

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

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

A COMMUNISTIC PLAN OF SUBSCRIPTION.

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

CORRESPONDENCE.

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

All correspondence should be addressed to

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DEMANDING A SOLUTION.

The article which we copy below from the *Utica Morning Herald*, on "Machinery and Labor," is an able presentation of the benefits which have been conferred upon society by machinery and modern labor-saving inventions. In respect to houses, clothing, ornamentation, education, and many other things, the condition of the middle and well-to-do classes is unquestionably superior in many respects to that of the wealthiest classes a few centuries ago. Possibly the condition of the common laborer of to-day is preferable to that of the common laborer of yore, when he has continuous and remunerative employment; but the ugly fact remains that the number of able-bodied men who vainly seek employment is increasing, and likely to increase until a new adjustment of the relations of labor and capital is reached. We don't hear of new contentions nowadays; on the other hand,

Population is advancing, and doubling itself in some countries every twenty-five or fifty years.

Labor-saving inventions are multiplying and displacing hand-labor more and more. W. G. Moody's paper read at a recent session of the Social Science Congress stated that "in all agricultural operations there has been a displacement of labor—of one to three in sowing grain, of one to twelve in plowing, of one to 384 in reaping; and investigation shows the increase in the production of boots and shoes by improved machinery nearly 450 per cent. in twenty years, and 1,500 per cent. over hand labor fifty years ago."

War—which in past centuries has given employment to the idle, and robbed every branch of industry—is likely to make fewer and smaller drafts upon the population of the world, and ere many years no use may be found for its great standing armies.

The average longevity of man is increasing; science is depriving disease of half its terrors and power; famines and pestilences no longer devastate the civilized world.

All these causes will give more mouths to feed, more backs to clothe, on the one hand, and more power of production on the other; and so supply and demand will match each other, provided

1. That capital, with its power to control machinery, does not deprive men of the means of subsistence which exist; and

2. That population is not permitted to exceed the means of subsistence.

To the solution of the first and more imminent of these problems the Labor Reformers and Socialists have addressed themselves; and every wise man will wish them success. But the *Herald* is right in saying that nothing will be gained by fighting machinery. The problem is not how to put down machinery, but how to distribute its benefits. And this involves, we think, some form of Coöperation between labor and capital. So long as they stand aloof from each other, each bent on asserting its rights, so long will antagonism with its bad fruits prevail. Capital now occupies the major position in the struggle; and for this reason should make concessions to labor, or at least take positive measures for harmonizing its interests with those of labor. This is the question of the present and immediate future; this settled, that of Population will demand a satisfactory solution.

MACHINERY AND LABOR.

From the *Utica Morning Herald*.

The luxuries of yesterday are the necessities of to-day. It would be impossible for the hands of men aided only by the simple mechanical implements, to produce those things which we now deem essential to life. The houses in which we dwell, the furniture in them, the varieties of food which we demand, the articles of personal apparel and adornment, are in large part the product of arts which employ modern devices either in preparation or in transportation. Locomotion and communication are wholly changed in character by the inventions which "annihilate time and space." If at the outset persons are thrown out of employment by the introduction of a new invention, no fact is plainer than that

the advance of mechanism has contributed in the largest measure to the comfort of all classes, and not least to the physical well-being of the poorest of the population.

In the points which are regarded as distinguishing civilization from barbarism, the laborer of to-day enjoys many comforts which three hundred years ago could not be found in the palaces of princes. The rushes of the parlors of Queen Elizabeth were neither so tidy nor so healthful as is the carpet of the humblest cottage in this land. It may be that our beds are less adapted to develop muscle than were the straw and boards of past centuries, but few would go back to the latter. Contrast the sitting-room of the average farmer, containing its piano, its books, its sofas and upholstered chairs and its sewing-machine, with the best homes of any land two centuries ago, and we may learn something of what mechanical progress has done for the family and the individual. The fabrics which clothe both sexes and the garments made up of them for poor and rich almost in equal measure, are the gifts of looms and spindles, of steam and metallic fingers, and, not least, of the sewing-machine. Even our crops have become too great to be reaped and garnered without the help of elaborate mechanical contrivances.

Modern travel is the creature of the steam-engine. Modern intercourse has adopted the telegraph as a necessity. To wage war on machinery is, first of all, to destroy the telegraphic key, to substitute the horse for the locomotive, to harness the man to the mill in place of steam or water. It is to go back to the condition of labor when it could procure only the plainest food and the crudest clothing, and when its home could hope for none of the treasures of art or education. The triumphs of the mechanic arts have step by step elevated the working classes and opened to them steadily new opportunities for advancement. Every important machine has been met at the start by the bitter hostility of those whom it threw out of work. Even printers were disposed to wage war on the steam press upon its introduction. Yet the fastest presses are hardly equal to meet the increased demand for printing which they have inspired. Machines create necessities even more rapidly than they supply them. Beyond all question they have improved the condition of the race, have adorned the homes of all classes, and the science which is their handmaid and ally, has lengthened life and crowned civilization with its chief blessings and most enduring glories.

For the moment labor may suffer. The handloom and the needles of the knitter by the fireside became idle when machinery first weaved cloth and knit stockings. But the fabrics and the hosiery which the community now requires cannot be produced by hand. We must reduce our wants if we are to go back to the old methods. And especially must the poor man and his family have less of the comforts which the loom and the knitting-machine bestow, if the human hand is to provide for them all that they are to have. Society cannot dispense with what machinery produces for it. Especially will the laboring classes not consent to return to the style of life which the destruction of machinery would make necessary.

The increased demands of modern life are the real cause of the present pressure. If we were willing to live even as our fathers lived, if we were content to get on with the homes which sheltered them, with the personal apparel which they wore, with the rate of expenditure which they deemed adequate, in thousands of cases the income of to-day would show a handsome surplus. If the laborer were satisfied with the circumstances of the skilled mechanic a hundred years ago, if the skilled mechanic asked no more than the master manufacturer spent at that period, the cry of hard times would be less loud and general than it is. But the man of to-day wants more. He has broader views and has developed new capacities. Not less but more machinery is required to gratify them. And the advance of the mechanic arts has thus far been accompanied by the elevation of the mechanic.

Except during the abnormal period of the war, the condition of the workingmen in this country was never on the whole better than it is to-day. So far as it is worse it is because he requires more now than he was formerly content with for himself and his family. Nor do we believe that he either will or ought to desire less, or to adjust his standing to a lower point. He ought to wage no war on machinery which has been the agent of his elevation. Capital is bound to recognize the fact of the situation, and to accept a smaller share of the product of their joint efforts. The fall of interest in this country has that significance. When four per

cent. brings millions of dollars to the government treasury, capital must be satisfied with the same rate of dividends in manufactures and in all its operations with labor. The effect will be that money will buy more. Labor will get its living fairly and steadily. With such a concession from capital, and it must sooner or later come, machinery will bring even further reduction of the hours of labor, although it has achieved no little in that direction, and every hour's work will be rendered even more productive.

THE TYTHERLY COMMUNITY.

The Tytherly, or Queenwood Community, in the south of England, was Robert Owen's greatest experiment and also his last.

It should be remarked that coöperation, in the sense in which we now have coöperative stores, preceded in England for some years the experiment of complete coöperation, or Community. There were stores, or "Exchange Bazaars," established in London and other places, somewhat on the same plan as recommended now by Mr. Hardy, in which the rule was to label the cost of articles according to the time required in their manufacture; but they finally died out from some defect in their organization.

The first Coöperative Congress was held in Manchester in May, 1830; the second, the following year, in Birmingham, in which forty Coöperative Societies were represented by delegates and thirty by letter. The third was held in London, April 23, 1832, and a fourth in Liverpool, in October of the same year. Two others were held in Huddersfield and London in the following year.

As remarked, the coöperative stores died out from various causes, and a period of discouragement followed. A few, however, still nursed the principles of Community, believing them practicable, even in this age. Mr. Owen had hitherto addressed himself principally to the governing and influential classes, under the impression that they would see the subject in the same light as himself. He was, however, foiled in these expectations. The Government of Lord Liverpool was willing to assist him to almost any extent he desired; but the people, for whom he was laboring, were unable to appreciate the importance of the proposed changes. The Government therefore said to Mr. Owen, Public opinion is against us—effect a change in that, and we will then assist you.

The effort to establish a complete Community, on Mr. Owen's plan, commenced in Manchester. Workingmen were the first agitators and organizers. In 1837 a Congress met in Manchester, and a constitution was adopted for practical work, under the title of "The National Community Friendly Society." This was enrolled under the Friendly Societies Act. The official organ of the Society was the *New Moral World*. So far the missionary labors were gratuitous.

In twelve months from this time branch societies had increased from three to thirty-two, and had been established in the principal towns in the manufacturing districts. Commencing without capital of any kind, the Community Society had accumulated nearly £2,000 for practical purposes.

In 1838 the Congress again assembled in Manchester. Six missionaries were appointed to promulgate the gospel of Socialism. Several influential individuals this year acceded to the Society and took places on the Central Board. During this second year of the existence of the Society, commencing with thirty-two branches, the number increased to fifty-nine or sixty, with a proportionate increase of members. Negotiations were entered into for the purchase of an estate for practical Community operations, and £1,000 paid as deposit money; but this bargain was annulled, and the deposit money returned.

In 1839 the Congress assembled in Birmingham. At this Congress active measures were again taken for securing an estate for practical operations on a small scale. Ultimately an estate of 530 acres of land was obtained in the parish of East Tytherly, county of Hants.

It is thus thirty-nine years since this Society was established. It was the offspring of Mr. Owen's principles, and under his guidance and advice. He was the President of the Society. The legislative power of the Society resided in a Congress of Delegates, with a Central Board as Executive.

At the Congress of May, 1840, the condition of affairs at Tytherly was reviewed, from which we may infer that things were not in a very satisfactory state even at that early day. There were forty-two adult individuals then on the estate—thirty males and twelve females, and complaints were made in Congress of the unfitness of some of the members for their positions in the Community.

The Community was under the control of a Governor, who was appointed by the Congress. There was also a Council, but it was only advisory, with no power of control. The members were thus entirely under the direction of the Governor and his advisory Council.

At the first Congress Mr. Aldam, the Agricultural Superintendent, resigned. It was found there was so much incompatibility of temper and difference of opinion between him and the members, or some of them, that he felt impelled to resign. He was succeeded by a Mr. Spingler, and later on he, in his turn, was succeeded by a Mr. Anderson.

The Governors, likewise, were continually being changed—Finch, Green, Rigby, rapidly succeeded each other. The members, at first numbering forty-two, were reduced to twelve—eight male and four female members—at the date of Oct. 31, 1840. The hired laborers numbered seventeen. Several trades were at first intended to be introduced; but subsequently this plan was abandoned, and it was carried on as a purely agricultural and educational establishment and a place for boarders.

In short, there was no proper animus cultivated among the members, inside and outside of the Community. The outside members were urged to contribute to the Community fund, and they did contribute, besides sending gifts of all kinds, such as tools and implements, cloth, books, etc. But this could not last forever.

The members on the estate had no control. They obeyed the direction of the Governor and Central Board. In competition with the hired laborers they found themselves inefficient at farm work, as very few of them had been used to that kind of labor.

How different from all this were the arrangements and plan at Ralahine. At the latter place the members had complete self-government in all essential matters. They had certain stipulations to fulfill, such as rent to pay to Mr. Vandeleur, and other matters of contract. But on the fulfillment of these stipulations their liberty of action was complete, and they were animated in their labors by the knowledge that every stroke of their industry inured to their own well-being and comfort.

In the Tytherly or Queenwood Community, the Central Board, as the representatives of the contributors to the Community Fund, claimed control of the Community in the interest of those contributors, while the little band on the land, who were doing the actual work of building up the Community, were made of small account. At one time the "officers" of the Society claimed a separate table from the workers. There was a row about this, and they had to back down, but it showed the animus of the parties. Again, it was claimed that any surplus made beyond the maintenance of the members should be the property of the Society, as a whole, and go to the furtherance and extension of other Communities. In this way there was a perpetual lien on the labors of the Community.

On the other hand, the outside contributors to the Community fund had no proper encouragement beyond a vague hope of helping a good cause. A member's contributions, much or little, did not entitle him to a place in the Community. He might contribute all his life and yet have no claim in the promised land. It was all a matter of preference or election. Indeed, after a time there was little desire to go to Tytherly, and with the dying out of this desire or hope the early enthusiasm of the members faded away, pecuniary difficulties increased, and ultimately the Community was broken up.

Aside from all these discouragements, however, there was perhaps a more potent cause of failure in the fact that there was not profitable employment for the people in the Community after they had arrived there. Mere farming, as commonly understood, will never be a fit or profitable employment for the generality of people. We must take up agriculture in its most advanced, not in its rudest state, if we would find congenial employment for all. The gardener near town produces a hundred times the bulk and value from his acre that the mere farmer does. Why should it not be just as profitable to apply the same pains and skill to raising corn or wheat or fruit that is employed in raising cabbage or celery? And further, why should it not pay as well to apply the same labor and skill ten miles from market as one mile? In justice to Mr. Owen it must be said he did contemplate such a system of agriculture, and advocated spade husbandry, or gardening, as more profitable and better suited to the needs of a Community than common farming. But the exigencies of the situation, perhaps, prevented his immediately carrying out his plan. He is gone now; let his memory rest in peace and honor.

J. DONAVAND.

FOURIERANA.

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

XVII.

There are certain instincts and convictions in every human soul which call for love, and truth and justice. There is a revelation from God which confirms them all. One noble life was all made up of these high qualities, a present incarnation of these seemingly almost unattainable ideals, and freely gave itself for man. Some say it was very God; all acknowledge that such virtue is the divinest thing known, that such love stands for the Most High, and that to reverence and obey it, is to obey the very saving principle of human nature; that such obedience in fact is perfect freedom. So that, leaving intellectual dogmas and theories out of the question, the essence of what is called Christianity is the natural faith of the human heart, and all men do in their heart of hearts long to have the Christian spirit, and to have that prevail throughout the world. But while the spirit of Christ is unity, the material interests of men are without unity. In the whole body-politic of life the unity of the human race is not at all implied. On the contrary, everything contradicts the idea. Every man in seeking his material interests becomes the rival and antagonist of every other man. To gain his bread he must sacrifice friendship, generosity, and even honor. He must keep his convictions of nobleness and justice for a beautiful and holiday idea; he must consign them to the keeping of Religion; and she, like the gentle wife at home, has careful injunctions not to show her beautiful face in the market place. It is hard; since in the market place mankind are doomed to spend the most part of their life; and very many men and women and children all their life except what nature claims for sleep. If there be no way, then, of realizing the unity of man with man, of growing into the beauty of Christian love and fellowship by the very act which earns us bread; if there be no reconciling of religion with this worldliness; if there be no possibility of raising in the very market place the song: "The Lord is in his holy temple;" if religion calls us one way and necessity another; if business is to be based on principles which render ineffectual every prayer for the spirit of love and charity; if work is the dissevering of all the bonds which thought and speech and sentiment and blessed dreams and holy influences, with all the help too of God's Holy Spirit, strive to weave:—then is Christianity impotent, a heavenly voice that mocks mankind.

But no! As surely as Christ taught the love of God and of the neighbor, so surely did his prediction imply a change in the material organization of society which should fit it to be the container of this heavenly spirit. Did he think to "put new wine into old bottles?" Must not the spirit of Christianity create unto itself a body? It is a fruitless abstraction until it does. And this, if we read the signs aright, is the demand of this age. This is the tendency of all social movements. The material basis of our life, our social and industrial system, is entirely incompatible with the moral duties and convictions of this age. Our social economy all represents and preaches selfishness; but the idea of Christian love, the vision of Unity and Brotherhood, is born in the mind, and makes terrible and unendurable contrast with this state of things. The world is nearly ripe for the Kingdom of Heaven; the organization of society precludes it. Association is the word that solves the problem. The earnest and believing hearts of this day everywhere have a certain hopeful looking towards that; and at this providential moment Science comes and offers us the key which shall unlock the whole sphere of material interests to its true lord, the spirit of religious love and unity. The organization of attractive industry will be the reconciliation of spirit and matter, of religion and the world; it will be the admission of Christ into all our spheres; it will make all nature holy, and clothe religion in the garb of nature.—*J. S. Dwight.*

WILLIAM CULLEN BRYANT

Always rose at half-past five; in summer from half an hour to an hour earlier. Slightly clothed, he immediately began an hour's exercise with dumb-bells, a horizontal bar, and a light chair swung round the head. When it was all over he bathed from head to foot. In the warm season he usually shortened the exercise in the chamber, and went out of doors to engage at some work requiring brisk action, such as pruning trees or cutting wood. No breakfast could be plainer—hominy and milk, or brown-bread, oat-meal, or wheaten grits, and in their turn baked sweet apples. Buck-

wheat cakes he did not refuse: but coffee or animal food he never took. Occasionally he drank chocolate. The meal over, he engaged a while in his books, and then went on foot some three miles to his office. After three hours he returned the same way, whatever the condition of the streets or weather. He studied or read till weary, then walked through the woods; he seldom drove. He dined early on vegetables, with a little fish or meat. At supper he never drank tea, but was satisfied with bread and butter and fruit. The latter formed a large part of his diet, and he ate it at almost any time without inconvenience. In the city, where people dine later, he only allowed himself two meals a day. Water was his almost exclusive drink, though he now-and-then indulged in wine. He once said he was a natural temperance man, his mind being rather confused than exhilarated by alcohol. Mr. Bryant retired betimes—in town at ten, in the country somewhat sooner. For several years he avoided in the evening every kind of literary occupation which tasked the faculties, such as composition, even to the writing of letters, because it excited his nervous system and prevented sound sleep. He never used tobacco. "I never meddle with it," he said, "except to quarrel with its use. I abominate all drugs and narcotics, and have always carefully avoided everything which spurs nature to exertions which she would not otherwise make. Even with my food I do not take the usual condiments, such as pepper and salt."

—Tribune.

JOSEPH AS A STATESMAN.

[The following article fits into the controversy about Joseph's corn speculation. We copy it from a paper printed in 1874, which ascribes its authorship to a "Christian Lawyer:"]

Joseph was a great statesman and reformer, as the manner in which he saved Egypt from the famine of seven years' drought shows. The measures taken by him to prevent the famine, and to secure the people of Egypt from a similar event in the future, may seem at first sight to have been unjust and oppressive; but in reality they were far otherwise.

In order to appreciate Joseph, we must consider his position and limitations. He was not the monarch, was not invested with absolute power, and all that we could expect of him is, that he should have done the best for the people the circumstances permitted. He was the prime minister, and favorite of a great king, and though he might have desired to benefit the people far more than he actually did, he would have defeated himself, and have prevented the partial service he did render, had he attempted to impair the king's sovereignty, prerogatives and revenues in a direct manner. If he had bluntly proposed, for instance, to restrict the king's power of imposing taxes, doubtless he would have been immediately dismissed as insane, and possibly have been hung as a traitor. This was the fate of the butler, whose case is a fair illustration of the government of Egypt, the subjection of her inhabitants, and the arbitrary power of the king.

Joseph took things as they were, used address, and made the very despotic power itself an instrument to accomplish his philanthropic designs. One of these designs was to establish the first constitution, the first bill of rights, that was ever given to a people. He used also the only means then available to effect a great labor reform.

The initial step was to levy a tax, in kind, of one-fifth on the crop of grain of every farmer in the land of Egypt. Viewed simply as a tax, it was less in amount than is sometimes paid on the produce of labor to governments in modern times, yes, even in our boasted Republican country. Let any farmer in the United States calculate first the direct taxes he pays to State and County, and then the indirect taxes he pays on almost everything he consumes; and he will find that it considerably exceeds Joseph's fifth. In Louisiana and South Carolina, the direct tax alone is nearly equal to the whole surplus of wealth produced each year, to say nothing of duties on imports imposed by the general government. Consider further that Joseph's tax was levied during seven years of abundance; and therefore was paid easily and without causing distress.

In the ordinary course of the conduct of kings and republics, the revenue derived from taxation is squandered in every imaginable way, in "grabs" disguised under all sorts of false pretenses and frauds; but Joseph predicted the seven years' famine, and contrived to persuade Pharaoh to economy and self-denial during the seven years of abundance. This was a great achievement: for according to the ethics of the world at that time, all the revenues of the land belonged to the king in absolute ownership; and he had the right to spend them as kings generally do, in enriching favorites, keeping concubines, building palaces, giving feasts, displaying pageantry, indulging in luxury, or any other way he pleased. But this time the taxes were saved and treasured up, and were in the granaries, when the years of sterility came.

Then Joseph took his second step. He sold the grain back to those who had paid it as a tax to the government. From a Christian point of view, charity would have prompted the king to order the corn to be distributed among the people gratuitously; but it was undoubtedly his lawful

property; it was in existence through a systematic course of self-denial on his part: he knew not charity, and it would have been vain for Joseph to affront the ideas of Justice and Ownership which prevailed in that age, and which Christianity has not yet succeeded in overcoming. Nevertheless Joseph's wisdom was equal to the occasion, and he managed virtually to give back the corn to the Egyptians for nothing.

Mark the process. After the Egyptians had conveyed all their lands to the king for corn, the question arose, as doubtless Joseph had foreseen, what was to be done with it? There were but three possible answers. One way to establish the system which prevails in these modern times, and which we inherited from Rome and the Feudality of the Barbarians. In this case the king would have given away or sold the land, in fee simple, to private owners, who, being few in number, would have become a landed aristocracy, like the present one. These monopolists would have leased the fields to the poor at variable rates, the highest they could possibly extort, or hired laborers at the lowest possible wages, to till the ground for them. The present condition of the English Peasantry gives an idea of the practical operations of this system. In due time, as public lands become scarcer, we will feel its worst effects in this country.

Another answer would have been to annul the conveyance that had been made to the king, and restore the lands unconditionally; but this, as we have seen, was not to be thought of, as it would have called for the giving up of the king's title without any consideration.

The third possible answer was that which Joseph gave. It was to rent the lands to the former owners. By doing this, Joseph avoided giving any shock or umbrage to the vanity or prejudice of the king; while at the same time the terms which he persuaded him to grant were, in effect, better for the people than if the ownership of the land had been given back to them, and the king had retained his former unlimited power of taxation.

He made a solemn contract with the cultivators to lease them the land for one-fifth of the corn harvested each year. "And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's." (Gen. 47: 26.)

The effect of this contract was that the king could not tax the land, for by doing so he would be taxing his own property, and committing the absurdity of charging himself with a tax to himself. He could only tax the yearly product. But the amount of this tax was limited by a compact with his people, which could not be violated without a breach of the royal word, and which, in fact, was not infringed for centuries. This compact really amounted to a constitution: and to some extent changed the government from the absolute despotism to a limited and constitutional monarchy.

One of the great benefits of this plan was, that the lessees were comparatively safe from eviction; for since the king owned all the land, and it was for his interest that the whole should be as highly productive as possible, he would then rather seek by a system of discipline to secure the industry of all, than to cast out any and make them vagabond idlers. The only changes he would be likely to make would be to promote the industrious citizens of superior skill, who happened to be on poor pieces of land, to better ones, making them change places with inferior persons. But it is doubtful if he would effect even such an exchange: for the inference from the whole account is, that the leases were made to each individual in perpetuity, and so descended in the family. If so, the tenants could not be lawfully disturbed, unless they neglected to cultivate the land or failed to pay the lawful tax.

Moreover, the rent being fixed in amount, even if the king chose to give away his landlord right to a favorite, or sell it to a corn-dealer, that would make no difference to the tenant. Also the tax, being proportioned to the product, could never be oppressive; for the landlord would have to bear his share of the loss by poor crops, whatever the cause.

What a difference between the practical working of this system and that of the present day. By abolishing the principle of taxation on the land itself, and substituting the relation of landlord and tenant on a perpetual rent-tax proportional to the actual product, all the abuses and hardships inflicted by governments nowadays on farmers, were rendered impossible. Capricious and disproportionate assessments and arbitrary rates could not be imposed. What is better, the buying up of vacant lands by individuals was not to be thought of: for it would be contrary not only to the charter, but against the direct interest of the government, to allow non-cultivators to monopolize vacant lands, and keep them idle, holding them for a rise, until some fortuitous exigency should enable them to compel those who would become bona-fide cultivators of the soil to pay into their pockets exorbitant prices for the right to do so.

On the contrary, these were thoroughly protected: for when a man wanted more land to cultivate than his right of inheritance provided, he had not to submit to the extortion of speculators and monopolists; but had only to ask of the State, as his right for what he needed, and had nothing to pay but a yearly tax proportioned to the product, and fixed by law; and this tax was less than what the sum total of

taxes generally is. Moreover, he would need no capital beyond that necessary to buy implements and provisions for the first year; and his occupancy would be safer and more advantageous than if he owned the land in fee simple.

A remarkable effect of such a system is, that the occupant of the land could not sell his lease without the consent of the State, which rightly it would be very difficult to obtain; nor could he mortgage the land itself since he was not its owner. Thus the abuses, usuries and undue profits arising from absolute ownership were prevented, the occupant was restrained from jeopardizing the tenure of his homestead, and to a large degree from imprudent ventures, or other forms of wastefulness; while the duration of his lease being perpetual, he would be just as much encouraged to make improvements as if he owned it in fee simple.

SHAKERISM.

"Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake, not the earth only, but also heaven." Heb. 12: 26. Can any believer in the Bible, after reading that passage, affirm that God is not a Shaker? But for fear some one will accuse me of using frivolous arguments I will be more explicit, and try to lay a claim for Shakerism as the coming religion. In the first place, it is preëminently the religion of Nature. That is, it looks on outward, material things as the type, or rather the cover or clothing of the internal, the spirit of all, which is God. God is the vitality of the universe, and is formed of two principles, the male and the female, which are termed Father and Mother God. These two principles in the lowest form are found in the mineral kingdom, and called acids and alkalies. In their highest form they are Universal Love and Divine Wisdom, or, in other words, Grace and Devotion. The first, or masculine part, was exhibited in the person of Jesus of Nazareth, the seed sower; but the opposite of this is required for the final salvation of mankind, since gathering the harvest is directly opposite to the sowing of seed; and the first promise was given to the woman that her seed should bruise the serpent's head. This promise was not fulfilled in Mary, the mother of Jesus, since the Christ-spirit was not born of her but descended upon the "Man Jesus" when he was baptized of John. So there was a necessity for the feminine part, or devotional spirit, to come among men in order that the seed of Christ might be received, and some permanent institution born among them. Ann Lee was the personification of that influx, and the Shaker Communes are the result.

We are told that "grace and truth came by Jesus Christ," and we may add, The wisdom to receive that truth, and the devotion to carry it out, came by Mother Ann. And by a union of the two shall come the regeneration of mankind. This is not saying that there were none gracious but Jesus, and none devoted but Ann Lee, but that they were notable examples of the two principles; and through the force of those examples and principles shall come a regenerated society that shall govern mankind. But we are told by some that Shakerism is dying out. Let me give you a little history:

A little over thirty years ago the world was startled by a strange rapping at Rochester, N. Y. An intelligence appeared to be connected with those strange sounds, and soon it developed a power to shake the world. A new order of men who were called Spiritualists came forth, but they are totally unable to organize. What does all this mean? While the world is wondering, there is one little band of people who understood it all from the first. The wise men of the earth marveled, and called it something new, and little dreamed that the Shakers had gone through it all years before. The spirits had come and recognized their Communes as the Divine order, and then foretold that they should leave the Shakers and go into the world to prepare that for the change. Then, they say, they will return and bring their harvest with them. Modern Spiritualism and Shakerism will unite and become one fold. The controlling spirits will not allow Spiritualists to organize outside permanently, because they have recognized the Shaker Societies as the true organization. On these they will finally concentrate and carry the world.

But I hear some startled persons say, "That cannot be; the Shakers are celibates; and if Shakerism should become universal mankind would soon cease to exist." Hold on! Shakerism, like the world, is in the hands of God, and you, from a superficial view, cannot tell what its future will be. He will not permit slight defects in the builders to interfere with his plans, but all their mistakes will finally be wiped out. "But," they rejoin, "how about the command to 'multiply and replenish the earth?'" Yea, that command was given to primitive man, but our spiritual woman saw that there is an-

other end to the rope. The earth on which we live is limited in its area, and continual multiplication would cause an "overproduction." Men, after a time, could not find standing-room, much less food and the comforts of life. Besides, excessive and untimely use of the sexual functions has produced a diseased condition, which throws men out of harmony and unfits them for a higher life. To correct this has been the especial work of the Shakers. Few Shakers of the present day believe that all the world should become celibates. They hold that there should be two orders of men: the generative, whose business it is to people this earth; and the regenerative, whose business it is to people the heavens. Hitherto their attention has been turned entirely to the latter order, but the indications are that in the future their organization will be so extended as to throw their protection over the work of generation, so as to produce a better race upon the earth. Scientific propagation of men is no more incompatible with their religion than is the scientific breeding of horses and cattle, which they now practice. This is not saying that all will reproduce their kind (for there would be nothing scientific in that), nor that the celibate order will be done away; only that they will provide better conditions for those who wish to propagate, so that the children will commence life in higher conditions, both physically and morally. Thus the two orders will mutually benefit each other. With such needed improvements may we not hope to shake, not the earth only, but the heavens, that those things which can be shaken shall be done away, and a new heavens and a new earth appear in which dwelleth righteousness?

J. G. TRUMAN.

North Union Community, near Cleveland, O.

AMERICAN SOCIALIST.

THURSDAY, JULY 18, 1878.

We have received twenty-five additional names of persons desiring to be placed on the list of the "Socialistic Union" suggested by Mr. Joseph Anthony. This is the full number required for the issuing of the second list, which will now be printed and mailed to all who are entitled to it.

The communication on another page from J. G. Truman of the North Union Community near Cleveland, Ohio, will be read with interest as showing that new and progressive ideas are working among the Shaker Societies.

We expressed the hope a few weeks ago, after publishing an article on both sides of the "Eastern Question," that our paper would be "left in peaceable equilibrium;" but it is too big a subject, and with its thick-coming events commands too much attention, we find, for us to entirely exclude its discussion from our columns, and so we give space in our present number to a long article from our valued contributor, THEO. L. PITT, on "England and the East," which will command the interest, if not the approval, of our readers.

"HOW IS IT WITH THE WOMEN?"

An exchange, commenting on the eight-hour strike of the workingmen, pertinently inquires, "How is it with the women? Will the workingmen agree to limit their wives to eight hours of labor? Or do they propose to adhere to the old-time dictum that a woman's work is never done? We shall feel a good deal more enthusiasm in the labor movement when convinced that the women are to share its promised benefits." The point is well made. Workingmen should consider that they stand in respect to the labor question in a relation to their wives similar to that of their employers toward themselves, only they in general require of their wives many more hours' work a day than their employers ask of them. "What's sauce for the gander is sauce for the goose." Let the workingmen, who are compelling their employers to take ten and even eight hours for a day's work, turn round and say to their wives, "You shall have the same privileges without strikes that we have secured by them." It is our conviction that the great body of American workingmen's wives are more burdened with excessive labor than the workingmen themselves. There must be a general movement for their relief; why should it not be a peaceable one? The first step will be to lessen their hours of labor, as has already been done in the case of the men; then will come coöperation, with its labor-saving and labor-lightening arrangements, which is already taken advantage of to a considerable extent by workingmen; and,

finally, we will hope that both workingmen and workingwomen may be prepared for the final condition of Communism, in which all forms of oppression cease.

THE "NEW RELIGION."

EDITOR OF THE AMERICAN SOCIALIST: In the last number of the SOCIALIST, in reply to Mr. Goodson, you say, "That once-new religion [meaning Christianity] has manifestly become old both in years and decay;" and you ask: "Is there not as much need of a new religion in Christendom today as there was in Palestine 1800 years ago?" I am somewhat in the condition of Mr. Goodson, and would like to see a fuller statement of your ideas on this exceedingly important subject; and I take the liberty of setting down here a few thoughts suggested by the articles on the "New Religion" which have recently appeared in the SOCIALIST:

1. The Jewish religion was displaced by Christianity because it had "waxed old and was ready to vanish away" (Heb. 8: 13), and because of its imperfections (8: 7), and because it could never "make the comers thereunto perfect" (10: 1). What evidence is there that Christianity is, in its turn, "waxing old and ready to vanish away," or is alike imperfect, or has failed to accomplish all it promised?

2. The religion of Christ was foretold by Prophets and described in the record of the old religion. Have we in the record of Christianity any corresponding prediction of a new religion which shall displace it?

3. You say in reply to your English correspondent, "The leading doctrines of the new religion will be that salvation from sin and victory over death are offered to us in this world." Will you explain how these doctrines differ from the leading doctrines of the religion which is to be displaced?

4. You say in the same reply, that the new religion "will lay its foundations below all possible frosts of skeptical criticism in unimpeachable facts and demonstrations." How in this respect will it differ from the old religion of Christianity? Has not that an equally good foundation? Was not that based on unimpeachable facts and demonstrations? Can there be a greater fact or demonstration than the raising of the dead to life?

5. If Christ's death and resurrection are to be the great facts of the new religion, as they must be if Paul's writings are to be its principal record and exponent, then in what consists the appropriateness of speaking of a new religion? Will it not still be essentially the old religion?

Other questions suggest themselves, but I will not trouble you to answer them. My thought, briefly expressed, is that the religion of Christianity is not yet "ready to vanish away," but is still vigorous and effective to full salvation; and that what the world needs, more than it needs a new religion, is a new appreciation of its spirit and power and a new application of it to daily life.

A.

REPLY BY THE EDITOR.

The above questions cover a great deal of ground. We must answer them by installments. Our paper must not become too theological. For the present we advert to a single line of things in which Christianity seems to us to have "waxed old" and to be "ready to vanish away," even as Judaism did before it.

If the reader will turn to the passage where these expressions about "waxing old" and "vanishing away" occur in Heb. 8: 13, he will find from the context and from most of the epistle that the apostle's eye was on the ordinances of Judaism. He did not intend to convey the idea that the belief in God, which was at the foundation of that ancient religion, was decaying and about to vanish; but the great body of ordinances in which that belief had been enshrined was in his view a moldering mass approaching its end. Well, Christianity has enshrined its belief in ordinances. Some of the churches of Christendom have systems of ordinances as complicated as those of Judaism. All of them which are of much account have at least Baptism, the Lord's Supper and the Sabbath. The first two of these were the authorized ordinances of incipient Christianity, and the last was adopted from Judaism. They do not differ essentially, i. e., as to spiritual rank, from the ordinances of Judaism. Is it too much to say that these Christian ordinances have "waxed old" and are as near "vanishing away" as their predecessors were 1800 years ago? And is not the religion which we find identified with these "carnal ordinances" necessarily of the vanishing sort?

Let us not get into a dispute about words. It would be easy to prove by letter-logic that Christianity was not a new religion, but only a new embodiment of the religion of Moses and the Prophets, with new enforcements and new ordinances. But, on the other hand, it seems to us equally easy to prove that as great a change from decaying ordinances and general imperfection of results is needed now as was needed when Judaism passed away, and that such a change may properly be called the inauguration of a New Religion. Still we will not quarrel with those who insist upon calling all

that is to come the Old Religion; but we judge they will have a hard job to get acceptance in Christendom as old religionists, after they have stripped themselves of ordinances and gone to preaching actual victory in this world over sin and death.

We thus indicate briefly the *spirit* in which we hope to answer all these and similar questions hereafter.

SOCIALISTIC NOTES.

A writer in the *Saturday Review* discusses intelligently the subject of Socialism, and says that it does not disappear, and it can never altogether disappear, where Christianity prevails in however nominal a form, for Christianity is the corrective of individualism.

Recently a body of tramps, 250 in number, entered the town of Beloit, Wis., and behaved in a somewhat disorderly manner. They stopped and detained a train of cars on the railroad, owing to which all subsequent trains were ordered to run through without stopping. The tramps therefore remained there, and the residents of Beloit were in an uncomfortable situation. These tramps stated that they were part of an army of 5,000 like themselves who were now on their way to Minnesota. Some of the Labor papers say the total number of tramps in this country will reach several millions the coming winter.

"Sometime ago," says the *New York Sun*, "a number of Roman Catholic citizens of Philadelphia decided to try a little experiment in colonization. A tract of good land was secured in Virginia, and an advanced guard of colonists settled on it. At a recent meeting of the society a member fresh from the colony reported that the settlers were in good health and good spirits, pleased with their new home, and especially rejoicing over an immense crop of potatoes and a neat little chapel just consecrated. The colony now numbers nearly a hundred members, and most of the 7,000 acres in the tract bought has been taken up."

The *World* highly commends the example set by Cassell, Petter & Galpin, London publishers, of setting apart a certain portion of their profits as a Relief Fund for the benefit of their employes, as described in our last "Notes," and shows that it is precisely such "things which enable both parties to the contract to obtain the greatest possible advantages therefrom. The master," it says, "who seeks to interest his wagemen in his business, making it theirs in effect, making their prosperity depend in a measure on his, and giving to each of them the promise of remunerative work while the workman retains his strength, and in sickness and old age sympathy and support, will be sure to see a body of employes who will not regard his service merely as a stepping-stone to that of some one else who pays a dollar a week more wages, or the bond of employment, one where the maximum of remuneration is sought for the minimum of labor.

Attorney-General Devens has lately delivered an opinion on the proper construction of what is known as the "Eight Hour Law," which will interest the workingmen. Some persons have been disposed to claim that the workingmen employed by the Government were entitled under that law to a reduction of hours of labor without a corresponding reduction of wages. The Attorney-General refers to a case decided in the Supreme Court of the U. S. in the October term, 1876, in which it was held that the act only "prescribes the length of time which shall amount to a day's work when no special agreement is made upon the subject, and that it does not forbid the making of contracts fixing a different length of time as a day's work." He shows that it was not the intention of Congress that laborers in the navy-yards of the United States should receive for eight hours' work the same pay as laborers of the same class received from other employers for ten hours' work. This is the only sensible view.

According to long reports in the *N. Y. Herald*, there exists in Russia a powerful Socialist association which is causing the Czar considerable anxiety. Since that high-spirited girl, Vera Zassaulitch, shot General Trepoff, some months ago, and was acquitted by the jury before whom she was tried, the Socialist excitement has been rapidly growing. The public prosecutor appealed against the verdict of acquittal, and the officers of the Government have made strenuous efforts to re-arrest Vera Zassaulitch, but without success. She was whirled away in a carriage to a place of safety, and has since been moved from one retreat to another, on one occasion escaping only ten minutes before the police rushed into the house to secure her. A collection of \$1,185 was quickly made up for her. She has devoted herself to Socialism, as understood in Russia, and excites great sympathy. But the thing which troubles the government most is the secret propaganda by means of the Socialist press. A prohibited journal called *The Commencement* continues to circulate, in spite of every effort to suppress it. Nobody knows where it is printed or who distributes it. Yet it appears and talks plainly about the acts of the government and a pending revolution. The judicial processes are so abrupt in Russia, especially in criminal cases, that the Socialists are compelled to the greatest secrecy. Their

liberty and lives depend upon it. A man who attempted to get a carriage for Vera Zassaulitch to escape in was arrested and banished to Siberia without any formal trial at all. The government has a heavy hand and acts on very slight suspicion, but it feels the earthquake rumbling beneath it. Who knows how much of Prince Gortschikoff's astonishing mildness at the Berlin Congress has been due to this state of things at home? Is it not probable that Russia no longer dares risk a foreign war for fear of an overturn at St. Petersburg?

WOMAN'S TOPICS.

Congress, at its late session, failed to disfranchise the women of Utah.

Mrs. Jennie Cunningham Croly has been elected member of the New York Academy of Science.

The Third Decade celebration of the first Woman's Rights Convention will be held in Rochester on the 19th inst.

Miss Harriet Stanton, daughter of Elizabeth Cady Stanton, has just graduated with high honor at Vassar College. She is said to have inherited the gift of eloquence from both father and mother.

The Chicago *Evening Post*, whose editorial management was recently assumed by Miss Francis E. Willard and Mrs. Mary Willard, has been sold to the *Daily News* of that city for \$16,000. Miss Willard resumes her work for the Temperance cause.

The convention of the New England Society of Friends, held recently at Newport, voted that hereafter women shall be eligible to office in the management of the Society, shall sign all conveyances of real estate made by the Society, and shall be considered equal to the opposite sex.

At the Hampton (Va.) Normal and Agricultural Institute there are three hundred colored students. The last annual report of Gen. Armstrong, says: "A majority of the students are young men, but the majority of the teachers are ladies. The latter exert a refining influence, create a pure Christian atmosphere, and work with a patience, skill and devotion that could not be surpassed. I believe no corps of male professors could give the tone that the lady teachers impart, nor do so well as workers, upon the whole life."

Dr. Sara B. Chase, of New York, has sued Anthony Comstock for false imprisonment, laying the damages at \$10,000. Judge Potter, sitting in the Supreme Court Chambers, issued the order for the arrest of Mr. Comstock. The order was granted on a complaint which contains two causes of action. The first cause sets forth the fact that the defendant, Comstock, unjustly and unwarrantably caused the arrest of the plaintiff, putting her to great inconvenience and trouble, besides disparaging her reputation and destroying her business. In the second cause of complaint "the plaintiff alleges that at the time of the arrest aforesaid, the said defendant, at the house of said plaintiff, on Thirty-Third St., in the city of New York, took possession of certain rooms of the house, drove the guests of the plaintiff from room to room, and then searched the said rooms and bureau-drawers, clothes-presses, and other places therein, overturning the contents of the same, and that this was done wilfully, maliciously, wrongfully, and without legal right or authority to do the same, to the great damage of the plaintiff." Comstock was arrested and held to bail in the sum of \$2,500. Arrangements for his bail were made by Elbridge T. Gerry. The arrest produced quite a sensation.

CORRESPONDENCE.

Northboro', Mass., July 7, 1878.

EDITORS OF SOCIALIST:—Please accept my thanks for taking pains to get the criticisms of Elders Frederic W. Evans and Giles B. Avery which you published with my letter in your paper of 4th inst. I have too much respect for your custom to desire to "answer back," but it seems to me proper to call attention to the fact that my letter was based upon the letter from North Union, Ohio, which I considered an invitation from a Shaker in good standing. This seems to have escaped notice. I mentioned the North Union letter, but for the sake of brevity made no quotation from it. If you can spare the space I would like to quote as follows:

"The Center Family, where I am, has about forty members. Where these seventy (including two other Families) are there were once about two hundred, and the place is capable of sustaining as many, or more, at the present time. But as the old ones died or went away, new members were not forthcoming to fill their places, and now all that are left are old people that are rapidly passing away; and the question arises, Who shall occupy the ground in the future? Will men and women come in to carry out the principles of its founders, or will the property be sold and pass into the

hands of strangers? Or will people come in and so modify the principles as to make them acceptable to modern modes of thought? The crisis seems to be rapidly approaching which shall decide these questions."

The italics are not mine, and I think any fair-minded person would construe this as an invitation to those interested in Socialism to make inquiries and suggestions.

My letter was not prompted by any personal motive, for I do not know of any person who would be likely to respond to an invitation to take up with Shaker homes; but I should like to see the Shaker Church communicate with some struggling church now in the position that George Rapp's church was before it came to America in 1805. Such churches there must be, and more likely in Europe than in this country. It has always seemed to me a pity that Elder Frederic's mission to England was not followed up.

The above quotation invites strangers to "come in and modify the principles;" but I proposed merely that instead of letting their vacated premises to avowed disbelievers there might be an advantage in drawing near to the Shaker Societies those who sympathize with them upon some points. The Shakers would then have seemingly every possible advantage. They would have every opportunity to convert the new-comers to their own faith. It would be simply establishing another Gathering Order, and not the slightest yielding of principle. It would be but another move, like many others the Shakers have made already, "acceptable to modern modes of thought."

Faithfully yours, CHARLES W. FELT.

PECCA VI!

EDITORS AMERICAN SOCIALIST:—

I have "scintillated" without knowing it; I have sinned without intending it, by not making my meaning so clear that it was impossible to misunderstand it. I never said that there was "no Communism" at Guise, at Oneida, or at the Shaker Communities. There is Communism in all societies, because in practice Individualism pure and simple is as impossible as Communism pure and simple, and for the same reason: that the underlying principles on which Communism and Individualism depend exist in the nature of the human mind, and are inexpugnable by all our efforts. In all civilized communities its members enjoy some of the benefits of Communism, and in all Communist Societies its members enjoy some of the benefits of Individualism; and in so far as they do so the Communism is not "pure and simple."

In other words, my proposition was that there can be no Communism in life entirely free from Individualism, and there can also be in life no Individualism entirely divorced from Communism.

I believe in reconciling these two apparently contradictory, but really complementary elements, and not in attempting to be wiser and to do better than the Creator, who has constituted them both ineradicable principles in the soul of man.

It does not require any practical knowledge of Community life to know that what God has joined together it is impossible for man to put asunder.

With regard to the control of the property of a Community by its authorized leaders being practically equivalent to the holding of a large property by a benevolent man of wealth, I see no reason to change my sentiment. The property of M. Godin or of any other rich man is just as much the contribution of the laborers he employs as that of any Community is of its members, and scientifically and morally speaking, the capitalist only holds the property, just as the trustees of the Community do; all he or any man in a strict sense owns is what he uses and thus appropriates or makes it his own.

When you say that there is no obligation upon the trustees at Oneida to give any part of the property they hold to a retiring member, you say in other words exactly what I said, that practically Community of property takes all ownership of property from the individual member and vests it as truly in the trustees or managers, as the property of the rich man is vested in him.

Of course, if there is "no obligation" to give anything to a retiring member there would equally be no obligation to do so if all the members except the trustees should retire. The trust according to your own showing is absolute,* which is just what I supposed it must be.

But I do not wish to enter into anything like a controversy, and will not, except to protest always and

*Not absolute, for the trustees have no more right in the common property than others, and if they should "retire" from the Community they would fare just as other seceders do. The fact that "if all the members except the trustees should retire" they would hold the property proves nothing, for in case of general withdrawal those who remained would hold the property whether any of them had ever served as trustees or not.—Ed. AM. Soc.

every time against one-sidedness and exclusiveness. Individuality is not all evil and Community all good. Individuality and selfishness, in the bad sense, are not convertible terms. Both elements are necessary to a perfect society, and both exist, but neither of them, "pure and simple," in all societies, and always will exist until the constitution of the universe shall be changed from what the Creator has made it and according to which he sustains it.

I have said nothing whatever implying that the trustees of the Shaker or of the Oneida or of any other Community work for selfish ends, but have made the assertion that it is impossible for them to escape from the necessity of a control of the common property practically equivalent to the individual control possessed by a rich man. I hold that that statement is scientifically and practically true.

One word more, by your permission. I wish we could have some new words, since it is so impossible to define the old ones satisfactorily or to be understood in our use of them. I believe that the advantages claimed for Community life are substantially as you state them, but I regard it as misleading to claim them as due to Communism "pure and simple." The same advantages, I believe, and more would follow from Association, or from an INTEGRAL SOCIETY in which all elements would be recognized as equally good, each in its proper place and proportion.

F. S. C.

PRIMITIVE SOCIAL CONDITIONS.

III.

PRIMITIVE PROPERTY. From the French of Emile de Laveleye. London, 1878.

The Russian Commune, or *Mir*, is without doubt a simple enlargement of the patriarchal family, growing out of it by a natural process which will be readily traced. The patriarchal or family Commune, indeed, still exists in some parts of Russia, in conjunction with the village Commune—an imperium in imperio—a Community within a Community. The ties which hold together the family Commune, however, have weakened since the emancipation, and it seems probable that it will finally become extinct. Here is M. Laveleye's description of its most prominent features:

"The patriarchal family is the basis of the Commune; and the members of the *Mir* are generally considered as descended from a common ancestor. Family ties have maintained a force among the Russians, as also among the Slavs of the Danube and the Balkan, which they have lost elsewhere. The family is a sort of perpetual corporation. It is governed by a chief called "the ancient," with almost absolute authority. All property is in common. There is usually neither succession nor partition. The house, the garden, the agricultural implements, the stock, the produce—moveables of every description—remain the collective property of all the members of the family. No one thinks of claiming a separate share. On the death of the father of a family, his authority and administration devolve on the eldest member of the house; in some districts, on the eldest son; in others on the eldest brother of the deceased, provided he live under the same roof. * * * *

"The dissolution of the patriarchal family will perhaps bring about that of the village Community, because it is in the union of the domestic hearth that the habits of fraternity, the indifference to individual interest, and the Communist sentiments, which preserve the collective property of the *Mir*, are developed. Formerly, the method of overcoming the resistance of obstinate members or of getting rid of incorrigible idlers was to hand them over to the conscription. The fathers of families, in conjunction with the village chief, thus purged the Community of all recalcitrants. It is the habit of submission to the despotic authority of the father which has given the Russian people the spirit of obedience, of self-denial, and gentleness, characteristic of them."

M. Laveleye thinks that the Russian system breeds more happy if not more intelligent populace than the American. In this age of individualism, a bit of philosophy like that contained in the following paragraph is rarely found:

"How marked is the contrast between the Russian and the American! The latter, eager for change and action, athirst for gain, always discontented with his position, always in search of novelty, freed from parental authority in his earliest years, accustomed to count on no one but himself and to obey nothing but the law, which he has himself helped to make, is a finished type of individualism. The Russian, on the contrary, resigned to his lot, attached to ancient tradition, always ready to obey the orders of his superiors, full of veneration for his priests and his emperor, and contented with an existence which he never seeks to improve,—is perhaps happier and more light-hearted than the enterprising and unsettled Yankee, in the midst of his riches and his progress."

Our author evidently thinks the lot of the Russian preferable to that of the American; and we will not dispute the point with him lest we might be tempted into a disquisition which our limits will hardly bear. We will briefly say, however, that in our opinion, a nation or

an individual without veneration, and the humility that acknowledges a higher authority than its own, can never be very happy, and thus far we agree with him. But, on the other hand, a people who are satisfied with things as they are, and who have no desire for self-improvement and upward progress, though they may be in a certain sense comfortable and free from the torments that are apt to accompany aspiration, are in a worse way than those who are goaded even to positive unrest, by the desire to do and be better than they are.

"Better fifty years of Europe than a cycle of Cathay."

There is a noble discontent which, though its first effect may be to make its subjects unhappy, will ultimately conduct them into all the beatitudes; and this is a superior condition to that of the mere servile self-content which does not lift its eyes above its present attainment. An ox draws his plow and chews his cud from day to day, and is happy in his brutish way; but man was meant for something better. We do not especially care to act as a champion of the typical Yankee, and are ready to acknowledge his short-comings and his weaknesses, which are manifold; but we hope and expect that the restlessness and tireless activity which make him at once so enterprising and so discontented will finally ripen into a principle of steady growth as beneficent in its effects on the individual, as fruitful in good works to the race.

But to return to the Russian *Mir*, with which we are not yet quite done, and the advantages of which are thus summed up in M. Laveleye's book:

"First, every able laborer having the right to claim a share in the land of the commune, a proletariat with all its miseries and dangers cannot arise.

"Secondly, the children do not suffer for the idleness, the misfortune, or the extravagance of their parents.

"Thirdly, each family being proprietor, or, more strictly speaking, an usufructuary of a portion of the soil, there exists an element of order, of conservatism and tradition, which preserves the society from social disorders.

"Fourthly, the soil remaining the inalienable patrimony of all the inhabitants, there is no ground to fear the struggle between what is elsewhere known as capital and labor.

"Finally, the system of the *Mir* is very favorable to colonization, an enormous advantage for Russia, which still possesses, in Europe and in Asia, vast uninhabited territories."

As an agricultural system, it is claimed that the Russian Commune is superior to that of any other country in Europe. It is said that Count Cavour was so struck with its advantages that he once remarked to a Russian official, "What will some day make your country master of Europe is, not its armies, but its communal system!" This, from the mouth of one of the ablest statesmen of his age, would indicate that there is more real adaptability in this system to the wants of the populace of European countries than we are accustomed to suppose. Referring to the condition of landed property in France and England, M. Laveleye says:

"In France the complaint is that the subdivision of property prevents the application of machinery and agriculture. In England, on the other hand, the excessive concentration of property in a few hands is the cause of alarm. The Russian system, judiciously applied, would combine the advantages of small property and large cultivation. There would be more proprietors than in France, because all the cultivators would be, and are already, proprietors; and agriculture would be carried on on even a larger scale than in England, as the whole of every Commune would be cultivated as a single farm. To arrive at this result, the only thing necessary is to maintain collective property and allotment, while improving the legal organization, and, at the same time, to give the cultivators the instruction necessary for them to profit by it, by the adoption of an improved system of agriculture."

(To be Continued.)

CEREBRUM ABDOMINALE.

XVII.

The exercise of Mutual Criticism is to a school for heart education what practice in the laboratory or study with the microscope is to a Scientific School. Every criticism is the analysis of a heart. The class sit down to the study of the human heart with a particular specimen before them. They discuss the native quality of this specimen or variety—in what susceptibilities it is strong, in what it is weak; or perhaps they make an historical examination to see how it has been affected by circumstances and education; or they criticise its action under present conditions. The result of this practice is heart knowledge, or knowledge of human nature, with a continually improving standard of character in the institution.

Some one will say, "It is a cruel exposure; you get your knowledge at the cost of the subject, who is a poor victim to the analysis." That is not so in experience. Criticism which is invited has a very different effect from the venomous tongue of slander. It does not hurt the feelings like the careless gossip of society even. Its

operation is rather like that of medicine in case of disease, or the friendly lancet when surgery is needed, or the bath which we seek for cleanliness and refreshment; or it is like a chemical analysis by which false elements are precipitated. The subject will resort to it again for the benefit derived.

But another will say, "I know more about my own heart than anybody else can tell me, and what's the use?" It is a very, very wise man that can say that truly. Persons of religious experience know that the thoughts and intents of the heart can be revealed by spiritual illumination in a way to make one feel that he never knew himself before; and a circle of intimate acquaintances can sometimes throw a light on the heart which will produce a similar effect. Egotism hinders self-inspection. It blinds the eyes. We cannot see our own faces without a reflector, and our associates, made free to be sincere, are better looking-glasses for our characters than our own self-conceit. We have not courage always to search into our hearts. It is too much like pulling one's own tooth. But we may have courage to let others do it.

Darkness is the very bane of the heart. Better live in a cellar than keep the heart dark. We are not thinking now of criminals who have dreadful secrets to hide, but of good people who do not know how to let the light into their hearts and who suffer the maladies of a dungeon life. To light up the heart we must open it in all its recesses to the confidence of friendship, especially ascending friendship—friends who are superior to ourselves. Mutual Criticism helps in this direction. It leads the way to self-judgment and makes confession easy. The Catholic confessional, odious as it is in its abuse, finds an apology, no doubt, in the practice of the Primitive Church, and certainly in the wants of human nature. Hearts suffering from envy—the hatefulest of all the feelings, and at the same time the most inexpugnable by any effort of mind or will—hearts suffering from jealousy or hopeless love, hearts suffering from discontent, from evil-thinking of any kind, from quarreling with Providence or the inevitable, all such hearts need the confessional, or the light which comes by frank exposure.

Envy, jealousy, discontent, are *feelings*, and feelings are involuntary. They will not mind our private reasoning, but they dislike to be told of, and persistent exposure is almost sure to make them quit. This is a laboratory result—change of the heart by the action of exposure, induced or assisted by Mutual Criticism.

Rule. To have a clean breast, you must "make a clean breast."
R.

ENGLAND AND THE EAST.

Prince Bismarck is reported to have recently said that the Berlin Congress never would have met but for the news that Indian troops had been dispatched from Bombay to Malta. The news startled all Europe, and at once changed the attitude of Russia in regard to submitting the San Stefano treaty to the revival of a Congress. The appearance of these brown-faced troops from beyond the Indus, on the shores of the Mediterranean, was as significant to the crowned autocrat of the Neva, and as indicative of the beginning of a new dispensation, as was the appearance of the Eastern Magi at the court of Herod, inquiring, "Where is he that is born King of the Jews?" It was a pivotal event; electric; pregnant with untold meaning. It marked the coming to the front of Hebrew genius in the affairs and statesmanship of Europe. For the man who more than all others contributed to bring it about is, if not King of the Jews, the foremost Jew of all the world—Lord Beaconsfield. That we do not exaggerate in this is fully shown by the following words of Sir Garnet Wolseley, one of England's ablest military men, in an article on the "Native Army of India," in the July-August number of the *North American Review*:

"Lord Beaconsfield was the first of our public men who reminded his countrymen that England was the greatest of all Asiatic powers, and, by this move of Indian troops to the Mediterranean, he has made them feel their great military strength. It has come upon them as a sort of revelation. It had been previously the fashion to regard our Indian Empire merely as a valuable possession that was more or less a source of weakness to us; as a distant province, to retain which we might at any moment have to exert all our strength; and that, whether threatened by internal rebellion or external aggression, might every now and then necessitate the dispatch of a large force from these shores to preserve or protect. No one seems to have thought of it as an integral portion of her Majesty's dominions capable and willing to assume its share of our burdens in time of war, or to contribute toward the defense of our world-extending interests, in the event of those interests being attacked. Our ablest officers had studied and worked out the best policy to pursue should Russian aggression in Central Asia endanger the peace

or security of our Afghan frontier. Plans without end—as numerous, doubtless, as those devised in Russia for the invasion of India—had been discussed by us for countering any such undertaking, all more or less requiring the co-operation of troops to be sent from England; but that a blow struck by Russia at our great European interests should be met by an army dispatched from India, had never been dreamed of. It remained for Lord Beaconsfield to point out to us the mine of military strength we had long possessed in the Indian army, but which we had never before thought of using for Imperial purposes; and, among the many great acts for which he will be remembered in history, by no means the least will be that he was the first Englishman wise enough to appreciate the real value of that splendid army, and to utilize it in a great European crisis."

Hardly had the surprise caused by this master-stroke subsided among the nations, when another move in the new Hebrew diplomacy which is winning bloodless victories for England, was announced, of an equally far-reaching and electric character. On the 8th of July, England's representatives in the Berlin Congress quietly told the assembled diplomats that England and Turkey had concluded a defensive treaty by which England occupies the Island of Cyprus, assumes the protectorate of all Asiatic Turkey, and guarantees its integrity against invasion from any quarter. A special dispatch on the preceding day from Berlin to the London *Telegraph*, said:

"This defensive treaty does not necessarily come within the scope of the deliberations of the Congress. It is an independent contract between the powers concerned, the validity of which could not be called in question, except at the cost of a war. The arrangement will, however, be announced to the Congress on Monday. The position of Cyprus will give England absolute control over the Euphrates Valley. A line of railway having this object in view is to be constructed. No further Russian encroachment in this direction will be possible. So far as Asia is concerned, England and Turkey will practically form one power."

A next day's telegram added these further details:

"As the first step in this protectorate, England is to occupy Cyprus immediately. And it is to Cyprus that the Indian troops now at Malta are to be transported. The details of the protectorate are simple. Asiatic Turkey is divided into fifteen provinces. The Governor of each is to be appointed by the Sultan, with the approval of the Queen. Perfect religious toleration is to be secured, and the contentment of the people is to be promoted by methods designed to make the burden of taxation lightly felt. Certain special provisions are inserted in the treaty concerning Jerusalem and the holy places. The existing rights of the Greek and Latin churches there are to be scrupulously preserved, but immunities of great value are to be secured to the Hebrew inhabitants of the holy city and its adjoining precincts."

As the history of the treaty comes out the shrewdness of this step in the comprehensive Oriental policy which England, under the lead of Beaconsfield, has entered upon, appears. At the very time that Russia, in the presence of the movement of Indian troops across the line of her aggression, so modified her attitude as to consent to an Anglo-Russian Agreement which made the Berlin Congress possible, the diplomats of England and the Porte were arranging a secret Anglo-Turkish Agreement which gives to England paramount control of all South-western Asia, from the Dardanelles and the Black Sea to the Persian Gulf, and makes all further Russian movement in that direction impossible.

It is, perhaps, too soon to speculate on all the results which may follow this startling and majestic event. A glance at the map shows its immense importance. No wonder that it fills Europe with surprise and England with enthusiasm. The possession of Cyprus alone, situated as it is at the head of the Mediterranean and near all the three mainland shores, north, east, and south, virtually gives England military and naval command of Asia Minor, Syria, the Suez Canal and Egypt. But when to this is added the protectorate of all Asiatic Turkey, guaranteeing integrity of territory, guaranteeing good government, guaranteeing perfect religious toleration, guaranteeing immunities to the Hebrew inhabitants of Palestine, the event is seen to be the beginning of a great advance of Anglo-Saxon civilization and power—a long step forward toward the control of the whole world by the English-speaking race. England's road to India and all the East is made secure; and Persia, Afghanistan, Arabia and all Egypt to the far Nile sources, must become her allies or parts of her vast Empire. The Bible lands, the cradle of all human history and civilization; the mountains and valleys around which cluster the most sacred human memories; the scenes where the purest, sweetest, noblest human life has been lived; the glorious lands from which have come the song and story and religion that are the truest, tenderest and most all-conquering, now pass under the Anglo-Saxon control. That Gothic race, of mysterious origin, with its central, dominant tribe of Sakai, whose far-back footsteps are found among the north slopes of Armenian mountains, comes again by the way of Britain,

the Pillars of Hercules, the rock of Malta, the groves and gardens of Cyprus, and the blue Mediterranean, "with chariots, and horsemen, and many ships," to take possession from the slopes of Ararat to the Indian Ocean, from Byzantium to Bagdad. Along with them Christianity and Christian civilization will reoccupy their old home.

It is impossible in the days of imperial events like these, when the Eastern Question takes on this new phase, to forget that other question *within* the Eastern Question—its center and soul—the Hebrew inheritance in Palestine under the Abrahamic Covenant. "In that same day the Lord made a Covenant with Abram saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." * * * "The Lord appeared unto Abram, and said unto him, * * * I will establish my covenant between me and thee: I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God." * * * "And in thy seed shall all the nations of the earth be blessed." This Covenant is some four thousand years old, and has never been abrogated or forgotten. The Hebrews remember it; God remembers it. The credit and faithfulness of God are involved in its fulfillment. For discipline and chastisement he has permitted the heirs of the land to be driven out and scattered; but only for a time; he is pledged to a restoration of their supremacy in it. The ages have borne witness to the existence of the Covenant, and to the special dealing of the Power that rules the world with the Hebrew nation. Through that nation, "as concerning the flesh, Christ came;" and through him came salvation and blessing to all mankind. Through that nation has been taught to all others the lesson of Stirpiculture. These are eternal facts which cannot be reversed or obliterated. But just as eternal are the purposes of that Power still unfulfilled concerning the Hebrew people. "The gifts and calling of God are without repentance." He has not cast away his people. Though they may have been "blinded" to Christ as their true and long-promised Deliverer; though they may have stumbled and fallen from their high estate—the spiritual leadership of the world; though they have been scattered from their home and driven forth as wanderers among the nations; though others have taken their places as standard bearers of the New Covenant which was made for them in Christ; though through their fall salvation came to the Gentiles; yet the long line of prophecy, from Isaiah to Paul, proclaims their coming days of enlightenment, of uplifting, of restoration. The waste places shall be rebuilt; the foundations of many generations shall be raised up. The branches that were broken off shall be grafted in again. The Covenant Land, which "has been forsaken and hated, so that no man went through it, shall be made an eternal excellency, the joy of many generations." "Thy people," says the Isaiahan message, "shall be all righteous; *they shall inherit the land forever*, the branch of my planting, the work of my hands, that I may be glorified."

To-day, in the advance of England under Hebrew leadership and inspiration, we apparently see the beginning of the final fulfillment of the Abrahamic Covenant. Here is an estimate of what is coming, copied from the *N. Y. Tribune*, a paper which, till this last master-stroke of diplomacy, has affected to sneer at Lord Beaconsfield and his methods:

"The prestige of England in Europe stands higher to-day than it has since the Battle of Waterloo. This restoration of her influence is an unmixed good. Too long she has withdrawn her attention from the Continent and busied herself with the problems of home rule. The cannon of Missunde ought to have aroused her in 1864. She has now resumed her rightful place.

"But this is not the only respect in which the world gains by the Premier's diplomacy. The spirit of optimism, which accepts results without inquiry into causes or worrying over tendencies, broods over that infamously governed country, which has been placed under the protection of the British Crown. The alliance is merely a defensive one, and the territory ceded is small; but the benefits of Western civilization will not be confined to the 125,000 Cypriote Greeks. It will ultimately be the mission of England to put an end to rapacity and cruelty in Asiatic Turkey, to rebuild the ruined cities, and restore the energies of a crushed population, to abolish slavery and polygamy, and to light a torch in those benighted lands that will illumine and not destroy. In the sight of Europe she has made herself responsible for the good government of the Sultan's dominions. Her own instincts, her own conscience will force her to keep her faith. She can and must do in Asia Minor what she has already done in India. When the Mogul Empire went to pieces, and there was anarchy throughout the Indian Peninsula, she adopted a comprehensive policy of annexation, under which she governs to-day two hundred million subjects arbitrarily and yet beneficently. She has assumed the

moral obligation to do the same work in Asia Minor, where the Ottoman Empire is crumbling to the ground. It is an enormous responsibility, but she will not shrink from it."

It is just this work, so long needed, taken up, at last, by the Anglo-Saxon race, which will open the way for a Free Palestine, its Hebrew re-settlement, and the re-establishment of a National Israel. THEO. L. PITT.

CYPRUS.

The island of Cyprus, which Lord Beaconsfield has so cleverly acquired and welded into the chain connecting Europe and India, the other links whereof are Gibraltar, Malta, the Suez Canal and Aden, is the most eastern island of the Mediterranean, being only sixty-five miles from the Syrian coast; on the north it approaches to within forty-four miles of Asia Minor. Its length is about one hundred and forty miles and breadth from fifteen, at the northeastern extremity, to forty, the total area being 3,678 square miles. The population is estimated at 200,000 souls, of whom perhaps two-thirds are Greeks, the remainder being Ottomans, Jews, Catholics, Maronites and Armenians. Hitherto it has formed part of the vilayet of the islands of the Mediterranean, having as its capital Nicosia, where resides the Archbishop, though his title is Metropolitan of Constantia. Since the council of Ephesus in 431, he has retained his independence of any patriarch, and the Church of Cyprus forms one of the independent groups into which the Greek Church is divided.

Cyprus early belonged to the Phœnicians of the neighboring coast; then it was colonized by the Greeks, and became the seat of several independent kingdoms; then it passed under the power successively of the Pharaohs, Persians, Ptolemies and Romans, excepting a short period of independence under Evagoras in the fourth century, B. C. Here was one of the chief seats of the worship of Venus, as the name, Cyprea, will remind the reader; Paphos and Salamis were among its famous cities of old time. The Crusaders reft it from the Greek Emperor and made it a kingdom for Guy of Lusignan, whose descendants lost it to the Venetians, the employers, as readers of Shakespeare will recall, of *Othello*. After a siege marked by prodigies of valor and immense slaughter, the Turks took the island 307 years ago, and have held it ever since, except during the period of 1832-40, when the Viceroy of Egypt administered its affairs.

The island is fertile and rich, though the frequent drought shrinks its principal stream, the Pedia, to a mere rill and compels the inhabitants, the waters of the wells being brackish, to have recourse to cisterns. Minerals abound, including copper and precious stones, though the mines have hitherto been sadly neglected. Among the vegetable productions are fruits, cotton, tobacco, dyewood and drugs; silk is also produced, and wine. In old times the wine of the Commanderia, a vineyard taking its name from the Knights of Malta, enjoyed a wide vogue, but as the population has fallen from 1,000,000 in Venetian times to its present low figure, so the wine production has fallen off from 2,000,000 gallons to 200,000. There is some demand in Egypt, though none in Europe, for the common red and black wines of the country, against which Europeans have a prejudice because of the taste they acquire from being kept in tarred casks.

The island has one splendid port—Famagosta, the Arsmoë of the Ancients—which, though so choked with filth as only to afford anchorage for a few small craft, might easily be restored to its prominence under the old Venetian rule, where hundreds of vessels rode within its roadstead at ease and in safety. Despite the locusts which scourge it ceaselessly, and the even more rapacious Turkish tax-gatherer, Cyprus has of late years been increasing in prosperity. Its grain crop is small, and both the wheat and oats are inferior, but colocynth is extensively cultivated; large exports of madder are made, and cotton and carob-beans are sent abroad to the extent of some thousands of tons annually.—*The World*.

ONE THING AND ANOTHER.

Emperor William isn't strong yet.

Persia gets the Province of Kotour.

O, O, How ard, he has to be on the poor Indians!

Jefferson Davis is still thar—muddling himself about state rights.

Wat-erloo the English are making over their acquisition of Cyprus.

New York City has got a first-rate breathing and bathing place in Coney Island.

The Secretary of the Treasury says that he has got \$180,222,502 in chink.

Crete won't be allowed to snuggle up to Greece, but she will have a home government.

Gas stock has been going up in Paris in spite of the electric light and Jablockoff's candles.

That Hoedless fellow who tried to shoot the Emperor of Germany has been sentenced to death.

James Watson Webb, the old fighting editor of New York, came near dying lately. The real writing editors, Bennett,

Greeley and Raymond, beat him in journalism, and "registered" themselves on the "other side" a great while ago.

What is Germany going to have? She ought to get something when most everybody is having presents.

Van Diemen's Land has a mountain of tin. Its product of that metal last year amounted to \$1,500,000.

The Orangemen of Montreal finally thought they wouldn't take that walk. It wasn't a good day for tramping.

Twenty-two diplomatists—some rough and some smooth—sat down to the council board of the Berlin Congress.

Our Consul at Buenos Ayres says that there is no use in going to that country. It is full of people with nothing to do.

Chen Han Pin, the Chinese Ambassador to this country, will arrive in San Francisco this week, with a corps of consuls.

There are still eight fragments of law that allow us to use the army for putting down anybody who wants to make hell and riot in this country.

It is quite likely that we Anglo-Saxons will have to take charge of the world by and by. Better educate your boys with a view to that. Statesmen wanted.

There will be a great many openings for young Englishmen out in Asia Minor. They can go as centurions, pro-consuls and "captains of the horse marines."

France hasn't had anything, and she isn't happy. And the embarrassment of her situation was that she couldn't find a pretext for asking the Congress for anything.

Sir Garnet Wolseley, who is going to be Governor of Cyprus with a salary of \$25,000 a year and the Sepoys to help him, has the look of a long-headed Irishman.

You see Disraeli is a Jew, and I don't perceive how we Anglo-Saxons are going to swell very much over that triumph of British diplomacy. If Gladstone or John Bright had only done it—

There are three men spoken of in connection with the next Presidency, more heartily than any other three; Thurman, Grant and Butler—Democrat, Republican and New Light respectively.

It is beginning to be apparent that our new third party is going to have strength enough to hold the balance of power in some places; Which of you old parties is going to break up and take the youngster in?

About 600 Mormons—mostly yellow-haired Scandinavians—passed through New York last Wednesday week, all to be sandy knavians and bigamists in Utah. One of the Brigham Young boys accompanied them.

Those frugal Democrats can't be economical if they try to be. So says Mr. Foster of Ohio. All a sham. There isn't any chance for 'em to save money, the Republicans have been so equinomial and scrimpin'.

Kearny and Wellock, the California agitators, are talking about coming over East to organize our discontent. The one fights our wrongs with an infernal heat and fire; the other with pious phrase and Hebraic denunciation.

Professor Hayden is proposing to continue his geological surveys in the West. His field of operations will be in and around the sources of the Missouri, the Columbia and the Colorado of the West—the very birthplace of great rivers.

The Modern Greek is said to retain one inheritance derived from the ancient Greeks—that is, the hate of the Jews. Quite likely—think it was those two people who got up the fight between religion and science, and passed it down to us.

The cataloguing of the medical works in the Surgeon-General's Office at Washington is of interest to the whole world. The work when done will form a series of seven or eight volumes, each about the size of "Webster's Unabridged Dictionary."

Secretary Sherman has been in New York again, conferring with the Syndicate and other great bankers in respect to resumption. To a proposition to subscribe for \$50,000,000 four-and-a-half per cent. bonds, he answered that he had no new loans to offer.

Mr. Beecher has built him a house at Peekskill just to his mind. It cost him \$25,000. He is reported to have said—half in apology, we suppose, for his very human piece of indulgence: "Posterity will not read my sermons, but they will enjoy my house."

Benjamin Beaconsfield is old, but "devilish sly." That is what they are all saying, now that he has surprised us by assuming a protectorate of Asiatic Turkey and Cyprus, just to offset the Russian occupation of Batoum and sundry other pastures up in Armenia.

A defaulting treasurer has been sent to the Massachusetts State-Prison for five years—went from South Hadley. Do you notice that the courts are getting rough on these elegant thieves? Must stop our talk about your little wretches getting more than their due.

Humph! The Supreme Court of Arkansas has decided that the State must repudiate \$3,000,000 worth of bonds—the "levee bonds"—just because there was some informality

