

# THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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## AMERICAN SOCIALIST. (PUBLISHED WEEKLY.)

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### "ATTRACTIVE INDUSTRY."

ONE of the great advantages enjoyed in Community life is the facility for combined action in labor, by means of which a great amount can be accomplished at once. When it is desirable that a piece of work should be done with dispatch, the different departments of labor can unite and concentrate their energies upon it. The writer well remembers an instance of this kind which took place several years ago, when he was at work in the saw-mill of a Community. At the evening meeting of the night previous notice was given that it was necessary a picket fence should be built a certain distance on each side of the highway. Volunteers were called for, to dig the post-holes before breakfast, in order that every thing should be in readiness for the bee afterward. These being easily obtained, the question was asked whether we had a sufficient quantity of pickets, to which I replied that I would furnish them as fast as they were wanted. So at it we went in the morning—men, women and children; all could help at something. A company took the lead setting the posts; the carpenters followed, fitting and nailing on the rails; and then came sections of men, women and children to put on the pickets, the women and children handing them to the men, who did the nailing. All entered into the work with enthusiasm, making sport of it. Proceeding in this manner, we found at the close of the day that we had made one hundred and fifty-seven rods of picket fence; and we enjoyed it mightily.

A great part of our outdoor work, in those early days of the Community, was done by bees, in which nearly every one engaged. I call to mind a bee for cutting up and stooking corn. Immediately after dinner the company was formed for organization into groups of six or seven persons under the direction of a foreman or captain. The names were called, and each platoon fell into rank in regular army style. Then, equipped with corn-cutting instruments and led by stirring music, we marched to the field and began operations, each group taking a sufficient number of rows of corn to make a row of stooks. Two or three men in each platoon went ahead cutting up the corn, which their partners took from their hands and put in stooks, while another man and boy with a bundle of straw fol-

lowed after and bound the tops of the stooks. Ten acres of corn were thus easily cut up and stooked in less than half a day. We used to adopt the same plan of operations in husking corn. On one occasion five hundred bushels of corn (in the ear) were gathered from the field, husked, sorted and stored the same day; and on another four hundred bushels were secured in the same manner. As it would be impossible to describe the genuine happiness and enjoyment experienced in those bees, I will not attempt to do it. B.

### THE GRANGERS.

#### II.

To insure the permanency and effectiveness of the Order of Patrons of Husbandry, it was deemed necessary by its founders to have the seal of secrecy in its initiatory ritual, and in such parts of its work as seemed desirable. In the early history of the Order this element of secrecy was seriously objected to by many. To this objection the founders replied, that all other trades and professions had their secrets, which were essential to their success; and that even the highest legislative bodies had their secret executive sessions. The object of the secret portions of the obligations, ritual and work, was pure and honorable, and no member was compromised thereby in any way or in any thing which he could not heartily approve. The secrecy was only sought as a stronger bond to unite the members of the Order together than any open pledge could be.

As the primary qualification for membership in the new Order was that the applicant should be interested in agriculture, the name selected after much deliberation was, PATRONS OF HUSBANDRY. To the general and local meetings of the Order, the name GRANGE was given. This title was also applied to the members in their collective capacity. The word comes from the Latin *granum*, and primarily signifies a barn or granary. It has been long used in England as the name of a farm and its buildings—perhaps more particularly to designate an isolated farm-house. It occurs often in English literature, and both Shakspeare and Tennyson have immortalized it in connection with the "Mariana" who dwelt in the "moated grange." In the new and larger American signification it is probably destined to an equal immortality, historically at least.

The progress of the new Order was at first very slow; and but for the wisdom, foresight and faithfulness of Mr. Saunders, and the indomitable energy of Mr. Kelley, the movement would probably have failed. During 1868 only eleven Granges were established; in 1869 thirty-nine; in 1870 thirty-eight; in 1871 one hundred and twenty-five. The decided increase in 1871 was due to the following causes: three strong and enthusiastic men had joined the movement—Dudley W. Adams of Iowa, T. A. Thompson of Minnesota, and Col. D. Wyatt Aiken of South Carolina, who, together with the officers, Mr. Kelley and others at Washington, were untiring in diffusing information in regard to the Order; "the greater popularity in the latter part of the year of the secret work revised by Mr. T. A. Thompson, and then adopted by the Executive Committee; the prevalent feeling among the farmers in the northwest, that they must in some way be relieved from the heavy burdens of exorbitant transportation charges, low prices for grain and other farm products, and the enormous prices for

farm machinery and whatever they had to purchase. These considerations, and the positive relief which it offered to farmers, both in the West and South, from the evils which they suffered, led to a more rapid growth of the Order from that time forward." In 1872 one thousand one hundred and sixty new Granges were established; in 1873, eight thousand six hundred. At the present time there are more than twenty thousand Granges in the United States, with over two million members. The Order has also extended into the British Provinces. In 1873 Dudley W. Adams succeeded Mr. Saunders as Master of the National Grange. During the present year Mr. Adams has been succeeded by John Thompson Jones, of Helena, Arkansas. The headquarters of the National Grange have also been removed from Washington to Louisville, Ky.

At a meeting held in St. Louis in February, 1874, the National Grange unanimously adopted a

#### DECLARATION OF PRINCIPLES,

from which we make the following extracts:

##### PREAMBLE.

Profoundly impressed with the truth that the National Grange of the United States should definitely proclaim to the world its general objects, we hereby make this declaration of purposes of the Patrons of Husbandry:

##### DECLARATION.

1. United by the strong and faithful tie of Agriculture, we mutually resolve to labor for the good of our Order, our country, and mankind.

2. We heartily indorse the motto, "In essentials, unity; in non-essentials, liberty; in all things, charity." We shall endeavor to advance our cause by laboring to accomplish the following objects:

To develop a better and higher manhood and womanhood among ourselves. To enhance the comforts and attractions of our homes, and strengthen our attachments to our pursuits. To foster mutual understanding and cooperation. To maintain inviolate our laws and to emulate each other in labor. To hasten the good time coming. To reduce our expenses, both individual and corporate. To buy less and produce more, in order to make our farms self-sustaining. To diversify our crops, and crop no more than we can cultivate. To condense the weight of our exports, selling less in the bushel and more on hoof and in the fleece. To systematize our work, and calculate intelligently on probabilities. To discountenance the credit-system, the mortgage system, the fashion system, and every other system tending to prodigality and bankruptcy.

We propose meeting together, talking together, working together, buying together, selling together, and in general acting together for our mutual protection and advancement as occasion may require. We shall avoid litigation as much as possible by arbitration in the Grange. We shall constantly strive to secure harmony, good-will, vital brotherhood among ourselves, and to make our Order perpetual. We shall earnestly endeavor to suppress personal, local, sectional, and national prejudices, all unhealthy rivalry, all selfish ambition. Faithful adherence to these principles will insure our mental, moral, social and material advancement.

3. For our business interests we desire to bring producers and consumers, farmers and manufacturers, into the most direct and friendly relations possible. Hence we must dispense with a surplus of middle-men; not that we are unfriendly to them, but we do not need them. Their surplus and their exactions diminish our profits. We wage no aggressive warfare against any other interests whatever. On the contrary, all our acts and all our efforts, so far as business is concerned, are not only for the benefit of the producer and consumer, but also for all other interests, and tend to bring these two parties into speedy and economical contact. Hence we hold that transportation companies of every kind are necessary to our success, that their interests are intimately connected with our interests, and harmonious action is mutually advantageous. Keeping in view the first sentence in our declaration of principles of action, that "individual happiness depends upon general prosperity," we shall therefore advocate for every State the increase, in every practicable way, of all facilities for transporting cheaply to the seaboard, or between home producers and consumers, all the productions of our country. We adopt it as our fixed purpose to open out the channels in nature's great arteries, that the life-blood of commerce may flow freely. We are not enemies of railroads, navigation, and irrigating canals, nor of any corporation that will advance our industrial interests, nor of any laboring classes. In our noble order there is no communism, no agrarianism. We are opposed to such spirit and management of any corporation or enterprise as tends to oppress the people and rob them of their just profits. We are not enemies of capital, but we oppose the tyranny of monopolies. We long to see the antagonism between capital and labor removed by common consent and an enlightened statesmanship worthy of the nineteenth century. We are opposed to excessive salaries, high rates of interest, and exorbitant profits in trade. They greatly increase our burdens, and do not

bear a proportion to the profits of producers. We desire only self-protection of every interest of our land by legitimate transactions, legitimate trade, and legitimate profits.

4. We shall advance the cause of education among ourselves and for our children by all just means within our power. We especially advocate for our agricultural and industrial colleges that practical agriculture, domestic science, and all the arts which adorn the home be taught in their course of study.

5. We especially and sincerely assert the oft-repeated truth taught in our organic law, that the Grange, National, State or subordinate, is not a political or party organization. No Grange, if true to its obligations, can discuss political or religious questions, nor call political conventions, nor nominate candidates, nor even discuss their merits in its meetings. Yet the principles we teach underlie all true politics, all true statesmanship, and if properly carried out will tend to purify the whole political atmosphere of our country. For we seek the greatest good to the greatest number; but we must always bear in mind that no one by becoming a Patron of Husbandry gives up that inalienable right and duty which belongs to every American citizen, to take a proper interest in the politics of his country. \* \* \* We cherish the belief that sectionalism is, and of right should be, dead and buried with the past. Our work is for the present and the future. In one agricultural brotherhood and its purposes we shall recognize no North, no South, no East, no West. It is received by every patron as the right of a freeman, to affiliate with any party that will best carry out his principles.

6. Ours being peculiarly a farmer's institution, we cannot admit all to our ranks. Many are excluded by the nature of our organization, not because they are professional men, or artisans, or laborers, but because they have not a sufficient direct interest in tilling or pasturing the soil, or may have some interest in conflict with our purposes. But we appeal to all good citizens for their cordial cooperation to assist in our efforts toward reform, that we may eventually remove from our midst the last vestige of tyranny and corruption. We hail the general desire for fraternal harmony, equitable compromise, and earnest cooperation, as an omen of our future success.

7. It shall be an abiding principle with us to relieve any of our suffering brotherhood by any means at our command. Last, but not least, we proclaim it among our purposes to inculcate a proper appreciation of the abilities and sphere of woman, as indicated by admitting her to membership and position in our Order. \* \* \* \* \*

We have often expressed our belief that the seed of Socialism, planted in the hearts of the American people during the great Owen and Fourier revivals forty years or more ago, was not dead, but only dormant and waiting for the favoring condition of time and season, to spring up and bear an abundant, wide-spread harvest. Does not this vast Grange movement justify our faith? The above Declaration of Purposes is full of the old Socialistic spirit, and its announcements read like echoes of the days of the Phalanxes. It is true, "Communism" and "agrarianism" are formally discarded; but the purpose to "meet together, talk together, work together, buy together, sell together, and act together for mutual protection and advancement," is after all a Community purpose. To "strive constantly to secure entire harmony, good will, vital brotherhood," "to enhance the comforts and attractions of our homes," "to develop a better and higher manhood and womanhood:" What is this but Socialism? As manifested among the Grangers and Sovereigns of Industry, it may be Socialism only in its incipient, preparatory stages; but after all is it not the breaking forth of the old afflatus?

### THE SHAKERS.

[From the Charing-Cross Magazine.]

The societies are divided into different orders commonly called families. Their property is held in common, and each member of the family labors for the benefit of all. They are, perhaps, the first people in the history of the world that have demonstrated, by the experience of a century, the possibility of holding and owning property in common. Here are found no lawyers, no doctors, no professional life of any kind; no houses of correction or prisons are needed, for they live harmoniously together; there are no idlers in this Community, each and every one contributes his or her share of labor. Every society is composed of one or more families, each of which is self-supporting, and possesses within itself a perfect organization in both temporal and spiritual affairs. Their farms are highly cultivated, and their dwellings scrupulously neat and clean. They not only produce enough to support themselves, but their goods are known far and wide. Shaker garden-seeds, brooms, canned fruit, etc., enjoy a high reputation. Of late years the canned fruit trade has greatly increased in America, and

this now forms the principal product of the Shakers. Their business relations are fast extending over the whole United States, the society at times having greater calls than they can supply. Their dress is plain, both for men and women, and the fashion is never changed, except when they think their health and comfort will be promoted by so doing. Swine's flesh is discarded, and alcoholic preparations not used except under medical advisement. The word of the Shakers is considered as good as their bond, and they are trusted and respected by all who know them. Occasionally an impostor gains admittance into the order, but he is no sooner found out than discharged. Their conversation has the "yea," "nay," "thee," and "thou." The apartments of the brethren and sisters are usually at the opposite sides or ends of the house, which is divided by spacious halls. From two to six persons live in a room, and all eat at the same time at different tables in a large dining-room.

### A STUDY IN COMMUNISM.

ELEMENTS OF A SUCCESSFUL COMMUNITY.

(One Possibility.)

I. Previous acquaintance—*unanimous* selection of new members—natural (slow) accretion—organic growth.

II. Nothing to do from the beginning with outside government, except paying taxes, gently remonstrating against oppression, (and furnishing soldiers?).

III. Non-membership in any other society—public or private, "open" or "secret." All the working energies and affections of every individual concentrated on and devoted to the welfare of the Community alone.

IV. Out of debt from the very beginning, and *keeping* out of it. Wise financing and perfect book-keeping. Hard work, especially at first.

V. Ultimate confinement of number of members to about 200. Any lesser number will do, down to about 50—it all depending on the size of the "farm" and the character of the leading industry.

VI. A born Leader—an unmistakable Chief, of proven force, magnetism, integrity, wisdom, benevolence and religion, whom to trust and obey. Sub-leaders, for special and departmental purposes, to be selected for their fitness alone.

VII. Expressed *unanimity*—at least in all really important matters—*versus* mere "majority," "plurality," "minority," or silence.

VIII. The Prime Motor:—RELIGIOUS AND MORAL CULTURE. Each Community (or Communion of Communities) having for its main spring of action—its Great Unity—some *one* form of religious expression, such as Catholicism, or Episcopalianism, or Presbyterianism, or Congregationalism, or Methodism, or Unitarianism, or Adventism, or Shakerism, or Perfectionism, or "The Religion of Humanity."—[In the estimation of the writer, neither Universalism, nor Spiritualism, nor "Free Religion," nor Nothingarianism, is fitted for a Community Religion; all these being in their very texture either anarchical or too diffused—lacking in organic unity.]

Privileges:—

1. Religious services at home.
2. Daily Work and Life consecrated.—*Laborare est orare.*

IX. The Second Motor:—SOCIAL AND GOVERNMENTAL CULTURE.

Privileges:—

1. Kindergarten, Public Nursery, *Pouponnat*, *Bambinat*.
2. Enlarged Home.
3. Communal Affection—the *esprit de corps* of a large, complex family, with one interest in common.
4. Working "Bees"—hilarious sociality and attractive industry—both sexes working together.
5. Other industrial and general socialities, by the very force of numbers.
6. Daily Evening Meetings, for various necessary purposes—religious and secular—which all attend.
7. Entertainments—for instruction or amusement, or both.
8. Sundays, or Holidays, or other stated days, specially set apart for rest and religious culture.
9. Public Criticism (in love) of individuals, from the Communal stand-point: this constituting the "Discipline," the "Law and Order," the School of Self-control—in fine, the "Government" of the Community.

10. Woman, as woman, having equal rights in every respect with man, as man.

X. The Third Motor:—PHYSICAL AND INDUSTRIAL CULTURE.

Privileges:—

1. Climate—subtropical and equable; of itself saving from the outset at least 75 per cent. of our energies for the *higher things of life*, (instead of barely 25 per cent. as at the best in northern climes.)
2. "Unitary Home" and appurtenances, *Greek* in architecture [and surrounding landscape]; perfectly ventilated and tempered; with all the best modern hotel conveniences and labor-saving appliances. Perfect drainage.
3. Diet—subtropical fruit alone, such as the substantial and delicious banana, guava, fig, mango, custard-apple, cocoanut, etc., with grapes, oranges, etc., for dessert: thus entirely abolishing cooking, and to a great extent dish-washing, *with all that they mean*, especially for woman. No stimulants or narcotics allowed.
4. Dress—physiological, artistic and uniform, for both sexes.
5. Free access to all the natural health-agencies, such as pure air, sunshine, etc.
6. Baths of various kinds, perfectly constructed, especially the Turkish.
7. Gymnasium, with all the best apparatus for heavy and light gymnastics, calisthenics, etc.
8. The best out-door and in-door Games.
9. *Stirpiculture*.
10. *Attractive Industry*, (see above) from the Kindergarten up.
11. Kindly care in sickness and old age.
12. Euthanasia (?)
13. Cremation (?)

XI. The Fourth Motor:—INTELLECTUAL AND ESTHETIC CULTURE.

Privileges:—

1. Kindergarten.
2. Agricultural, Technical, Business, Artistic, Scientific and Literary Education.
3. Reading-room.
4. Library.
5. Some good casts, crayons, prints and chromos; and, *in time*, if possible, a small Art Gallery.
6. Music—Vocal and Instrumental.
7. Specialties:—Phonography, Telegraphy, "Type-Writing," etc.

XII. The Fifth Motor:—ECONOMY IN ALL THINGS SECURED.

1. No "wages" paid.
2. No forced idleness. Some employment all the time.
3. No middle-men.
4. Buying at wholesale.
5. Community shops.
6. No bad habits and doctor's bills.
7. *System*.

XIII. Relation to surrounding neighborhood and to the World:—quiet, non-proselyting, non-interfering, courteous, kind, and of strict business integrity. The manufactured products offered for sale to be super-excellent and always reliable—such as to command the market and win an honest fame. Inter-communal commerce in time—a great economy; and with that, "Community Money." But National Money (whatever it may be) for general use. T. C. E.

### "SOME EXPERIMENTS IN CO-OPERATION."

UNDER this caption Charles Barnard commences a series of articles in the May number of *Scribner's Monthly Magazine*, which promises to be of especial interest. In this first number are briefly described several cooperative experiments in this country, such as:

The "Beaver Falls Coöperative Foundry Association" in Pennsylvania, which commenced operations in 1872 on a capital of less than \$4,000; and which "has prospered steadily ever since," the Association now having a membership of twenty-seven and a paid-up capital of \$16,000: "each share having earned a regular annual dividend, over and above all expenses and interest, of from twelve to fifteen per cent."

The "Somerset Coöperative Foundry Company" in Massachusetts, which commenced operations in 1867, with a membership of thirty and a capital of \$14,000; and has paid its stockholders dividends to the extent of forty-four per cent. either in cash or new

stock—the membership now being fifty-three; its capital \$30,000; its surplus fund \$28,924.

The "Equitable Coöperative Foundry of Rochester, N. Y.," also started in 1867 with \$20,000 capital, which has increased to \$100,000, "almost wholly made up of the profits of the business since it started nine years ago."

And finally, the Industrial Works of Springfield, Vt., of which there is a rather extended account. The principal facts respecting this interesting experiment were given in the second number of the SOCIALIST; but the following paragraphs will be read with interest:

"What has been the actual outcome of the experiment? How did it work on trial? The first step was taken in July, 1874, when the shop and water-power were hired for one year on the personal security of the original founder. The articles of agreement were signed, and the five associates went to work. A circular was printed inviting others to join the company. On the first of January, '75, there were seventeen members and a number of novices on trial. As the months passed, they gradually learned their business, and prepared a stock of goods. These were tried on the market, and met with a profitable sale. This was encouraging, and the first-examination of the affairs of the Works in January, 1875, showed a small profit over expenses. All the people were strangers to one another and to the business; a portion of them were merely apprentices, and that the members should have earned good wages, saved twenty-five cents on a dollar, been constantly employed, and actually conducted the business at a profit, was certainly remarkable.

"In April, 1875, one shop was burned to the ground. It seemed at first as if the enterprise could not recover from this blow. However, the company had tried the experiment, and at once began to look about for new quarters. A neighboring town in New Hampshire offered another shop upon very favorable terms if the association would move. The people of Springfield, hearing of this, at once called a public meeting, and volunteered to raise a fund to enable the association to rebuild. Money sufficient to set the company on its feet was offered at this meeting, and at once accepted, and the next morning the workmen, under the guidance of a practical builder, proceeded to erect a four-story shop, 100x40. In sixty-days the turbine was merrily spinning the machinery, and the men were at work again in a shop erected by their own hands.

"The second account of stock, made in the following July, showed that the Works could declare no dividends on account of the fire. However, every member had been steadily employed, each had saved twenty-five per cent. of his wages, and the business had survived the disaster. From that time the association entered upon a career of unexpected prosperity. The land on which the shop stood was bought on favorable terms; and on the first of January, 1876, the association had forty-five names on its books as members or apprentices on trial. The pressure of business has compelled many extra hours of labor for all, and even extra hands (outsiders) have been sometimes employed for a few weeks. The stock produced found a ready sale, and the business reported for September, October and November, '75, amounted to \$13,600. A dividend of four per cent. was declared in January, 1876, but it was voted to retain it and re-invest it in new machinery. Eight per cent. a year is guaranteed on the stock, and if the business cannot pay this, the sum is made up by assessing the wages account. Not a day has been lost, nor have the wages been cut down. On the contrary they have steadily advanced as the workers improved in skill. The number of holidays and 'off days' has been small. One of the workmen remarked: 'The circus never gets any of our money.' The number of applications for admittance has been something wonderful.

"This association has another feature that, though it has proved a success and is intimately connected with it, has nothing to do with its commercial aspects, and is not essential to its business prosperity. The company keeps house for all its members. It hires two large dwellings, and all the work-people, from the superintendent to the youngest boy on trial, live together. Each pays board, and all have the advantage of a good home at a very reasonable price. Concerning this boarding-house feature, it must be said that it has nothing to do with these Works, considered as an industrial experiment. The fact that they get better lodgings and a better table for less money than at an ordinary boarding-house; the fact that they have a large reading-room supplied with the best periodical literature without extra charge; that they have the free use of a parlor and piano-forte; that nursing in case of sickness is free—has nothing to do with the shop, viewed as a contribution to the labor question. That some of the female members prefer housework in the Industrial Home to machine-tending in the Industrial Works: the fact that the Home keeps a cow or two, a poultry-yard a kitchen-garden, which produces all the vegetables required by the table; even the fact that the house pays a regular dividend of ten per cent., has nothing to do with the manufacturing experiment. If these young people choose to conduct their household affairs on this principle; if they find it a good speculation, let them do so by all means. The members will eventually discover that it works well for a time among young unmarried people, but the natural desire for a separate home will soon scatter such a family."

Altogether the coöperative experiment in Springfield, Vt., is one of the most interesting now in progress. Among its peculiar features is the unitary home. Mr. Barnard's opinion that its members will some day scatter to separate houses finds little favor, we judge, among the members; for Mr. Ellis, the principal founder of the Industrial Works, writes us: "Mr. Barnard is wrong in this: the best and most profitable part of our arrangements is this home, which we design to make as perfect and complete in the course of time as possible."

"I had more money than he had to carry on the suit," said a very mean individual who had just won a lawsuit over a poor neighbor, "and that's where I had the advantage of him. And then I had much better counsel than he, and there I had the advantage. And his family were sick while the suit was pending, so he couldn't attend to it; and there I had the advantage of him again. But then Brown is a very decent sort of a man, after all." "Yes," said his listener, "and there's where he had the advantage of you."

WALLINGFORD LETTER.

W. C., May 8, 1876.

"Shall we break up at W. C., or shall we go on?" was the question in '74. I closed my last letter with Mr. Noyes's decision. There was a purpose and a prophecy in that decision. The purpose was one more battle; the prophecy was victory. The critical engagement took place on the 4th of March, '75. There had been a truce as usual through the winter, but with the spring came a challenge—a dart from the enemy. The whole Commune was aroused; it was do or die, now. A meeting was called in the morning before breakfast. Those who were present at that meeting describe it as a séance which invoked a supernatural control. They were lifted out of themselves into an earnestness, an indignation, a resistance, that was more than human. Power came on them. It was as palpable as a rushing wind. I find the practical outcome of this excitement contained in a proposition made by Mr. Noyes at the time, which I will give with his accompanying remarks:

MR. N.'S PROPOSITION—THE FORLORN HOPE.

We came here ten years ago fresh from the battle with the diphtheria; and very soon after we began the Wallingford series of the *Circular* we published an account of our victory, giving the libretto of our stage scene of the diphtheria treatment with ice and criticism. The echo of that account is circulating to this day, and has entered into the battle with the diphtheria that is going on abroad.

We are now entering upon a desperate encounter with the fever and ague, apparently destined to be the last; and now again why should not we trust in the Lord, and look for weapons analagous to those that were successful ten years ago? We used criticism and ice before. Why not now use criticism and the *Turkish Bath*? Perhaps the ague requires fire instead of ice. When the chill is coming on, it seems to be the fever working inwardly, and when it breaks out in external heat and perspiration it goes off. It seems rational that artificial heat, hastening the perspiration, should prevent the chill. Now if we add criticism to this rational preventive, it seems to me we shall have a new advantage of the enemy. And if we can start an effectual movement of this kind in our family we shall be able by and by to set it going in the region about us, and the whole malaria will disappear. There is a terrible want all through this population for something new and hopeful in the war with fever and ague. Quinine and all its kindred have failed, and the woes and indignation of the people are rising to sublimity. What I would propose is, briefly, that we organize a "Board," whose business shall be, as soon as symptoms of the ague appear in any case, to put the patient through a course of *criticism and fire*. Let a person that is attacked any time of day or night be put into the *Turkish Bath*. The use of the criticism is not to reprove mainly, but to exhort, to encourage, to stimulate, to concentrate the attention of the family on the case, and surround it with a good, healthy spirit. We were so terribly in earnest about the diphtheria that we put our whole hearts into the work. But the temptation is to think that we can get along with the ague because it kills no one. We ought not to tolerate any such feeling as that. Let us fight the ague with all the earnestness that we did the diphtheria. If it does not kill individuals, it is going to kill this Community, and that is the worst kind of killing; and then it will follow us to Oneida, and kill the Community there. It seems to me that if there is promptitude, energy and wisdom enough to take these chills at the right time, we have the means to break them up; and my expectation is, if we get the movement started here, that it will spread in the surrounding population, and the whole malaria will disappear.

A Board was appointed before the meeting broke up, and it lost no time in giving the member whose saucy chill had been the signal for hostilities a thorough course of "criticism and fire." The result was decisive. She was cured. After that it was not usual for a person to wait till his nose was an icicle before calling for succor. When the infected began to yawn and stretch and feel tired—awfully tired—without any apparent reason, when their bones became conscious, or, as some one expressed it, they "felt a great superfluity of ossification in their limbs," they hastened to put themselves in the care of the Board; or if any were too listless to do that, the vigilance of this body supplied all lack. Their vigilance was sleepless; they allowed nothing to interfere with their duty. They were on hand day and night at the least alarm or appearance of danger. And their work was effectual. The chills were headed off, discouraged, beaten—sent to limbo. The health and courage of the Commune rose every day; and before a month had past victory was so sure that the united Communes passed a vote to quit their double-minded policy entirely, settle down at Wallingford, and begin preparations for a new house.

The Bath was used very freely by the whole family during the campaign, and was of great importance as a protection and preventive as well as a cure. And here I should tell, perhaps, how we came to have a *Turkish Bath*, as it was not introduced among us with any anticipation of this great result. One of the O. C. business men who was often in New-York took several baths at Dr. Miller's institution, and wrote home a glowing account of how he enjoyed them. This attracted the attention of the Community, and they sent a man to make investigations and see if we could not have the luxury at home. Dr. Miller, who generously sympa-

thized with the project, gave him every opportunity to examine; he got the idea, came back, and in less than a month had a bath all ready for use, in the basement of the O. C. mansion; not so complicated and magnificent as that in the city, but very enjoyable, and affording all the essential benefits of any *Turkish Bath*. This was in October, '74. The following January Mr. Noyes came from Oneida here; and soon missing his accustomed refreshment began to contrive how we could have the luxury here too. His Yankee wit was sufficient. They had already a common bath-room, with fixtures for hot and cold water. Now for a partition—a stove in this little room, an additional faucet, with hose and sprinkler in the other; a shampooing board to let down on the old tub; an adjacent room made to do double duty as a cooling-off room, and a place to distribute clothes from the laundry—that was all. The O. C. Bath cost two or three hundred dollars—a great reduction of the estimated expense as Dr. Miller figured it; but the W. C. Bath did not cost \$50. This we called reducing the *Turkish Bath* to its lowest terms, as they say in fractions.

We got the Bath, as I said, without any idea of what it was going to do. But when we found it such an engine against our foe, it appeared to us of course a contrived plan—a strategy of Providence—a *masked battery*, with which we had stolen a march on the ague without knowing it ourselves.

In the course of the spring the benefit of the Bath had been extended to several of our neighbors; and reports of the effect exciting demand, another one was fitted up in June and opened to the public. A place was found in the building containing the W. C. printing works, laundry, etc., and the appointments were on a more generous scale of course than in what we have called the "*Turkish Bath* reduced to its lowest terms." Here all summer the work went on. Head after head of the hydra monster was cut off. The prestige grew strong—hope and courage added their mighty forces to the movement. This spring not a chill has appeared in the Commune, and if the records of the Bath are any index only vestiges of the fever and ague remain in the place. In fact, we are told that the doctors of the village say the malaria is passing off—dying out.

"What!" I imagine my readers to exclaim, "Do you pretend to see a connection between that tempest-in-a-teapot, that puff of excitement in your little Commune one morning last year, and the disappearance of the malaria?" I have not said so yet, but the matching of events is quite curious you will allow. We attacked the fever and ague in its full career—we attacked it expecting to drive it away, and it is going—gone. And I may as well confess that there is a philosophy in favor here, which, if it is sound, makes the assumption you impute to us not altogether fanatical after all. It is the spiritualistic philosophy, and reasons in this case thus:

"The fever and ague is to be treated as a *spiritual control*, and if we know how to repel evil spirits we can drive off the fever and ague. How do we repel evil spirits? '*Resist the devil, and he will flee from you.*' Power to resist comes by terrible fear, intense repugnance, desperate hatred. When these feelings are stirred up to the requisite pitch in any place, fever and ague will disappear. This is the only theory by which we can explain the periodicity of wandering diseases—the coming and going of the fever and ague, for instance, in certain districts. It has a run in a place till the repugnance of the people has accumulated and grown so strong that the evil spirits cannot stand it, and flee. Then after awhile, when the repugnance has grown weak and the push against the disease has ceased, they come back again. The worst thing about quinine is that it tends to make people feel easy, and they are not excited to the necessary resistance to effectually repel the fever and ague. The spirits that are concerned in this disease have evidently the same eagerness to get into connection with flesh and blood that the rapping spirits have, and nothing but the right pitch of spiritual resistance can repel them."

Now, according to this theory, we have a right to claim that the vehement revolt of the Community against the fever and ague, and the help and hope which were spread far and wide among its victims, by their example and by the *Turkish Bath*, have brought on a crisis which might otherwise have been delayed for years; and have really, not only cured and prevented thousands of individual cases of the disease, but substantially expelled the spiritual virus (ignorantly called malaria) which was its mysterious cause.

H. H. S.

A letter from Alexandria in the *Presse* says that never has a pilgrimage to Mecca and Medina been so numerously attended as the one which was concluded at the be-

gining of the present year. There is now at Mecca a celebrated preacher whose reputation has extended through the whole of Arabia. He is regarded as a saint and a prophet, and people from Turkey, Northern Africa, the Soudan, Arabia, and India assembled in crowds to listen to him. Among the pilgrims were several Princes, such as the uncle of the Shah of Persia and some Arabian and African Sultans. All strictly fulfilled the rules observed by the pilgrims, and even the Shah's uncle who is a man advanced in years, entered Mecca with only a cloth around his loins. An old man of seventy, feeling his end approaching, travelled all the way from Kurrachee to hear the celebrated prophet, and died at Mecca shortly after his arrival.

## AMERICAN SOCIALIST.

THURSDAY, MAY 11, 1876.

THE *Nation* and *Graphic*, in condensing from a recent number of the *AMERICAN SOCIALIST* the inspiring utterances of those first apostles of Socialistic progress in this country—Greeley, Ripley, Dana and Godwin—have set an example that should be generally followed. It is eminently proper that the veterans of Socialism—and especially the officers of the “old guard”—should be remembered and honored this centennial year; and the words with which they thrilled the nation and heralded the good time coming should be made as familiar as household words to the people. Many of them were prophetic, and are more applicable to-day than when first uttered. Things which they beheld afar off are near at hand. Honor to the prophets of 1843!

SOME one has been hunting up other things to celebrate this centennial year beside the great event which laid the foundation of American liberty, and finds that it would be appropriate to include Captain Cook's voyage around the world; Laplace's great astronomical discoveries; Gatterer's geographical scheme, which communicated such a strong impulse to different departments of study; the systematic examination of the Gulf Stream, which was the beginning of the scientific study of ocean currents, etc.: but these events, important as they are, will scarcely be allowed to participate in the great jubilee. There is, however, one fact which does deserve especial recognition this centennial year, namely, that a new social order, based on brotherhood of interests—COMMUNISM—has been in successful operation in this country during the entire century of American liberty.

THE *AMERICAN SOCIALIST* is the name of a new weekly paper published at Oneida, in this State, and edited by Mr. John H. Noyes. It is not merely the organ of the Community at Oneida (though, like it, it is devoted to the “enlargement and perfection of home”), but also of the Shakers, Harmonists, Eben-Ezers, Zoarites, and Bethel-Aurora societies as well, and, as we understand it, of any other sect or organization which is working in good faith to break up the narrow slavery of what we may call the feudal home and introduce phalansteries of some sort. “This,” the editor says, “is really the principal problem of Socialism. The oracles of ordinary society say that a home should be limited to man, wife, and children. Fourier held that a normal home should contain eighteen hundred persons! These are the two extremes of opinion on this question.” We observe, by the way, that a correspondent of the *SOCIALIST*, says that he has “lived in homes varying in number from one [it is needless to say that the celibate home, if home it may be called, is here referred to] to several hundred,” and his experience and observation lead him to regard one hundred and twenty-five as about the right number to form a complete home.” As the key to the domestic position handed down to us from the dark ages is undoubtedly the institution of monogamic marriage (resting on the basis of assault and battery, bargain and sale, or individual preference), it is hardly necessary to say that Mr. Noyes proposes a vigorous assault on it. Indeed, we believe the Beecher Scandal has served in the Oneida Community as an awful warning to the faithful of what lying, hypocrisy, slander, libel, and other bad practices come directly from the custom of “single marriage.”

There are two or three things in the above paragraph, copied from the *Nation*, which may mislead the reader. Mr. Noyes does not propose a vigorous assault on marriage, and the Oneida Community do not think that all the lying, hypocrisy and other bad practices connected with the Beecher scandal are chargeable directly to the custom of single marriage.

THERE will be many a square yard, not to say square rood, of pictures hung in the coming Centennial. 'Tis well. Every one of those pictures, if really valuable, ought to have been hung ere this, each in a public gallery in the town whence it came; there to be seen by any body and every body on the payment of a dime or a dollar or nothing. Things not consumed in their use ought to be made public property. The time was when art was employed in the service of religion, and painters made their pictures in churches then where every man could see them. Not so now, when our artists have to work for business men. A painter who takes an order for a picture to go into a private collec-

tion ought to feel overreached, and a man who buys up genius in that way ought to go marching like a tramp who has lost his self-respect.

Now that Moody and Sankey have gone away to the sunny South, the New-York papers neglect to report the movements of the religious interest which these great revivalists started. It would be interesting to follow the results of such a work. Does the revival spirit follow Mr. Moody and leave a locality when he leaves it, or does the good work which he started go on? If the latter be the case, the papers might greatly help forward the movement by continuing to report it.

### INDIVIDUAL SOVEREIGNTY.

THE remarks we made in our first number on the incompatibility of Individual Sovereignty with Communism have been criticised by several correspondents. We print on another page a letter from Mr. T. N. Caulkins, which gives, perhaps, a fair view of the fault found with us; and we propose here to answer it for the benefit of all concerned.

And in the first place, let us put an end to a misunderstanding in the case. We used the phrase *Individual Sovereignty*, in the remarks referred to, in a generic sense, as meaning the independent status and spirit of ordinary citizens—say heads of families—who go and come and do and say as they please, though, in sooth, they do not allow their families and dependents to do the same. This kind of Individual Sovereignty is incompatible with Communism for the same reason that it is incompatible with the ordinary family organization, except as it is confined to the head of it.

We are aware that Warren, Nichols and others used the phrase *Individual Sovereignty* in a more definite sense and made it a technicality of their own. But we have found it convenient for our use in the above sense, which indeed is naturally suggested by its terms; and we have had the less scruple in using it so because the technical Individual Sovereignty of Warren and company seems to us to be nothing more than the common independence of the *paterfamilias* or sovereign voter, logically perfected and extended.

Now our impression is that Fourier, Brisbane, Greeley, Ripley and the Brook Farmers were pretty staunch advocates of this generic Individual Sovereignty. We did not mean to be understood as charging them with the specialties of the Warren School, though we confess that our language was liable to be so misunderstood.

Mr. Caulkins defends the Fourierites from our supposed imputation of Individual Sovereignty, by insisting that they held to Democratic Sovereignty—government by vote of majority. We do not see that this helps the matter, so far as the main question of compatibility with Communism is concerned. Government by majority may answer very well for town meetings; but it would work poorly in a common family. Is it likely that it would work any better in a Community, which is or ought to be substantially a family organization?

Mr. Caulkins says that in the Fourier system, “the individual and the minority were bound to submit to the will of the Association.” Yes, they were bound to submit in *form*, but they were not bound at all to submit in *heart*. They were at perfect liberty from the moment a measure was carried which they did not like, to denounce it and work against it and keep up a scolding opposition to it; and if they could not break it down and have their own way, they were at perfect liberty to bolt altogether and leave the Association, which in fact is a reversion to actual Individual Sovereignty.

And this is just what was done in all the Fourier experiments. Mr. Caulkins tells us with considerable authority what were the causes of the failure of the North American Phalanx, viz., debt, cattle disease, potato-rot, etc. We have studied the history of that Association, and have discovered a different cause, viz., *lack of agreement*, which is hardly more than another name for Individual Sovereignty. A prominent member of the North American Phalanx gave us his version of its failure on this wise:

“We prospered in finances. Our main business grew better; but the mill with which it was connected grew poorer, till the need of a new building was fairly before us. One of our members offered to advance the money to erect a new mill. A stream was surveyed, a site selected. One of our neighbors whose land we wanted to flow, held off for a bonus. This provoked us, and we dropped the project for the time. At this juncture it occurred to some of us to put up a steam-mill at Red Bank. This was the vista that opened to us. Here we would be in water-communication with New-York city. Some \$2,000 a year would be saved in teaming. This steam-mill would furnish power for other industries. Our mechanics would follow, and the mansion at Red Bank become the center of the Association, and finally the center of the town. Our secretary was absent during this discussion. I was fearful he would not approve of the project,

and told some of our members so. On his return we laid the plan before him, and he said, no. This killed the Phalanx. A number of us were dissatisfied with this decision, and thirty left in a body to start another movement, which broke the back of the Association.”

This is an average sample of the way the Phalanxes were conducted and went to pieces. No doubt debts and calamities coöperated with the centrifugal force of Individual Sovereignty; but we doubt if debts and calamities ever broke up a Community that had the power of agreement.

The fact is that under the rule of Individual Sovereignty every one of the Phalanxes became from the start, not a school or a family, but a *DEBATING SOCIETY*. A member of the North American said they had to work all day and then legislate all night, which was more than human nature could stand. The head man of the Wisconsin Phalanx, in his account of the family debates, substituted a more expressive word for *legislate*. He said the members “scolded and worked and worked and scolded.” A member of the Collin's Community at Skaneateles said he “did not make a practice of attending the evening meetings, for the reason that he was one of the hard workers and could not afford it; as there was an amount of disputing going on that was very wearisome to the flesh.” And so on through the whole list of Associations that held staunchly to the sovereignty of the individual in “free discussion,” and saw no sort of use for the phrenological organ of veneration, perched, as it very improperly is, on the very top of the head!

Mr. Caulkins asks where we find our authority for the assertion that Fourier held the theory that “not only Individual Sovereignty, but competition of the fiercest kind, stimulated by all possible artifices, can organize and hold together Associations.” What we have already said answers this question, so far as the simple point of Individual Sovereignty is concerned; for we suppose it will not be denied that he held to the generic Individual Sovereignty of ordinary society. Our authority for what we said about Competism is this: Fourier, in his analysis of human nature, divides the essential faculties of the soul or impulses to action “into 5 sensuous passions, 4 moral passions, and 4 intellectual passions,” (see *American Cyclopædia*); and the first of the 4 intellectual passions he calls “*cabalistic or emulative impulses*.” And we remember well, though we have not his books at hand to quote, that he made very great account of emulation in all his speculations on attractive industry, and provided for the stimulation of it as it is stimulated in colleges and boating associations.

On the whole, we cannot agree with Mr. Caulkins in his disparagement of the special Individual Sovereignty held by the Warren school. It seems to us no worse than ordinary Individual Sovereignty, and is probably better, so far as it systematizes selfishness and defines its limitations by the rule that it shall be exercised at its own cost. We are by no means sure that the disciples of Warren would not get along in Association quite as well as the ordinary citizen, who lives by the simple rule, “Every man for himself.” T. C. Leland's loyalty to Socialism has survived his fellowship with the Individual Sovereigns, and we reckon he will resent the idea that their theory is, as Mr. Caulkins says, “in bad and broad contrast to the glorious Christian idea of universal brotherhood.”

### THE PILGRIMS.

FOR the third or fourth time within the last half-score of years, some one has found it necessary to correct an error common to most American as well as English writers, of confounding the Pilgrims with the Puritans. We refer to a letter in a late *Tribune* calling attention to an error of this kind made by Mr. Lanier in his cantata. The Pilgrims were what were called Separatists; no more Puritans than the Puritans were Catholics, and as much in advance of the Puritans as these last desired to be of the Church of England. If the confusion in which the public mind is involved on this point is to be done away, we fear those who know better will have to be more alert in correcting it. We do not find in our *American Cyclopædias*, hardly in our histories, any clear distinction made between these two religious bodies.

This misapprehension is much to be regretted. Many who know of the earnest, simple zeal of the Pilgrims, their sacrifice of all that life holds dear for faith, can hardly read the early history of this country without a feeling of regretful astonishment at the course of the Puritans, their uncharity and illiberality, their bitterness toward all who differed in belief, their persecution of the Quakers, of Mrs. Robinson and Roger Williams, their treatment of the Indians, and, worst of all, their worrying and burning of the witches at Salem and elsewhere. Believing this to be the work of the Pilgrims

marks their record with an indelible stain. But all this was the work of the Puritans, not of the Pilgrim Fathers. The small church of three hundred souls who came over in the Mayflower in 1620 were but a drop in the bucket compared to the thousands of Puritans who began to flock to this country not many years after. The influence of the Pilgrims, almost their name and story, was swallowed up, blotted out, by the more numerous and aggressive colonies of Puritans.

Whatever may be said in praise or dispraise of the Puritans, there is no disputing that the Pilgrims were spiritually much in advance of them. Mr. Towne, the gentleman who lately made an effort to clear up the wide-spread confusion on this point, puts them as two hundred and fifty years in advance of the Puritans. We should say, speaking from a more strictly spiritual point of view, that they were over a thousand years in advance. The animating spirit of the Puritans was so much that of the old Testament, of its stern laws and judgments unmodified by the light of the new covenant, that they might fairly be said to have become Judaized, and more to deserve the name of Jews than Christians. But the Pilgrims, whether from the inherent superiority of their beliefs, or the softness wrought by greater sufferings and persecutions, lived more in the light of the new covenant, and were more worthy representatives of the Primitive Church. They were Christians after the Pentecostal stamp, too. The flock of simple-hearted, faithful people, who in 1608, after a month's imprisonment and "much distress," reached Holland under the care and guidance of their pastors, Robinson and Brewster, were as much like a little Community as a body of people could well be in those days. Their hearts were filled with the pentecostal spirit one toward another. None among them suffered need while any in the flock had the wherewithal to supply them. They were like a large Christian family, most docile and obedient toward their pastors, that were to them tender-hearted and loving parents. When, after nearly twelve years' residence in the "goodly and pleasant city" of Leyden, they came to this country, there was among them this same spirit of unity, harmony, unselfish abandonment to the public weal. The spirit of the Pilgrim Fathers, so far as it has leavened this country, has spread an influence, not of rigidity, illiberality, and theological narrowness, but of liberality, peace and brotherly love.

THE Rev. Thomas K. Beecher proposes that election bribery laws be repealed, and that votes be sold in an open market. He asserts that "while the world stands, votes will be bought and sold in a Democracy;" that "vast numbers of voters cannot possibly use their votes wisely;" that "it is better for capital to get out the vote by cash than for party men to get it out by bribes and lies;" that "to vote a proxy is no innovation, no disgrace to stockholders," nor in itself immoral; and that "bribery laws once repealed, honest, wealthy and patriotic men could bid in open market for the votes which are now sold to the knavish and corrupt only." This proposition is so radical, so startling, and so opposed to the general conviction, that it finds no favor.

OUR English cousins seem astonished at the revelations of official corruption in this country, which are indeed shocking; but they must consider that it is not very long since they evolved out of such wickedness, and have patience. The Walpole administration, for instance, was far enough from being a model of purity. The Americans will find a way in due time to correct such evils.

A. T. STEWART after all gets but faint praise for his benevolent schemes. He is severely criticised for what he left undone. The recommendation to his wife and legal friend, Judge Hilton, that they should complete his benevolent enterprises, is not deemed sufficient. Many feel that he lost his greatest opportunity. Childless and the master of more than fifty millions, what good might he not have accomplished! "How much," says a writer in the *Penn Monthly*, "might not A. T. Stewart have done for Art and Culture! How blessed might he himself have made his name! He loved his country and knew its wants in that direction—and he was a man of culture and education, who cared for the beautiful! Providence gave him riches and length of days; he might have given himself honor, which is better than both of them. But he did not. He leaves his fortune to his widow and a legal friend, accompanied with no conditions and only indefinite directions; and instead of having the happiness of being, so to speak, his own executor, gives to others the opportunity which he did not seize. Such an end to such a career closes a game that seems to have been hardly worth the candle."

WHITTIER'S CENTENNIAL HYMN.

Sung by Theodore Thomas's chorus of eight hundred voices at the opening of the Exhibition.

Our father's God! from out whose hand  
The centuries fall like grains of sand,  
We meet to-day, united, free,  
And loyal to our land and Thee,  
To thank Thee for the era done,  
And trust Thee for the opening one.

Here where of old, by Thy design,  
The fathers spake that word of Thine,  
Whose echo is the glad refrain  
Of rended bolt and falling chain,  
To grace our festal time from all  
The zones of earth our guests we call.

Be with us while the New Year greets  
The Old World, thronging all its streets,  
Unveiling all the triumphs won  
By art or toil beneath the sun;  
And unto common good ordain  
This rivalry of hand and brain.

Thou who hast here in concord furled,  
The war flags of a gathered world,  
Beneath our western skies fulfill  
The Orient's mission of good will,  
And, freighted with Love's golden fleece,  
Send back the Argonauts of peace.

For art and labor met in truce,  
For beauty made the bride of use,  
We thank Thee, while withal we crave  
The austere virtues strong to save,  
The honor proof to place or gold,  
The manhood never bought or sold!

O! make Thou us, through centuries long,  
In peace secure, and justice strong;  
Around our gift of freedom draw  
The safeguards of Thy righteous law,  
And, cast in some diviner mold,  
Let the new cycle shame the old!

REVIEW.

ART CULTURE. A Hand-Book of Art Technicalities and Criticisms, selected from the works of John Ruskin, and arranged and Supplemented by Rev. W. H. Platt, for the Use of the Intelligent Traveler and Art Student; with a Glossary of Art Terms and an alphabetical and chronological list of Artists. New-York: John Wiley & Son.

FROM the very abundant art writings of Mr. Ruskin Mr. Platt has taken paragraphs, sections and chapters, as best suited the plan of his work, and has so arranged them as to form a very orderly and systematic treatise on the art of painting, sculpture and architecture. It is a great deal more than a scrap-book of fine clippings from Ruskin; it is something more than a manual for the quickening of art feeling and judgment: it is an actual help to the love of truth and right living. It ought to be read by every one who expects to see a fine picture or a statue or to paint a house. Being made up of selections, it is sometimes marred by passages which are not quite complete in themselves.

This is not the place to analyze the genius of Ruskin and enter on an elaborate discussion of his art principles. You cannot read him without feeling toned up. While he is writing of pictures and churches with an unutterable splendor of illustration, he does it all with an earnestness akin to religion, as if the man and moralist and pietist were ten times greater than the artist and writer. This is what he says of the Greek, and approvingly too, such is his devotion to the

TRUTH IN ART.

As the Greek strove only to teach what was true, so, in his sculptured symbol, he strove only to carve what was—Right. He rules over the arts to this day, and will forever, because he sought not first for beauty, not first for passion, or for invention, but for Rightness; striving to display, neither himself nor his art, but the thing that he dealt with, in its simplicity. That is his specific character as a Greek.

ART A KIND OF LANGUAGE.

Painting, or art generally, as such, with all its technicalities, difficulties, and particular ends, is nothing but a noble and expressive language, invaluable as the vehicle of thought, but by itself nothing. He who has learned what is commonly considered the whole art of painting, that is, the art of representing any natural object faithfully, has as yet only learned the language by which his thoughts are to be expressed. He has done just as much towards being that which we ought to respect as a great painter, as a man who has learned how to express himself grammatically and melodiously has towards being a great poet. The language is, indeed, more difficult of acquirement in the one case than in the other, and possesses more power of delighting the sense, while it speaks to the intellect, but it is, nevertheless, nothing more than language, and all those excellences which are peculiar to the painter as such, are merely what rhythm, melody, precision and force are in the words of the orator and poet, necessary to their greatness, but not the tests of their greatness. It is not by the mode of representing or saying, but by what is represented and said, that the respective greatness either of the painter or the writer is to be finally determined.

THE WAY ART DEBASES.

Wherever art is practiced for its own sake, and the delight of the workman is in what he does and produces, instead of what he interprets or exhibits,—there art has an influence of the most fatal kind on brain and heart, and it issues, if long pursued, in the destruction of both intellectual power and moral principle; whereas art, devoted humbly and self-forgetfully to the clear statement on record of the facts of the

universe, is always helpful and beneficent to mankind, full of comfort, strength and salvation.

THE WORKMAN IS SURE IN HIS WORK.

The faults of a work of art are the faults of its workman, and its virtues his virtues.

Great art is the expression of the mind of a great man, and mean art that of the want of mind of a weak man. A foolish person builds foolishly, and a wise one, sensibly; a virtuous one, beautifully; and a vicious one, basely. If stone work is well put together, it means that a thoughtful man planned it, and a careful man cut it, and an honest man cemented it. If it has too much ornament, it means that its carver was too greedy of pleasure; if too little, that he was rude, or insensitive, or stupid, and the like. So that when once you have learned how to spell these most precious of all legends,—pictures and buildings,—you may read the characters of men, and of nations, in their art, as in a mirror;—nay, as in a microscope, and magnified a hundredfold; for the character becomes passionate in the art, and intensifies itself in all its noblest or meanest delights. Nay, not only as in a microscope, but as under a scalpel, and in dissection; for a man may hide himself from you, or misrepresent himself to you, every other way; but he cannot in his work: there, be sure, you have him to the inmost. All that he likes, all that he sees—all that he can do—his imagination, his affections, his perseverance, his impatience, his clumsiness, cleverness, every thing is there. If the work is a cobweb, you know it was made by a spider; if a honey-comb, by a bee; a worm-cast is thrown up by a worm, and a nest wreathed by a bird; and a house built by a man, worthily, if he is worthy, and ignobly, if he is ignoble.

And always, from the least to the greatest, as the made thing is good or bad, so is the maker of it.

TRUE ART IS FOUNDED IN RIGHTEOUSNESS.

The foundation of art is in moral character. Of course art-gift and amiability of disposition are two different things; a good man is not necessarily a painter, nor does an eye for color necessarily imply an honest mind. But great art implies the union of both powers: it is the expression, by an art-gift, of a pure soul. If the gift is not there, we can have no art at all; and if the soul—and a right soul too—is not there, the art is bad, however dexterous.

But also, remember, that the art-gift itself is only the result of the moral character of generations. A bad woman may have a sweet voice; but the sweetness of voice comes of the past morality of her race. That she can sing with it at all, she owes to the determination of laws of music by the morality of the past. Every act, every impulse, of virtue and vice, affects in any creature, face, voice, nervous power, and vigor and harmony of invention, at once. Perseverance in rightness of human conduct renders, after a certain number of generations, human art possible; every sin clouds it, be it ever so little a one; and persistent vicious living and following pleasure render, after a certain number of generations, all art impossible. Men are deceived by the long-suffering of the laws of nature; and mistake, in a nation, the reward of the virtue of its sires for the issue of its own sins. The time of their visitation will come, and that inevitably; for, it is always true, that if the fathers have eaten sour grapes the children's teeth are set on edge. And for the individual, as soon as you have learned to read, you may, as I said, know him to the heart's core, through his art. Let his art-gift be never so great, and cultivated to the height by the schools of a great race of men; and it is still but a tapestry thrown over his own being and inner soul; and the bearing of it will show, infallibly, whether it hangs on a man, or on a skeleton.

LOVE AND COLOR.

As color is the type of Love, it resembles it in all its modes of operation; and in practical work of human hands, it sustains changes of worthiness precisely like those of human sexual love. That love, when true, faithful, well-fixed, is eminently the sanctifying element of human life: without it, the soul cannot reach its fullest height of holiness. But if shallow, faithless, misdirected, it is also one of the strongest corrupting and degrading elements of life.

Between these base and lofty states of Love are the loveless states; some cold and horrible; others chaste, childish, or ascetic, bearing to careless thinkers the semblance of purity higher than that of Love.

So it is with the type of Love—color. Followed rashly, coarsely, untruly, for the mere pleasure of it, with no reverence, it becomes a temptation, and leads to corruption. Followed faithfully, with intense but reverent passion, it is the holiest of all aspects of material things.

Ruskin tells us that he has never been afraid to say what he had to say, and we would add that he never seems to fail of saying just what he undertakes to say. Here are two passages which show what a hold he has on any thing he endeavors to describe:

The aim of the painter in this piece has been to give the intensest expression of repose, together with the enchanted lulling, monotonous motion of cloud and wave. All the clouds are moving in innumerable ranks after the sun, meeting towards the point in the horizon where he has set; and the tidal waves gain in winding currents upon the sand, with that stealthy haste in which they cross each other so quietly, at their edges: just folding one over another as they meet, like a little piece of ruffled silk, and leaping up a little as two children kiss and clap their hands, and then going on again, each in its silent hurry, drawing pointed arches on the sand as their thin edges intersect in parting; but all this would not have been enough expressed without the line of the old pier-timbers, black with weeds, strained and bent by the storm-waves, and now seeming to stoop in following one another, like dark ghosts escaping slowly from the cruelty of the pursuing sea.

Treating of light in a particular case he writes in this dazzling manner:

There is not a stone, not a leaf, not a cloud, over which light is not felt to be actually passing and palpitating before our eyes. There is the motion, the actual wave and radiation of the darted beam—not the dull universal daylight, which falls on the landscape without life or direction or speculation, equal on all things and dead on all things; but the breathing, animated, exultant light, which feels, and receives, and rejoices, and acts—which chooses one thing and rejects another—which seeks, and finds, and loses again—leaping from rock to rock, from leaf to leaf, from wave to wave—glowing or flashing or scintillating, according to what it strikes, or in

its holier moods, absorbing and enfolding all things in the deep fullness of its repose, and then again losing itself in bewilderment, and doubt, and dimness; or perishing and passing away, entangled in drifting mist, or melted into melancholy air, but still—kindling, or declining, sparkling or still, it is the living light, which breathes in its deepest, most entranced rest, which sleeps, but never dies.

We should like to quote his paragraph on rivers—the good rivers and the bad rivers; but as there is no room here to speak of any thing technically valuable to the painter, we have confined our extracts to those passages which have the highest moral interest, and close with another on the conditions which must accompany all good work:

This, finally, let me declare, without qualification—that partial conception is no conception. The whole picture must be imagined, or none of it is. And this grasp of the whole implies very strange and sublime qualities of mind. It is not possible, unless the feelings are completely under control; the least excitement or passion will disturb the measured equity of power; a painter needs to be as cool as a general; and as little moved or subdued by his sense of pleasure, as a soldier by the sense of pain. Nothing good can be done without intense feeling; but it must be feeling so crushed that the work is set about with mechanical steadiness, absolutely untroubled, as a surgeon—not without pity, but conquering it and putting it aside—begins an operation. Until the feelings can give strength enough to the will to enable it to conquer them, they are not strong enough. If you cannot leave your picture at any moment;—cannot turn from it and go on with another, while the color is drying;—cannot work at any part of it you choose, with equal contentment—you have not firm enough grasp of it.

It follows, also, that no vain or selfish person can possibly paint, in the noble sense of the word. Vanity and selfishness are troublous, eager, anxious, petulant:—painting can only be done in calm of mind. Resolution is not enough to secure this; it must be secured by disposition as well. You may resolve to think of your picture only; but, if you have been fretted before beginning, no manly or clear grasp of it will be possible for you. No forced calm is calm enough. Only honest calm,—natural calm. You might as well try by external pressure to smooth a lake till it could reflect the sky, as by violence of effort to secure the peace through which only you can reach imagination. That peace must come in its own time; as the waters settle themselves into clearness as well as quietness; you can no more filter your mind into purity than you can compress it into calmness; you must keep it pure if you would have it pure; and throw no stones into it, if you would have it quiet. Great courage and self-command may, to a certain extent, give power of painting without the true calmness underneath; but never doing first-rate work.

### SPIRITUALISTIC.

THE Russian University Committee on Spiritualism seems likely to present an adverse report, much to the chagrin of the enthusiastic Spiritualists who have hoped for a fair treatment of the subject from the Russian savants. The details have not come to hand, but it is known that the English mediums whom M. Aksakoff took first before the committee failed to produce phenomena; whereupon the chairman at a public lecture anticipated the official action of the committee by declaring that, because nothing was produced before them, they decided against the claims of the Spiritualists. This view was advanced with so much alacrity and with such evident bias that the complaint is raised that the Committee was gotten up only to knock down Spiritualism. This is not the first time Spiritualists have been drawn into such a trap. They will sometime learn that committees of skeptics, who pride themselves on their power to stop phenomena, are not likely to report favorably on even the strongest mediums. Experienced English and American Spiritualists long since learned this lesson. They are satisfied with keeping the subject persistently before the general public, confident that sooner or later enough scientific men will follow in the footsteps of Crookes and Wallace to render committees unnecessary. The continual occurrence of the phenomena among the neutral class who have no prejudices is the vital point in the movement, and will outlive the denials of scientific non-investigation and the scandals caused by fraudulent mediums.

EDITOR OF THE AMERICAN SOCIALIST:

Sir—Bishop, the young man whose exposure of Mrs. Fay you saw in the *Graphic*, was at one time her agent and confederate. He learned his tricks directly from her, and is able to do every thing that she does, with the exception of one or two matters which he probably had not mastered at the time he left her service. He, I understand, performed all these feats in the *Graphic* office, and then showed how they were done to the artists, the editor and a reporter; which reporter, by the way, was and is a believer in Spiritualism. If you are interested enough in spiritualistic phenomena, you probably could easily induce Bishop to show how the feats were performed.

A FRIEND.

It would not be necessary to see Mr. Bishop to concede that he can imitate some of Mrs. Fay's "tricks." We said in a former article that such imitations do not touch the question at issue. But is "A Friend" sure that Mr. Bishop's imitations are really done as he pretends? We have had some experience with another noted exposé of spirit phenomena who entirely failed to make good his claims. To be sure, he imitated the perform-

ance of the Davenport brothers, but he did not show how it was done, as he repeatedly promised to do. At the critical moment he invariably secured the conditions claimed as essential by Spiritualists—darkness or security from observation. His attempt to untie himself in the light was nearly as bungling as would have been the case with any one in the audience; while he was almost instantaneously released from complicated fastenings, every time he succeeded in diverting the attention of the audience enough to allow his wife to shut the doors of the cabinet for a moment. And there was no use for her interference other than to afford him this chance. In conversation he broached an electrical theory to account for rapping phenomena, and incautiously admitted himself to be a strongly electrical person, equal to the best rapping mediums. Now every one who has had much experience knows that a strong rapping medium can develop almost any other form of mediumistic phenomena. His lecture exposing Spiritualism was as strong a confirmation of its reality to us as any circle we ever attended; for, mixed with a few trifling conjurers' chemical tricks, which he took great pains to explain at length, were the imitations of the Davenports, which he simply said were tricks, but did not do before us in any manner differing from that of the Davenports. We were convinced that he was a strong medium, adopting the exposing line of business because there was more money in it. In the present condition of the public mind, an exposé possessing real talent, especially if he can put in a few genuine manifestations, can make much more money or (what is as valuable to some persons) notoriety, than a medium circulating among Spiritualists. Knowing nothing of Mr. Bishop, we of course do not prejudice him to be an exposé of this kind; but knowing the temptations to fraud on the part of both mediums and exposés, we cannot help giving Mrs. Fay as much credit for veracity as Mr. Bishop. In addition, if any one will read Mr. Crookes' account of his sésances with Mrs. Fay in the *London Spiritualist* for March 12, 1875, he will see that Mr. Bishop's imitations do not extend to the phenomena on which Mr. Crookes based his belief in the genuineness of her mediumship.

### MATERIALISM AND MODERN SPIRITUALISM.

By St. George W. Stock, M. A., in the *London Spiritualist*.

MATERIALISM consists, not in confounding mind with matter, which no one in his senses ever does, but in asserting that mind does not and cannot exist apart from matter. According to the materialist, mind is a mere result of structure. It is not a substance but an attribute,—not a thing, but a quality of a thing. As an instrument constructed by human skill quivers into melody under the artist's touch, so the human organism gives forth the music—harsh or sweet—of consciousness, when played upon by the cosmic forces; and as

"When the lute is broken  
Sweet tones are remembered not,"

so, when man's body can no longer perform its work, consciousness is necessarily at an end, or survives only by its echo in another's mind. \* \* \* \* \*

The dispute between materialists and their antagonists would be not in the least decided by the triumph of modern Spiritualism. The real question at issue between the two parties, is whether organization is or is not sufficient to account for sensation, thought, emotion, and will. Granting the complete establishment of modern Spiritualism, the old dispute would be liable to re-arise. I have seen it stated somewhere that there are all sects in the spirit-world except materialists. But the exception is quite unnecessary. There is room for materialists too. For, admitting the existence of a spirit-body composed of a finer form of matter which escapes our present senses, it will still have to be settled whether this body is itself the thinking substance, or only the outward expression of some inner and hidden reality. Those who take the former view will be materialists, and those who take the latter, Spiritualists, in the strictly philosophical sense of the term. And be it observed, that if the substance in which feeling inheres is really an aggregate of particles, no matter how minute, it is a compound body, and may therefore be disintegrated, so that it can enjoy at best only a fortuitous immortality, and is not, by right of its own nature, eternal. Hence we may well conceive spirits maintaining that the disintegration of their spirit-bodies would result in annihilation.

\* \* \* \* \*

This doctrine of a spirit-body—of a quasi-material envelope underlying the physical organism, and serving as the vehicle or garb of the spirit on decay of its old covering, is the great contribution of modern Spiritualism to philosophy. It has been taught before by individual thinkers, but has never till now been thoroughly grasped, realized, insisted upon. In particular it was inculcated by St. Paul, though not quite in the same shape in which it was propounded by modern revelation. For he imagined an interval to exist after the decay of the natural body, before the spirit donned its new garb. It was not till "the trumpet should sound" that the dead were to be raised incorruptible. As the seed had to be germinating in the ground before it could spring into the sunlight beautiful and metamorphosed, so there was to be an interval between death and resurrection, except in the case of those who were alive at Christ's coming, an event which he looked for before his own generation had passed away. But the support of reason which this doctrine enjoys is far more important than that of authority. For what could be more violently opposed to all the analogy of Nature's workings than to suppose that we shall overleap at one bound the vast chasm that separates matter from pure spirit, even

supposing the latter to be capable of existing at all apart from the former?

It may well be that even the spirit-body itself may at some period be disintegrated, another death undergone, and a still more etherealized organism developed out of the old one. In our present state it is only by the intervention of a physical organism that we become aware of the existence of any spirit except our own. Spirit speaks to spirit through the medium of matter. Would we communicate our thoughts, we set the air in motion, or inscribe marks upon paper. How far the mode of communication may be altered in the next state, it would be hazardous to seek to determine. But there seems no significance in the doctrine of a spirit body, unless it is to be used for somewhat the same purposes as the material. The interchange of ideas will no doubt be more expeditious, but not independent of all external signs, and the knowledge by spirits of each other still only mediate, so that poor Charles Lamb's disquietude may have been in vain. "Shall I enjoy friendships there, wanting the smiling indications which point me to them here, the recognizable face, the sweet assurance of a look?" We may remark in passing that Spiritualists would do well to define the word intuition, which they make use of so freely. Intuition on their premises is perception through the spiritual senses, not perception without any senses at all.

Such then is the doctrine of modern Spiritualism—a life to come, the analogue of the life that now is—a spirit-body, having substance and shape equally with the physical, but a substance so refined as to be impalpable to our present senses. It would lead us into deeper waters than we can now sail on to inquire how far these views would be modified by the adoption of Berkeley's theory of existence, to which recent psychological discoveries seem to lend such startling support. We must here, therefore, conclude by summarizing the results of this paper. On the one hand it is evident that modern Spiritualism is not materialistic, since it does not attack or degrade the nature of spirit considered in itself, but leaves it precisely as it found it, having, in fact, no light to throw upon that question. On the other hand it is equally evident that materialism (or the theory that existence is the product of organization) so far from being crushed out by the new doctrine, is only given new worlds to range in. As there will always be an outer and an inner, the one revealed and the other hidden, so it will always be possible to maintain that the outer is the only reality, and the supposed existence of the inner a mere delusion. The materialist in our present world looks without him and denies the existence of what others find within; and precisely the same dispute may arise on every successive plane of existence, since the real question at issue is not merely between matter, as we now understand that term, and spirit; but between the outer and the inner, between the mere external organism, whether physical or psychical, and a something unorganized, inaccessible, unknowable, the spark of Deity within us, the breath of the Most High God.

### ANCIENT MATERIALIZATION.

THE EDDY MANIFESTATIONS OUTDONE.

"The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."—*Ezekiel, 37 chap. 600 B. C.*

### SOCIALISM AND INDIVIDUAL SOVEREIGNTY.

Auburn, N. Y., April 23, 1876.

EDITOR AMERICAN SOCIALIST:—In relation to some of your remarks in the first number of the *SOCIALIST*, I beg leave to say that if my memory serves me well, neither Fourier, Brisbane, Greeley, Ripley, nor the Brook Farmers, advocated Individual Sovereignty, that doctrine never having found a place in their publications; Josiah Warren of Massachusetts and Dr. Nichols of New-York city being its promulgators in this country; showing it up in bad and broad contrast to the glorious Christian idea of universal brotherhood, coöperative labor and joint-stock capital, controlled by the vote of the majority. Therefore it may be truthfully said that the Fourier Associationists upheld the doctrine of democratic majority sovereignty, and not Individual Sovereignty; the individual and the minority were bound to submit to the will of the Association.

You quote the New-York *Graphic* as saying, "All the Individual-Sovereignty people failed to establish Communities because they placed the Individual above the good of the Association;" and you would have your readers believe it impossible to organize and hold together Associations adopting "Fourier's theory," that includes "not only Individual Sovereignty but Competism of the fiercest kind," etc. Pray tell us, Mr. Editor, where you find authority for the assertion that Fourier ever held such a theory? The distinction

between Associations and Communities should be kept in mind—a Community holding property in common, but an Association being a joint-stock company, each member holding his own shares and the avails of his labor.

According to my apprehension in regard to the failure of which you and the *Graphic* speak, it was due to the want of sufficient capital to make a fair experiment, and not to placing the individual above the Association—he was not even placed above want. In the North American Phalanx, of which Horace Greeley was the Vice-President, there was failure on account of their great debt for seven hundred acres of impoverished land; disease killing their cattle and horses, and the rot killing their large crop of potatoes; and the subscribers to the capital stock being unable to pay their dues. Even their President proved unable to pay a dollar.

Arthur Young's Association in France was prospering most favorably, and bid fair to become a grand success; but king-craft killed it as an institution too democratic to live.

The Oneida Community has well demonstrated the advantage of a unitary home and cooperative labor, and it is so far worthy universal investigation and imitation. It is one good way of getting rid of the horrible evils of land-monopoly, its poverty, vice, misery, and degradation. Your ideas in relation to improving the physical constitution of man are excellent, and if carried into practical effect with no violation of established moral laws, will be productive of immense good. In your commendable appeal for union to the 5000 belonging to the Harmonists, the Zoarites, etc., you speak truths that should be heeded; but many have ears that cannot hear, and eyes as blind as the fishes of the Mammoth Cave.

T. N. CAULKINS.

SCIENTIFIC NOTES.

THE "Bathometer" is the name of an instrument lately designed by Mr. Siemens for determining the depth of the sea without the use of the sounding-line. The principle involved is, that while the earth has a certain local attraction upon a given object, as for example a column of mercury, this attraction is lessened by the interposition of a less dense substance, as the sea water. That is to say: substances weigh more on land than when on water, and this difference is in proportion to the depth of water. If the density of the earth were uniform, a scale of attraction showing the varying depths of water could be easily constructed. But owing to a variation in the density of the earth, Mr. Siemens has made his scale by actual soundings at different depths.

The instrument is simply a column of mercury enclosed within a metal tube, the ends of which are held in position by a spiral spring. The mercury literally rests upon these springs. If now the attraction of gravity upon this column of mercury be at all diminished the springs will of course instantly shorten the column, which shortening can be easily transferred to an index and scale. Repeated trials with the instrument have shown its accuracy, and it would appear that, for deep sea-soundings at least, it is destined to entirely supersede the cumbersome methods now in use.

MR. GEORGE DARWIN, the son of the celebrated Charles Darwin, the naturalist, is now engaged upon a series of investigations in regard to consanguineous marriages, which promise to be very interesting and instructive. The first part of his work consists in obtaining statistics in regard to the proportion of consanguineous marriages in England; the second, in ascertaining the results upon the offspring. His work is not yet finished, but the facts already brought out show that consanguineous marriages, or "breeding in and in," are not so unfavorable to health and perfect development as has been popularly supposed. From information obtained from the families of 4,822 idiots he found that only 170 marriages between first cousins had insane issue, or from three to four per cent. The families of 366 born deaf mutes contained but two per cent. of such marriages.

These results, though far from being unfavorable to consanguineous marriages, are based upon too few observations to be conclusive; and we shall await with interest the further labors of this bold investigator, who seems endowed with all the thoroughness of research possessed by his father. The importance of the work he has undertaken can hardly be overestimated, and is one step in the direction of scientific propagation of the human race. Let us have the facts whatever they may prove.

ON March 2, while some workmen were excavating in a quarry of Jurassic limestone near Belfort, in France, they discovered an opening in the hill which it was found led to a cave of larger dimensions. On entering the cavern its floor was discovered covered with human bones, and so disposed as to lead to the belief that the cavern had once been used as a place of sepulture. Polished flint weapons, ornaments and other articles were found, including several beautiful vases, and a mat of rushes. The authorities of Belfort at once took possession of the cavern in the interest of science, and delegated M. Felix Voulot, an archaeologist of renown, to examine the cavern and its contents.

There is no doubt that these are remains of the polished stone age, and some are sanguine that further research will bring to light relics of a much older period. One writer in the *Revue Scientifique* hopes to find remains belonging not only to the Tertiary, but even to the Cretaceous period. This cavern is situated in a bed of one of the lower strata of the Jurassic period, "on the exact limit of the shore of the ancient Jurassic sea."

At a late meeting of the French Academy a paper was read from M. de Sauley upon the discoveries of the Egyptolo-

gist Chabas in establishing the date of the third pyramid of Gizeh. Hitherto the only dates well established in the chronology of the ancient Egyptian Empire were the years, 1300, 1240, 962, B. C.; the last being the date of the taking of Jerusalem by Sheshouk I., the *Shishak* of the Bible. A few months ago M. Chabas succeeded in discovering the name of Pharaoh Menkeres, the Mycerinus of the Greek historians, and the builder of the smallest pyramid at Gizeh. In connection with the royal record was mentioned the heliacal rising of the star *Sothis* in the ninth year of the reign of Menkeres. This latter fact furnished the clue to the whole problem. The star *Sothis* is now known by the name Sirius, and its heliacal rising is an astronomical term applied to its first appearance before sunrise, after it has been invisible from its conjunction with the sun. From the calculations made by the astronomers Biot and M. de Sauley, the heliacal rising of *Sothis* (Sirius) in the ninth year of Menkeres must have occurred about the year 3,010 B. C. This fixes the date of the third pyramid of Gizeh at 4,886 before our centennial, or about 1770 years anterior to the earliest accurately determined point in ancient chronology. As the Egyptians were in the habit of connecting their political history with astronomical events, the aid of modern astronomy in unraveling these chronological problems promises to be of the utmost importance.

Teaching in the public schools is as essential a part of the public service as the discharge of duty in the army and navy, and the faithful servant in one branch is entitled to the same consideration as his fellow-servant in another. The pension would make teaching an assured career, and constantly attract to it the best teaching talent in the country, and the efficiency and value of the schools would be promoted just in the degree that teaching ceased to be a temporary resource, as it now so often is. The best service in any public department is always the cheapest, and the advantage that the State would purchase by this little outlay would be inestimable. I cannot help thinking the proposition must command the warm sympathy and support of the more intelligent friends of the common schools—and with all my heart I wish it success.—*Geo. W. Curtis.*

RECEIVED

AT THE OFFICE OF THE AMERICAN SOCIALIST.

*The Eden of Labor*; or the Christian Utopia. By T. Wharton Collins. Philadelphia: Henry Carey Baird & Co.

*The Relations of the Sexes*. By Mrs. E. B. Duffey. 320 pp. New-York: Wood & Holbrook.

*Bee-Keeper's Magazine*; a Monthly Journal devoted exclusively to Bee-Culture. 61 Hudson-st., New-York.

*Capital and Labour*; a Weekly Journal—the organ of the "National Federation of Employers of Labour"—published at Manchester, Eng. 41.

*Public Opinion*; a Weekly Journal; London. 13s.

*Johnston's Dental Miscellany*, for April; a Monthly Journal of American and Foreign Dental, Surgical, Chemical and Mechanical Literature. Johnston Brothers, New-York.

*Linthicum's Journal of New-York Fashions*, for May; Lawrence & Allen, Publishers, New-York.

*The Penn Monthly*, for May; devoted to Literature, Science, Art and Politics. Published by the Penn Monthly Association, Philadelphia.

*The New Republic*, Vol. 1, No. 1. A Monthly paper: E. P. Miller, New-York, Editor and Publisher.

*The Scientific Farmer*; a Monthly Journal, published by the Scientific Farmer Company, Boston.

ITEMS.

Paris is to have another world's Exposition in 1878.

The new constitution of Spain has a clause favoring religious toleration.

It is proposed to erect a statue in the Central Park of New-York city in honor of Lafayette.

A metropolitan journal says America is to-day ahead of every other country except Italy in the production of female singers of high excellence.

The southern provinces of Spain are scourged with locusts. One thousand soldiers have been employed in digging trenches into which the locusts are swept and buried.

Sanguinary riot in Salonica, the ancient Thessalonica—a Christian girl joins the Mohammedans—her friends endeavor to rescue her and are resisted—the French and German Consuls killed.

A Haytian revolution—escape of the President, Dominique—the Vice-President Rameau, and General Lorette killed—the exiled Canal will probably be made Provisional Governor until the election of the President by Parliament.

Great explosion of Rend-rock powder on Bergen Hill in the dead of night—thousands awakened and frightened—great rattling of windows on both sides of the Hudson—windows broken three miles away—no dwelling-houses completely demolished—no lives lost.

Gov. Tilden has appointed, and the Senate has confirmed, Josephine Shaw Lowell of New-York, one of the Commissioners of Charity, and the appointment is universally approved, though the first one of the kind ever made in our State.

The British Government refuses to deliver the Boston forger, Winslow, to the U. S. Authorities, without a stipulation that he shall be tried only for the crime of forgery, for which offense rendition is claimed. Although there is no probability of his being tried on any other charge, this attitude of England is liable to result in the disruption of the present extradition treaty between the two powers. Secretary Fish claims, and we think with reason, that it is sufficient if the crime in question be shown with an ordinary degree of probability;

and it is not reasonable to insist that this Government shall undertake to protect the subject from the consequences of other crimes or misdemeanors of which he may have been guilty. If the claim is made in good faith, and not as a pretext to procure the arrest and return of the criminal, it is good ground for his extradition, without inquiry as to what the more remote results may be.

ANSWERS TO CORRESPONDENTS.

To O. C. H., *Pekin, N. Y.*—We should be pleased to see the sketches you mention.

To T. N. C., *Auburn, N. Y.*—The American News Company distribute the SOCIALIST, but we do not know whether they have sent it to the news-room of your city.

To B. T.—The first Atlantic cable was successfully laid in August, 1858, between Valentia, Ireland, and Trinity Bay, Newfoundland. The insulation was defective, and the cable soon ceased to work. The usual rate of cable messages is from ten to twenty words per minute.

To "Peter."—"Astral Oil," "Premium Oil," and many other special oils, are simply refined petroleum, varying in density and liability to explosion. No oil should be used for burning in lamps which does not stand a flashing test above 110 degrees. You may save a few cents on a gallon by using cheap oil, but the liability is that it will sooner or later cost you a funeral.

To *Ann-Dante*.—Yes, we do admire Wagner's music, especially when performed by Theodore Thomas's orchestra. It was a revelation in music to us the first time we heard "Lohengrin." The popular notion seems to be that Wagner's music is devoid of melody, a mere mass of progressive harmonies only appreciated by the cultivated musicians. It is true that Wagner makes melody more subordinate to harmony than the French and Italian composers, but it is not true that their is no melody in his music. The reiterated phrases in "Tannhauser" are somewhat tiresome, but taken all in all Wagner's music wears well. There is a soul in it which you do not always find in the volatile arias of Verdi and Rossini.

To G. F. M.—The Roman Catholic Church in the United States is divided into seven archbishoprics, which are called provinces, namely, Baltimore, Cincinnati, New Orleans, New-York, Oregon, St. Louis and San Francisco. The archbishop of New-York, McClosky, was in 1875 promoted to the Sacred College of Cardinals.

To S. T.—The restrictions upon the importation of corn into England were first imposed in 1361. Bounties upon its importation were granted in 1686. The "Corn Laws" were relaxed in 1773. Upon the defeat of a bill repealing the obnoxious laws in 1827, through the instrumentality of the Duke of Wellington, this once popular idol was nearly mobbed by the infuriated populace. He caused iron shutters to be placed upon Apsley House, and kept them there long after the storm had abated, as a reminder, he grimly remarked, "of the uncertainty of public favor."

"I have a friend who is afflicted with loss of memory. He finds the difficulty increasing, and greatly fears that it will result in insanity. Is loss of memory alone a symptom of insanity? Is insanity or a tendency to insanity hereditary?"

Loss of memory alone does not necessarily indicate approaching insanity, yet where it becomes serious it indicates a loss of mental power, which may end in *dementia*, one form of insanity. Insanity or a tendency to insanity is more hereditary than any other disease, either mental or physical.

"I see by the papers that the date of one of the pyramids of Gizeh in Egypt has been found to be 3010 B. C., or nearly five thousand years ago. This would bring the time of its building before the Flood, and in fact near the life-time of Adam himself. Pyramid building and astronomical observations are not only evidences of an advanced state of mental culture, but also indicate a large population. Are these compatible with the Biblical account of those early times? Do they not rather indicate that the Bible account refers more particularly to a single tribe or nation, and not to the general population of the earth? Can you reconcile such facts with the Bible record?"

We don't try to. Our appreciation of the Bible is based upon its *spirit*, and not upon the letter, or of any interpretation of the Mosaic account of the creation. Such facts as you mention may conflict with the Bible record. They do not abate the spiritual power of the Bible one iota. We are not in the least afraid that the Bible will suffer from the discoveries of modern science. It may even be necessary for us to enlarge our ideas in regard to the plan of creation and the amount of time required to perform such a work. Let science hammer away, the Bible will stand it. It has worn out a good many hammers already.

"Has Lieut. Cameron of the British army discovered the source of the river Congo to be the lake Tanganyika?"

He found in the southwest extremity of the lake a river flowing south and west. This stream he followed until he found by observation that it was below the sources of the Nile. At that point he was stopped by hostile tribes, and so prevented from tracing the river its entire length. The evidence, however, is quite conclusive that the Congo river flows from Tanganyika, and is the great river of Central Africa, corresponding to the Nile of North Africa, the Zambesi of the south, and the Niger of the west.

"Please give the birth-dates of the principal socialist writers and teachers of the past century or two."

Dividing them according to the American Cyclopaedia into three classes, the *theoretical*, the *practico-theoretical*, and the *practical*, we find the following birth-dates of socialist writers and teachers: *theoretical*: Plato was born in 429 B. C.; Sir Thomas Moore in 1480; Tommaso Campanella in 1568; Lord Bacon in 1561; Harrington in 1611; Fénelon in 1651. *Practico-theoretical*:—St. Simon in 1760; Fourier in 1772; Cabet in 1788; Robert Owen in 1771. *Practical*: Count Zinzendorf in 1700; Ann Lee in 1735; George Rapp in 1770; J. H. Noyes in 1811.

"In a recent issue of the SOCIALIST the longevity of Communists is referred to in a very interesting way. Still I should have been better pleased if you had given us more figures from those remarkable obituary notices of the Shaker Society."

In the present vol. of *The Shaker*, beginning Jan. 1, 1876, we find the following "figures" in regard to those who have recently "Gone to Evergreen Shores":

A. T., aged 79.	M. M., 76.	M. A. D., 82.	A. B., 94.	H. A., 67.
S. N. M., 81.	O. W., 72.	I. B., 85.	A. W., 70.	E. A., 69.
A. B., 35.	S. S., 86.	E. M., 65.	J. W., 98.	A. M., 63.
E. S., 92.				

The average of the above is 75 years and ten and a-half months. Leaving out the case of A. B., aged 35, which seems to be an exception to the general rule, the average is over 78 years.

"What is your opinion of the Keely Motor? Is it a humbug, or is it destined to revolutionize the present systems for producing power? And if it is such a success as some of the newspapers would have us believe, why does not the inventor 'trot it out,' and convince the world by an actual trial that his invention or discovery is not a myth?"

We know so little about the "new motor" that our opinion would not amount to much. We suspect, however, that Keely has discovered a new method of generating *pressure*, but that he finds difficulties in the way of converting it into mechanical motion. The pressure produced by capillary attraction is enormous, but hitherto there have been insurmountable obstacles in the way of converting it into mechanical motion.

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