these two movements—Revivalism and Socialism—opposed to each other as they may seem, and as they have been in the creeds of their partisans—are closely related in their essential nature and objects, and manifestly belong together in the great scheme of Providence, as they do in the history of this nation. They are to each other as inner to outer—as soul to body—as life to its surroundings. The Revivalists have for their great idea the regeneration of the soul. The great idea of the Socialists is the regeneration of society, which is the soul's environment. These ideas belong together, and are the complements of each other. Neither can be successfully embodied by men whose minds are not wide enough to accept them both.

In fact, these two ideas, which in modern times have got so far apart, were present together in original Christianity. When the Spirit of truth pricked three thousand men to the heart and converted them on the day of Pentecost, its next effect was to resolve them into one family and introduce Communism of property. Thus the greatest of all Revivals was also the great inauguration of Socialism.

Undoubtedly the Socialists will think we make too much of the Revival movement; and the Revivalists will think we make too much of the Socialist movement; and the Politicians will think we make too much of both, in assigning them important places in American history. But we hold that a man's deepest experiences are those of religion and love; and these are just the experiences in respect to which he is most apt to be ashamed, and most inclined to be silent. So the nation says but little, and tries to think that it thinks but little, about its Revivals and its Socialisms; but they are nevertheless the deepest and most interesting passages of its history, and worth more study as determinatives of character and destiny than all its politics and diplomacies, its money matters and its wars.

Doubtless the Revivalists and Socialists despise each other, and perhaps both will despise us for

trying to reconcile them. But we will say what we believe; and that is, that they both failed in their attempts to bring heaven on earth, *because* they despised each other, and would not put their two great ideas together. The Revivalists failed for want of a regeneration of society, and the Socialists failed for want of regeneration of the heart.

On the one hand, the Revivalists needed daily meetings and continuous criticism to save and perfect their converts; and these things they could not have without a thorough reconstruction of domestic life. They tried the expedient of "protracted meetings," which was really a half-way attack on the fashion of the world—a sort of Communism *pro tempore;* but society was too strong for them, and their half-measures broke down, as all half-measures must. What they needed was to convert their churches into unitary families, and put them into unitary homes, where daily meetings and continuous criticism are possible; —and behold, this is Socialism!

On the other hand, the Socialists, as often as they came together in actual attempts to realize their ideals, found that they were too selfish for close organization. The moan of one of their historians was, that after seeing the stern reality of the experiments he lost hope, and was obliged to confess that he had "imagined mankind better than they are." This was the final confession of the leaders in the Associative experiments generally, from Owen to the last of the Fourierites; and this confession means, that Socialism needed for its complement, regeneration of the heart;—and behold this is Revivalism!

These discords and failures of the past surely have not been in vain. Perhaps Providence has carried forward its regenerative designs in two lines thus far, for the sake of the advantage of a "division of labor." While the Bible men have worked for the regeneration of the soul, the infidels and liberals have been busy on the problem of the reconstruction of society. Working apart and in enmity, perhaps they have accomplished more for final harmony than they could have done together. Even their failures, when rightly interpreted, may turn to good account. They have both helped to plant in the heart of the nation an unfailing hope of the "good time coming." Their lines of labor, though we have called them parallel, must really be convergent; and we may hope that the next phase of national history will be that of Revivalism and Socialism harmonized, and working together for the Kingdom of Heaven.

Is not the dawn of that hope already upon us? Once again, after the long interval since Finney's apostleship, a national revival of religion is beginning. What if there should be a simultaneous, national revival of Socialism? and what if the two should bend toward each other and discover that they are movements of the same afflatus?

TALK WITH OUR MENTORS.

AN INVITATION TO NEW-YORK.

To the Editor of the American Socialist:

A short time since I wrote a note asking you to take into consideration the wisdom of assuming, on behalf of American Socialists some leadership of the working people of this country. I pointed out, that these dumb millions though voters are a great unorganized mass, who have no representation on the press, because the organization of all newspapers necessarily places the press on the side of the employers. The interests of all journals are those of the great and little capitalists, not at all of the laborers. The natural leaders of the working classes are constantly being eliminated from their ranks; for the active-minded, enterprising workman becomes a politician, buys a farm, opens a store, or becomes a foreman or manager, leaving only the residuüm of mediocrity, sloth, and the unenterprising ones, who are not fit really to control themselves. But these laborers have a case and a cause, and it did seem to me desirable that the woes, the wrongs and the rights of the common people, and the ordinary working man, should be cared for by some person competent to argue their case, to present their claims, and to restrain them from unwise action. But, doubtless for very good reasons, you did not see your way clear to undertake so weighty a project. It was "learning a new trade," and it is quite probable that you and your friends have sufficient on hand, to deter you from entering so immense a field.

Now then for another suggestion. Why not open a branch Community in New-York city? You have goods to sell, as well as social views to inculcate, and New-York is the great whispering gallery of this continent. What is done here and said here reaches to the farthest limit of the country. You have a growing family to bring up; you have publications to sell; you have goods for which you would like purchasers: New-York is the place for all these things. In this city you can choose your visitors; at Oneida and Wallingford you must receive those who go to see you, however undesirable they may be. And then see what an opening there is for your activities in the sale of all manner of household goods. You have heard of the coöperative stores of Rochdale and the other English cities. You may have noticed the fact, that we have no such enterprise on this side of the water; that somehow the coöperative distribution of goods, which is so important a work in England, is practically unknown here. Yet retail trade is cursed by high prices, adulterated goods, short weight, and the other evils from which has arisen the coöperative system in England, which aims to give honest weight, unadulterated goods, and to charge only enough profit to repair the waste of the business. I do not see why —if the Community should open a branch in New-York and do for us what the Rochdale pioneers did for English households—they should not supply us goods which we could use without fear of loss of health or waste of substance; and also why such an undertaking should not become profitable to the Community, not only in a business sense, but useful in giving employment to your growing family of youngsters. I need not dwell upon the advantage to the members of the Community in thus getting direct access to the outside world; but I can see that an immense business could easily be done by adopting the cash system, charging only a moderate profit, furnishing honest goods, and declining to deliver them; for, curiously enough, the English experiment has been successful mainly because of the refusal of the coöperative stores to give credit or to distribute the goods they sold. You might commence with a few leading articles upon which there is now a large profit, declining of course to sell except in reasonably large quantities. You have a good repute for the fruits and vegetables which you now vend, and it would be a very easy matter to extend the same system and conscientiousness in the conduct of the business that you have shown in your other industries.

I make this suggestion in good faith, and subscribe myself, as you know me to be, A FRIEND.

We appreciate our friend's suggestion. Socialism is certainly destined to do a great amount of just such work as he points out—that of bringing supply and demand together by the most direct agencies, and of purifying the general system of trade. Another friend writes us a letter on the same subject, as follows:

TRADE-HONESTY.

Editor of the American Socialist:

Will not the SOCIALIST lift high the banner of Honesty in Trade? Will not one of the wealthy Communities put some of its capital into stores, where truthfulness shall be the invariable rule. Suppose for example that a retail store be opened in New-York city for the sale of goods, and that a standing offer be made of $1,000 for any discovered deviation from exact statement. Such an establishment would inevitably become popular and make money, while its patrons would likewise save much money. Why, look for a moment at the loss of time, the uncertainty, and the discomfort, attending an ordinary purchase of even small articles; what a saving and a satisfaction it would be if a person could go to a store an entire stranger and know of a certainty, that every thing is sold as represented. Now some of the Communities have won an enviable reputation for honest manufactures. They are known to be precisely what they are represented; and if there is an occasional slip in the process the customers are made good. A reputation like this, my dear sir, built up slowly by the labor of years, is worth a fortune. If such Communities could become dealers as well as manufacturers, and open stores in the large cities for the sale of their own, and other wares, an inestimable boon would be conferred on a suffering public, and the Communities would reap a rich harvest for themselves as a reward for the honesty in trade which they have always practised. "There's millions in it." C. H. J.

Both of these writers apparently have the Oneida Community particularly in mind. Their suggestions are however just as applicable to any one of several other Communities; and their main idea can be carried out by persons interested in simple coöperation. There is no obvious reason why coöperative stores should not flourish as well in this country as in England, and we are confident they will when once started under right auspices. So far as the Communities are concerned, why should not they have in the great metropolitan center a general depot of all their productions? Great advantages might accrue to the individual Communities as well as to the public could their present small agencies be merged in one general agency, and their present small offices in one grand emporium, which should include the various agricultural and manufactured products of the Shakers, Economists, Eben-Ezers, Inspirationists, Zoarites, Oneidians, Icarians, the Aurora and Bethel Communists, the Broctonians, and of such other Communities as may hereafter spring up. It might be made at the same time a center of distribution for their varied publications. What say the Communists to this proposal?

A correspondent thinks that the SOCIALIST should be a Monthly instead of a Weekly Journal in these "hard times," as "the many have not leisure from other avocations and urgent business indispensable to gain an honest living, to meditate on a Weekly." He concludes his letter by saying: "If it be a Weekly it is not so useful to me, urged by other indispensable cares; if it be a Monthly put my name down as a subscriber for one year, and its prepay price will be sent on being informed thereof."

This plea for a Monthly instead of a Weekly came too late; and if it had not we should hardly have yielded to it. We think Socialism deserves as much attention as business—in fact, that it *is business of the most urgent kind, especially in these hard times;* and instead of going back to a Monthly that can hardly creep in among a few sentimental thinkers, and get a beggarly pittance of attention on some Sunday once in four weeks, we are looking forward to a *Daily Socialist*, that will be as familiar as home, and as necessary as daily bread. Not less but more continuous preaching of Socialism is what the busy world needs. We hope our friend will on second thought give us his name for a Weekly and get ready for a Daily.

LETTER FROM NEW-YORK.

Health of the Revivalists—Where Moody's Strength Lies—Whom he Addresses—Moody as a Bible-Man.

IT may interest your readers to know that Moody and Sankey do not appear care-worn and burdened by the world-wide labors which they have assumed. One's first feeling on seeing them is that of sensible pleasure at the abundant signs of their sound and robust health. Large, magnetic men, with ample lungs and good digestion and color, their affluence of physical strength shows that their work is nourishment and fatness to them. Their countenances are fair and fat, like those of Daniel and his companions who served the living God rather than a king. It was with some surprise that I discovered that one perceives these tokens of physical well-being, in such men, with a glad sense of congruity. Yet what could be more befitting than that men, the burden of whose talk is all of succor and salvation, of peace and security, who bring glad tidings of good things to the broken and famishing, should themselves be symbols of the strength and hope of the Gospel? Certainly the sight of these strong, well-favored men, having a firm hold on mortality but intent only on depicting the glories of a life to come, is reassuring. It tends to lift up the arms which hang down and strengthen the feeble knees.

Mr. Moody's great depth and breadth of chest, which have doubtless been developed by his tremendous labors as a preacher to vast audiences, give him a somewhat *burly* appearance. As he stands quietly on the platform during the singing, he looks as though he were fitted to grapple with work as rude as that of a pioneer in a wilderness. With this roughness, as of an unhewn stone, there is a hint of quiet majesty and impressiveness in his bearing and a promise of power as unimpeded and unartificial as that of a mountain torrent.

WHERE HIS STRENGTH LIES.

But if you are asking, as Delilah did, "Wherein the great strength of this revival Sampson lieth," I should answer, "His strength is his *earnestness.*" He would, I conceive, be a bold man who should dare to tender Moody a compliment on his superficial popularity as a preacher. I should fear that he would be stricken by a rebuke as blasting as that which Peter gave to Simon Magus. There is no vanity about Moody; there is no solemn mouthing about him; there is no attempt at rhetoric about him. He is a man on fire with earnestness, pouring forth an irrepressible and irresistible flood of homely, rugged words and forcible Bible illustrations, inviting, urging, beseeching, nay, imperatively *commanding* people to turn to God. Not to turn to him tomorrow, nor next week, nor next year, but *to-day*, this hour, this very minute,—NOW! He admits no barriers or obstacles to a sudden and complete acceptance of salvation. Delay, procrastination, hesitation and wavering, are anathematized by him with all the thunders and warnings of Mt. Sinai. It matters not to this passionately earnest man by what *doctrine* people come to a perception of Christ, so they do but *come.* "A doctrine," cried he, "is good only as a road which may lead you to Christ. If you do not get *there* your doctrine is good for nothing." What wonder that a people who are sitting in sackcloth and ashes, as it were, who are stunned and amazed and ashamed at the recital of their frauds and robberies, should listen with a silence that partakes of awe to such a summons? What wonder that a people oppressed and distressed by forebodings of want should listen with rapt attention to such words of infinite succor?

I have said that there is no attempt at rhetoric about Mr.

Moody; yet his homely discourse is as full of music as those revival songs which make no pretensions to scientific art, and it is more heart-satisfying than the most fervid oratory. It is like untarnished gold, unshapen perhaps, but still gold; gold without sully or alloy. It enchains the attention perfectly. You would be as unlikely to sit with listless inattention in the presence of this trumpet-like Evangelist, as you would be to witness a life-and-death struggle with indifference. There are said to be ten thousand chairs in the vast hall in which he preaches; every chair is filled day after day, yet so intently do these great audiences hang on the words of the preacher, that the silence is complete and unvarying.

Mr. Moody sometimes makes use of a phrase that is oddly familiar. In speaking of the woman who was healed by touching Christ's garment, he exclaimed with admiring earnestness: "She was just that simple! She was just that simple!" There is, moreover, an element of daring in his words which is born of his earnestness. His simple directness and bold, aggressive speech seem at times fairly audacious in the presence of the august body of ministers by whom he is flanked on the platform, and of whose conventionalities he is so unconscious.

WHOM HE ADDRESSES.

You think there can be no possible doubt as to whom Mr. Moody is addressing when he speaks. It is neither this man at your left, nor that one across the aisle, nor yet that one far away yonder, leaning against a pillar and staring at him so fixedly with folded arms. You do not think that it is any of these that he is talking to. You are only sensible that he is addressing you; no one else but *you;* no one in the wide world but YOU. You feel almost certain that you are his theme; it is for you that he has just made that quotation; it is for you that he is bringing out that Bible illustration; nay, you suspect that your very name is trembling on his lips, and you unconsciously brace yourself for the summons. There is no room for parry or defense. Every word and every gesture seems thrust at *you* so incisively and with such unfathomable earnestness, that you sit spell-bound, as though there were no other beings but you and he in that immense room. If you do turn your gaze from him for an instant, what do you see? You see on every side the heads of a vast congregation, ten thousand human beings at the right hand and the left hand, before you and behind you, all listening with intense absorption to this simple Bible preacher, and, I doubt not, each one thinking himself or herself in the mind of this intensely earnest man.

MR. MOODY A BIBLE-MAN.

Never man spake like this man of the Bible. It is his armory and his pharmacopœia; it is his shield and his sword. Whatever other effect his preaching may have it must awaken an unprecedented interest in the Bible. To show you what he says of the Bible directly, let me quote a part of his discourse on that book from the verbatim report in the *Tribune:*

"One of the things we lack in the present day is more Bible study. I think this nation is just waking up to the fact that we have had a famine. It is not the man now that makes a fine oration in the pulpit, so much as it is a man that expounds the Word of God, that we need. A boy once asked another boy how it was that he caught all the pigeons there were in that neighborhood. He said: 'Well, I tell you; it is because I feed them well.' If you feed the people well they will come; and people have got tired of hearing a little more or less eloquence. The preachers have hitherto used the Bible merely as a text-book. They have taken their texts out of the Bible, and they have gone all over Christendom after their sermons. The result is that our churches are weak in spiritual power. But it is beginning to improve already. The churches are not now hunting after a man that will make a grand oration, so much as they are for a man that will unfold to them the Word of God. That is what the people want. If they can only get back to the Word of God, then we will have not just here and there a revival, but we will be in a revival all the time. The church will be constantly in a revived state. It is those Christians that are feeding on the Word of God that are revived all the while. There is something fresh about them, and people are glad to hear them talk.

"As we come to talk of this Word of God to-day, we want to keep in mind that it is the Word of God, not the word of man; and that as the Word of God, it is true. I have not come here to-day with any argument about it. I think the colored man was about as near the truth as one need be, when some infidel came to him and told him the Bible was not true. 'That book not true? Massa, I was once a murderer, and a thief, and a blasphemer, and that book made me a good man. That book *must* be true! If it was a bad book, it could not make such a bad man good.' That is argument enough; we do not need any more. Look around us: if a man becomes a profligate, he begins to talk against the Bible; if he is upright, he takes it as a lamp to his feet. We are never afraid of a man that tries to live according to the teachings of this book. This book is God's word, and it will stand. Over the new Bible House recently built in London, England, are written these words, 'The Word of the Lord endureth forever.' That building will pass away, that city may pass away, like Babylon and Nineveh, and other cities that once flourished, but the Word of God shall endure forever. Not one word that God has spoken shall fall to the ground. We want also to bear in mind that the Bible is not a dry, uninteresting book, as a great many skeptics try to make out. They say, 'We want something new; we have outgrown that.' Why, the Word of God is the only new book in the world. All that the newspapers can do is to tell of things as they have taken place, but the Bible will tell of things that will take place. We do not consider the Bible enough as a whole. We just take up a word here and a word there, and a verse here and there, and a chapter here and there, and never take it up in any systematic way. We therefore know very little about the Bible. I will guaranty that the bulk of Christians in America only read the Bible at family worship; and you will notice, too, that they have to put a book-mark in to tell where they left off the day before. You ask them an hour after what they have read, and they have forgotten all about it. Of course we cannot get much knowledge of the Bible in that way. When I was a boy I worked on a farm, and I hoed corn so poorly that when I left off I had to take a stick and mark the place, so I could tell the next morning where I stopped the night before. If I didn't, I would likely as not hoe the same row over again.

THOROUGH STUDY OF THE BIBLE.

"In order to understand the Bible we will have to study it carefully. I was told in California that the purest and best gold that they get they have to dig the deepest for; and so in studying the Bible, we must dig deep. And there are a great many Christians walking on crutches in their Bible studying. They do not dare to examine for themselves. They go wondering what others say, what Edwards says, what the commentators say. Suppose you look and see for yourselves. God has given you your own mind to use. If we will go to the Word of God and be willing to be taught by the Holy Ghost, God will teach us, and will unfold His blessed truth to us.

"There are three books that every Christian ought to have if he cannot have but three. The first is a Bible—one with good plain print that you can easily read. I am sick of these little fine types. It is a good thing to get a good-sized Bible, because you will grow old by and by, and your sight may grow poor, and you won't want to give up the one you have been used to reading in after it has come to seem like a sort of life-long companion. The next book to get is 'Cruden's Concordance.' You cannot get on very well in Bible study without that. There is another book printed in this country by the Tract Society called the 'Scriptural Text-Book.' It was brought out first in London. These three books will be a wonderful help to you in studying the Word of God.

"Another thing—do not read the word of God as I used to, just to ease your conscience. I had a rule to read two or three chapters every day. If I had not done it through the day, I would read them just before I went to bed, to ease my conscience. I did not remember it perhaps an hour, but I kept the rule. You will never get much out of it in that way. It is a good way to hunt for something when you read it. Two words will give you the key to the whole Bible—Christ and Jesus. The Christ of the Old Testament is the Jesus of the new, and the two books explain each other. You may search for these words in your study. Some time ago I went through the building where Prang's chromos are produced in Boston. They were bringing out a chromo of a prominent public man, and he showed me this picture in its different stages of progress. In the first stone there was no trace of a man's face—only a little tinge of color that did not suggest any shape. I saw the next stone, and still no face, and the third, and so on, and not until the fourth or fifth stone was there any likeness of a face at all. After a little it began to show, and yet not until I came to the fourteenth or fifteenth stone did it look at all like the man himself; and not until the twenty-sixth stone, did it look natural as life. That is the way it is when we read the Scripture. We take it up and do not see any thing in it; we read it again, but see nothing; again, and again, and after you have read it twenty-five times you will see the man Christ Jesus stamped on every page.

"Another way is to take it up topically. Suppose you spend three or four months reading all you can find about love, after that you will be full of love. Then take the word grace, and run through the Bible reading all there is about grace. After I had been studying grace for two or three weeks, I got so full that one day I could not stay in my study any longer, and went out on the street, and asked the first man I saw if he knew any thing about the grace of God. I suppose he thought I was crazy, but I was so full I had to talk to somebody. Then take up the subject of the blood; then the subject of Heaven. Some are troubled about assurance, and do not know whether they may have assurance of being saved or not; but take up the Bible and let God speak to you about it. If you go into court you will find that the lawyer just gets all the testimony he can on one point, and he heaps it before the jury. If you want to convince men of any grand truth, just stick to that one point. Take up the Word and get all the testimony you can; bring in Moses, and David, and Joshua, and every apostle you can, and make them testify. If you read all the Bible says of forgiveness, before you have studied it a week you will want to forgive every one.

"People do not have enough Bibles. Once in my own Sunday-school I asked all the children who had on borrowed boots to rise; no one rose. Then I asked all those who had on borrowed coats to rise; no one rose. Then I asked all those who had borrowed Testaments in their hands to rise, and they all stood up; and I said I want you all to bring your Bibles with you, and about two months after that it would have done your soul good to see every child come with a Bible. A great many people carry their hymn-books, but it is better to carry your Bible. When I was in Scotland I had to keep my eyes open, and preach exactly according to the Word, or some old Scotchman would rise and draw his Bible on me, and I would know it pretty quick. A man got up in Parliament a few years ago and made a grand speech, full of eloquence, that took over four hours. He carried all the people with him in one voice. When he got through a man got up and read two or three lines of the law of England, and bursted the whole speech in a minute. Some men are very eloquent when there is not one word of truth in what they say, but you cannot know it because you have not the Bible knowledge. There are a good many people who wonder that they do not have joy in their religion. The reason is that they do not feed upon the Word; that is where they get the joy. If we neglect the manna that God has given us for our soul's nourishment, of course we won't have joy; but people whine and say it is a great mystery to them that they do not have joy as others do. See how happy some are! Why? They feed upon the word of God. That is why. They are not living upon the old stale matter of the conversion that they had long ago. It makes me sick to hear men tell how happy they were long ago when they were first converted. The idea that they should not be happier since then! We ought to grow in grace and be advancing. Suppose I should keep telling my wife, 'I loved you very much when I married you!' That is the way many treat the Lord, telling him how much they loved him once."

The incidents and events of the Bible, as told by Mr. Moody, have a charm which cannot be portrayed by another. By his familiar descriptions and his graphic representations he makes them seem as real as the freshet of yesterday or the sunshine of to-day. The conversion of the woman of Samaria, the turning of James and John and Peter from their nets to follow Christ, the healing of the woman who had the issue of blood ("who," he said, "found more medicine in the garments of Christ than there was in all the apothecary shops in Palestine"), the coming of Nicodemus to Jesus by night,—all these familiar things, falling from the lips of Mr. Moody, have a vivid and wonderful interest. He produces deep effects by constantly and vividly dramatizing the speech and actions of the apostles. He does not merely tell you what Peter, and James, and John, and Paul, and Christ, said; but he represents those persons as pressing down the aisles of that immense building and familiarly ascending the platform to utter their burning words of power from his very standing-place. You almost turn your head to see if the Apostle James is really coming down the aisle and ascending the platform, as Mr. Moody indicates by such earnest word and gesture. Then leaning forward, as if he were in very deed James, Mr. Moody distinctly and impressively utters these words which burn themselves into your memory as never before:

"'*If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not.*'

"And there," cried Mr. Moody, increasing in enthusiasm and rapidity of utterance, "comes John, that beloved disciple who leaned on the bosom of the Son of God at supper. What will he say to you? Listen!

"'*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*'

"Here too, on the platform is Peter, that wonderful preacher who converted three thousand souls in one day. How eager you all are to hear him. Hark!

"'*Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins.*'

"Next comes Paul, that mighty and tireless Apostle. How you would all elbow one another and press forward to hear him. Listen to what he says:

"'*Now is the accepted time: now is the day of salvation.*'

"Last of all comes Jesus Christ, and you all know what he will say to you:

"'*Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls.*'"

The effect of such words uttered in such a manner is indescribable. You look around you upon the vast and silent assembly, and in spite of yourself you think of the day of Pentecost. Beholding Revivalism you think of Socialism.

G. N. M.

Another correspondent writes thus enthusiastically about

MUSIC IN THE REVIVAL MEETINGS.

There is a wonderful magnetism about Sankey's singing. It is mingled praise, prayer and exhortation. He is very earnest, and actually struggles to express the sentiment of his songs and invoke the spirit that will take the subject home to the hearts of his hearers. Throughout the assembly people join in the chorus with a simple fervor that shows that their feelings are touched. Even men who cannot sing a note correctly lift their voices with the rest, causing no annoyance, for they make harmony in their souls. While at a late revival meeting, we had a new sense of the value of music as a means of invocation in seeking spiritual unity and fellowship. We could better understand the impression made on such men as the venerable Thurlow Weed, who is reported to be a regular attendant at the Hippodrome. Speaking of the work Moody and Sankey are doing, he says: "There has been no such movement as this in the religious world, I was going to say, within the present century. These two men have wonderful power. Sankey is as remarkable as Moody; and it is a curious circumstance, that two men, representing two intelligent elements, should be thus conjoined. I do not think that Moody would be able to exert the influence he does, or to draw such audiences, without Sankey's singing. Yet there is no art in the latter. It is not the result of culture, but an enthusiasm, an inspiration, like the other's preaching." E. H. H.

CO-OPERATION IN VERMONT.

[From the Christian Times.]

The Industrial Works of Springfield, Vermont, offer a hint of one possible solution of the labor problem. Labor organizations to prevent work have been so common and so disastrous that it is refreshing to find one whose object it is to promote work. And though this corporation is yet too young to have done more than inaugurate an experiment, its success already achieved affords a hint of the possibilities of coöperation in industry. We have capital owning labor; so far the result has been constant controversy over the division of the profits. In coöperation labor owns the capital.

The Industrial Works began business August, 1874. Its original capital stock was $5,000, in shares of $5 each. Every male member is required to take twenty shares on joining the association; every woman five shares. Members are only admitted by vote of the association, after three months' probation, and "none but those who are willing to rid themselves of all bad habits, work steadily, dress economically, treat their associates in a respectful manner, and maintain a good moral character, are received or retained under any circumstances." All members are required to leave one quarter of their wages invested in the business. Thus the capital stock of the company is constantly increased, and every member is compelled to become, according to the measure of his capacity, a capitalist. When the same man is laborer and capitalist there cannot well be a quarrel between them. Any member can withdraw on giving six months' notice, when the company is required to buy the stock at an appraised value; and any member can be expelled by a vote of the majority of the members on the same condition. Otherwise the stock is not transferable. Thus no stock can be owned except by an active working-man. The business affairs of the association are managed by a board elected annually. No member can be discharged because times are dull. In case there is not work for all, hours of labor of all are reduced.

The report that lies before us shows the state of affairs in this company in October, 1875, a little over one year after its business was commenced. The association has a "Home," where the members if they choose may live to better advantage that in ordinary boarding-houses. It has two factory buildings, and a good water-privilege, and is engaged in the manufacture of toys and house-furnishing goods. It began with five hands; it now has nearly fifty; its sales in September were over $3,000; the pay-roll was over $1,200; the average annual savings of each man was $150, of each woman $50; but the aggregate accumulation of the company in the year is nearly $5,000. At this rate the members will soon all become capitalists. The association expects to be employing a hundred hands by the close of the year, each one of whom will, by the very terms of his employment, have an interest in its invested capital.

The history of this organization does not demonstrate that similar associations are practicable in every town. We know notl in3 of its interior history, but we are greatly mistaken if some man of rare executive genius has not had a part in organizing and managing it. Yet its success thus far certainly indicates one direction in which working-men may profitably look for light on the labor problem. And it does demon-

strate that by industry, economy and temperance, any working-man or woman in America may become, at least in a small way, a capitalist.

AMONG the cable dispatches of the past week was a rumor of the contemplated resignation of Alexander, Emperor of Russia. While lacking confirmation, it is sufficient to create a ripple of excitement among the guardians of the peace of Europe, as it is known that the political opinions of the Czarowitz are not in accordance with those of his father. The relations of Russia to Turkey on the south, and the British Asiatic provinces on the East, are extremely delicate, and liable to be easily disturbed; but the general confidence in the present emperor, as a wise and temperate ruler, has been such as to quiet any fear which may have arisen from time to time as to the aggressive designs of Russia in either direction. It is impossible to predict the complications which might arise from the accession to the throne of Russia of a grasping and headstrong sovereign; but it is easy to see that such an event might result in great changes in the political status of both Europe and Asia.

AMERICAN SOCIALIST.

THURSDAY, APRIL 6, 1876.

THE *Milwaukee Commercial Times* takes occasion from our Prospectus to make an article on the topic, *Socialism developed by Hard Times*. The writer of the article seems to think that the tendency to Socialism in times of distress is like the tendency to commit suicide, or to any other unreasonable thing for the sake of getting out of trouble. But we know that hard times also teach wisdom. Ten men learn economy from them for one who is tempted to suicide. Possibly the turn toward the economies of Socialism is one of the good and reasonable effects of hard times; it is even possible that such a turn is the *providential object* of hard times. The Milwaukee editor predicts that we shall "make considerable progress until the revival of trade shall offer better outlets for discontented activity."

SAMUEL LEAVITT, Charles Sears and Tappan Townsend propose a grand coöperative movement, which shall be an example to the nation and one of the best methods of restoring its fast-waning purity. The classes of persons they wish to attract to their society are thus described:

"As frugal, peaceable, religious, industrious and shrewd as the Shakers and the Rappists; as prone to art, science, learning and progress as the Perfectionists; and as careful to preserve the family and marriage relations as the prosperous Zoar, Amana, Bethel, Aurora, and Icarian societies. We especially desire to become acquainted with men and women of mature years, whose bitter experience of the existing civilization has made them strongly desirous of a higher life, and who feel that sorrow has so chastened, self-sacrifice so purified, hardship so toughened, and reliance upon heaven so strengthened them, that they are fit for an undertaking that has proved too arduous, not only for many weak, presumptuous and foolish, but also for many true and brave souls who were baffled by the unfitness of their associates."

THE increasing interest felt in the subject of coöperation is indicated by the fact that the publishers of *Scribner's Monthly* have made arrangements to send Mr. Charles Barnard, author of the article lately published in that periodical on Cheap Homes, to England and Scotland to study the different phases of coöperation as practised in those countries. "In these times of business and financial depression," comments the *Tribune*, "the thought of the country has been turned to this subject as one of the great questions of the day, and it is the intention to place the subject of coöperation before the American public in all its branches, to give the methods of procedure, and detail its practical workings, and to report its actual social and financial results."

"EVERY thoughtful and kind-hearted person," says Charles Nordhoff in the introduction to his "Communistic Societies of the United States," "must regard with interest any device or plan which promises to enable at least the more intelligent, enterprising and determined part of those who are not capitalists to become such, and to cease to labor for hire." But the claims of Socialism in this respect do not rest on promises alone; it points to undeniable facts. There are in the United States eight societies, including not less than seventy-two communes, which are instanced by the author of the work above mentioned as illustrating successful Communism. These societies number five thousand members, possess one hundred and fifty thousand acres of land, and are worth twelve millions of dollars. This wealth, we are told, "has been created by the patient industry and strict economy and honesty of its owners, without a positive or eager desire on their part to accumulate riches, and without painful toil;" and Nordhoff adds: "I am satisfied that *during its accumulation* the Communists enjoyed a greater amount of comfort, and greater security against want and demoralization, than were attained by their neighbors or the surrounding population, with better schools and opportunities of training for their children, and far less exposure for the women and the aged and infirm."

The wealth accumulated by these five thousand Communists is not remarkable; it would be easy to name three or four persons who own more property than all of them; but when it is considered that the accumulation represents the fruits of associative industry, and is not the result of speculation; that those who acquired it were all the time both laborers and capitalists; that the benefits of the accumulation are enjoyed by all; and that from the beginning their circumstances in respect to food, shelter, clothing, education, etc., have been superior to those of common society around them—we have facts worthy the attention of the profoundest students of sociology.

CENTENNIAL REFLECTIONS.

IT is said that Mr. Hill, the great Georgia orator, is preparing to demonstrate in Congress that in the late civil war the North instead of the South was the rebel party. This view is plausible. Let us see what can be said in its favor.

Laying aside disputes about formal facts and such questions as, Who struck the first blow? let us look straight and fairly at the spirit and substance of the war.

In every rebellion there are two parties, the established government and the insurrectionists. What was our established government up to the time of the civil war? Certainly it was a government that included and protected slavery, and it was a government of slaveholders—its principles and its *personnel* were devoted to Southern institutions. Slavery was to all practical intents and purposes provided for and sanctioned in the Constitution. The electoral law was based upon it, and that is certainly the fundamental law of the Government. Under that electoral law, slaveholders legitimately and actually ruled the country, in the whole period between the first Revolution and the second. Here are statistics of that period, which we copy from the *Tribune*, and which the *Tribune* got from the Abolitionists long ago:

"Up to 1860 the South wore two-thirds at least of the highest honors of the Republic. Of Southern Presidents there were 60 years; of Northern, 24; of Southern Judges of the Supreme Court there were 18; of Northern, 11; of Southern Presidents *pro tem.* of the Senate there were 24; of Northern, 11; of Southern Speakers of the house, 23; of Northern, 12; of Southern Attorney-Generals there were 14; of Northern, 5. The South furnished 86 foreign ministers, the North 54. The same proportion held in the higher positions in the army and navy: the North furnished most of the men who did the fighting and the dying, while the South was given a great majority of the more important officers. The South had two-thirds of the clerks employed under the Government, though having only one-third of the white population of the Union. A single citation of the expenditures of the Government during the time the North was a province of the South will show which bore the burdens and which the honors. During the last year of the old Union, 1860, the expenses of mail transportation in the Free States were $13,000,000; the receipts, $19,000,000; in the Slave States the expenses were $14,000,000, the receipts $8,000,000. So that the deficit in the one devoured the surplus in the other. This curious disproportion seemed to hold throughout, the South running the Government, and the North paying the cost. Two-thirds of the Supreme Court Judges came from the South, though four-fifths of the business of the courts arose in the North. Three-fourths of the business of our diplomatic representatives came from the North, yet two-thirds of the foreign ministers, and nearly all the most important of them, were from the South. Three-fourths of the revenues of the Government were collected from the North. But these mere statistics of government do not convey an adequate idea of the overwhelming political influence of the South. It was this influence that compelled a twenty years' extension of the slave-trade; that exacted a three-fifths' representation for slaves, but refused to allow them to vote; that demanded the enactment of the Fugitive Slave law, and in its greed for greater dominion appropriated Louisiana, Florida, and Texas to the extension and strengthening of the slave power."*

It is thus demonstrated that up to the time of the civil war the established Government of the United States was a Southern institution. It follows that the insurrectionists were the people of the North. Let us see now how the antecedents and essential facts of the war look.

1. The "Underground Railroad," so called, by which slaves were run off into illegal liberty, was long a favorite institution of the North; and it was manifestly and confessedly an insurrectionary institution.

2. Many will remember that several Northern States, especially Vermont, at one time virtually renounced their allegiance to the old Government, and were on the very verge of overt rebellion.

3. William Lloyd Garrison, the leader of the Abolitionists, confessed that he had no standing in the nation as it was before the war, by adopting the "No-human Government" platform. On that platform he and Wendell Phillips fought the nation from 1837 till 1860, when they drove the North into insurrection. They have returned to earthly citizenship, but it is in a new nation.

4. William H. Seward justified the revolt of the North against slavery by appeal to the "Higher Law," which is always and every-where the charter of insurrection.

5. The first blow of the war was actually struck, not by Beauregard at Charleston, but by John Brown at Harper's Ferry. His death was that of a martyr-soldier in the eyes of the North, and "his soul was marching on" in a very practical sense through the whole war which he inaugurated. And to this day it is a matter of boasting and popularity with Massachusetts men of high degree that they took part in his insurrectionary plot.

On these grounds we are inclined to agree with Mr. Hill that the "Great Rebellion" should not be called the "Slaveholders' Rebellion," but the Abolitionists' Rebellion; and we predict that if he takes the line of argument we have pursued it will be very difficult to answer him.

It does not follow, however, that the rebellion was a bad thing; and here doubtless we diverge from the honorable champion of the South. The philosophy of rebellion, as we understand it, is that the whole world being under a bad "control," all great improvements *must* come by the insurrection of right against wrong. For example:

1. Christianity was a rebellion against Judaism and afterward against heathenism.

2. The Reformation was a rebellion against Popery.

3. Our Revolution was a rebellion against English monarchism.

As we hold that in these and such cases rebellion was right and good, so we justify and rejoice in the Abolitionists' Rebellion. But it is best to honestly recognize it as a rebellion and give it its true name; because thus only can we study it in scientific truthfulness.

If we can bring ourselves to accept Mr. Hill's theory so far as to acknowledge that the war was a rebellion of the North against the established Government of the South, then several interesting results and corollaries will appear, which otherwise would not be thought of. For instance, according to that theory we have been living since the war in a new nation. The old nation that expired in the spring of 1865 remains only as a ghost haunting the South. That nation was eighty-eight years old at its death. The new nation is now twelve years old. This year, which is called the Centennial, is not really the hundredth birthday of the present nation, but of its father who is dead. And, in brief, the Revolution which we ought to begin to celebrate, is not that which ended with the surrender of Cornwallis at Yorktown, but that which ended with the surrender of Lee in the same Virginia region and within a few miles of the same spot.

Such a change of ideas may be found to have some practical and moral importance. For, first, the analogy which it sets up between our late rebellion and the three older revolutions mentioned, warns us as to our future relations with the South. We see in each case that the success of the rebellion was not the end of the enslaving power or of its attempts to re-conquer its lost dominions. Notwithstanding the success of 1783 we had to endure the war of 1812.

And, again, it may be well to remember that our late revolution was socialistic rather than political—a war against caste, levelling classes and bringing them together in equality of rights. In this respect it was a higher grade of rebellion than the war against England's taxation; and more deserves enthusiastic celebration. It may be the precursor of still higher insurrections against caste, till the law of Christian brotherhood shall make rebellions impossible.

IN these days of crowded interest *condensation* is the word, and it is good to read a sermon in a picture, as the women of this country may do on the first page of a late *Graphic*. A lady is seen in her boudoir;

*It is apparent from some expressions in this extract, that the *Tribune* favors Mr. Hill's view. It speaks of "the time when the North was a *province of the South*," and of "the last year of the *old Union*."

she has just finished her toilet, and turns from her glass at the entrance of madame—the typical Columbia—who, pointing to the magnificent silks and laces negligently thrown about and litter of ornaments here and there, says: "The extravagance of women more than any other one thing makes men dishonest and brings about such infamies as the Fort Sill business. Now is the time in this centennial year to do away with costly living and revert to old-time economy." Both figures are beautiful—the one in its grave simplicity, the other in its artificial adornment; and though the lady at the mirror looks a haughty resistance we cannot but hope that she will think better of it and heed the admonition.

"Better trust all, and be deceived,
And weep this trust and that deceiving,
Than doubt one heart that, if believed,
Had blessed one's life with true believing.
Oh, this mocking world—too fast
The doubting fiend o'ertakes our youth!
Better be cheated to the last
Than lose the blessed hope of truth."

—*Fanny Kemble.*

The papers at the present time teem with reports of failures and bank defalcations, of wholesale political embezzlements and dishonesty, of impeachments of State officers, of forgeries in high life and low life, of bribers and takers of bribes, of scandals and scandal-mongers, of rapes, and murders, of trials for breach of marriage promises, of heavy damages claimed for kisses imprudently stolen; in short, of cant and hypocrisy, of cheating and lying, of debauchery and licentiousness; and, amid it all, like gold embroidery on a soiled and tattered garment, are accounts of widely extravagant carnivals and festivals, of expensive official receptions and centennial balls and tea-parties. And then the papers, commenting on the exposure of corruption, calmly tell us that we may reasonably expect "that there are still many dismal discoveries to be made on all sides" in this same line of things. What we need, they say, is that "a higher type of men" be put in charge of affairs. One paper not long since suggested that those engaged in the Emma-mine swindle, the post-traders, the gravestone men, the Indian agents, the whisky thieves, the borrowers of freedmen's savings, and all the rest of the principal actors in the corruption lately exposed, be gathered together and exhibited at the Centennial, but adds that it seems "as if a good shower of fire and brimstone was the only thing that would meet the case."

Verily, one can hardly be blamed if tempted to lose all faith in human nature, to contemn it as utterly weak and worthless, and settle down into a Timon-like misanthopy, grimly—nay, eagerly—awaiting the advent of the "fire and brimstone."

But, will "fire and brimstone" do the job? After the smoke and fog, and the memory of them, have cleared away, will not the same evils again arise? Important questions, these. Had we not better, instead of spending our hours in groaning over the sins of mankind, look about us for a system of philosophy that will help us to wise plans for the future—to broader views of the world's economy?

In the old story of Sodom and Gomorrah, stern as the God of the Hebrews is sometimes pictured, we read that, at Abraham's reïterated entreaty, the Lord said he would not destroy these two corrupt cities even were only "ten righteous" found therein. Now we are much inclined to the belief that the proportion between the honest, God-fearing men, and the dishonest, devil-serving men in this nation is very different from what it appears to be at a superficial glance. We believe that there are enough good men in the country, not only to save it from episodes of "fire and brimstone," but to govern it wisely and well, if they could only be *set to work in the right place.* "Ay, there's the rub."

SIGNS OF HEALTH.

The amount of weeping and wailing that is done just now is as great as if most of the papers were edited and most of the pulpits filled by hired mourners. "The degeneracy of the age" seems to be the favorite topic. Never was the country so corrupt, they say; embezzlement in banks, speculation in factories, forgery, betrayal of confidential trusts, bribery, frauds in feeding the helpless Indians, rottenness in the War and Navy Departments—the whole fabric of Government honeycombed and the whole life of commerce debauched.

In fact, however, the most obvious thing about the current dishonesty is its exposure. There is probably not much more fraud now than there was a generation ago, in proportion to wealth and population. The last decade differs from any previous ten years only or chiefly in the fact that the facilities for getting rich rapidly during the war stimulated avarice, and the subsequent temptations and opportunities of illegal gain have been unusual. But this tendency is more than offset by the fact that the public sense of indignation is thoroughly aroused. Official fraud and corruption were never before so odious as now; and there never before was such a resolute purpose to investigate every rumor and punish every offender. This vigilance is even likely to afflict some innocent victims, and there is danger that at last office itself, which ought to be a badge of honor, may be renderd temporarily disreputable. But the tendency is all in the right direction. When conspicuous dishonesty shall have been punished and men who seek office for the purpose of selling its franchises shall have been driven out, the old status will be restored and honest men will not be ashamed to accept a commission to serve the people. The most promising sign of the time is the public sensitiveness to crimes of greed and the rattling exposures which are in some cases more zealous than just. After the storm is pleasant weather; after the curing of disease, health.—*Graphic.*

WALLINGFORD LETTER.

April 3, 1876.

The nucleus of the Wallingford Community was a family by the name of Allen, native to the town, well descended and well connected, and an honor to itself without any ancestral or collateral respectability. Mr. Allen has been described by "Q." as "a man with a thin New England head, two stories high, and a dome to it." I should find a portrait of him in Paul's description of what a bishop ought to be. He was a farmer, valuing his property at five thousand dollars. He began to build his house the day his marriage-offer was accepted, and he brought his wife here from the village soon after their espousal. It was in the time of the great Finney revival—1832. They were both engaged in that revival, and their love grew out of it, and what is somewhat uncommon their union only increased their religious fervor. They were longing and praying for a higher conversion when, two years later, Perfectionism broke out in the New Haven Seminary near them, and they found in that the answer to their prayers. They studied the faith of Salvation from Sin and received it. But it was not until many years after that they sought any communication with Mr. Noyes or the Oneida Community. They lived in much seclusion, cut off from the church and shunning the world till 1851, when they visited a branch of the O. C. at Brooklyn, New York, where Mr. N. was living, and where the Community periodical was then published. They went there to offer themselves and their all to the cause of Communism.

The Allens had four children, and as two of them were now of an age to begin to think for themselves and choose their course in life, it was not thought advisable that they should sell out and move to Oneida, but rather to wait awhile and see what course these children would take. Meanwhile, at their solicitation, several members of the O. C. visited here, and the Community ordinances of a daily evening meeting and mutual criticism were introduced. The young folks soon fell in with the new movement, as also a sister of Mr. Allen residing with him, and then the entire unity of the family removed all impediments to its junction with the O. C.

But this was a predestined Commune. All our people that came here fell in love with the place. The domain is intersected by the old air-line turnpike between New Haven and Hartford, and it is said that Mr. Hillhouse, the President, we believe, of the road, used to stop here, as he passed over the route, and admire the landscape, pointing to this spot as a rare situation for a gentleman's country-seat. There are other charms besides the landscape; the great charm is in the undefinadle aura of the place—the atmosphere—which is genial clear into the soul. "Q." says, "On happy days there is here a subtile element in air or water or light, or in the tinting of the hills, or in the invisible world, or in all together, which affects one as pleasantly as an overture or a symphony." Wallingford is an old Puritan town, celebrating its second centennial several years ago; and I would compare the spiritual sensations of this locality, as contrasted with Western towns, to the mellowness that wine gets from age, or to the repose which character gets from maturity. A fanciful idea, you may say. Let it pass. But without any foresight of the many advantages which have since accrued to the Community by the possession of this domain, there was a strange desire from the first to keep it, and though there have been reasons for parting with it, and prospects that we should do so several times since, we are still here and striking our roots deeper and deeper.

"Horticulture, the leading means of subsistence," was the motto at O. C. at the time this Community was started. That arcadian dream was not broken up till 1854. They were planting every kind of fruit and carrying its culture to the excelsior pitch. Delegations from there unfurled the same banner here, and began to revolutionize the farm. More men of course were wanted to do the work, and so the family was gradually increased to thirty or forty members—enough for a very good commune, if not enough for an integral phalanx.

I am not beginning a history of this Community. I wrote before of its *genius loci*, particularly of the enthusiasm for labor which has always characterized it; and now I propose to give a brief sketch of the various industries which have enlisted this enthusiasm; that is, after one or two more preliminaries.

Fourier had a glorious scheme of "Attractive Industry," but it was intricate and artificial. In practice the Community have found that the gregarious element, and especially the combination of the sexes, is the main secret. Social magic turns prose into poetry, and the most hateful of dragging jobs into a merry dance or promenade. In our classification of labor we should not call one kind repugnant and another attractive of itself; we should call that repugnant which is solitary or from which one sex is excluded, and that attractive which can be done in bees; by men, women and children together.

In this family the "bee-spirit" has always predominated over the "departmental spirit." (I permit myself to use phrases more familiar doubtless in the Community than elsewhere.) It is the other way at Oneida. There the departments are so large and solid that it is not easy for them to dissolve and flow together in a unitary operation. They do it sometimes, and the result is proportionate; but here it is a much more natural, frequent occurrence. There are departments here of course, as the farm and housework, which have special managers, and are sustained by a special corps to a greater or less extent; but going along with these we always have some family industry, as it may be called, which is the pet of all departments and carried on in bees. It is of this class of industries that I am now to give a sketch. I use the word bee instead of group, because it gives you the idea of a general, spontaneous rally, while a group implies more selection and organization.

Market gardening was the first family industry at W. C., and it was just the one to develop and educate the bee spirit. Planting and weeding, and especially gathering the stuff and preparing it for the peddler's wagon, gave opportunity for a long succession of bees. They were sometimes called out before breakfast, but generally after an early supper, when it was pleasant to have an occasion for being out-of-doors. Then, in gathering-time, whatever was picked, would be fresh for the cart in the morning. Meriden, six miles from here, with its teeming factories, was a hungry market for peas and pie-plant, radishes and cabbages, spinach and asparagus, and whatever the ground could produce. The short dress was handy then, especially if the needful showers came along as they should. The women used to drop every thing in the house and join the carnival, and then if there was any thing to do when they came in, the other party would fall to and help them.

After three or four years these coarser productions were supplanted by the strawberry, the cultivation of which was a great specialty in both Communities for awhile. Nine hundred and fifty bushels have been harvested here in a season. The number of bees which these figures import are many indeed. Bees before breakfast—bees after supper, and bees—bees—between; bees when the orders hurried, bees when the clouds threatened—bees when the sun was wasting—bees when you were fresh—bees when you were tired—it made no difference—you wanted to go, and would come home perhaps better than when you went, enlivened by the social contact.

Both Communities had to create their market for this most grateful of summer fruits; that is, they had to educate the taste of the country around. The first year at Meriden we could only sell fifteen or twenty quarts at a time, and had no competitors at all. The horticulturists at O. C. went through a similar experience; but before they quit the business their success had so stimulated the farmers in their vicinity, that more of this fruit was shipped from Oneida in its season than from any other station on the New York Central.

After strawberries, came raspberries and blackberries, the slow harvest of these fruits carrying the bees into September; and then came grape-gathering in the hazy beauty of October.

For winter bees the first year or two work was got from a factory at Meriden that made bags—the cheapest kind of traveling-bags of enameled cloth or carpeting. Long stitches and low wages was the principle. I well remember the conscience-lesson I took with the first bag I put together. I felt like a swindler basting in the bottoms with six or eight stitches, as I was told to do; but twenty-five cents a dozen for making would not allow you to be over-scrupulous. The bag-bees were held for an hour immediately after dinner, and the whole family joined—the men taking to the thimble as gracefully as the women had to the hoe. There was reading the while; and what with the book and the company and the enthusiasm for work, the hour

was very short. "Uncle Tom's Cabin," which might be called the Beecher *Glory*, appeared in those days, making a sensation more extraordinary than the Beecher *Scandal* is making now, and more delightful even than that is distressing. This book was enjoyed supremely.

After awhile we slipped our apprenticeship, and made bags on our own account with some increase of profit; but what was of more importance, the business was taken up at O. C., where it flourished and became a source of considerable income—its profits amounting the best year to $10,000, and its best bags being priced at $144 per dozen. The sewing was done in bees there for a long time, after the pattern of W. C., except that only a part of the family attended—a class of young folks and old folks and some others who were not too rigidly appropriated by the departments. The memory of the O. C. bag-bees has been preserved in various photographs and newspaper pictures, one of which presents the circle under the shade of a broad-spreading tree; a reader sits in the center, and all ages and both sexes are seen engaged. H. H. S.

Mr. Theodore Thomas and his assistant, Mr. H. Cauffman of New-York city, have recently selected the voices which are to take a part on the opening day and Fourth of July at the Centennial Exposition. Over 1,200 applications were made, and from these between 800 and 900 were selected. The bass and soprano will be represented by about 250 voices each, and the remaining number equally divided between the contralto and tenor. For the opening exercises the chorus will rehearse weekly during the remaining six weeks the cantata—"The Centennial Meditation," published by Mr. Schirmer—composed for the occasion by Mr. Buck, to which words have been furnished by Mr. Sidney Lanier, the Southern poet, and the "Hallelujah Chorus" from the "Messiah." Wagner's grand "Centennial March," for which the Woman's Centennial Association are to pay $5,000, will also then be presented. The same chorus and opera will prepare a far more elaborate chorus for the Fourth of July. No particular musical society is to be represented on this occasion, but the best talent has been selected from all of them. The grand choruses will be supported by organs, among which is a fine Roosevelt constructed for the occasion. An orchestra platform is to be built near the center of the main building for the accommodation of foreign and other military bands and orchestras which may visit the grounds during the summer. A temporary amphitheater is to be constructed between the north transept of the main building and Memorial Hall, for the grand chorus. Many offers have been received from leaders of foreign bands, but it is not yet decided that any of them will be here, except, Bilse the renowned Berlin leader, whose military band has obtained a leave of absence to play here for a month late in summer.

Quiz.—I have thought that the providential meaning of the terrible turmoil about Beecher and the Advisory Council might be that Congregationalism is having its roof taken off preparatory to putting on a new story—a Mansard attic of Perfectionism or something of that kind. You know that old buildings have to be dismantled and made uninhabitable for awhile, when a new story is to be put on.

Quip.—It strikes me that a good many people besides Providence have gone into the business of adding on new stories in this affair.

THE ECLIPSE OF SPIRITUALISM.

The truth at the bottom of Spiritualism is certainly having a harder time, in its struggle to reach the surface, than many of its sisters have had in more ignorant stages of the world's growth. The newspapers which, with all their vaunted power as teachers, are often but little better than weather-cocks to show public opinion generally, deal with the subject in a very one-sided way. About two years ago it seemed that the subject was likely to get a fairer treatment, but the collapse of the Katie King manifestations in Philadelphia ruined these prospects, and since then people who do not read the Spiritualist periodicals get but little idea of the movement.

There is little room for doubt that the ranks of mediums have contained a great number of impostors, and the noticeable fact in Spiritualism at the present time is the tendency to purification manifested by the believers themselves. Exposures and denunciation of exposers are the constant themes, as frauds and defalcations are with the political press, while philosophy, in America at least, is nearly at a stand-still.

In this state of things it is difficult for an impartial spectator, such as the American Socialist aims to be, to discriminate between facts and falsehoods. The most that can be done is to lay before our readers such news in this line as we can find, which seems to throw any light on the snarl before us, and run the risk of its proving in some cases illusive. The present state of things is no excuse for neglect to agitate the subject, as there is a keen appetite abroad for a rational theory of another world, a fact witnessed by the interest aroused by any book on the Unseen which manages to keep clear of connection with Spiritualism proper. We do not feel anxious to avoid contact with the Spiritualism of the uneducated, because we believe it is based upon psychological facts that are inherent in human nature, which have been treated with great injustice by the scientific world as well as abused by the uneducated. We think it is a grave offense in science that it has left this field to the ignorant, and hold it the duty of educated men every-where to agitate, not suppress it, until it is brought to some rational settlement.

The question of the genuineness of materialization, especially that form originated by Mrs. Hardy of Boston in which casts are obtained from alleged spirit hands by means of paraffine molds, now forms the principal topic of discussion in the Spiritualist journals. A party of believers in New-York have brought out a bad-looking "exposure" of Mrs. Hardy, while her friends in Boston claim that at a test séance Sunday night in that city her mediumship was triumphantly proved genuine. Some of the testimony in her favor is interesting. The following we clip from the *Banner of Light:*

To Whom it May Concern:

Washington, D. C., *Jan.* 30, 1876.

This is, on special request, to certify that I am a modeler and sculptor of twenty-five years' experience, several of which years I spent in Italy, in the study of the great masters of painting and sculpture; that I am at present a resident of Washington, having my studio at 345 Pennsylvania avenue, and that on the evening of the 4th inst., I was asked by a friend to repair to the residence of a private citizen, 1016 I street, N. W., Washington, to examine some gypsum casts of hands and give my judgment thereof; that I was there shown by a gentleman who was presented to me as Mr. John Hardy of Boston, Mass., seven casts of as many different sizes of hands, which I inspected under a strong light, and with the aid of a microscope; that I found each of these a wonderful production, correctly modeled according to anatomical laws, and wrought with such minutiæ, as to the lineaments of the cuticle, etc., as I have never before seen in models of hands, or any part of the human body, except when the same are made by the actual application of gypsum or wax to the naked hand or other part, in several separate pieces, which when united form a "piece-mold," in which the casts are taken; that these casts in question bore no evidence of having been made in "piece-molds" (or "waste-molds" as called in my art), but seemed to have been cast in solid molds. That among these casts was one which I was informed is reputed to be that of the right hand of the late Vice President, Henry Wilson, and made since his decease, and which appeared to me to be singularly like his hand in shape and size, I having viewed his hand a few hours after his death, when taking the only mask of his face which was made, and purposing to take a mold of the hand, which I was prevented from doing only by the anxiety of the awaiting surgeons to perform their *post mortem* examinations.

I willingly add, as requested, that the above-mentioned cast of Mr. Wilson's hand would, if made by our "modeling tools," do great honor, in my opinion, to the most accomplished artist who ever lived; that being specifically interrogated upon this point, I fearlessly give it as my judgment that not more than one in one hundred reputable sculptors could model such a hand, in all its details, and that it would be hazardous for that one to try; that there is no method known to my art in which these casts, in the condition in which they were, as presented to me, could be made except in piece-molds, as to general configuration, and then subjected to elaborate carving to hide the seams and other evidences of the manner of their production—a great work in itself, when I consider the microscopic inspection which the casts withstood; that the creation of one of these casts would (if possible to be effected by any one sculptor, without the aid of a most talented engraver) require several days' time; that I was shown on the same evening at the same place with the casts, two gloves or molds of hands, made of paraffine, in the like of which I was told the casts were taken; that I carefully inspected these paraffine molds and found that they were without seams in any part, and must have been made in some way whole, over some model, like a perfect human hand, for instance, which model might be dipped several times into some semi-liquid, adherent substance, like the paraffine, and then withdrawn leaving the glove entire; but such was the shape of the gloves and molds (as well as that of the casts), with curved fingers, wrists some inches smaller than the size of the hand at the center, or over the *phalangeo-metacarpal* joints, etc., that I deemed it impossible to withdraw the gloves whole, and of even thickness throughout, and was therefore left without any satisfactory theory of the method of their production.

I am also requested to state that I am not a Spiritualist, have never attended a séance, or conversed with a "medium," so-called, to my knowledge, and know nothing of the philosophy of "Modern Spiritualism," except what is generally imputed to it as regarding the immortality of the soul, and the possibility of the spirits of the dead returning; the former of which is a matter of faith with me, but of the latter of which I have no evidence sufficient to entitle me to an opinion thereon *pro* or *contra*. John O'Brien, *Sculptor.*

The London *Spiritualist* says "a general separation of a more or less complete nature is going on every-where in England between educated and uneducated Spiritualists." Our reading of the English Spiritualist paper confirms this statement, but the disagreement seems to be more one of treatment than of doctrine. The educated class, represented by W. H. Harrison, the editor of the London *Spiritualist*, and including the members of the British National Association of Spiritualists and of the Psychological Society of Great Britain, prefer to discuss the questions of Spiritualism from the scientific stand-point; while the class they call "uneducated" approach more nearly the average Spiritualists of this country in adherence to undigested theories of the spirit world.

Is it not about time that the occultists of the Theosophical Society gave the public some proof of their ability to produce manifestations from the unseen world by magical arts? In his inaugural address the President, Col. Olcott, intimated that the Society was about to bring forward overwhelming facts at a day which was "close at hand." He said:

"Without claiming to be a theurgist, a mesmerist, or a Spiritualist, our vice-president, Mr. George Henry Felt, promises by simple chemical appliances, to exhibit to us, as he has to others before, the races of beings which, invisible to our eyes, people the elements. Think for a moment of this astounding claim! Fancy the consequences of the practical demonstration of its truth, for which Mr. Felt is now preparing the requisite apparatus! What will the church say of a whole world of beings within her territory but without her jurisdiction? What will the academy say of this crushing proof of an unseen universe given by the most unimmaginative of its sciences? What will the Positivists say, who have been prating of the impossibility of there being any entity which cannot be weighed in scales, filtered through funnels, tested with litmus, or carved with a scalpel? What will the Spiritualists say, when through the column of saturated vapor flit the dreadful shapes of beings whom, in their blindness, they have in a thousand cases revered and babbled to as the returning shades of their relatives and friends? Alas! poor Spiritualists—editors and correspondents—who have made themselves jocund over my impudence and apostasy. Alas! sleek scientists, over-swollen with the wind of popular applause! The day of reckoning is close at hand, and the name of the Theosophical Society will, if Mr. Felt's experiments result favorably, hold its place in history as that of the body which first exhibited the elementary spirits in this nineteenth century of conceit and infidelity; even if it be never mentioned for any other reason."

The schism led by Col. Olcott and Madam Blavatsky has aroused violent opposition among Spiritualists, who rest satisfied with the often unscientific and sometimes foolish explanations of phenomena at séances in vogue for more than twenty years; but many intelligent persons have looked with some hope to the Theosophical Society for an addition to our slender stock of assured knowledge of unseen things. It is almost needless to point out, however, that, in this matter of Spiritualism performance must follow very closely upon the heels of promise to influence the public mind. The astonishing vitality of the movement included under the general name of Spiritualism, is owing to the fact that it rests immediately upon phenomena which are not only open to all comers, but are constantly springing up afresh and almost unsought in regions unvisited by adepts. It is not uncommon for striking phenomena to occur in gatherings of persons wholly without previous practical experience. It is this characteristic which causes Spiritualism to survive the malice of its enemies and the foolishness of its friends, and to come up after each reverse of fortune with new claims for recognition by the sober-minded. The questions involved in Spiritualism can never rest because they relate to physiological and psychological facts inherent in man.

Now, after waiting several months for the fulfillment of the extraordinary programme quoted above from Col. Olcott's address, it is not strange if, in the lack of any tangible results, the public expectation cools, and the conclusion arises that Col. Olcott and his associates, in digging into the caverns of mediæval magic, have already accomplished their main object—to vanish with some *éclat* from the vexatious arena of modern Spiritualism.

The honor recently conferred on our learned countryman, Mr. Motley, by the French Academy, in making him one of the Immortal Forty, is a very high mark of distinction. Not only is the honor sought directly by the most eminent of Frenchmen, but custom has made it a positive rule that each member shall be personally solicited for his support by every applicant for the distinction. In the case of Mr. Motley, the action of the Academy was the more surprising because wholly unsought.

Quip.—The papers say that the fur stores in New-York have been quite idle this mild winter. Warm weather makes low furs.

Quiz.—No doubt; there are always plenty of loafers in New-York, but is it fair to call the fur dealers loafers because they are idle for want of custom? In that sense a good many other dealers are idle loafers.

REVIEW.

ANGOLA AND THE RIVER CONGO. By Joachim John Monteiro; 12mo., pp. 354. MacMillan & Co.

The longing to explore the unknown is so universal an impulse among the human species as to lend a peculiar interest to every effort to penetrate any hitherto untraveled part of the earth's surface; and though the efforts of Livingstone, Baker, Burton, Speke, Schweinfurth, Stanley, Cameron and others have reduced the unexplored regions of Africa to a comparatively small compass, yet we always welcome any new attempt to lay open the interior of this continent to public view. The appetizing tantalization with which we think of the sources of the Nile, of the Congo, or of the great and mysterious Lualaba, lends a prestige and fresh flavor to every new book on Africa, often greater than the actual merit of the work will warrant; and hence we not unfrequently experience a certain sense of disappointment from books of this kind, which stimulate our interest by their subject, but fail to add largely to our stock of valuable information.

In this class we should place the book of Señor Monteiro; though it should be said that the author is in nowise pretentious, and makes no claim to original discovery; the volume under consideration being merely a record of the personal observations of the writer during a residence of several years in the Portuguese colony of Angola, on the west coast of Africa. This settlement consists of a narrow strip of land from thirty to sixty miles in width, extending along the coast from the river Congo, for about ten degrees south, back of which lies the unexplored wilderness, if we may apply that term to a fertile country, teeming with a savage population.

Although incoherent and unworkmanlike in construction, and possessing no very high degree of literary merit, this book contains many interesting facts respecting the character of the natives, as well as the soil, climate, vegetable and animal products, etc., of this part of Africa. Of the Congo negroes the author does not have a very high opinion. The Portuguese Catholics have had Mission Stations on this coast for three hundred years, and he pronounces it as his opinion that in all this time they have never made a single convert, except outwardly. He considers these negroes as belonging to a state of arrested development, about midway between monkeys and civilization; and thinks slavery is their best condition. They have neither love, nor affection, nor gratitude, nor honesty; in fact, seem to be totally wanting in moral and social qualities; are lazy, superstitious and dirty; and, in fact, are the worst smelling people on the face of the globe. The slave-trade, he thinks, whatever its effect on more civilized countries, was a blessing to the coast natives; as nearly all of the negroes formerly sold for slaves were criminals, who are now killed instead.

The province is governed by Portuguese officers, whose business is chiefly to regulate the exports. These consist of a large variety of mineral and vegetable products, such as India-rubber, ivory, malachite, paper stock, procured from the fiber of the baobab tree, coffee, cotton, fish, etc., etc. According to his description, the integrity of the Portuguese authorities is somewhat of the Belknap order; the distance from the mother country rendering investigation difficult, and conviction for any misdemeanor impossible. The way in which the commandant of one of the forts organized a military band may furnish a useful hint to others in like situation. Having purchased a supply of instruments, he selected from the garrison a performer for each; then calling the men before him he informed them that they had their option, either to become musicians or to go to prison, and diet on bread and water. It is said that the chosen to a man adopted the musical profession, but that the music which they produced was a most surprising combination of sounds.

The country near the shore is dry and barren; but twenty or thirty miles inland vegetation begins, and in many localities is very luxuriant. A number of rivers of considerable size empty into the sea in this territory, but many of them dry up in the hot season. The filling of these dry river beds at the beginning of the rainy season is described as very striking: a wall of water often six or eight feet high rushing down the empty channel, bearing with it trunks of trees, limbs, brushwood, and all kinds of rubbish. The Congo is a very large, deep and rapid stream, and is navigable for ninety miles by vessels of considerable size. The headwaters of this river have never been explored, and offer an interesting field for the future traveler.

Altogether, from the pictures of the country given in this book, it is not a region whither we should choose to migrate; though the climate is said to be reasonably healthy in the cleared settlements, and many of the appliances of civilization are making their appearance in the larger towns.

"The new must e'er supplant the old,
While time's unceasing current flows,
Only new beauties to unfold,
And brighter glories to disclose;
For every crumbling altar-stone
That falls along the way of time,
Eternal wisdom hath o'erthrown,
To build a temple more sublime."

CHOWDER.

One hundred and twenty Chinese youths are in the schools and colleges of the United States.

The Mexicans are enjoying a little insurrectionary movement. Gen. Alaborne is at the head of 5,000 rebels.

The House has passed a bill making silver dollars legal tender in sums not exceeding $50, and smaller silver coins in sums not exceeding $25. Clink! Clink!

The Direct cable has again parted. The Directors are probably longing for

that bright shore
Where cables meet to part no more.

Corruption and dishonesty run rampant in the War Department, says the Committee on Expenditures in that Department. By and by biographers will say of their heroes, "born of official yet honest parents."

A Statistical genius estimates the cost of fences in the United States at $2,300,000,000, and their annual repair, depreciation, and interest on first cost at $400,000,000. Just think how Communism would whittle down these figures!

Republican State Conventions have been held in several States to choose delegates to the Cincinnati Convention next June. Presidential candidates are plenty yet, though quite a number have been destroyed by events over which they had no control.

All genuine Alabama claims, it is said, have been satisfied; and the Government is puzzled to know what use to make of the $7,500,000 still in its hands of the amount awarded by the Geneva Board of Arbitration. Why not return it to our English cousins?

The School for Girls established by the third wife of the Khedive of Egypt is described as one of the greatest innovations the country of the Pharaohs has witnessed. The school is free to all, and at the end of the first four months it had 306 scholars.

Queen Victoria's desire to be called Empress of India meets with considerable opposition in Parliament. The discussion on it is very *empress*ive. The Sanskrit scholar, Max Müller, suggests that the Queen take for India the title of Adhirajui or Khshaathiya-Kshayathiyanam!

The Black-Hills gold-fever has reached its culmination, and is on its decline. Store-keepers who sold "outfits" to the miners and railroad companies have found gold in paying quantities. The Indians, too, are thought to have had a renewed enjoyment of the fresh (h)air among the Hills.

Ex-President Thiers says to his Republican friends: "Be very careful henceforth what you do. The third Republic is the last that France will see. It will be definitive if you act wisely; but if you upset it by your rashness or imprudence there will be no chance for another."

Gen. Schenck has been testifying before the Committee on Foreign Affairs about his connection with the Emma Mine. He told a very straightforward story apparently; but unfortunately Lyon and others tell straightforward stories too, and the different stories are at right angles with each other.

The famous stallion, Hambletonian, died on the 26th of March, at the ripe age of twenty-six years and ten months. He was the father of 1,500 equine children, among whom are some of the finest trotting horses in America. He is to be stuffed and set up in the Central Park. That is one of the places good horses go to when they die.

A correspondent of the *Evening Post* says: "Passing by a hovel in Egypt, you may see a woman grinding at a mill—the very same mill which is referred to in the New Testament, consisting of two stones of which the upper turns upon that beneath, and at which the woman sits wearily turning as one may be seen represented in sculptures thousands of years old."

The Secretary of the Connecticut Board of Education, B. G. Northrop, suggests that one good way for people to celebrate the centennial year is by planting trees; and he offers $200 in premiums to the school children of his State who shall plant five trees not less than nine feet in height. Great Barrington in Massachusetts has also offered $200 premiums to those who shall plant the greatest number of trees in that town.

A great many fraudulent contracts are being unearthed in the Postal service. The cheating has been done mostly by "straw bids." "Shure," said Pat when he heard of it, "and it's a mighty quare thrick to chate wid sthraw bids. If the sthraw is fresh some peoples like em as will as feather ticks; and shure its none of the Government's bizness what kind of a bid a man wears. If he don't like sthraw he can lie on a stule!"

Lynde Brook Reservoir, about five miles north of Worcester, and from which the city draws a part of its water-supply, burst through its banks on the 31st ult., and swept down the valley below, spreading ruin and disaster along its track. Factories, dwellings, bridges, railroads and highways were involved in destruction, but fortunately no lives were lost. The cause of the bank giving away seems to have been the same that caused disaster a good many years ago, viz.: a sandy foundation.

Quip.—I saw a man tapping maple-trees to-day—inaugurating the spring sugar business, I suppose.
Quiz.—The trees must regard it as an annual bore.
Quip.—I should think it would sap their life.
Quiz.—And spile the sugar orchard.

SCRAPS OF CORRESPONDENCE.

From San Francisco, Cal.:—I learn that you contemplate starting a Socialist paper, and at a very moderate price. Socialists may congratulate themselves that the enterprise has fallen into such hands. If I can be of any assistance to you please command my services. I have no doubt that with proper exertions, at least one thousand subscribers can be obtained in this State alone. C. B. S.

From Ossawatomie, Kansas.—Please receive inclosed two dollars for your forthcoming AMERICAN SOCIALIST. I am very glad that you have the courage, as I am confident you have the ability, to unfurl the banner of general Communism. Of course it is not every one that crieth, "Lord, Lord," that is fit "to enter the kingdom;" but as it is better to have loved and lost than never to have loved at all, so I believe that every attempt at Communism, even though a partial or complete failure, will profit humanity in the future. Some of us believe that Communism is the only way out of the wilderness of crime, suffering, and poverty that seem to be inherent in the predominant forms of society; and shall we quietly fold our hands and refuse to give aid or comfort to any effort unless based upon our peculiar views and ideas? Experience is the great schoolmaster. If we have faith in our own methods give us a fair field, and leave the responsibility where it belongs. Perhaps failure and disappointment are the best discipline we can receive. You having warned us have discharged your duty. W. C.

From Boston, April 3, 1876.—I enclose two dollars for one year's subscription, and must add that I rejoice to see a paper coming up to take the place of the dear old *Harbinger*. I am sure, however, that the *Graphic* is entirely in error, so far as Brook Farm is concerned, in attributing the failure to a "determination to place the comfort of the individual above the good of the Association." There was no such determination in theory and no such practice in fact. Neither do I believe that a true order of society can require a limitation of personal liberty, using that phrase in a scientific sense. Personal liberty or liberty alone is too vague a phrase and needs explication and definition before we can all alike fairly understand what is meant by it. I should very much like to have the Editor of the SOCIALIST state what he means by "personal liberty as understood by the Individual Sovereignty school;" and if there is any such school I should like to see whether it would accept the Editor's definition as its own. I think we need more exact statements than are usually made, if we are to understand one another. We certainly can never agree until we reach the exactitudes of science. F. S. C.

ANSWERS TO CORRESPONDENTS.

"Is it true that there are more infractions of the seventh commandment by clergymen, in proportion to their numbers, than among any other profession?"

No. Clergymen are more watched, more likely to be exposed, and when exposed more likely to have a great noise made about them, on account of their "sacred" profession, than other men; but for these very reasons they are under greater inducement than other men to keep out of "infractions." Their position as to reputation is somewhat like that of the Shakers; and we have reason to believe that the Shakers, though often accused of wholesale licentiousness, are generally faithful to their professions. It may be said that clergymen have more confidential freedom with women, and are more trusted and worshiped by them than other men, and so are under peculiar temptations. But our opinion is that physicians, by professional license, have far more intimate relations with women than clergymen; and so far as our observation and information extend are quite as often guilty of "infractions," though probably not so often exposed. We leave the subject, however, with the suggestion that statistics, if they could be got at, would be far more valuable than our impression.

"Is it true that there is any physiological or psychological assimilation between religious fervor and the sexual instinct?"

Answer: Religious fervor, so far as it is really the effect of spiritual intercourse between man and God, or between man and heavenly spirits, is certainly similar in some important respects to the higher forms of sexual love: the sensations in the region of the solar-plexus, popularly called the heart, are very nearly the same. Accordingly, all devout persons who keep diaries, or otherwise report their best exercises, use language similar to that of lovers, and often appropriate with innocent delight the expressions of Solomon's Song. We have known persons who declared themselves "love-sick" and showed all signs of that disease (if it is a disease), while we were sure that they got into that state by prayer and not by the charm of any visible sweetheart.

"Is it true that periods of great religious excitement run parallel with great amative exuberances, or are the latter reactions from the former?"

Answer: We have had some personal acquaintance with camp-meetings and revivals, and we do not believe that they are to any considerable extent immediate occasions of licentiousness; but on the other hand, we could point to evidence that religious excitements do sometimes *terminate* in amative exuberances. We have heard revival ministers complain that their success was followed, and sometimes brought to a close, by an epidemic of marriages. President Edwards, *after* his great model revival at Northampton, found sexual immoralities in his church and congregation, which compelled him to administer severe rebuke and discipline; and the opposition which he thus aroused finally expelled him from his pastorship and sent him into exile. Certainly the intimacies and warm affections encouraged by revivals naturally tend to the same amative results that follow parties and balls; and we do not see that this is any special objection to them.

"Why did Bible Communism so soon fall into decay and its adherents into poverty at Jerusalem?"

Answer: There is no evidence that it *did* fall into decay. It was in full operation—in fact, had just adopted an efficient organization—when the "great persecution" came that killed Stephen and scattered the church through Palestine. Acts 8: 1. Those that were left doubtless continued to have all things common. There is nothing said to the contrary. Their poverty and the general suppression of open Communism were natural consequences of that persecution and the barbarism of the times, but no fair ground of charging Communism with inherent weakness.

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