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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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JOHN HUMPHREY NOYES, EDITOR.
WILLIAM A. HINDS, ASSOCIATE EDITOR.
F. WAYLAND-SMITH, BUSINESS MANAGER.

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DON'T STOP THE TRAIN!

II.

WHILE insisting that the train of Socialism shall not be stopped altogether by the philosophers who do not recognize the possibility of rapid changes in society, we are far from urging all men to ride upon it. For most people the old methods of locomotion are still to be preferred. We recognize the principle of gradation, and expect people will advance into practical Socialism only as fast as they are prepared for it. The common railroad is unknown in many parts of the world, and little used in others, while in some countries it is regarded as indispensable. In respect to such improvements no one thinks of waiting until the whole world is prepared for them; it is only required that a sufficient number of people shall be interested in them to make them a practical success. Many parts of the United States, to say nothing of less prosperous and enlightened countries, are not sufficiently developed for railroads; but that is no reason why other parts, whose agricultural, manufacturing and commercial necessities demand such increased facilities of transportation and swift locomotion, should not build them and make the most of them. So of Communities and other altruistic forms of society. Let people be encouraged to take the utmost advantage of them as fast as they are prepared for them.

That a part of general society is prepared for new social institutions, is conclusively proved by the fact that they are firmly rooted in the most enlightened countries of the world. Coöperation has long been recognized as a permanent institution in England; hundreds of thousands are enlisted under its banner. In the United States the more altruistic institution of Communism has existed for nearly a century. And with all their failures, both Coöperation and Communism are more flourishing to-day and command a larger share of public attention than at any period in the past history of the world.

Our forefathers did not assume that the whole people should reach a high state of education in order to make colleges possible or useful. A college was among their first institutions. Harvard dates back to within sixteen years of the landing of the Pilgrims. They assumed that it was only necessary that a small part of the population should be prepared for the advantages of a college, and that its founding would induce preparation for the higher standard of education it demands. They builded wisely; let us profit by their example. The thing now to be done is to organize into Coöpera-

tions, Communities, and other forms of Socialistic combination, such material as is already prepared; and thus establish centers that will do the work of colleges for Socialism. This, we hold, is the next step forward, even if the general reorganization of society should be very far distant, or even if such Coöperations and Communities should prove to be only provisional forms, giving transition to a state yet unknown—it is the best step, not merely for its own sake, but as affording the best conditions for studying sociology, and preparing for all beyond it.

Little can be done however, so long as the discouraging views of the dismal philosophers prevail: that the task of reorganizing society is an impossible one; or one requiring incomprehensible periods for its accomplishment; or unattainable conditions, and so on. But consider the tremendous social changes which have taken place within the last half century in the United States, in every country of Europe, in the oldest and most slow-moving nations of the East; and who can doubt that forces are at work which may very speedily produce marvelous changes in society? The forces of nature do not all act in the "infinitesimal" way. There are floods and earthquakes and upheavals and avalanches and icebergs, as well as recurring waves and other slow agencies, affecting the earth's crust. So in the world of humanity there are besides the ordinary agencies of civilization and development, such as education and government, other forces of great power, such as are seen in revivals and in spiritualism; and they are capable of producing enormous changes in short periods. Evolutionists, like Alfred Wallace, frankly confess that they can not account for all the transitions from the ape to man except on the supposition of much more rapid and violent changes than are seen among the lower animals; and they urge the possibility that distinct and higher agencies have aided his development. And certainly if this is true of his physical organization it is fair to conclude that similar higher agencies may aid his social and spiritual development in all stages. We assume that this has been the fact, and, in consequence, that while all mankind are steadily progressing towards altruistic conditions, many have already reached a stage of development fitting them to enter joint-stock organizations; others coöperative companies; and still others absolute Communism. Let the train move on!

OWEN'S CAREER.

From the "History of American Socialisms."

Robert Owen, in his old age, claimed that he was under the guidance of the Spirit of God in his first labors for the good of the working classes, and was carried along by a wonderful series of special providences. We accept this claim. The originality, wisdom and success of his doings at New Lanark were manifestly supernatural. His factory village was indeed a light to the world, that gave the nations a great lesson in practical beneficence; and it shines still amid the darkness of money-making selfishness and industrial misery. The single fact that he continued the wages of his operatives when the embargo stopped his business, actually paying out \$35,000 in four months, to men who had nothing to do but to oil his machinery and keep it clean, stamps him as a genius of an order higher than Napoleon. By this bold maneuver of benevolence he won the confidence of his men, so that he could manage them afterwards as he pleased; and then he went on to reform and educate them, till they became a wonder to the world and a crown of glory to himself. So far we have no doubt that he walked with inspiration and special providence.

On the other hand, it is also manifest, that his inspiration and success, so far at least as practical attempts were concerned, deserted him afterwards, and that much of the latter part of his life was spent in disastrous attempts to establish Communism, without the necessary spiritual conditions. His whole career may be likened to that of the first Napoleon, whose "star" insured victory till he reached a certain crisis; after which he lost

every battle, and sunk into final and overwhelming defeat.

In both cases there was a turning-point which can be marked. Napoleon's star deserted him when he put away Josephine. Owen evidently lost his hold on practical success when he declared war against religion. In his labors at New Lanark he was not an active infidel. The Bible was in his schools. Religion was at least tolerated and respected. He there married the daughter of Mr. Dale, a preacher of the Independents, who was his best friend and counselor through the early years of his success. But when his work at New Lanark became famous, and he rose to companionship with dukes and kings, he outgrew the modesty and practical wisdom of his early life, and undertook the task of Universal Reform. Then it was that he fell into the mistake of confounding the principles of the Bible with the character and pretensions of his ecclesiastical opposers, and so came into the false position of open hostility to religion. Christ was in a similar temptation when he found the Scribes and Pharisees arrayed against him, with the Old Testament for their vantage ground; but he had wisdom enough to keep his foothold on that vantage ground, and drive them off. His programme was, "Think not that I am come to destroy the law and the prophets. I am not come to destroy, but to fulfill." Whereas Owen, at the turning-point of his career, abandoned the Bible with all its magazines of power to his enemies, and went off into a hopeless warfare with Christianity and with all God's past administrations. From that time fortune deserted him. The splendid success of New Lanark was followed by the terrible defeat at New Harmony. The declaration of war against all religion was between them. Such is our interpretation of his life; and something like this must have been his own interpretation, when he confessed in the light of his later experience, that by overlooking spiritual conditions, he had missed the most important of all the elements of human improvement.

And yet we must not push our parallel too far. Owen, unlike Napoleon, never knew when he was beaten, and fought on thirty years after his Waterloo. It would be a great mistake to imagine that the failure of New Harmony and of the attempts that followed it, was the end of Owen's achievements and influence, even in this country. Providence does not so waste its preparations and inspirations. Let us see what was left, and what Owen did, after the disasters of 1826-7.

In the first place the failure of his Community at New Harmony was not the failure of the village which he bought of the Rappites. That was built of substantial brick and stone. The houses and a portion of the population which he gathered there, remained and have continued to be a flourishing and rather peculiar village till the present time. Several Communities that came over from England in after-years made New Harmony their rendezvous, either on their arrival or when they broke up. So Macdonald, with the enthusiasm of a true Socialist, on landing in this country in 1842 first sought out New Harmony. There he found Josiah Warren, the apostle of Individualism, returned from his wanderings and failures, to set up a "Time Store" in the old seat of Socialism. We remember also, that Dr. J. R. Buchanan, the anthropologist, was at New Harmony in 1842, when he astonished the world with his novel experiments in Mesmerism, which Robert Dale Owen reported in a famous letter to the *Evening Post*, and which gave impetus and respectability to the beginnings of modern Spiritualism. These facts and many others indicate that New Harmony continued to be a center and refuge of Socialists and innovators long after the failure of the Community. Notwithstanding the unpopularity of Communism which Macdonald says he found there, it is probably a semi-socialist village to this day, representing more or less the spirit of Robert Owen.

In the next place, with all his failures, Owen was successful in producing a fine family; and though he himself returned to England after the disaster at New Harmony, he bequeathed all his children to this country.

Macdonald, writing in 1842, says: "Mr. Owen's family all reside in New Harmony. There are four sons and one daughter; viz., William Owen, who is a merchant and bank director; Robert Dale Owen, a lawyer and politician, who attends to the affairs of the Owen Estate; David Dale Owen, a practical geologist; Richard Owen, a practical farmer; and Mrs. Fauntleroy. The four brothers, with the wives and families of three of them, live together in one large mansion."

Mr. Owen in his published journal says that "his eldest son, Robert Dale Owen, after writing much that was excellent, was twice elected member of Congress, and carried the bill for establishing the Smithsonian Institute in Washington; that his second son, David Dale Owen, was professor of chemistry, mineralogy and geology, and had been employed by successive American governments as their accredited geologist; that his third son, Major Richard Owen, was a professor in a Kentucky Military College; and that his only daughter living in 1851, was the widow of a distinguished American officer."

Robert Dale Owen undoubtedly has been and is the spiritual as well as natural successor of Robert Owen. Wiser and more moderate than his father, he has risen out of the wreck of New Harmony to high stations and great influence in this country. He was originally associated with Frances Wright in her experiment at Nashoba, her lecturing career, and her editorial labors in New-York. At that time he partook of the anti-religious zeal of his father. Opposition to revivals was the specialty of his paper, the *Free Enquirer*. In those days, also, he published his "Moral Physiology," a little book teaching in plain terms a method of controlling propagation—not "Male Continence." This bold issue, attributed by his enemies to licentious proclivities, was really part of the Socialistic movement of the time; and indicated the drift of Owenism toward sexual freedom and the abolition of marriage.

Robert Dale Owen originated and carried the law in Indiana giving to married women a right to property separate from their husbands; and the famous facilities of divorce in that State are attributed to his influence.

He, like his father, turned toward Spiritualism, notwithstanding his non-religious antecedents. His report of Dr. Buchanan's experiments, and his books and magazine-articles demonstrating the reality of a world of spirits, have been the most respectable and influential auxiliaries to the modern system of necromancy. There is an air of respect for religion in many of his publications, and even a happy freedom of Bible quotation, which is not found in his father's writings. Perhaps the variation is due to the blood of his mother, who was the daughter of a Bible man and a preacher.

So much Mr. Owen left behind. Let us now follow him in his after career. He bade farewell to New Harmony and returned to England in June, 1828. Acknowledging no real defeat or loss of confidence in his principles, he went right on in the labors of his mission, as Apostle of Communism for the world, holding himself ready for the most distant service at a moment's warning. His policy was slightly changed, looking more toward moving the nations, and less toward local experiments. In April, 1828, he was again in this country, settling his affairs at New Harmony, and preaching his gospel among the people. During this visit the challenge to debate passed between him and Rev. Alexander Campbell, and an arrangement was made for a theological duel. He returned to England in the summer, and in November of the same year (1828) sailed again for America on a scheme of obtaining from the Mexican government a vast territory in Texas on which to develop Communism. After finishing the negotiations in Mexico (which negotiations were never executed), he came to the United States, and in April, 1829 met Alexander Campbell at Cincinnati in a debate which was then famous, though now forgotten. From Cincinnati he proceeded to Washington, where he established intimate relations with Martin Van Buren, then Secretary of State, and had an important interview with Andrew Jackson, the President, laboring with these dignitaries on behalf of national friendship and his new social system. In the summer of 1829 he returned to England, and for some years after was engaged in labors for the conversion of the English government, and in some local attempts to establish "Equitable Commerce," "Labor Exchange" and partial Communism, all of which failed. Here Mr. Sargent, his English biographer, gives up the pursuit of him, and slurs over the rest of his life as though it were passed in obscurity and dotage. Not so Macdonald. We learn from him that after Mr. Owen had exceeded the allotment of three-score years and ten, he twice crossed the

ocean to this country. Let us follow the faithful record of the disciple. We condense from Macdonald:

In September, 1844, Mr. Owen arrived in New-York and immediately published in the *Herald* (Sept. 21) an address to the people of the United States proclaiming his mission "to effect in peace the greatest revolution ever yet made in human society." Fourierism was at that time in the ascendant. Mr. Owen called at the office of the *Phalanx*, the organ of Brisbane, and was received with distinction. In October he visited his family at New Harmony. On his way he stopped at the Ohio Phalanx. In December he went to Washington with Robert Dale Owen, who was then member of Congress. The party in power was less friendly than that of 1829, and refused him the use of the National Halls. He lectured, or advertised to lecture, in Concert Hall, Pennsylvania Avenue. "In March, 1845," says Macdonald, "I had the pleasure of hearing him lecture at the Minerva rooms in New-York, after which he lectured in Lowell and other places." In May he visited Brook Farm. In June he published a manifesto, appointing a World's Convention, to be held in New-York in October; and soon after sailed for England. Stopping there scarcely long enough to turn round, he was in this country again in season to give a course of lectures preparatory to the October Convention. After that Convention (which Macdonald confesses was a trifling affair) he continued his labors in various places. On the 26th of October Macdonald met him on the street in Albany, and spent some time with him at his lodgings in much pleasant gossip about New Lanark. In November he called at Hopedale. Adin Ballou, in a published report of the visit, dashed off a sketch of him and his projects, which is so good a likeness that we copy it here:

"Robert Owen is a remarkable character. In years nearly seventy-five: in knowledge and experience superabundant; in benevolence of heart transcendental; in honesty without disguise; in philanthropy unlimited; in religion a skeptic; in theology a Pantheist; in metaphysics a necessarian circumstantialist; in morals a universal excisionist; in general conduct a philosophic non-resistant; in Socialism a Communist; in hope a terrestrial elysianist; in practical business a methodist; in deportment an unequivocal gentleman. * * *

"Mr. Owen has vast schemes to develop, and vast hopes of speedy success in establishing a great model of the new social state; which will quite instantaneously, as he thinks, bring the human race into a terrestrial Paradise. He insists on obtaining a million of dollars to be expended in lands, buildings, machinery, conveniences and beautifications, for his model Community; all to be finished and in perfect order, before he introduces to their new home the well selected population who are to inhabit it. He flatters himself he shall be able, by some means, to induce capitalists, or perhaps Congress, to furnish the capital for this object. We were obliged to shake an incredulous head and tell him frankly how groundless, in our judgment, all such splendid anticipations must prove. He took it in good part, and declared his confidence unshaken, and his hopes undiscourageable by any man's unbelief."

The winter of 1845-6 Mr. Owen appears to have spent in the West, probably at New Harmony. In June, 1846, he was again in Albany, and this time for an important purpose. The Convention appointed to frame a new Constitution for the State of New York was then in session. He obtained the use of the Assembly Chamber and an audience of the delegates; and gave them two lectures on "Human Rights and Progress," and withal on their own duties. Macdonald was present, and speaks enthusiastically of his energy and dignity. After reminding the Convention of the importance of the work they were about, he went on to say that "all religious systems, Constitutions, Governments and Laws are and have been founded in error, and that error is the false supposition that *man forms his own character*. They were about to form another Constitution based upon that error, and ere long more Constitutions would have to be made and altered, and so on, until the truth that the *character of man is formed for him* shall be recognized, and the system of society based upon that principle become national and universal." "After the lecture," says Macdonald, "I lunched with Mr. Owen at the house of Mr. Ames. We had conversation on New Harmony, London, etc. Mr. Ames having expressed a desire for a photograph of Mr. Owen, I accompanied them to a gallery at the Exchange where I parted with him—perhaps forever! He returned soon after to England where he remains till the present time." [1854.]

Six times after he was fifty years old, and twice after he was seventy, he crossed the Atlantic and back in the

service of Communism! Let us not say that all this wonderful activity was useless. Let us not call this man a driveler and a monomaniac. Let us rather acknowledge that he was receiving and distributing an inspiration unknown even to himself, one that had a sure aim, and that is at this moment conquering the world. His hallucination was not in his expectations, but in his ideas of methods and times.

Owen had not much theory. His main idea was Communism, and that he got from the Rappites. His persistent assertion that man's character is formed for him by his circumstances, was his nearest approach to original doctrine; and this he virtually abandoned when he came to appreciate spiritual conditions. The rest of his teaching is summed up in the old injunction, "Be good," which is the burden of all preaching.

But theory was not his function. Nor yet even practice. His business was to seed the world, and especially this country, with an unquenchable desire and hope for Communism; and this he did effectually.

We call him the Father of American Socialisms, because he took possession of this country first. Fourierism was a secondary infusion. His English practicality was more in unison with the Yankee spirit than the theorizing of the French school. He himself claimed the Fourierites as working on his job, grading the track, by their half-way schemes of joint-stock and guaranteeism, for his Rational Communism. And in this he was not far wrong. Communism or nothing, is likely to be the final demand of the American people.

The most conspicuous trait in all Owen's labors and journeyings is his indomitable perseverance. And this trait he transmitted to a large breed of American Socialists. Many an old disciple of his can be found at this day whose faith in Communism remains unshaken—failure-proof. The habit of his veterans was to go from Community to Community, world without end. When the Haverstraw Community fell in pieces, they moved to Coxsackie, and when the Coxsackie Community broke up, they migrated to Ohio and joined the Kendal Community; and perhaps when the Kendal Community failed, they joined another, and another; and probably never gave up the hope of a Community home. We have met with many such wanderers—men and women who were spoiled for the world by once tasting or at least imagining the sweets of Communism, and would not be turned back by any number of failures. Alexander Longley is a fine specimen of this class. He has tried every kind of Association, from Coöperation to Communism, including Fourierism and the nameless combinations of Spiritualism; and is yet hard at work in the farthest corner of Missouri on his sixth experiment, as enthusiastic as ever! J. J. Franks is a still finer specimen. He began with Owenism. When that failed he enlisted with the Fourierites. During their campaign he bought five thousand acres of land in the mountains of Virginia for a prospective Association, the Constitution of which he prepared and printed, though the Association itself never came into being. When Fourierism failed he devoted himself to Protective Unions. For twenty years past he has been a faithful disciple and patron of the Oneida Community. In such examples we trace the image and spirit of Robert Owen.

"UTOPIA, OR THE HAPPY REPUBLIC."

A PHILOSOPHICAL ROMANCE.

"This is their notion of virtue and pleasure; they think that no man's reason can carry him to a truer idea of them, unless some discovery from heaven should inspire one with sublimer notions. I have not now the leisure to examine all this, whether they think right or wrong in this matter; nor do I judge it necessary, for I have only undertaken to give you an account of their constitution, but not to defend every thing that is among them. I am sure that whatsoever may be said of their notions, there is not in the whole world, either a better people, or a happier government. Their bodies are vigorous and lively; and though they are but of a middle stature, and though they have neither the fruitfullest soil, nor the purest air in the world, yet they do so fortify themselves by their temperate course of life against the unhealthiness of their air, and by their industry they do so cultivate their soil, that there is nowhere to be seen a greater increase, both of corn and cattle: nor are there any-where healthier men to be found, and freer from diseases than among them; for one may see there, not only such things put in practice, that husbandmen do commonly for manuring and improving an ill soil, but in some places a whole wood is plucked up by the roots, as well as whole ones planted in other places, where there were formerly none. In doing of this, the chief consideration they have is of carriage, that their timber may be either near their towns, or lie upon the sea, or some river, so that it may be floated to them; for it

is a harder work to carry wood at any distance over land, than corn. The people are industrious, apt to learn, as well as cheerful and pleasant; and none can endure more labor, when it is necessary, than they; but, except in that case, they love their ease.

"They are unwearied pursuers of knowledge; for when we had given them some hints of the learning and discipline of the Greeks, concerning whom we only instructed them, (for we know that there was nothing among the Romans, except their historians and their poets, that they value much), it was strange to see how eagerly they were set on learning that language. We began to read a little of it to them, rather in compliance with their importunity, than out of any hopes of their profiting much by it; but after a short trial we found they made such a progress in it that we saw our labor was like to be more successful than we could have expected. They learned to write their characters, and to pronounce their language so right, and took up all so quick, they remembered it so faithfully, and became so ready and correct in the use of it, that it would have looked like a miracle, if the greater part of those whom we taught had not been men, both of extraordinary capacity, and of a fit age for it. They were for the greatest part chosen out among their learned men, by their chief council, though some learned it of their own accord. In three years' time they became masters of the whole language, so that they read the best Greek authors very exactly. I am indeed apt to think, that they learned that language the more easily, because it seems to be of kin to their own. I believe that they were a colony of the Greeks; for though their language comes nearer the Persian, yet they retain many names, both for their towns and magistrates, that are of Greek origination. I had happened to carry a great many books with me, instead of merchandise, when I sailed my fourth voyage; for I was so far from thinking of coming back soon, that I rather thought never to have returned at all, and I gave them all my books, among which many of Plato's and some of Aristotle's works were. I had also Theophrastus on plants, which to my great regret, was imperfect; for having laid it carelessly by while we were at sea, a monkey had fallen upon it, and had torn out leaves in many places. They have no books of grammar, but Lascars, for I did not carry Theodorus with me; nor have they any dictionaries but Hesyclus and Dioscorides. They esteem Plutarch highly, and were much taken with Lucian's wit, and with his pleasant way of writing. As for the poets, they have Aristophanes, Homer, Euripides, and Sophocles of Aldus's edition; and for historians, they have Thucydides, Herodotus and Herodian. One of my companions, Thricius Apinatus, happened to carry him with some of Hippocrates's works, and Galen's Microtechné, which they hold in great estimation; for though there is no nation in the world that needs physic so little as they do, yet there is not any that honors it so much. They reckon the knowledge of it to be one of the pleasantest and profitablest parts of philosophy, by which, as they search into the secrets of nature, so they not only find marvelous pleasure in it, but think that in making such inquiries they do a most acceptable thing to the Author of nature; and imagine that he, as all inventors of curious engines, has exposed to our view this great machine of the universe, we being the only creatures capable of contemplating it: and that therefore an exact and curious observer and admirer of his workmanship, is much more acceptable to him than one of the herd; who as if he were a beast, and not capable of reason, looks on all this glorious scene only as a dull and unconcerned spectator.

"The minds of the Utopians, when they are once excited by learning, are very ingenious in finding out all such arts as tend to the conveniences of life. Two things they owe to us, which are the art of printing, and the manufacture of paper: yet they do not owe these so entirely to us, but that a great part of the invention was their own; for after we had shown them some paper books of Aldus's impression, and began to explain to them the way of making paper, and of printing, though we spake but very crudely of both these, not being practised in either of them, they presently took up the whole matter from the hints that we gave them; and whereas before they only writ on parchment, or on the barks of trees or reeds, they have now set up the manufacture of paper, and printing-presses; and though at first they could not arrive at a perfection in them, yet by making many essays, they at last found out and corrected all their errors, and brought the whole thing to perfection; so that if they had but a good number of Greek authors, they would be quickly supplied with many copies of them; at present, though they have no more than those I have mentioned, yet by several impressions, they have multiplied them into many thousands.

"If any man should go among them that had some extraordinary talent, or that by much traveling had observed the customs of many nations (which made us to be well received), he would be very welcome to them; for they are very desirous to know the state of the whole world. Very few go among them on the account of traffic; for what can a man carry to them but iron, or gold or silver, which merchants desire rather to export than import to any strange country; and as for their exportation, they think it better to manage

that themselves, than to let foreigners come and deal in it; for by this means, as they understand the state of the neighboring countries better, so they keep up the art of navigation, which can not be maintained but by much practice in it.

OF THEIR SLAVES AND OF THEIR MARRIAGES.

"They do not make slaves of prisoners of war, except those that are taken fighting against them; nor of the sons of their slaves, nor of the slaves of other nations. The slaves among them are only such as are condemned to that state of life for some crime that they had committed, or, which is more common, such as their merchants find condemned to die in those parts to which they trade, whom they redeem sometimes at low rates; and in other places they have them for nothing, and so they fetch them away. All their slaves are kept at perpetual labor, and are always chained, but with this difference, that they treat their own natives much worse, looking on them as a more profligate sort of people; who not being restrained from crimes by the advantages of so excellent an education, are judged worthy of harder usage than others. Another sort of slaves is when some of the poorer sort in the neighboring countries, offer of their own accord to come and serve them; they treat these better, and use them in all other respects as well as their own countrymen, except that they impose more labor upon them, which is no hard task to them that have been accustomed to it; and if any of these have a mind to go back to their own country, which indeed falls out but seldom, as they do not force them to stay, so they do not send them away empty-handed.

"I have already told you with what care they look after their sick, so that nothing is left undone that can contribute either to their ease or health: and for those who are taken with fixed and incurable diseases, they use all possible ways to cherish them, and make their lives as comfortable as may be: they visit them often, and take great pains to make their time pass off easily. But when any is taken with a torturing and lingering pain, so that there is no hope, either of recovery or ease, the priests and magistrates come and exhort them, that since they are now unable to go on with the business of life, and are become a burden to themselves and to all about them, so that they have really outlived themselves, they would no longer nourish such a rooted distemper, but would choose rather to die, since they can not live, but in much misery; being assured, that if they either deliver themselves from their prison and torture, or are willing that others should do it, they shall be happy after their deaths: and since by their dying thus, they lose none of the pleasures, but only the troubles of life, they think they act not only reasonably in so doing, but religiously and piously, because they follow the advices that are given them by the priests, who are the expounders of the will of God to them. Such as are wrought on by these persuasions, do either starve themselves of their own accord, or they take opium, and so they die without pain. But no man is forced on this way of ending his life; and if they can not be persuaded to it, they do not for that fail in their attendance and care of them. But as they believe that a voluntary death, when it is chosen upon such an authority, is very honorable, so if any man takes away his own life, without the approbation of the priests and senate, they give him none of the honors of a decent funeral, but throw his body into some ditch."

(To be continued).

ENGLISH COMMENT.

{ Redmore-st. Hammersmith, London,
England, Feb. 24, 1877.

EDITOR AMERICAN SOCIALIST:—With the arrival of two numbers of your Journal, and the aid of the Hand-book, as advertised, I was enabled to obtain a clearer impression of the constitution and practice of the Oneida Community than had been promulgated previously on this side of the Atlantic.

As you will observe by the papers forwarded by this post, Social Organization has occupied my attention for half a century. I embodied my views in the regulations and organization of Ralahine in 1831, 1832 and 1833. I am therefore enabled to appreciate your labors, to congratulate you on your present success, and hope for your future prosperity. You are evidently helping to solve some of the most important, comprehensive and solemn problems in biology or the laws of social life; the improvement of the human race; the relation of the sexes in connection with individual freedom and happiness; and the relations of Labor, Capital and the Land.

You have many privileges and advantages over Socialists in the Old Country, being free from the repressing influence of the Feudal Laws. You have no laws of Primogeniture. The land is easily accessible. Your political equality prepares your members for the equality of opportunity in your humanizing arrangements.

It is gratifying to find you free from competition, and the last vestige of serfdom, in the hireling's wages, while you share the products or profits on labor with

those you employ who are not members of your organization.

It is very satisfactory to find you successful with "voluntary labor," and that you avoid the premature development of the infants of the Community, and have a due regard to the relation of your numbers to the extent and capabilities of your resources for healthful subsistence.

The fact that your library, lectures and classes are constantly used, shows that culture can be sustained in Community, and encourages the hope that it may progress till every home becomes a university, and where ample resources, sufficient numbers and possessions may realize the highest development, freedom and happiness. These hopes and aims should stimulate your members to their best efforts so as to arrest the attention, not only of your own country, but of the whole of civilized life. The benefits flowing from social organization are limited to no country, and hence I should be glad to see your Journal extending its circulation among the Coöperative Societies of England, to assure them that there are higher and nobler methods of Association than selling groceries and draperies, however useful these may be in raising dividends.

I have sent your Journal to a literary friend in the North of England, and it will, I hope, be like the bread cast upon the waters, showing its influence in other days.

Gratifying as are the details given in the "Hand-Book of the O. C.," questions of some weight arise, as to the foundations for the continuity of the Associative principle, and the union of a common capital and an equality of enjoyments. I have devoted a life-time to the advocacy of Coöperation, sixteen years on the public platforms of this Kingdom, and the success of Coöperative Stores is now undoubted; but they are at all times exposed to panics and disruption from mismanagement. I should be glad to see established here a bond of union in a common capital and united efforts on the land.

It would be interesting to know that, when the present leaders of the O. C. have fulfilled their mission, and are at rest in their silent home on the other side of the partition of life, the principles of social life can be successfully and permanently sustained.

From the contents of your journal it is evident that there is a tendency towards a revival of the spirit of social organization. Doubtless the prosperity of the Oneida Community has exercised a powerful influence in stimulating others to "go and do likewise." It is a grand and sublime mission to lead the masses of mankind from a world of wretchedness and misery to a condition of plenty, prosperity, peace and happiness. Having succeeded at Ralahine in realizing success as far as was practicable at the time, I have faith in the future if true, enlightened and conscientious guidance be the rule among those who lead the way in the path of righteousness. Yours faithfully, E. T. CRAIG.

CO-OPERATIVE COW-KEEPING.

The necessity for a good supply of pure milk for the wants of young children seems better recognized in some districts than in others. Lately we have pointed out the evil effects of an insufficient supply of milk upon the development of factory children in Lancashire. The Durham collier has given his opinion on the subject in a very practical form. According to the statement of the *Newcastle Daily Chronicle*, the colliers of North Seaton have made a successful experiment in the direction of coöperative cow-keeping. In some pit districts the colliery proprietors have seen the wants of their villagers in the matter of milk. At North Seaton the men commenced cow-keeping on their own account, with the full concurrence of the owners. The shares were at first £1 each. A small stable, only capable of holding four cows, was all the building that was available to commence with. During the first twelve weeks the sale of milk, at 1½d. a pint, was £36, 5s. 6d. The growth of the scheme was most satisfactory, and now the premises have grown till they contain stalls for fourteen cows, the colliery owners having provided a house for the cow-keeper. According to the latest report, there are now 117 proprietary members at £2 a share. It is not the aim of these coöperative cow-keeping clubs to make a profit upon their investments, beyond a fair rate of interest, but to supply a sufficient quantity of pure cheap milk to their neighborhood. The testimony of the resident medical men to this scheme is most favorable. Not only is it found that a full supply of milk is most useful as an ordinary article of diet for infants and young children, but it is found invaluable in times of acute disease. Mr. Duncan concludes his report by the following words:—"Let medical men unite to lead and guide public opinion on this milk question, and they will find the fruits of their labor not only in the prevention of much of the disease in children, but that they are armed with one of the most potent remedial agents in the cure of disease." The importance of a pure and sufficient

milk-supply, especially in crowded neighborhoods, is now being more fully recognized than it has been. The introduction of Swiss milk in tins was a great boon, but the formation of cow-clubs, so as to secure a sufficiency of fresh-milk, will form a still further step in advance. The subject is one which will recommend itself strongly to the attention of those philanthropists who are anxious not merely to increase knowledge generally amidst their humbler neighbors, but to put them in paths which will lead to tangible practical results. The solid advantages to be derived from cow-clubs are such that we shall expect to soon hear of their being extensively established throughout the country, especially in crowded districts.—*Sanitary Record*.

AMERICAN SOCIALIST.

THURSDAY, MARCH 15, 1877.

A CORRESPONDENT sends us an article, with the following private appendage :

"Please print—if at all—*just what* I write. I do not claim perfection—nor do I want credit for more than my work is worth. When in print it is your privilege to score it as your judgment or taste may dictate."

It is worth while to consider whether this is sound law in the republic of journalism. Does the writer really mean what he says?

We look over his article and find this sentence in it, punctuation and all :

"Is it possible for the idea immortal, conscious personality to come from a lower source than itself."

We involuntarily pencil the word *of* between the words *idea* and *immortal*, thinking it will improve the sentence ; and then we bethink ourselves that this man has a queer, transcendental habit of making mysterious sentences, so that it is quite probable that he wrote the above as it is on purpose ; and now he orders us to print "*just what*" he wrote or nothing : so we lay the article aside. Does that suit? If not then there ought to be a saving clause added to the above law allowing an editor to make *some* alterations. A gentleman meeting a visitor at his front door ought to be allowed to help him make himself presentable in any such little matter as a turned up coat-collar or a loose front-button before taking him into the drawing-room.

Our impression is that the better way is to allow an editor pretty large liberty of improving articles. Anyhow, we shall take such liberty till we are expressly forbidden ; because we prepare our paper, not for the pleasure of correspondents, but for the edification of readers, and when we find mistakes and obscurities that can easily be removed, we feel bound to throw them out as we would cobble stones from the highway. Correspondents who are not willing to trust us in this matter, had better be very careful how they write, or not write at all. "Help one another" is the law of Communism, and it is better than "Hands off" even in literary matters.

THE NEW WORD FOR ANTI-EGOISM.

SOMETHING ought, perhaps, to be said about the words "Altruism," and "Altruistic," which are pushing their way into recognition. In the edition of Webster's Unabridged Dictionary issued in 1857 neither of these words appears, but in the edition dated 1870 we find the adjective, "Altruistic," although the noun is not mentioned. The former is given with the following definition :

ALTRUISTIC *a.* [From Latin *alter*, other]. Regardful of others ; proud of, or devoted to, others:—opposed to *egotistic*. [Rare]. *Eclectic Review*.

HERBERT SPENCER and the Positivist philosophers have introduced these words. Perhaps they coined them ; at any rate they have enjoyed the almost exclusive use of them thus far, and to their writings we shall have to look for a fuller definition of them than Webster yet gives. In HERBERT SPENCER'S "Study of Sociology," he discourses about two religions ; the religion of amity, and the religion of enmity. "From the books of the Jewish New Testament we take our religion of amity. Greek and Latin epics and histories serve as gospels for our religion of enmity." Afterwards, by a substitution of terms, he speaks of the "religion of altruism," and the "religion of egoism." We find that by the former phrase he means the doctrine of loving your neighbor as yourself ; seeking the good of others with entire self-sacrifice. "Altruism," then will mean unselfish, brotherly coöperation. "Egoism"—*egotism* with the euphonic *t* left out—is consequently left to represent the doctrine of entire selfishness ; the competitive disregard of others to serve ourselves. Taking these terms in their purity, a bull-dog or "Tasmanian devil" would be the type of extreme "egoism," while the Great Crucified would be the most "altruistic" being.

We have not heretofore indulged ourselves in the use

of these terms, unless very rarely, because they seemed so characteristic of the Positive philosophy that the use of them might almost be taken to imply a degree of discipleship. But now that they are finding their way into the Dictionaries they become public property and may properly be used by any one who finds them convenient.

THE OBERLIN COMMUNITY.

A correspondent has sent us a number of the *Oberlin News* (February 22), containing an article marked for our attention, entitled the "Oberlin Covenant." We find the article worthy of profound attention and thank this friend for bringing it under our notice. Our readers will find it in another column.

This covenant of the original Oberlin Colony, is a great revelation to us. It brings to light the formation of a *Community*, forty years ago, of which we have been quite ignorant till now, but which is more interesting on some accounts than all the many Fourierite experiments, ten years later, of which we know so much. It was the direct product of the same revival from which proceeded the Oneida Community, and we could not have a better confirmation of our favorite doctrine that revivals breed Communism than in the articles of this Covenant. They show that, as it was on the day of Pentecost, so always, religious unity leads to unity of property.

We have exhibited in these pages a great variety of Communal forms, but here is something quite new, different from all the others. It is not so close and yet closer than many others. It is after the model of the Primitive Church, where there was substantial Communism without external association. The movement was like that of the Puritans, an emigration and colonization for high religious purposes ; not to better the conditions of this life. It ought to have been successful. At least all successful Communities have started in this way, with the disinterested impulses of the "new convert"—to do good, not to get good. Was it a failure? We do not know the secret experience of this true beginning as years went on, or how the Oberlin Community gradually resolved itself into common society ; but it was certainly not a dead failure as so many other attempts have been. It left a monument visible to all, in the Oberlin College and Oberlin village. And this is no contemptible monument. Oberlin is a power in the Congregational Church of this country. If we had a colored map of the Congregational territory with the centers of spiritual influence indicated by white stars, for instance, Oberlin would be marked by a star of the first magnitude. The most important meeting this church ever held, was appointed at Oberlin in 1871. At that time and place was organized what is called the Triennial National Council of the Congregational Church, which holds its sessions every three years, the delegates elected by conferences, etc., and has for its object really to communize this denomination, or bring its churches into a closer mutual relation. It was the fifth national assembly of this sect during its existence of more than two hundred years.

We know that the Oberlin colony conquered unspeakable obstacles and discouragements in building their College and settling their town. The land was not much better than the "stern and rock-bound coast" of New England, and Tobiah and Sanballat were there to mock and annoy. But this only shows the irrepressible animus of the *revival spirit*. It will make a home in a desert, and yet it thinks more of a College than a Phalanstery. And so should we if we did not believe that a true Phalanstery *is* a College.

GOOD LEADERS.

It is well understood that failures of the various forms of Socialistic and Coöperative organizations are due, chiefly, to incompetent leaders. And should one wish to destroy a social enterprise, it could not be done more effectually than by aiding it in the appointment of a leader unfit for the office. Indeed, it may be considered as a general rule that persons who are the most eager to assume the lead, are the least qualified for the office ; for in ninety-nine cases out of a hundred, they are seeking their own individual ends instead of the public good. In the true order of things, the office seeks the man, not the man the office. Take, for instance, the Hebrew law-giver. He manifested a very modest opinion of his own fitness for the office which the great "*I am*" invited him to fill. Slow of speech, with little or no confidence in his own abilities for so responsible a place, Moses was evidently very sincere in the many excuses he made to be "let off." But the office came after him, and, backed by infinite wisdom, he could do no

less than to accept, with the understanding that his own deficiencies would be supplemented by Omnipotence.

Good leaders are never found scheming for office—are not self-sufficient, nor conceited : but meek, teachable, and receptive to good influences and advice, through whatever channels they may come. Good leaders are, moreover, sympathetic, genial and easily approached by all classes. A good leader governs as though he governed not ; he rebukes as though he rebuked not ; instructs as though he instructed not, and leads as though he led not ; and all because he is himself an example of humility, subordination and obedience, seeking guidance and advice from those above him, and so regards the wisdom he may impart as not his own, but bestowed by the powers he serves.

But before we can have good leaders in Socialistic organizations, we must have *good men*. "What the world most needs," says a distinguished writer, "is good men. Good institutions of all kinds are, in themselves quite desirable, but experience proves that they avail little or nothing without good men to administer them. Good laws are impotent without good judges. Governments, however free in form, and however wisely provided with all the checks and balances which the jealousy of liberty can devise, are engines of oppression without good officers. The doctrines and forms of Christianity are almost as much a curse as a blessing without good professors. Even the Bible is worse than a sealed book, without good interpreters. The results of all human arrangements depend so much more on the *character of men*, than on institutions, that we can not conceive of a social, political, or religious system so good that it may not be made a nuisance by corrupt administrators : nor of one so bad that it would not be tolerable and even valuable in the hands of men "fearing God and eschewing evil." We have, it is true, a good many educational institutions, some of which, no doubt, were designed to aid the work of making good men. Here are our primary schools, in which the "twigs" are attempted to be bent in the right direction ; our common schools, high schools, law schools, medical schools, divinity schools, colleges and universities, all of which are engaged in "cramping" knowledge of some sort, into the heads of children, youth, young men and young women. But how much or how little is accomplished, or attempted even, in enlightening their minds and hearts respecting aid from above, so essential in forming true, noble, unselfish characters, we have insufficient means of knowing.

That these "educational mills," as some wag has called our institutions of learning, have accomplished much in turning out men who, if not decidedly good, may be called, "fair to middling," there can be no question ; and yet almost nothing has been done, in comparison with the work to be accomplished in the line of renovating or regenerating human character through the purification of the affections, and the right organization of the passional faculties.

Theology has done much through its seminaries and pulpits toward supplying society with good men ; but when theology becomes less abstract and more concrete, it will practically become Sociology, converting its theological seminaries into Communistic family schools, and its Churches into phalanxes and combined orders of multiform coöperative societies ; and so is destined, with largely improved facilities, to do vastly more work in perfecting character and supplying society with *good men*, than it has ever yet accomplished. And instead of occupying costly edifices only one day in seven, leaving them empty, solitary and cold the remainder of the time, they will be constantly filled with the music of combined industries, mingled with songs of praise to Him whose communistic spirit destroys selfishness, and thus insures happy homes wherever two or more hearts invite him as a welcome and an abiding guest.

G. C.

CO-OPERATION in England has thus far been limited mainly to distributive stores, and these have been very successful, as a rule. Indeed, the profits have been so large that the stores now find more capital at their disposal than they can use to advantage, and there is a lively inquiry for chances to invest profitably. MR. MILLWAY VANES, writing in the *Co-operative News*, says :

"Co-operators have too much money, and don't know what to do with it. Managers of stores begin to complain that their capital is a superfluity, and worth no interest at all. The profits on business have been so good that the share-shilling has become a pound, and the members of stores don't know what to do with their gains. Here's a pretty state of things for a pauper world to look at and contemplate ! 'You'll have to find another market for your money,'

cry the managers to the members, 'we don't think it wise to pay interest on idle capital.' And so the first stage of co-operative progress comes to a standstill, and looks, puzzled, into the future."

The leaders of these organizations now begin to study *productive* coöperation, such as farming and manufacturing, in which comparatively little has yet been done. MR. VANES thinks farming and manufacturing should be combined. He says:

"Could not work in a cotton mill and work on the land be united?—the mill to be worked for competitive trade in the outside world, and the land for the food supply of those living in their common home on communistic principles? There is no dearth of co-operative capital for this experiment; and the man who can handle a shuttle can handle a spade, especially when the whole profits of his labor come back, jointly, to himself and to his brotherhood. Child and wife would here have immediate employment, and the early rising in the cold and darkness of winter mornings, and the possible long walk in all weathers to a comfortless mill, would be remedied and avoided. Even the present division of labor might be so improved that one worker might combine the qualifications of several departments, being educated to wind, to weave, and to turn his or her hand to any branch of cotton industry when required. Health, too, would be conserved by a change of labor from the factory to the garden or to the field. At present the manufacture of cotton threatens to become as bad for the health of the worker in Lancashire as the manufacture of pottery is to the worker in Staffordshire. The use of china clay is extending, and, as a result, asthma, consumption, and death are on the increase. It is profit, not health, that competitive life requires, a man being less valuable than a horse or a machine."

This purpose to elevate the condition of the members and improve them physically, morally and intellectually is the best thing about the Coöperative movement. Where the societies give themselves up to money-making with no interest in this higher feature of Coöperation they eventually disagree and come to grief. The desire for self-improvement is what will give them such unity of sentiment that they can more and more avail themselves of the advantages of practical Communism.

LETTER FROM ALBERT BRISBANE.

Buffalo, N. Y., March 6, 1877.

EDITOR AMERICAN SOCIALIST:—Allow me space for a few words in reply to the criticism of "Positivist" on my position in relation to Laws. He says: "Deduction follows Induction, and there is no way to get at Laws except by experiment and verification. When Mr. Brisbane candidly admits that the universal Laws he believes in are beyond the reach of observation and experiment he rules himself out of court. He confesses he has nothing to offer mankind."

I have neither stated nor have I *candidly admitted* any such nonsense. He attributes to me a fancy purely of his own creation. Had he read my 5th article, he would have remarked the following statement which, though casual, is sufficient to disprove his assertion:

"These Laws, it is true, must first be discovered and verified in spheres where observation is available, *i. e.*, in the material, visible spheres around us. Then going from the known to the unknown, Reason will be able with their aid to penetrate invisible spheres."

This is equivalent to saying that Laws must be discovered by the inductive process.

I answer "Positivist" because possibly some of your readers, not well grounded in the study of these abstruse subjects, may be led, by his cool assumption that I have "candidly admitted" Laws to be beyond the reach of observation and experiment, to believe that it is so, and that I am presenting them some speculative trash which the scientific world has completely outgrown.

Let me state here explicitly the processes by which Laws are discovered and applied. They are three in number. 1. They are discovered by the Inductive process, *i. e.*, by the observation and study of phenomena and effects in the visible world around us, where the Laws can aid Reason. 2. When discovered, they are verified in various departments in order to ascertain whether they explain their phenomena, and are universal in their application; *i. e.*, whether really they are Laws. 3. When discovered and verified, the Art or Method of using and applying them must be worked out and ascertained. The art of applying the Law of gravitation is the mathematical calculus, and without it the Law could not be used. I shall speak of the Method of handling Laws in a future article (the 10th).

"Positivist" kindly informs your readers that: "He (A. B.) is utterly incapable of criticising Auguste Comte, for the simple reason that the latter got at his

universal laws by careful and patient study of the phenomena of human society." Now "Positivist" ought to know that the Law with which Comte sets out in his "Positive Philosophy," and which he most frequently used, viz., that of the three stages in universal development—the *Theological, the Metaphysical, and the Positive*—he took bodily and with scarcely any change of wording from Turgot, who wrote in the middle of the last century. If he affirms to the contrary, I will send you Turgot's version of his Law and your readers can judge. Comte gave Turgot no credit for it. I now leave "Positivist" to defend himself and his Teacher.

I have stated that some of the Sciences lie beyond the reach of the Inductive method,—of observation and experiment, and that deduction from the laws, governing in their realms, is the only means of a successful investigation into their phenomena. Half of astronomy belongs to this class, and much more of Sociology and Psychology. Perhaps Positivist may have mistaken what I said about the Sciences for the Laws, and applied my declaration to the latter. If so, it explains his misunderstanding of my position.

Truly, A. BRISBANE.

THE PROGRESSIVE COMMUNITY AGAIN.

[The following letter is from one who remains on the domain of what was the Progressive Community in Kansas. We wrote asking his views as to the causes of the break-up at the same time that we addressed Mr. TRUMAN, whose letter was published last week. It will be seen that they agree substantially as to the internal difficulties of the organization.]

Cedarvale, Chautauque Co. Kan., Feb. 28, 1877.

EDITOR AMERICAN SOCIALIST:—In response to your letter inquiring about the Progressive Community, I can say I came here one year ago last fall with no means more than comfortable bed and clothing for myself and three infant children. In six months after our arrival here we were admitted into full membership. Previous to our admission, from the time of our arrival, there were but two full members, one a printer, who, it appears, absented himself in search of more social pleasure with some other Community enjoying a less isolated condition.

I know of no special reasons nor have heard of any why Mr. and Mrs. Frey, with their two children, should have separated from the Community as they had done a few months previous to my coming here. There was a great want in this Community of some practical "I AM."

As I understand it the reason why those stopping with us on probation left us, was that they lacked constant Communistic principles, and that they had formed exclusive social attachments with parties somewhat foreign to the cause, before coming here; and there were some social attachments formed after coming here which our neighbors outside of the Community could not endorse and we could not tolerate. A very good family of Russians live near us and are now on very neighborly terms with us. Very respectfully yours,

A. W. GREEN.

ANSWERING BACK.

EDITOR AMERICAN SOCIALIST, DEAR SIR:—If I am capable of understanding your Editorial "Speech" in your issue of the 1st inst., I must be the *Spiritus familiaris* who caused it. I am highly pleased with its sharp edges, for they cut *me*; a small matter, so long as they do not puncture the argument of the article referred to, which you acknowledge "has many good points." Here lies the triumph. We have had a jolly laugh over your commiseration for the "fair looking tramps," as you esteem such articles. The author of this one does not claim the fair looks, but owns up to the tramp part. He once tramped over all the countries of Europe and part of Africa, looking up stuff for that article. Now I like criticism. It is a part of the creed of my religion and exactly what makes me a political economist rather than a prayer-maker. I believe further that the new power growing in men to bear it, is the redeeming trait of our age, that marks this above the centuries of the past, by forging the weapons of duelers into pruning-hooks.

But the Speech deserves a mild answer. You can not subscribe to my views. Neither do you to Mr. Brisbane's. The trouble with students in Sociology whose daring opinions rub and compete is, I fear, that they say *too much* in few words rather than "too little," as you claim. Now what I write is to *me* logical;—carefully studied and written. It is mature as *I* see it.

Yet to you it is vague, or "it dogmatizes." So what you say, as I read your careful, honest paper appears doubtless, perfectly logical in *your* sight,

"Though oftimes I am wont to smile."

You say I dogmatize on the New Birth. Nay, I am not the deepest philosopher of that style. Does the SOCIALIST read Strauss and his criticism by Neander? Truth must be got at. We are passing the metamorphic age, in which old acceptations of old maxims must be criticised. Why, the good religion of our century, according to yourselves, has already adopted and is trying to gulp down, as wholesome physic, three of the five conditions of Faust's league with the Devil:

"He shall stop serving priests;
"He shall stay away from church and the holy sacraments;
"He shall hate and shun wedlock."

For this unsurpassable blasphemy Satan condescended to serve him twenty-four years before dragging him to the infernal regions. Had the term of the bargain been prolonged until now, the sentiment of that horrible oath would have become a piety and the devil discomfited, according to the tenets of the SOCIALIST, now deliberately and coolly proclaimed, and to which I heartily subscribed. But the trouble, if any, between our understanding, I think is, that I, like your Fourierist, your Positivist, your Owenite, your worshiper of Proudhon and Aristotle, am the ogre Mephistophiles who, muffled in the mysticism of a paradox others can not accept for want of "Laws of Coördination and organization," puts poor Faust up to all his jugglings. "Faust," says Goethe, "represents the paradoxical *truth*, the jargon of whose incoherent, because unorganized elements do but serve the devil." So, I think when you with your paper and example succeed in organizing an understanding such as will coördinate the juggling elements, there will exist a Social Science as unerring as the Laws of Kepler.*

But frankly, mine does not belong to the philosophy of either of the above prototypes; though certainly I am not Positivist enough to find fault with every thing that is not chaos. Let me glean from them all. I am by discipleship of the great organization in Europe of which you intimate I am a representative, a Saint Simonian. With him I believe in government; also that the people are perfectly capable of adjusting society to correct notions of ethics. Let us organize and convert the people. As to the growling or Caudle style, it is subject to improvement of course; still it is a style that aims at consistency. If the enemy of my fellow being has him by the throat the party finds it of little use to beg or make suppliant faces. He is grappled by a relentless creature; and I advise him to kick. If he kicks lustily we find the thing most likely to let go. Ours is a bilious ailment which soap alone will not cure, apply it as thick as you will. It needs the friction of scrubs. Now the coöperatists of Continental Europe organized the soft-soap plan under Schultze von Delitsch something less than a half a century ago. In giving it their celebrated try the people found bankers and all sorts of monopolists sticking to it like barnacles. Then they went back to their old trade-unions; and have growled, organized, kicked and scrubbed lustily, with effect ever since. But don't understand that they lack method. They have more;—discipline. The trouble is, I imagine, I said too much for two columns. The only wonder is, that you published it all, for that reason. I therefore take courage; and will show the world what "good writing" is when papers grow bold enough to publish the *multum in parvo* logic of a practical iconoclast. Now that we can, let us each contribute an honest opinion; and let the plain people melt them all in one crucible. They thus learn to tug and pull together as the Socialists are doing in the German Parliament. Yours very respectfully,

C. OSBORNE WARD.

* The whole of this paragraph is a specimen of the *obscurity* which we criticised, especially that part which relates to our teachings. The way Mr. Ward treats criticism reminds us of Ancient Pistol's style in the following scene from Shakespeare's Henry IV:

Pistol. Sir John, I am thy Pistol, and thy friend,
And heiter-skelter have I rode to thee;
And tidings do I bring, and lucky joys,
And golden times, and happy news of price.
Falstaff. I pry'thee now, deliver them like a man of this world.
Pist. A foutra for the world, and worldlings base!
I speak of Africa, and golden joys.
Fal. O base Assyrian knight, what is thy news?
Let king Cophetua know the truth thereof.
Silence. And Robin Hood, Scarlet, and John. [Sings.
Pist. Shall dunghill curs confront the Helcons?
And shall good news be baffled?
Then, Pistol, lay thy head in Furies' lap.
Shallow. Honest gentleman, I know not your breeding.
Pistol. Why then, lament therefore?—[Ed. AM. So.]

"A man without humor is like an ox-cart, which goes jolt, jolt, over every pebble, while a good-humored man teters along easily over every obstacle."—Beecher.

A CHRISTMAS LECTURE;

BY J. H. NOYES.

Subject: *The Ballad of John Gilpin.*
First delivered in Oneida Community Hall.*

VI.

It is time to review the material which we have analyzed, and discover, if possible,

THE ESSENTIAL CHARM

of the Gilpin ballad. In this case, as in all works of genius, the beauty is so very complex and spiritual as to elude complete investigation; for we know that genius itself is but another name for inspiration, and its works have always in them the subtleties of clairvoyance, if not omniscience. Nevertheless, we can make some approach toward the inner mystery of inspired art, and I submit the following hints as leading in that direction:

In the first place we must distinguish between the *general* interest which the ballad excites and its special *comic* effects. It has been laughed at so much that we are apt to think the entire beauty of it lies in its fun. But this is certainly a great mistake; for the ballad is essentially a word-picture of an *enormous horse-race*, and a horse-race is exciting for other reasons than those which cause laughter. The spectators of a race against time, or a steeple-chase, or a fox-hunt in full career, are strained up to the highest pitch of excitement, but they are not specially disposed to laughter. So the actors and spectators in the Gilpin drama, various and intense as were their emotions, do not appear to have taken a *comic* view of the situation at all. On the contrary the principal action was a very serious and almost tragic affair to Gilpin and his friends at the Bell; and the prevailing excitement among the spectators along the route was simply that of an ordinary race against time, suddenly sprung upon them; while the vindictive feeling started by the thief-theory of the six gentlemen, was far removed from any thing ludicrous.

The truth seems to be that the essential interest of the ballad lies in its *vivacity*, by which I mean every thing which makes it *alive* with motion and emotion—the long rushing flight of the horse, the swift succession of disappointments and disasters, the ever-changing blunders and excitements of beholders, and the victorious vitality which carries Gilpin through and brings him out of his perilous career without serious harm. All this, be it observed, is entirely independent of the comic element. It is, at bottom, as I intimated at the beginning, simply the same exhibition of brute fury and human endurance that gives interest to Byron's poem of "Mazeppa," and that is far enough from being laughable.

In studying the ballad with this thought in mind, I sought for some word in it which might be called

THE KEY-NOTE,

and I found one. It is the word "Away!" As if it were the "Tally ho!" of a fox-chase, this word *away* occurs at every crisis of Gilpin's whirl. See how many times it rings out along the course of the ballad:

"AWAY went Gilpin, neck or nought,
AWAY went hat and wig." Ver. 25.

"AWAY went Gilpin, who but he?
His fame soon spread around." Ver. 29.

"AWAY went Gilpin, out of breath,
And sore against his will." Ver. 40.

"AWAY went Gilpin, and AWAY
Went Gilpin's hat and wig." Ver. 53.

"AWAY went Gilpin and AWAY
Went post-boy at his heels." Ver. 58.

Here is a word chosen, as it seems to me, by true poetic instinct, for the purpose of representing the very *spirit* of the ballad; and what is the image it calls up? Certainly *motion*—*swift, continuous motion*; and certainly *motion, swift, long*

continued and pitiless, is the soul of the song.

When I found this key-note, I procured a copy of "Mazeppa." I had never read that poem, and only knew (from theatrical posters which I saw long ago in New-York) that it had the same theme as that of "John Gilpin." Imagine with what surprise and pleasure I found, on the first glance at it, that it had the same word "Away!" for its key-note. Let us listen to its echoes:

The wild horse is brought forth, and thus begins the story of Mazeppa's torture:

"They bound me on, that menial throng,
Upon his back with many a thong;
Then loosed him with a sudden lash;
AWAY! AWAY! and on we dash;
Torrents less rapid and less rash.
AWAY! AWAY! my breath was gone;
I saw not where he hurried on;
'Twas scarcely yet the break of day,
And on he foamed, AWAY! AWAY!"

Here are six *aways* at the start; but these are not all. Fifty lines further on the race continues:

"AWAY! AWAY! my steed and I,
Upon the pinions of the wind,
All human dwellings left behind.
We sped like meteors through the sky."

And after fifteen lines more:

"The sky was dull and dim and gray,
And a low breeze kept moaning by;
I could have answered with a sigh,
But fast we fled, AWAY! AWAY!"

Cowper sounds the key-note eight times and Byron ten; or if we omit the *doubtings* of the note, each sounds it five times. It is probable, if not provable, that Byron caught his tally ho from Cowper, for one of his lines has a special sign of being an echo. He says:

"Away! Away! my breath was gone,"

which is almost a literal repetition of Cowper's

"Away went Gilpin out of breath."

We have, then, two famous poems, one tragic and the other comic, so opposed to each other in character and popular effects that perhaps they never were compared before or even thought of in connection; written also by two famous men of sharply contrasted characters; and yet they have the same theme, the same key-note, and I venture to say, the same general treatment, with only the difference necessary to raise Byron's poem a little above Cowper's in all the accessories of the main action, so as to transmute the ludicrous into the lofty. Could there be a better proof that the central power of both is the same, and that the principal charm of the Gilpin ballad is back of its comicality in its vivacity?

Here I am tempted to try my hand at classification.—Literature is evidently divisible into many departments. Like botany it has its Orders, Genera, Species and Varieties. One of its Orders is the *Sensational*, which includes nearly all poetry and novels. Its characteristic is vivacity. A very notable Genus under this Order is what may be called

HORSE-LITERATURE.

Every liberal reader will remember scores of poems in which the horse is a conspicuous figure: such as "Tam O' Shanter," by Burns, "Lochinvar," by Scott, "Godiva," and the "Charge of the Light Brigade," by Tennyson, "Paul Revere's Ride," by Longfellow, "Sheridan's Ride," by Buchanan Reed; and along with these come to mind hosts of novels with the same specialty, such as many of Mayne Reid's stories,* "John Brent," by Winthrop, and "Under Two Flags," by Ouida. My suggestion is that in this Genus vivacity is carried to its highest power. The horse is, on the whole, the noblest of the lower animals, the nearest associate of man, and when his strength and speed are added to man,

*Capt. Mayne Reid is probably the "head-center" of prose horse-literature in all its kinds.

the Centaur-combination which results becomes supremely picturesque and sensational. The horse increases immensely the material vivacity of the scene, while the man supplies the higher sentimentalities. This accounts for the wonderful charm that men find in horse-racing, horse-talk, horse-romance, and horse-poetry.

But horse-literature is a Genus divisible still into several *Species*. One of these is characterized by the fact that the man, instead of governing the horse, is whirled away by him in a frenzy of fright and fury. This may be called the *Runaway Species* of horse-literature. This Species is by no means so insignificant, either in quantity or popularity, as may be carelessly imagined. Byron's "Mazeppa" belongs to it, as we have seen, and besides its own renown, this poem has had the honor of being followed by a line of very notable descendants. In the first place it was elaborately dramatized by H. M. Milner, and the play which took its name had a career of immense popularity in the theatrical world. Then Capt. Mayne Reid took up the Runaway idea, avowedly borrowing it from "Mazeppa," and made it the theme of a sensational serial, which ran its course of a hundred numbers with great eclat in *Chamber's Journal of Literature*. How much farther this peculiar Species of horse-literature has spread it is not necessary to inquire. The points which I would make in relation to it are, first, that it is distinguished for vivacity above all other departments even of horse-literature, and, secondly, that it took its rise (at least in modern times), as I have shown by previous collations, from the lowly ballad of "John Gilpin."

One more distinction will complete our classification. The ballad of John Gilpin belongs to the *Comic Variety* of the Runaway Species. It is indeed, so far as I know, the only specimen of that Variety, all the others, after the example of Mazeppa, taking the *Tragic* style.

The characteristics of the ballad and its place in literature, according to the foregoing classification, may be designated by the following formula:

Order, SENSATIONAL; Genus, EQUINE; Species, RUNAWAY; Variety, COMIC; (*Very vivacious and very rare*).

And now, for a final lesson, let us inquire what is the comic element—

WHAT IS IT THAT WE LAUGH AT in the Gilpin ballad?—Look it through and you will discover only three veritable *jokes* in it, and two of them are rather clumsy. Gilpin's "So am I" is the first and best; his foreboding to the Calender—

"My hat and wig will soon be here,
They are upon the road"—

is the second, and seems but a feeble effort at wit, being only a pun on the expression "upon the road;" the third is the Calender's joke about his hat and wig—

"My head is twice as big as yours
They therefore needs must fit"—

which is still feebler, besides being untruthful, for the sequel showed that they did not fit. If we laugh at these last jokes, it is not on account of their wit, but because they are *inadequate attempts* at wit, befitting Cockney culture.

And here, perhaps, we have stumbled upon a general solution of our question. The Gilpin drama is full of

INADEQUATE ATTEMPTS,

owing to *Cockney miscalculations*. The whole attempt of the excursion was inadequate, because Gilpin's frugality had kept him and his family at home so long that they did not know how to plan and carry out such an affair. The chaise and pair were inadequate, fairly affording conveyance only to four, while seven seats were needed. The plan of putting John on horseback was inadequate, because he was utterly inexperienced in that way of riding. The plan of carrying

their own wine in great stone jugs to a tavern-dinner was a penurious make-shift, to say the least. Gilpin's device of belting the jugs to his waist and covering them with the long red cloak, though ingenious, was inadequate, as experience soon proved. And so on, to the final inadequate attempt of the post-boy to stop Gilpin's horse by catching at the rein. What the song says of this failure might stand as a description of Gilpin's entire display of himself. It was from beginning to end a

"Not performing what he meant
And gladly would have done."

It is to be hoped that average human nature is not so depraved as to be willing to laugh at *mere* mishaps and sufferings; but we do laugh, and it is right that we should laugh, at mishaps and sufferings which are visibly connected with self-conceit and overstrained frugality, leading to inadequate attempts to enjoy the luxuries of high life. And when this combination plunges into grotesque adventures, and surrounds itself with the uproar of excited and bewildered multitudes, its story reaches the highest pitch of mirth-provoking power. Then if this story falls into the hands of a genuine poet, who knows how to nicely fit it with words and bring out all its funny points in due proportion and true order, it becomes a well-spring of hearty and healthy laughter to nations and generations. This has been the fate of Gilpin's Ride.

LADIES AND GENTLEMEN:—

I have by no means exhausted my subject; but I have done what I could within the limits of a Lecture of reasonable length. If now, in conclusion, I am asked

"CUI BONO?"—

What's the use of all this pother about a funny song?" I can only answer by asking, What's the use of *laughter*? and to answer this question I should have to go into an investigation of the nature of laughter and its effects, physical and spiritual; for which we have not time. If you will allow me to assume that laughter is a good exercise, then it will be easy to prove, or rather it will not need to be proved, that the Gilpin Ballad is a useful stimulant, and that my attempt to help its usefulness by analyzing and advertising it, may be useful work.

I look at it in this way:

Here is a huge *practical joke*, forty miles long and all-day broad, worth more for producing innocent fun than all the April-fool cheats that ever were invented; or to put it in another shape—here is a *gallery of more than thirty pictures*, in the best style of Hogarth and Cruikshank—portraits, family scenes, kissing scenes, horse-race scenes, all glorious with ecstasies and agonies and fun; or to change the figure once more—here is an *exquisite farce*, with more than thirty changes of scenery and funny tableaux without number, played so splendidly before our imaginations that it is just as good as if it were played before our eyes in a theater; and to make the fun perfect by contrast, the stage-manager is the most lugubrious of all solemn artists—William Cowper; or finally, here is a *medicine*—let us call it

GILPINE—

which has a history of one hundred and fifty years; beginning with a true story recorded by some Great Unknown; first used by a nurse, like paregoric or soothing-syrup, for making children happy; remembered by Lady Austen and by her administered to Cowper to arrest insanity; by him perfected for general use; and three years after peddled into celebrity by Henderson the successor of Garrick. This fun-potion, compounded of fact and genius in exquisite proportions, has been proved by a world-wide experience of a hundred years to be a more effective laugh-producer than nitrous-oxide gas—surer to throw the solar-plexus and all its connections into wholesome shakes, than Quinine is to stop the infernal shakes. I myself have seen a single dose of Gilpina make an end of chronic despondency, (which is a more fruitful cause of general disease than malaria;) and I do not despair of seeing death itself laughed out of the world by the help of Gilpina and kindred stimulants.

In view of all this I maintain that the ballad of John Gilpin is worth the pains I have bestowed upon it, and that I did well in obeying the lady who put upon me the task of this Lecture.

I trust Cowper himself will not be displeased with my work.

THE END.

* Copyright secured.

RECEIVED.

SHAKSPEARE, AND THE HERITAGE OF GENIUS. By E. T. Craig. Parts 1 & 2. Second Edition. London: Fred. Pitman, 20 Paternoster Row.
 THE AMOROUS CORPORATIONS. Translated from the French of Charles Fourier, by Calvin Blanchard. New-York: Dion Thomas, 16 New Church-St.
 A REMEDY FOR THE PACIFICATION OF IRELAND: OR, how to Manage the Agricultural Population, and at the same time secure a good Rental, and make a Prosperous, Contented, and Happy People. Illustrated by a sketch of Ralahine Agricultural and Co-operative Association. By E. T. Craig. Second Edition. London: F. Pitman, 20, Paternoster Row.

THE OBERLIN COVENANT.

From the Oberlin News.

THE following is the Oberlin Covenant, to which our almost unprecedented prosperity is largely, if not entirely due, and it is thought to be well for us to recur to it from time to time, especially in times of revival:

"Lamenting the degeneracy of the church and the deplorable condition of our perishing world, and ardently desirous of bringing both under the entire influence of the blessed gospel of peace, and viewing with peculiar interest the influence which the Valley of the Mississippi must exert over our nation and the nations of the earth, and having, as we trust, been guided by the counsel of the Lord, the undersigned covenant together, under the name of the Oberlin Colony, subject to the following regulations, which may be amended by a concurrence of two-thirds of the colonists:

1. Providence permitting we engage, as soon as practical, to remove to Oberlin Colony, in Russia, Lorain county, Ohio, and there fix our residence, for the express purpose of glorifying God, in doing good to men, to the extent of our ability.
 2. We will hold and manage our estates personally, but pledge as perfect a community of interest as though we held a community of property.
 3. We will hold in possession no more property than we believe we can profitably manage for God, as his faithful stewards.
 4. We will, by industry, economy and Christian self-denial, obtain as much as we can, above our necessary personal or family expenses, and faithfully appropriate the same for the spread of the gospel.
 5. That we may have time and health for the Lord's service, we will eat only plain and wholesome food, renouncing all bad habits, and especially the smoking and chewing of tobacco, unless it is necessary as a medicine, even tea or coffee, as far as practicable, and every thing expensive, that is simply calculated to gratify the palate.
 6. That we may add to our time and health, money for the service of the Lord, we will renounce all the world's expensive and unwholesome fashions of dress, particularly tight dressing and ornamental attire.
 7. And yet more to increase our means of serving Him who bought us with His blood, we will observe plainness and durability in the construction of our houses, furniture, carriages, and all that appertains to us.
 8. We will strive continually to show that we, as the body of Christ, are members one of another; and will, while living, provide for the widows, orphans and families of the sick and needy, as for ourselves.
 9. We will take special pains to educate all our children thoroughly, and to train them up in body, intellect and heart, for the service of the Lord.
 10. We will feel that the interests of the Oberlin Institute are identified with ours, and do what we can to extend its influence to our fallen race.
 11. We will make special efforts to sustain the institutions of the gospel, at home and among our neighbors.
 12. We will strive to maintain deep-toned and elevated personal piety, to "provoke each other to love and good works," to live together in all things as brethren, and glorify God in our bodies and spirits, which are his.
- In testimony of our fixed purpose thus to do, in reliance on Divine grace, we hereunto affix our names."

[Added to this article in the News, are the names of the signers, with the dates of their arrival and the names and ages of their children. The number of signers is 146, the number of children 96. The founder of the colony, John J. Shipherd, arrived at Oberlin, October, 1833, but several of the signers were already on the ground, as early as April, May and June of that year. Names were added through '34 and '35, and one in '39. We find a few that are familiar, as Asa Mahan, Henry Cowles, P. P. Stewart, and E. M. Leonard. It is not stated where these colonists came from, but we suppose they were mainly converts of the Finney revival, and from different places in the country where the great Evangelist had labored.—Ed. Am. So.]

Describing Mrs. Hayes's first Reception, a correspondent of the *New-York Herald* observes:

"The entire absence of any thing like ornament in the Presidential party was remarked by every one present. Every thing was absolutely simple and elegant in its way. The gloves were faultless; the laces exquisite; the fabrics the choicest productions of their kind; but there was in all, studied simplicity and an absence of fashionable ornaments. 'Are we to have in the fashion a leader of good sense?' was asked by more than one lady who called at the Executive mansion to-day."

For the truth itself,

That's neither man's nor woman's, but just God's;
 None else has reason to be proud of truth:
 Himself will see it sifted, disenthralled,
 And kept upon the height, and in the light,
 As far as, and no farther, than 'tis *Truth*."
 —Mrs. Browning.

Plato asserts those cities to be the most happy and best regulated where these expressions "This is mine," "This is not mine," are seldomest made use of.

"Only in limitation does the *master* show himself; and *law* alone can give freedom."—Goethe.

ITEMS OF NEWS.

HOME.

We don't find *consulation* in Hayes.
 Pig-iron is produced in Ohio at a cost from \$12 to \$13 per ton.

The United States' four-and-a-half per cent. bonds are selling well in England.

If Mr. Hayes takes the Vice-President into his Cabinet councils he will do an original thing.

The new Bible on which President Hayes took the oath at the White House, was given to Mrs. Hayes.

The people of Boston feel good about their India trade. They expect fifty ships from there this year.

The papers are talking about extortionate lawyers' fees, as if they didn't like such things. Keep out of the law then—that is our advice.

There has been a machine devised by which a man in San Francisco can sign his name in New-York city. Oh! we are going to be ubiquitous!

A woman had the hysterics in the Church of St. Francis Xavier, New-York, last Thursday evening. That caused a rush and cry of fire, and seven lives were lost.

Michigan lumber is now going to England by the way of New-York. Thirty-two cargoes of deals have been shipped from that port, and 4,000 car-loads more are expected there.

William Gaylord, one of the heaviest losers by the Northampton Bank robbery, still refuses to compromise with the thieves for a return of his bonds and securities. He is praised for his example.

There are 1,192 men employed in the New-York post-office—exclusive of the chiefs. Only 482 of these were appointed by the present postmaster, and two of them have held their places ever since 1827.

The elevated Railroad Company of New-York city is pushing forward its work of construction. The road will be completed from the Battery to Harlem River by the end of the year, if not obstructed by further legal measures.

The Centennial gave the Pennsylvania Railroad a net profit of \$2,792,528. The stockholders of that concern want such a picnic every year; indeed they need it. The passenger traffic was increased 80 per cent.

The Coroner's jury has decided that the Ashtabula disaster was all owing to the railroad company. They built a poor bridge on a poor plan and used it eleven years without taking the necessary precautions against accident.

The Suspension Bridge at Niagara is closed for repairs. The trains are sent around by Black Rock. It is hoped that the repairs will be well done and that we shall not feel obliged to get out and walk over the bridge when we go West.

The Commissioner of Public Schools in Providence, says the spirit of obedience is dying out in this country. We have heard that before; and yet the spirit of organization is growing, and those disobedient children will find that as men and women there is only a very small chance for them outside of some organization.

By and by we shall cry after the flying rogue by telephone, "stop thief," and then send his photograph after him by telegraph. The last part of that thing was lately done in France, so says the *London Standard*. But the process of getting your photograph copied at the other end of a telegraph line is not yet made public. Who would be a rogue or pirate now?

Persons who do not believe in Spiritualism, must have some trouble with the wonders of the Bible. This is the way Emerson puts it in the last number of the *North American Review*: "I think the rappings a new test, like blue litmus or other chemical absorbents to try catechism with. It detects organic skepticism in the very heads of the church."

Why is it that our hierarchical sects—the Methodists, Catholics and Episcopalians increase relatively faster than our democratic sects—the Baptists and Congregationalists, and Presbyterians? Has democracy been found wanting? Now democratic Congregationalism was the foundation of New England civil life, and New England thinks she was the foundation of all that is good in the United States.

The Senate has confirmed the appointment of the following Cabinet officers: Wm. M. Evarts, of New York, Secretary of State; John Sherman, of Ohio, Secretary of the Treasury; George W. McCrary, of Iowa, Secretary of War; R. W. Thompson, of Indiana, Secretary of the Navy; Carl Shurz, of Missouri, Secretary of the Interior; David M. Key, of Tennessee, Postmaster General; and Gen. Charles Devens, of Massachusetts, Attorney-General. These appointments give a very general satisfaction.

FOREIGN.

The English are using wicker coffins.
 Herzegovina won't be pacified so easily.

Wm. Hepworth Dixon has written a novel called "Diana, Lady Lyle."

Gen. Diaz of Mexico is also disciplining the fighting men who put him in power.

Egypt will send the Porte four ships-of-war and 30,000 men in case of a conflict with Russia.

There is a dog in Greenock, Scotland, that begs ha'pennies

and then goes to a shop and buys cakes for himself. And the beauty of the thing is that he keeps his self-respect; no dog of a man could do that.

The Queen has eaten some American beef and liked it. Republicanism is sure to prevail.

In the year 1876 there were 1,154,627 births and 676,928 deaths registered in Great Britain and Ireland.

Turkey is asking for more time in which to carry out her proposed (?) reforms. If Russia is an old one she won't be deceived by that.

The English Commission which is deliberating on international copyright, has authorized Mr. Daldy to learn the opinion of this country before completing its report.

The Egyptians are elated over a new cotton plant. It will yield more than twice as much per acre as the old one. It was discovered in 1873 by a Copt at Berket el Sab on the Delta.

There is no love lost between France and Germany. The French have been extending the defences of Paris, also fortifying their new frontier. The Germans say that must be stopped—it is a *casus belli*.

Edward Freeman, the author of a fine work on the Norman Conquest, has written a small book on the rise, growth and decline of the Ottoman power in Europe. It ought to be interesting just now.

Ignatieff has gone a visiting the great powers; he has got as far as Paris. He can not give up that Turkey bone, and is doubtless trying to talk the rulers of Europe into some kind of moral support of Russia.

Mr. Gobert, a large plate-glass manufacturer in Rothe Erds, Belgium, has been looking through the United States for a place in which to locate his business and capital. He will make another reconnaissance in April.

The Spaniards don't like Shurz and Evarts—they think those gentlemen have helped the filibusters. Not much, we guess. Let Spain be easy and go on making raisins; that is her mission. We haven't time for Cuba just now.

The Pope is making new cardinals. Since the beginning of his pontificate he has created ninety-nine of those gentlemen; fifty of whom died before 1876. Italy is the place for cardinal-flowers; there is only one in all America.

The 400th anniversary of Caxton's introduction of the art of printing into England will be celebrated in June next. His speciality was the printing of the Greek and Latin classics. He made them as plenty as leaves in autumn.

Russia is organizing nine new army corps. Whether they will be mobilized or not is a question not answered. Encouraging; but Oh! how slow goes the cause of religion! The Moslem is still in Constantinople, and Turkey is kept back from ten centuries of Greek ritualism you say.

Mr. Whistler, an English artist, has spent half a year in decorating a private London dining-room in blue and gold. "These two colors, and these only, are to be seen on walls, ceiling and floor. The only design employed is from the peacock; either the bird himself, or his plumage, or his eye." The variety obtained is great. It was a daring experiment and is counted successful.

The Italian Government has begun the work of changing a part of the channel of the Tiber—partly to improve its navigation and partly to render the Campagna more healthy. Signor Castalini, the antiquary, is interested in a company which has been formed to search the uncovered channel opposite Rome. A great find of antiquities is anticipated. Go to, Americans, you have no place to dig in.

The trade of the Australias now amounts to \$450,000,000, one-half of which is in the precious metals. With a population scarcely more than half that of the Dominion of Canada, they have a trade twice as great, thus evincing a production of wealth nearly four times as great per head as that of the Canadas. And they have the boomerang, too; but, then they don't have spruce gum and toboggins.

Dr. Combe of Prussia has been observing the eyes of students in the schools and universities in and about Breslau. In the primary schools he found two per cent. of near-sightedness; in the higher schools he found a still larger percentage; and in the universities he found from 60 to 70 per cent. Observations in the schools of America have revealed a similar state of the eyes. Educators are inquiring how it is that study brings on *miopia*, or near-sightedness, and by what means the difficulty can be obviated. The trouble is, such diseases become hereditary, and in time we shall have few or no natural eyes.

The Turks are preparing against a possible irruption of Austrians into Bosnia. The internal affairs of Turkey are any thing but quiet and reassuring. The movements of Ignatieff are watched with interest. The question of peace or war is still unsettled. The latest rumor is that the Porte will be invited to subscribe to a protocol countersigned by the great powers, binding itself to effect certain reforms within a year. Russia wants the power to establish an International Consultory Commission to reside at Constantinople and see to the execution of reforms. Of course the Moslem will have too much stomach for that. He is a man with a mission, and has stuff in him.

Harriet Martineau could talk about Webster and Clay and Calhoun as if they were small boys whose moral trousers needed patching. The critic is nothing if not lofty. This is the way her "Autobiography" speaks of Margaret Fuller: "The difference between us was that, while she was living and moving in an ideal world, talking in private and discoursing in public about the most fanciful and shallow conceits which the transcendentalists of Boston took for philosophy, she looked down on persons who acted instead of of talking firmly, and devoted their fortunes, their peace, their repose, and their very lives to the preservation of the principles of the republic. While Margaret Fuller and her adult pupils sat 'gorgeously dressed,' talking about Mars and Venus, Plato and Goethe, and fancying themselves the elect of the earth in intellect and refinement, the liberties of the republic were running out as fast as they could go, at a breach which another sort of elect persons were devoting themselves to repair, and my complaint against the 'gorgeous' pedants was that they regarded their preservers as hewers of wood and drawers of water, and their work as a less vital one than the pedantic orations which were spoiling a set of well-meaning women in a pitiable way. All that is settled now. It was over years before Margaret died."

SOCIALISTIC NOTICES.

The Co-operative Industrial Association of Virginia is a chartered company, designed to organize labor and social life upon the basis of order and justice. It aims to secure higher education, fuller protection, and better conditions of living. It is located on the high bluffs of the Potomac, twenty miles from Washington; has ample land, with clear title, extensive buildings, bearing orchards, and fisheries. No debts to be incurred. Only willing, cheerful hand-workers, or those who will help others work by furnishing means, are wanted. Subscriptions, and applications for resident membership desired. Address with particulars,

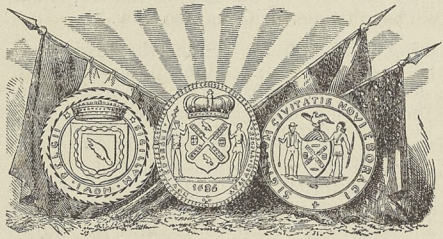
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THE HISTORY OF THE CITY OF NEW YORK

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