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CHRISTIAN SOCIALISM AND COMMUNISM.

THE above terms are of quite frequent occurrence in the discussions of the various questions belonging to the problem of change or reconstruction of society. What do they mean? What is Christianity, and what are Christian Socialism and Communism?

The question "What is Christianity?" has given rise to a world of sectarian controversy. The disputants, though disagreeing most widely as to what one must believe, quite uniformly hold that Christianity consists in believing something, some creed or set of articles of faith to a greater or less extent formulated, and set down in church records.

Do Socialists and Communists range themselves on one side or another of these controversies? When they speak of Christianity or of Christian Socialism or Communism, do they mean that it is essential to believe in the religious theories of Ann Lee, George Rapp, Joseph Bäumeler or J. H. Noyes, and that we can not have desired social reforms and improvements without faith in such theories, or one or other of them? It is to be hoped not.

But then we come back to our initial questions. And I like very much the answer given to the first of these by O. B. Frothingham in a discourse lately delivered in the city of New York. "Christianity," he said, "includes all who look to Christ as a source of power, and all who belong to the Christian Church, whether Greek or Roman, German or English; whether Catholic or Protestant, and of whatever Protestant denomination. . . . But it does not include any who believe in education, in culture, in science, in the intrinsic capacity of man to answer all questions that have to be answered, and to lift himself alone from the mire of materialism and bestiality."

One can hardly suppose Mr. F. meant that none whom Christianity includes believe in education, culture and science, as the above words might seem to imply, but only that Christians do not believe in these as sufficient, in the exercise of man's intrinsic capacity, to answer all questions, etc., but look to Christ as a source of power, truth and salvation.

This furnishes a good, broad definition for Christian Socialism and Communism. They are the Socialism and Communism in which those believe and for which those labor, who look to Christ as a source of power for social reform and reconstruction; those who do not believe in themselves or in the intrinsic capacity of man as suffi-

cient to answer all questions that the social problem presents for answer, or as sufficient alone to lift man from the mire and deliver him from the evils which afflict him as an individual or as a member of society. Their faith is in Christ's power in and upon man, in an afflatus from the spiritual world of which Christ is the source and center, or in the language of Peter, at the time of the great outpouring of communizing spiritual influence in Pentecostal days, "that there is none other name under heaven given among men whereby we must be saved." Acts 4:12.

And this definition seems precise enough for all practical purposes. Understanding Christian Socialism and Communism thus, the only differences which will exist among their adherents will relate to the things that Christ is expected or desired to do for us. These will be differences of degree not of kind. All Christian Socialists and Communists can agree that the power of Christ is to change the hearts of men, to root out selfishness, greed, and disunity, in some degree at least, and to plant in them "love that seeketh not its own" and "worketh no ill to its neighbor." Shakers, Harmonists, Inspirationists, Respirationists and Perfectionists can here meet on common ground. Christ is their leader and source of power. Why shall they fail to fraternize because some look to him to do more or less for them than others do? Some, mayhap, look for Christ to take away only selfishness enough to enable them to cooperate as private property owners, others to combine all interests on the basis of joint-stock, and others to hold their property in common, but nothing more. Others desire more, and look to Christ to save them from the selfishness of familism, especially as manifested in sexual and propagative relations, and this by leading them into a celibate life. Others again go still farther, looking to Christ as a source of power to save them from selfishness in all its forms and in all relations. These desire and expect Christ to take full possession of all their powers and passions, and without eliminating or suppressing any, to chasten, cleanse and purify them and subject them to the rule of his spirit in unselfishness and Communion of love.

I feel that Christian Socialists and Communists need differ, if at all, only in respect to what and how much Christ shall do for us. And here there may be a beautiful spirit of emulation. These differences should not cause sectarian strife or party division. They who look to Christ for least ought to bid those God-speed who look for more, and they who look for most should, without vaunting, aim to make their life an invitation to those who look for less, to press onward and come up higher; and all in the spirit of brotherhood in Christ be emulous of attaining his likeness in unity, love and faith. Why not?

J. W. T.

THE CHURCHES.

HOW THEY CAN BE STRENGTHENED.

THE newspapers report that this country is just now experiencing an epidemic of dishonesty. Accounts of embezzlements, defalcations, forgeries, breaches of trust, and other iniquitous practices are published with alarming frequency, and the newspapers point to the fact that some of the gravest offenses in money matters are committed by professing Christians, "church members in good and regular standing." If true, this is indeed a heavy reproach on the churches, and they ought, if possible, to discover wherein their organizations are weak and unable to uphold a strong moral influence which would keep their members from falling into such immoralities. They ought to examine themselves in the most sincere and searching manner, for the honor of Christianity, and lest men scorn religion as having no practical value. Taken as a whole, the best men and women of the world are members of Christian churches, and if the church organizations do not protect all, even their weaker members, from committing immoral and criminal acts when under temptation, it may be taken as evidence that they need improving. It may be found that some radical changes are necessary to make the

churches what they should be in relation to the individual characters of their members.

We will explain one element of weakness in the churches, and will offer a suggestion which would, we think, if adopted, give them far greater power to control their members. The great defect in church organizations at present lies in the relation which the ministers or pastors hold to the congregations. The pastors are hired by the congregations at a certain sum per annum to perform certain duties. These duties may all be summed up in this: that the pastors are to give their whole time and strength to caring for the spiritual and moral welfare of the church and of every individual belonging to it. They are to rebuke evil tendencies and encourage good ones. But this is setting an employee to criticise and correct his employers, a thing which can never be done effectually. The ministers are only hirelings, and their positions and income depend on their ability to satisfy and please those whom they ostensibly instruct. They are obliged to preach a comfortable doctrine such as will give every one a reasonable hope of salvation, and when they come to rebuke evil-doing they can only do it in general terms. They can not criticise a member by name before the congregation and carry with them the sympathy and support of the congregation. None of the members would care to be treated with that degree of sincerity, so they would not dare to start a precedent for it.

Suppose a pastor should have conclusive evidence that one of his wealthy parishioners, one who paid a high price for a good pew in church, was given to downright cheating in trade, and that this was well-known by the congregation. His duty would be to criticise the man and put an end to the bad practices. But could he do it? "No chastening for the present seemeth to be joyous, but grievous;" and the rich man would not like to be disciplined as an individual. If the pastor undertook to deal with the case in a spirit of real sincerity, very likely he would make himself so unpopular as to be dismissed for a disagreeable meddling in private affairs. We have known cases of this sort. Not long ago a minister in this State was dismissed because he inquired somewhat narrowly into the habits of his flock in regard to the use of alcoholic liquors. He was a zealous man and undertook to make his people as temperate as they professed to be. But they would not tolerate that, and they sent him away and hired another pastor. A Massachusetts clergyman wrote in a recent letter to us: "My father is a congregational minister. Upon me, his first born, his heart was set from my birth that I should be a successful minister. The course which I have felt called upon to pursue in Labor Reform, losing me as it has two of the best pulpits in Eastern Massachusetts, has been the cause of untold suffering to him." These cases show that a clergyman can not act strictly on his convictions. He is not regarded as inspired or as having any very intimate acquaintance with the Divine Spirit. At any rate the congregation sits in judgment on him, instead of allowing him to judge their faults. Of course there are exceptionally strong men who wield a great influence over their people. We are speaking of the churches generally.

Now there is no doubt but that the churches sincerely deplore the gross sins some of their members occasionally commit, and would prevent them if they knew how. They love righteousness, and would hate iniquity more heartily if it were not so common that they feel themselves helpless in dealing with it. Our suggestion to them is this: Let the churches adopt a system of Mutual Criticism, and each member offer himself in turn as a subject. The criticism could be given by committees of a score or more of the members best acquainted with the subject, and the minister could act as a moderator at the meetings. If this could be done in the true spirit, and the person offering himself for criticism should consider it binding on his conscience to expose and confess his own evil-doings, the spiritual and moral tone of the members would be raised immedi-

ately. This plan would relieve the ministers from their present embarrassment by causing the congregation to criticise itself all round. The minister would only need to see that the criticisms were given wisely and well. He could be made free to call together such committees for criticism as were needed. The proceedings at the criticism meetings would be considered confidential, not a subject for after gossip. It may be feared that such a plan would produce evil-thinking and dis-fellowship among the congregation. We feel very certain that the opposite of this would be the case. Real sincerity and truthfulness are the basis of good fellowship, and as the members became better acquainted with each other's temptations and aspirations and struggles for a better life, they could not but love each other more and more. We wish one or two congregations would faithfully try this plan and announce its results to the world. We unhesitatingly predict that they would have no embezzlements or forgeries to report.

F. W. S.

FOURIERANA.

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

IV.

THOUGHTS SUGGESTED BY A FLORAL PROCESSION.

It is found that the soul can not live without beauty, without happy bonds of union, without corporate enthusiasm, without outward expression and emblematic representation of the heart's first Faith and Love. It is found that thriving Commerce, that cheap and popular Government, that progress of Civilization, do not after all nourish the heart; do not make men free, united, and happy. This is first felt, of course, by those who attempt to educate youth; if they have any wisdom. They see that the virtue of the rising generation requires some positive sustenance, and not mere negative regulation; that the soul must be *fed*, not merely preached to; that love must be inspired, not merely talked about; that motive must be found in the present realization of life, and not in proposed examples; in real ends or attractions, and not in foreign imaginary ends or conventions. They feel, too, that the very soul of life, and love, and liberty, is Joy; that that is the one only natural and true thing in this world; that that alone keeps the live coals together, which otherwise would smoulder away in isolation. Hence these efforts to multiply festivals and beautiful occasions; to revive an enthusiasm for something like the merry days of old England; to drive some color into the pale cheeks of our merely formal and correct existence, and relax its hardened features, if it be but a little.

We could not help thinking how much more beautiful this procession would have been, if all the social relations, and all the facts of life, for those young choirs, but corresponded. When society shall be a harmony; when joy shall quicken all its business and its worship; when every character shall grow by its own God-given law, unfolding its whole individuality into perfect unity, so that each shall be a member of the Collective Man; when interests shall not interfere with duties, nor necessities with love; when badges, and emblems, and marshalled ranks, shall express true facts of every-day life and character; when corporate enthusiasm shall perform its marches and its dances, not in the midst of a gaping, foreign, unsympathizing crowd of a city, which is the market-place of selfish competition, but around and beneath the architectural splendors of the Unitary Home, where every thing inspires a unitary thought, and every looker-on is part of the festival—then there will be floral processions, as naturally as there will be love and laughter, as beautiful as the fields and skies, which witness the gathering of the flowers.—*T. S. Dwight.*

THE WORLD'S BURDEN.

The relations of labor must be adjusted, before we can even approach to the enjoyment of a new, harmonic society. The work of the world is now its burden; the laborer is the victim; he drudges in comparative degradation that others may be surfeited in rank abundance; there is no justice, no "sign of salvation," in such an arrangement; and all classes would be unspeakably benefited by a change. The introduction of a new order in the relations of industry would create a new earth, would reveal a new Heaven, and cause a holier worship to ascend to the Infinite Father of Good. Therefore it is, that we press this subject in season, and, as many no doubt think, out of season,—that we welcome every token of returning life, in regard to it,—that we deem no reform effective while this great work remains unaccomplished,—and that we devote ourselves to practical labor for Association, believing that in this

method the fearful problem will receive its solution. If we do not address ourselves to workingmen exclusively, if we may be thought an interloper into their guilds and a stranger to their livery, it is because we know that this reform concerns the whole of humanity, not a part, or a fraction. We advocate it on universal principles. We are not prompted by a merely benevolent wish to benefit the laborer, to be freed ourselves from the grinding pressure of excessive toil, or to give others that freedom; but by the clearest and calmest conviction, that the present organization of labor is the curse of society; that no class of men can do justice to their nature in the actual condition of industry; and that until an integral reform is accomplished, the idea of human brotherhood is a monstrous fiction, the divine spirit of Christianity inapplicable to the daily business of life, and the highest hopes which have caused the human heart to thrill in the prospect of a glorious future, no better than effeminate dreams. Our brother workingmen may wish us to speak to them more directly, to take part in their controversies, and to flatter their vanity; but we can do no such thing; they will yet know who their true friends are; and enough is it for us to urge upon the souls of all that read our words those living truths which can never be sincerely uttered in vain, and which will in due time work out the complete emancipation of humanity.—*Geo. Ripley.*

THE REMEDY.

What, then, is the remedy? Since it is proved that when men's interests and their duty to their race conflict, duty is yielded to interest—since the law of love is powerless, when brought in contact with selfishness—the only remedy that remains is, to make interest and love compatible; to establish a brotherhood of love and equality, whereby the interests and happiness of all will be promoted. This can only be done by elevating Labor from its present abject condition of Serfhood, and making it the joint recipient of its joint product. Individualism is the great barrier to Progress, which must be broken and Man induced to labor as a Whole, for the elevation and redemption of that Whole, before any true reform can begin. The doctrine of Association is termed visionary:—most truly is it a vision—a bright and glorious vision, like the sun at noon-day! Woe to him who sees not this vision—who shuts up his heart and will not understand! God rules the universe by the law of love—shall Man hope to accomplish his destiny by the law of selfishness and hate? They who proclaim the truths of Association will hereafter be regarded as the prophets of a better time—as the ministers of that faith which alone can rescue mankind from its horrible depravity and wretchedness, and preserve our mighty Babel from swift destruction.—*W. H. Channing.*

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES.

BY E. T. CRAIG.

IX.

THE PROMPTING CAUSES OF COÖPERATION.

The true organic principle of human regeneration runs down the stream of time, darkly visible and dimly seen, but still in being, and waiting the genial influence of a new era of scientific universalism and liberal intercourse to complete its formation.

WHILE the manufacturing and commercial classes were, some fifty years ago, suffering from overproduction, and complaining of overstocked warehouses, and the want of new foreign markets for their unsaleable goods, owing to the immensely increased facilities arising from the invention of machinery for their production (the handlooms of India and China had been broken by the steam arms of England), yet the industrious producers of wealth here were themselves in want of the food and clothing which were lying mildewed and rotting in the stores and warehouses, because the low wages paid, owing to intense competition, had not left the working-classes wherewith to purchase what their hungry destitution required as consumers. It is evident, therefore, that unregulated competition, intensified by the vast powers of mechanical invention and chemical discoveries, means war to the death through wretchedness and disease. One class of tradesmen were preying upon another, and depended for their success in life upon the failure of their neighbors. Even plentiful harvests became sources of regret to those who desired to flourish by monopoly. The superabundance of stocks at the close of the war in 1816 caused great numbers to be thrown out of employment. The same causes came into operation in 1818, 19, and 21. The temporary prosperity of 1824 was followed by wild speculations in 1825—6 and succeeded by bankruptcies and misery among thousands. Intense suffering was followed by excessive competition in 1827—8—9—

30. 'Tis a melancholy story of too much food causing starvation, disease and death.

These varying phases of industrial life and suffering were the prompting elements which gave an eager desire on the part of inquiring minds to find some practical remedy for the evils existing around them. What those evils were should not be forgotten, and may be partly understood by what was transpiring in all manufacturing towns. In Huddersfield there were found upon inquiry to be—

Thirteen thousand two hundred and twenty inhabitants, each of whom earned only twopence-halfpenny per day.

Two thousand four hundred inhabitants each of whom earned only fivepence per day.

Four hundred and twenty-six inhabitants each of whom only earned sevenpence per day.

Six hundred and sixty inhabitants each of whom earned six shillings and elevenpence per week.*

Men of inventive genius had devised machines and improved the facilities of production, which by wise arrangements should have increased the means of comfort and reduced the hours of labor and toil, but which had produced the very opposite results, by adding to working hours and reducing wages below the means of healthy subsistence.

This state of competitive struggling had been foreseen, and manufacturers, masters, and men were becoming callous, and their sympathies frozen and their hearts inhuman. Competition among the sordid and the sinister leads them to prey upon each other by deception, adulteration, and fraud, till they destroy their rivals in trade as well as themselves, and deprive all of rational enjoyment by their sordid isolation and selfish acquisitiveness.

In Leeds, as was stated in Parliament, children were sent to work at five, six, and seven years of age, and were compelled to labor in poisonous atmospheres for twelve, fourteen, and in some cases the elder ones as many as eighteen hours out of the twenty-four. Many were even employed in night work. The infant and adult slaves were often employed for thirty-nine hours, with only brief intervals of six hours in the whole for refreshment, but none for sleep.†

What a horrible heart-piercing picture do these statements exhibit. This cold and cruel competition, grinding the bones and tearing out the heart-strings of humanity, made machinery seem more like a curse when thus employed than a blessing. Potatoes, offal meat, slops, bacon or herrings, were the principal food the people could obtain, which was deprived of half its sustaining power by the hurried manner in which it was devoured; the food thus passing through the body in almost as crude a state as when it first entered the stomach, little chyle was formed, and little nourishment was obtained from these un-masticated materials.

Breathing also the pre-breathed air of their bedrooms, and the loaded atmosphere of the factories, it was only a natural result that both body and mind should be depraved, diseased, and distorted. Out of eight hundred and twenty-four children employed in factories at Stockport, and who were examined by Dr. Ashton, one hundred and eighty-three only were healthy; two hundred and forty delicate; forty-three very much stunted in their growth; one hundred enlarged ankles and knees; and thirty-seven distorted in their inferior extremities. The diseases which prevailed were those generated by deficient food, bad atmospheres, and dirt, and were scrofula, affection of the joints, chronic abscesses, sore eyes, glandular enlargements, and cutaneous affection—all preventable diseases.

It need be no matter of surprise that crime was prevailing to an alarming extent, both in England and Ireland. The agricultural laborer was illustrating his own lack of knowledge and the blundering and mistaken notions of the Government, which held ignorance in the citizen the safest line of action for national security. Hodge was brandishing his torch of vengeance, and making blazing bonfires among the corn-ricks he had helped to raise but could not purchase. "Captain Swing" had taken out his commission, and became the terror of the landlords and their tenants. Sir Harry Verney, in a letter dated Claydon House, April 30, 1874, addressed to his "neighbors in the Claydon villages," to guard them against the discontent again prevailing among the agricultural laborers, recalls the time and events to which we are alluding, while indicating the insecurity of the present when he says:—"I can never forget the conduct of my tenants and neighbors of all classes, during the agricultural troubles in 1830, when

* Commercial Economy, by E. S. Cayley, Esq.

† Mr. T. Sadler's speech in the House of Commons.

gangs of disorderly men were marching across the country, and when 300 of your fathers and predecessors, and more than 40 farmers on horseback, came to me here, and offered to march anywhere with me to preserve the peace."

Similar scenes were enacted in other counties, and serve to illustrate the state of fear which was founded on the burning and blazing signs of discontent, the origin of which seemed an incomprehensible lesson to all parties.

None could see that unregulated and unlimited competition is but war to the death, in a new form, between nation and nation, individual and individual. Political economists glorified "freedom of competition," and farm laborers were found putting it through the ordeal of fire, and "300 predecessors and 40 farmers on horseback" were ready to go anywhere to protect a good and intelligent landlord against a lot of half-fed, half-clad, wandering weavers and famished cotton spinners, who, with hollow and hoarse voices, were singing as they sauntered through the midland towns and villages—

"Oh, give relief, we've got no work to do!"

Competition muttered between its teeth—

"Fee, fo, fum! we'll grind your bones to make our bread!"

Many appeals were made to Parliament, to the Government, and to the wealthy, to provide a remedy for the prevailing poverty, wretchedness and distress of the people, which was extending among all classes dependent on trade.

Parliamentary reform and emigration were the remedies for the evils arising from excessive competition. Machinery had multiplied the facilities for increased production equal to the powers of 600,000,000 of men. And yet multitudes had to endure want.

It was mainly owing to these two startling facts of increased power for creating wealth, with increased intensity of suffering, that made the thoughtful among the working-classes listen with eagerness to the plans proposed for the permanent amelioration of their distress.

Among the most prominent who appealed to the Government was the practical philanthropist of New Lanark. It was a fortunate circumstance that the Government did not comprehend, or durst not identify their responsibilities with the plans proposed. Several interesting and suggestive documents were, however, published by Mr. Owen, and among them, in 1827, an appeal to the "Agriculturists, Mechanics, and Manufacturers, both Masters and Operatives, of Great Britain and Ireland," which contained some important statements of facts in connection with the causes of the prevailing distress, and gave clearer explanations of the action and influence of machinery in increasing production and intensifying competition than any other statement made by political writers through the ordinary channels of communication.

These documents were widely circulated at Mr. Owen's expense, and arrested the attention of many among the working-classes, and ultimately led to combined exertions for the promotion of coöperation and trading-fund association.

(To be Continued).

COMPETITION.

At this time when workingmen are bringing their grievances so prominently before the public, the reading classes welcome any new contribution to the general discussion on this important subject, and "The Question of Labor and Capital," by John B. Jervis, recently issued by the New York press, is, at least, a timely production. The strongest point made by Mr. Jervis in this work is that there is no just ground of controversy between the American workingman and the capitalist. He disapproves of strikes, trades-unions, and government aid or interference in matters of controversy between capital and labor, arguing that all business matters naturally tend to regulate themselves, or that demand and supply is and can be the only regulator of prices. He does not believe in Communism, but speaks favorably of coöperative industry or joint-stock co-operations for manufacturing purposes. He urges the importance of education, of habits of industry and economy, and of right moral and religious character. The work is calculated to promote good feeling between employers and employed, and aims to teach young men that they can do more to better their condition by fidelity to their duties and right habits of life than by striking and trying to force their employers to their own terms. Such advice is certainly good so far as it goes. But the true philanthropist should endeavor to show the toiling millions that there are means by which they can avoid the fluctuations of demand and supply, and the cost of competition, and thus save themselves a vast amount of labor.

Let us look at the cost of competition in one branch of business—that of printing: There are 7,958 periodicals published in the United States according to Rowell's Newspaper Directory for 1877. How many of these periodicals are needed to supply the reading population with the current literature and news of the day it is not easy to say; but there are four times as many newspapers in all of the Western States as can be properly supported. Of course one paper can not be so conducted as to meet the tastes and requirements of all readers, and each section of country needs its own paper to record local news that is important to the people of that section, but unimportant to the rest of the world. In the new States of Kansas and Nebraska, every site for a village gets a paper located at it as soon as it has a half-dozen houses, especially if the place is likely to become the county-seat; and the enterprising printer who has founded his paper there in order that it may be the first and become the official county paper, sacrifices two or three years' labor for a very scanty remuneration until the settlement grows to proportions sufficient to give him an adequate support, by which time one or two other newspaper men have established themselves there. In the older States of Indiana, Illinois, Wisconsin, etc., towns of from one thousand to three thousand population, usually have about three papers, two on the popular side of politics at that place, and one on the opposition side, only one of which papers gets a decent support.

These papers look to the profits of advertising for a large part of their support. Were it not for competition how much advertising would they have? The local paper occupies half its room with advertisements of the village merchants and patent medicines. But the merchants can all have signs over their doors, and two or three inches space in the paper would tell its readers where these stores are located, and what is their speciality. Another source of income to the country publisher is job-printing; but by far the largest part of all this kind of work is due to the spirit of competition. Take away the support from advertising and job-printing that is due to competition, and the profits of printing tax lists and sheriff's sales, and it is clear that but a small proportion of the newspapers now struggling for an existence could live. Yet it stands to reason that as many would then be supported as would be needed.

In a unitary home the young man can have employment at work for which he is fitted and where his services are needed. Communism presents to us a way of living whereby men and women need not fight their way through life like greedy hogs at the feeding-trough, but can live in friendship and harmony, and men can be brothers.

A. B. GRIFFIN.

Springfield, Mass.

OVER-PRODUCTION.

From the Boston Daily Advertiser.

It has been aptly said that production and consumption should, like the two wheels of a carriage, move together and at the same velocity. When, through speculation, production is largely in excess, prices yield ruinously; demand ceases upon a falling market, and stagnation of trade ensues to both manufacturer and trader. The demands of war stimulated in an unprecedented degree all manufactures. The requirements of a million men in the field, consumers instead of producers, quickened inventive genius to its utmost activity. The large profits resulting from the steady advance of material in process tempted a reckless investment of capital. The expenditures of the rebellion, North and South, have probably not been over-estimated at four thousand millions of dollars,—the debt of Great Britain. Doubtless there was never an equal development of labor-saving machinery and increase of productive resources, by a nation, within the same period of time.

In 1870 the total valuation of the manufactures of the United States was \$4,232,325,442
In 1860 1,885,861,766

\$2,346,463,676

An increase, allowing 15 per cent. discount for gold, of seventeen hundred (1700) millions, or nearly 100 per cent.

The population in 1870 was 38,558,371
In 1860 31,443,321

7,115,050

or a gain of 22½ per cent.

The hands in manufacture, 1870 2,053,996
In 1860 1,311,246

742,750

or a gain of 60 per cent.

Manufacturing establishments increased 80 per cent.

Now the increase of lands in the entire United States in farms, by the census of 1870, was as follows:

In 1870 188,921,099 acres
In 1860 163,110,720 acres

25,810,379 acres

a gain of 25 per cent. increase.

Farmers and planters in 1870 2,977,711
In 1860 2,423,895

553,816

23 per cent,—a remarkable coincidence with the increase of acres cultivated.

The increase of lands cultivated, only 25 per cent., is more

remarkable, considering that meanwhile the Pacific and other roads had opened vast regions of territory of varied soil and climate. These figures prove incontrovertibly that the disposition of all classes at the close of the war was to turn from industrious labor on the soil, to congregate in cities, to enter upon the race for fortune and pursuit of pleasure.

With the rush of workmen toward manufacture there was a steadily decreasing ratio of hand-labor employed. At the annual meeting of the New England Cotton Manufacturers' Association in 1876, Mr. William A. Burke presented a statement showing that in 1838 each operative produced in one hour 1,012 pounds of cloth; in 1876, 3,333 pounds; at an outlay for labor in 1838 of 4.8 cents per pound; in 1876, 2.8 cts.

The substitution of manual labor by machinery in many other branches of production is equally surprising and instructive. Instance the improvements and multiplication of the shoe and leather machinery; the use of steam punches and dies in the manufacture of copper and tin; the use of steam crushing, drilling and pumping apparatus in mining operations. Illustrations of the result of such inventions, of great ultimate benefit to the world, are numberless; but with such rapid developments as of late, they effect a violent displacement of labor. More wheat was raised in the Western States by steam and horse appliances during the latter years of the war than previously, notwithstanding the withdrawal of large armies of able-bodied men. Each heeling or burnishing machine in a shoe factory supplants the work of several men. A few watch factories with 200 to 400 men each, not only supply the people of the United States, but threaten the handicraft of Switzerland. The diamond quarries granite and drills the mountain tunnels; donkey engines displace crews of old-time stevedores; steam-crushers break the stones; steam-rollers place them and machine-brushes sweep them in city highways; elevators load and steam-winch discharge 3,000-ton steamships in a day and a night.*

By the multiplication and vigorous operation of such inventions simultaneously with the downfall of capitalists, markets were glutted with merchandise and labor discharged. Prices were broken, not only by accumulation of stocks, but the impoverishment of buyers.

But it may now be argued that inevitable consumption during the last four years must have exhausted supplies, and that wheels will now move again to supply renewed demand. The trouble is, there are too many wheels to move at the least hint of opportunity. It is stated that woolen manufacture can not again be steadily remunerative until the excess of machinery is either worn out or destroyed. There is too much plant in many lines of production. No owner is ready in magnanimity to shut down for the good of others. The question is debated from week to week how many days or hours the mills can run. An intelligent treasurer of one of the principal cotton mills estimates that the spindles of the country, all in motion usual working hours, would produce fifteen (15) per cent. above the consumption of the country.† Mr. Atkinson, from statistics (and in such departments they are reliable), computes that ninety per cent. of our population, by their facilities, can produce all that one hundred per cent. can consume of food, fuel, clothing, tools, wares and the like, and also all that we have markets for them abroad. The New York Commercial Bulletin figures the late increase of persons employed and amount produced, thus:

	Persons.	Quantity.
Iron manufacturers.....	7 fold	10 fold
Leather ".....	5½ "	7 "
Clothing ".....	6½ "	12½ "

The first-named, iron manufacture, is an extraordinary illustration of the excessive development of plant, beyond use.

The last report of the American Iron and Steel Association shows that there are in the United States 714 completed furnaces. In blast at the close of 1875, 293; of 1876, 236. The entire capacity of production is 5,000,000 tons per annum. Yet, with the abnormal consumption of the last four years, for railroads, etc., the consumption of the country has not been above half the quantity, say 2,500,000 tons. The shoe manufactories speedily supply all national requirements; so that their work-people have but periodical employment, and for terms gradually diminished. Manufacturers of luxury must very slowly recuperate. In the lavish expenditure of flush times, such products were widely distributed. Houses of the wealthy are crowded with articles of ornament. The middling and poorer classes, after their late experience, will be content with the supply of necessities. Railways have been projected, not from positive utility, but to float the bonds of capitalists, who, having disposed of them, retire to count their gains. Dwellings in cities and their suburbs have been multiplied beyond the ratio of population.

The result of these and many other kindred facts is far more serious than is apprehended in the displacement of labor. The thoughtful man can not pass over Boston Common at this, the best working season of the year, without

*Meanwhile artificial flower-makers increased 100 per cent; billiard and bowling saloon keepers increased 400 per cent.; showmen increased 400 per cent. Are not such facts a clew to the mystery of hard times?

†The modern splitting machine in a tannery displaces the labor equivalent of fifty men in former days. A recent method of cooling glass moulds turns out 2,000 pieces in the time for 600 by the old process.

[From the Daily Advertiser, Oct. 12, 1877.]
Business is slacking up a little at the boot-factory, North Brookfield, and some of the workmen have been put on half time. Five or six trimming machines arrived the other day, making the services of fifty or sixty workmen unnecessary, and they were discharged.

alarm as well as intense sympathy, to see the paths lined with unhappy, idle men. At a meeting recently held in Philadelphia, representing various coöperative associations, it was stated that in that city there were 150,000 working men, women and youth unemployed. The fury of the recent labor outbreak was startling, but the underlying cause may be readily brought to light.

Changes in the methods of trade and channels of commerce have dispensed with labor.

The fancied ease and luxury of city life, compared with the quiet labor of rural pursuits, have for many years drawn from the country to increase urban population. The temptations of business activity during the war aggravated this tendency. These impulses have added to the excess of labor for all requirements of trade and commerce. At the close of the war Governor Andrew, foreseeing the existing state of affairs, attempted to organize a movement for retaining in the South some of the strong arms and clear heads of the citizen-soldiery then to be disbanded. But the men had their pay in their pockets. They had been in deprivation and exposure in absence from home. The inflated condition of business made ready employment. This aggregation of trade tended to organization that diminished the ratio of labor, when economy should be enforced. The expenditure for personal assistance in the movement of merchandise, either at wholesale or retail, has been constantly reduced in proportion to the total value or quantity. Old methods, slow and laborious, have yielded to the energetic spirit of the age. The massing of capital has consolidated trade. One powerful firm replaces many small establishments of former days, and effects larger sales at less outlay for clerks and portage. Steam facilitates the warehousing and transportation of merchandise at the economy of human labor. Great staples are moved directly in marvelous quantity from inland sources to shipboard, thence by steam to foreign markets, in such heavy tonnage and with such rapid speed as to reduce essentially the percentage of manual aid in their progress. The London Economist shows that the Suez canal annihilated the use of 2,000,000 tons of sailing vessels and incurred immense loss in the extinction of previously existing appliances of the India trade. Within thirty years the Maine coasting trade, which then employed a fleet that filled the piers of Boston, has been largely suspended. Lumber, ice, bricks, hay, coal, iron, grain, cotton, flour, no longer cumber streets as formerly, but glide around or under them in trains to their destination of consumption or export. Thus sailors, stevedores, truckmen, porters, clerks are supplanted. Comparison between a modern freight train or steam collier with an old sailing packet; of an elevator with a grain store of a quarter of a century since; a palatial retail establishment of to-day and its thorough, systematic organization, with the range of petty shops that then would have represented its lines of trade, but together do only a moiety of its business,—these contrasts will impressively illustrate the diminution of hand labor, not in actual number, but in proportion to the volume of transactions.

Again, a strong tendency to the disturbance of manufacturing labor is the removal of factories to sources of raw material. Cotton factories are prosperous and increasing in Georgia; sugar refining machinery is being exported to Cuba. It is discovered to be needless to transport raw cotton from the South, where labor is abundant, to mills at the North, to be returned in coarse drills, with two freights added to its cost; and even the impracticable Spaniards have discovered that they can run molasses through centrifugals at home, extract and then export the sugar, at a saving, rather than market a bulky liquid across seas, with heavy loss by leakage, insurance and freights.

AMERICAN SOCIALIST.

THURSDAY, OCTOBER 25, 1877.

“What,” exclaims Mr. Wells, in the *North American Review*, “is to be done with the labor that improved machinery and methods have made in excess of demand?” His answer is: “Most certainly either in one or two alternatives. Either new wants have got to be found or created, for the supplying of which a larger field for the employment will be afforded than now exists, or else the emigration of labor from the country and the formation of a permanent pauper class among us will begin.”

MR. WELLS is a philosopher and a political economist; and yet he can only suggest two alternatives for the evils of over-production, one of which is the creation of a permanent pauper class! It would seem to be the most obvious thing in the world, that a way should be found to more fully equalize labor and production, and so give every man the benefit of the improvements in machinery. Then there need be no over-production. If eight hours' labor were found to give too great a product then there could be a general reduction to seven or six, and the surplus time given to improvement and recreation. When will the philosophers and economists consider this alternative?

In the *Eclectic Magazine of Foreign Literature* we find an article by Goldwin Smith, copied from the *Contemporary Review*, on “The Labor War in the United States,” in which the writer attempts to glance at all the forces concerned in the recent labor troubles. Communism of course comes in for remark; and what Mr. Smith has to say upon this subject evinces a just discrimination that we commend to the attention of all newspaper and magazine writers who attempt to discuss Communism. They are prone to confound American and European Communism, and make the general charge that Communists are attempting to turn the world upside down. Mr. Smith, on the contrary, makes the following clear distinctions:

1. “For the Communistic elements of the riot, not

American institutions, but the maladies of European society and the shortcomings of European governments, are responsible.”

2. “The Social Utopias which from time to time have sprung up in the United States, such as the Rappites or Oneida Community, are not instances of Communism in the European sense: they are simply experiments, . . . from which their organizers may expect some general results, but results to be obtained by the peaceful progress of opinion, not by political intrigue, much less by any violent means. Their own property is held as common stock, but they do not threaten with subversion the principle of property, or any of the relations of industrial life.”

These two points are what the AMERICAN SOCIALIST has persistently endeavored to make clear to its readers. Their general comprehension by the American people is of great importance to the growth of what we call American Communism. Let it be clearly understood that there are two kinds of Communism, and that one of them is entirely free from all intrigue and violence, relying for its results upon “the peaceful progress of opinion,” and the greatest obstacle to the spread of American Communism will be removed.

THE *Boston Daily Advertiser* advocates, as the best remedy for the severity of the times, the systematic planting of Western colonies; and says the project is in the hands of men of energy, public spirit and capital, and has every prospect of success. It is publishing a series of elaborate articles tending to show that agricultural development can alone cure the evils which oppress so large a proportion of the people of the Eastern States. From the first of the series we give extracts on another page. If the proposed colonies should adopt some coöperative features their success would be more nearly assured. Their circumstances will be favorable for wise departures from established customs in matters of labor, trade, etc. They ought at least to begin with a coöperative store, and if they could add to this a common laundry and bakery they would not only “put money in their purse,” but relieve their individual homes of their heaviest burdens.

“No more individual ownership of land; for the earth belongs to no one. Henceforth there must be no difference between men except those of sex and age. Nearly all have the same qualifications, the same wants; therefore let them have the same education, the same support. Society to be organized as a community ruled by a supreme despotic power—the individual to be absorbed in the abstract being called the state. The individual taken in itself is a nonentity. The state is all, alone having existence, and alone guiding each of its members, soul and body. Man is but a sort of automaton, which it is necessary to provide with a healthy dwelling-place, garments fit for work or rest; washing, light, and fuel; a sufficient quantity of food, and other things, the union of which secures a moderate and sober comfort. Is not this all that is wanted for the sustenance of physical life? As for intellectual nourishment, it is but a useless superfluity: the automaton man may easily dispense with it. Hence there should be no philosophy, no theology, no poetry, no romance, no painting, no sculpture, no engraving except by way of relaxation. Let whoever wishes, be an artist on condition that he returns to husbandry when wanted, and gives up the pencil for the plow. No one to utter opinions contrary to the sacred dogma of equality.”

THIS paragraph from the manifesto of M. Babeuf in 1796 is copied by the *Library Table* for the purpose of instructing its readers as to the actual character of the Communists of to-day, and yet we may safely challenge the *Table* to find half-a-dozen Socialists in America or Europe who will subscribe to Babeuf's statement of principles. We know of none, and agree fully with the *Table* that such a scheme is utterly worthless and impracticable. The French Communists of to-day are faulty enough, but why make them out a great deal worse than they are, and put words in their mouths which they have never coined and would not utter?

Not content with applying Babeuf's statement to modern Communities, the *Table* adds this general criticism: “The great principle, that the new must always grow out of the old, and that society itself is a growth, not a structure, has been left out of the question altogether by the advocates of Communism, European as well as American. The Social institutions of any given age are symbols of the psychological life of that age; progress in social reform can only come by progress in social culture.” However applicable this criticism may be to European Communists it is not true of American Communists, as the pages of the SOCIALIST and many Communistic publications abundantly show. The practical Communists of this country have never held that “a social organism” could be constructed “as an artisan constructs a clock;” but have persistently urged that Communism can only be realized in proportion as men are prepared for it by education, religion and all the forces that develop and improve character.

THE FIRST THING.

THE one thing most needed, the one which must go before all attempts in close Socialism, is the presence of the spirit of Communism in the hearts of men and women, right where they now are.

Wherever men and women live—in city or country, in the workshop or on the farm, on 5th Avenue or in the back woods, in the suburban villas or in the waste places—everywhere this is the one foremost, pressing need. Given the spirit of Communism in the heart and the closest association is possible, the most perfect organization practicable, the most permanent success assured. It was because the old Associationists, of the Owen and Fourier epochs, overlooked and neglected this first point of individual conversion to Communism, that they failed. They rushed into Associations and Communities before they had been “born again,” as the revivalists say, and with their heart-bondage to selfishness unsevered. No doubt there were noble exceptions, but this was the rule. They trusted to Association for individual conversion, when only by individual conversion was Association, in any true and organic sense, possible. Let us not have a repetition of their great mistake.

As conversion must go before joining a church, or the forming of a church, so it must go before joining a Community or forming a Community. And as conversion to God, Christ, and the power and glory of spiritual life, can take place anywhere and in all conditions of life, so can conversion to Communism. It is a turning about of the interior, heart-life—a closing of it in one direction, an opening of it in another. This is something which can be done without any violent rupture of present relations. It is an individual act—the choosing of a new life, a new standard of character. Let all men and women do this and the world would be Communized. They would realize that all were brothers and sisters, who had a common interest in the love of God, in the wealth of the world, and in one another.

In this view, and in reality, the Communizing of men and women is the perfecting in them of true Christianity. As the beginning of this work was and is a missionary work, the carrying of the gospel to men in their present homes and conditions, and the conversion of them there so must be the perfecting of the work. Communism as a spirit and a practice must be carried, under the missionary afflatus, to men where they now are, and there they must be converted. Only when this is done, and only as fast as it is done, will close Socialism be possible or desirable.

T. L. P.

SIGNS OF THE TIMES.

It is remarkable how rapidly the great problems of Socialism have been gaining prominence within the past two years. When we started the SOCIALIST, in March 1876, some of our best friends cautioned us against being too sanguine in our hopes for marked changes in society. At that time little was said about the growth of the idle class of poor people—the tramps and vagrants—beyond some muttered grumbling whenever they robbed a house or committed some other lawless act of violence. The population question was not considered worth agitating in this country so long as we had unlimited acres of public land for the overflow to settle on. There had been, to be sure, considerable discussion of the relations of labor to capital, but nothing had occurred to make the capitalists feel at all insecure in the possession of their accumulations. They felt that as long as existing laws were enforced they were perfectly safe, and they knew that they controlled legislation so that the present status could not be legally altered without their consent. The ruling classes in the United States were thus disposed to sneer at the Socialists as a set of crotchety visionaries. The Old World might have to face these questions of Socialism, but the day was thought to be far in the future when the sensible, practical men of this country need give any attention to them.

But the rapid increase in the army of tramps since that time has created some alarm in the minds of the far-seeing, and various plans are now being seriously discussed for taking care of them. Prof. Francis Wayland, of Yale College read a carefully-prepared paper at the Social Science Congress last summer, in which he boldly advocated the establishment of a system of detention and compulsory labor for all persons who should be adjudged by a proper tribunal to belong to the tramp class. The houses of detention would differ from prisons in that the persons there detained at labor would be credited for their work at fair wages and charged for their board, and their terms of detention would be short. When they were discharged the bal-

ance due them for labor would be paid in money. This plan was warmly indorsed by many of the newspapers. Other plans have been proposed, one of the most promising of which is that of planting new colonies in the West and South. It has been suggested that the rich might furnish plots of land to the poor, taking mortgages thereon to secure the repayment of the money thus advanced. The railroad riots of last summer opened the eyes of the capitalists to the fact that they were living over a volcano which might erupt and overwhelm them at any time when the conditions of the laboring men became one degree more unbearable than common. They now feel an interest in the solution of these Social problems which they never felt before in their lives, and never expected to feel.

The most important feature in this whole matter is the fact that the entire country has so suddenly been brought to a sober study of Socialism. We can not go along in the pleasing delusion that chance or evolution has organized society in the best manner. It is getting to be recognized on all sides that some new arrangements must be made. That alone is a great advance, and the question of what the new arrangements shall be will lead to a still deeper study of Socialism. Most of the writers on these subjects still regard Communism as too nearly impossible for general adoption, but we feel confident that it will yet prove to be the only complete solution of existing troubles. It certainly can not be ignored in any thorough examination of the present situation.

F. W. S.

SOCIAL SCIENCE.

A MANUAL OF SOCIAL SCIENCE: By Henry Travis, M. D. Manchester, England.

In this pamphlet of 52 pages Dr. Travis has endeavored, in his own words, "to point out clearly the means by which alone the wrongs now experienced by the producers of wealth can be remedied." This result, he says, "can only be realized by the formation of self-supporting coöperative villages or townships, in which the existing arrangements of disunion and mutual opposition, in the production and distribution of wealth, and in social affairs generally, based upon ignorance and blind selfishness, will be superseded by a system of union and mutual coöperation in all the business of life, based upon the knowledge of Social Science, and upon the desire for the happiness of all—the benevolent instincts of man's nature—enlightened and expanded by this knowledge."

But while Dr. Travis regards coöperative villages or townships as the means by which existing wrongs can be remedied, he does not make the mistake so common among social reformers of supposing that these means can be realized without preparatory education. He carefully guards against this mistake at the outset. "Be it known to all," he says, "who will give the necessary attention to the subject, that before by any possibility a well ordered and happy state of society can be realized, the knowledge must be obtained by means of which men may be educated to 'love one another,' and to 'do to others in all things as they would have others to do to them;' that is, to *desire* that the happiness of every individual should be promoted as much as possible, and to *act* intelligently and consistently in accordance with this desire."

In this and other respects the little pamphlet before us evinces much sound reasoning. The author is constantly inquiring for the previous cause and the previous question, and does not content himself with discussing the present and superficial aspects of any subject. Thus, in handling the labor question, he sees that before the question, "How is constant and well-remunerated and well-regulated, useful employment to be provided for all who require it?" the previous question must be answered, namely, "How are men to be enabled to become sufficiently intelligent and well-disposed to unite in the arrangements which are necessary to provide the desired employment?" To our view, Dr. Travis does not get back to the *first* question, because he does not sufficiently recognize the educational influences that come upon men and society from the invisible world; but his pamphlet is a valuable contribution to "Social Science;" from which we may present selections in future numbers of the SOCIALIST.

"THE TAP-ROOT."

"The axe is laid to the root of the tree."—John Baptist.

THREE-SCORE and ten years ago, in the fertile lands of the then far West, I helped father and older brothers to plant an orchard. The trees, taken from the nursery, had each a tap-root. Father said, "Cut off the tap-

root, otherwise the tree, if it bear at all, will bear only wild fruit." We cut off the the tap-root, and soon had choice peaches and apples in abundance.

Socialism, by a back look through the coöperative kaleidoscope, makes the sublime discovery that the "incompatibilities" "in the social relations of mankind" are the invariable outgrowth of the tap-root—*selfishness*.

Communism picks up the ax, cuts off the *tap-root*, and here ends the *meum et tuum*. We're all one sister- and brother-hood now.

OLIVER PRENTISS.

Mt. Lebanon, N. Y., Oct. 15, 1875.

THE LONG AND SHORT OF IT.

THOSE who think we have undertaken a pretty big thing in advocating Communism, and prophesy that we shall see our hopes defeated hand over hand, ought, according to my way of thinking, to be ashamed of themselves for having so little faith in the probability of human hearts coming under the control of the spirit of brotherly love and agreement. I think their unbelief is very inconsistent, too. Why, every happy marriage there is in the land is to me an argument in favor of Communism. "How?" you exclaim, wonderingly.

Now I know you will not tell me that unhappy marriages are an argument against marrying at all. And yet you know, as well as the Lord and I do, that there are ever and ever so many unhappy marriages. A clergyman, an old friend, told me only the other day, that he thought nine out of ten married couples were inharmonious and badly matched. He ought to know whereof he speaks, for he is over threescore, and ever since I can remember has been sent for to tie matrimonial knots. Besides, he is an invincible advocate of monogamy, of a pure and blameless life, and, I can add from my own observation, a most faithful and devoted husband. I give these particulars, because they may lend weight to his opinion. I have heard very much lower percentums given than his of one in ten; but his will suffice for me to point my moral with.

Supposing one looked at the nine unhappy married couples only. One would naturally say that marriage was a failure, and happy marriages impossible, impracticable. A shocking and distressing conclusion, certainly. But if one comes across the tenth harmoniously mated pair, lo! what a blessed revulsion of feeling! The glimpse at the exquisite delights of the ideal marriage are to you as a peep into Paradise. One knows now why the Lord said, "It is not good for man to be alone," and created for him a companion to brighten his joys and mitigate his sorrows. Henceforth no amount of conjugal infelicities, witnessed or heard of, cause you to join in the outcries against marriage. You cherish in your heart of hearts the knowledge that the human heart *is* capable of a love strong enough to triumph over all discrepancies of disposition, all provokings of circumstance, and make of "twain" truly "one flesh." Because so many are "paired, not matched," you no longer indorse the moral of those lines on matrimony which sneering misogynists have often quoted to you:

"Of wedded bliss
Bards sing amiss,
I can not make a song of it;
For I am small,
My wife is tall,
And that's the short and long of it.
"When we debate
It is my fate
To always have the wrong of it;
For I am small,
And she is tall,
And that's the short and long of it.
"She gives to me
The weakest tea,
And takes the whole Souchong of it.
For I am small,
And she is tall,
And that's the short and long of it.
"Against my life
She'll take a knife,
Or fork, and dart the prong of it;
For she is tall,
And I am small,
And that's the short and long of it."

Pshaw! A scandal this on true marriage unions.

Yes: but no more so than your disbelief that more than two persons can live together in harmony. "What man has done, man can do," is a brave old adage. If facts show that a few people have lived together in unselfish, Communal peace and love, then you have no right to deny the possibility of any number of people living so. If facts show that a number of people have had Communism one with another for a definite length of time, then you have no right to deny the possibility of their living together in Communism for an indefinite

length of time. You needn't point to a long list of Communal failures owing, as you phrase it, to the "inherent selfishness of the human heart," and so excuse yourself for disbelief in the possibility of Communal successes. If you do, I shall hit you hard by giving you a list as long as the moral law of unhappy marriages owing to this same "inherent selfishness." Then I guess you will be quiet and listen to the words of my song.

Community bliss
O do not miss,
But make a living thing of it!
What if you're small,
And others tall,
Let love step in and av'rage it.
When you debate
Ne'er undertake
To always get the best of it;
For if you're tall,
Your neighbor's small,
And love should try to av'rage it.
Life's cup of tea
For you and me
Should have an equal strength to it;
For though I'm small,
And you are tall,
Sweet love should always av'rage it.
Why spend your life
'Mid jars and strife?
Communities have the best of it;
In them the tall
Lift up the small;
For love can ever av'rage it.

Rhyming aside, I assert that the same spirit that can make a man cherish one human being in his heart with noble unselfishness, can make him cherish more than one. The faculty of loving, and of giving up to the loved ones for love's sweet sake, is the secret of all happy homes, little and big. Dare you say that this is a feeling unknown to the human heart? No. Then believe in it, preach it, practice it, remembering the while that the power of agreement has complex as well as simple manifestations, and, in fact, is "the long and short" of Communism.

A. E. H.

EARLY DAYS OF AMERICAN COMMUNISM.

II.

IN the 41st No. of the SOCIALIST we gave some account of the trials and hardships experienced by the Zoarites, the Harmonists, the Jansonists and the Watervliet Shakers, during their first years of Communal life. Probably every Shaker Society had to encounter great difficulties at the outset, but we may suppose few were reduced to such sore straits as the Watervliet Society. But others have been in great peril. For example, the following story is told about the Society in Warren County, Ohio:

"The enemies of the Shakers began by opposing, molesting and disturbing the believers in their testimony and worship, by various kinds of mockery, railing and cursing, by threatening, pushing, collaring and other acts of personal abuse and insult. From these things they proceeded to more extensive acts of violence and injury, both of a public and private nature; such as besetting their houses in the night, breaking their windows, assaulting their persons with clubs and stones, beating and abusing their bodies, throwing down their fences in the night, and turning in cattle to destroy their grain, cutting and mangling their fruit trees, cropping and disfiguring their horses, and what seemed still more malicious, burning their place of worship, and also their barns and stables which contained their stores of hay and grain.

"These violent and lawless abuses being found insufficient to exterminate the society, or to suppress their testimony, more deliberate and more extensive measures were adopted. Legal prosecutions were instituted upon the most frivolous pretenses; petitions drawn up, subscribed and laid before the legislature; and finally, to insure success to their measures, subscription papers, accompanied by malicious reports and enforced by inflammatory speeches were industriously circulated through the country, with a view to raise forces sufficient to expel the believers from the country, and thereby effectually to suppress the hated religion and its galling testimony. The minds of the inhabitants being thus instigated and prepared, it required no legal authority to raise forces sufficient in their opinion to accomplish their object.

"Accordingly, on the 27th of August, 1810, a body of five hundred armed men, led on by officers in military array, appeared before the principal dwelling of the Society in Union Village. This formidable force was preceded and followed by a large concourse of spectators, of all descriptions of people, estimated at nearly 2,000 in number whose object was to witness the mighty conflict expected to take place between a body of 500 armed men, and a few harmless and *defenseless Shakers*. Among this great concourse were many who were friendly to the Society and whose only wish was to prevent mischief and preserve peace; but the far greatest majority were entire strangers or decided enemies, who came to sup-

port the military in case of necessity. Many of these were armed in mob array, some with guns and swords, some with bayonets fixed on poles or sticks of various lengths, and others with staves, hatchets, knives and clubs. These formed a motley multitude of every description, from ragged boys to hoary-headed men, exhibiting altogether a hideous and grotesque appearance.

"But notwithstanding all these threatening and warlike appearances, no confusion appeared among the believers through the day; but they remained calm, peaceable and undismayed, and attended to their usual occupations with as much regularity as the confused circumstances of the day would permit.

"This motley multitude having collected, and the troops having taken their station near the meeting-house, a deputation of twelve men came forward headed by a Presbyterian preacher; and after making a number of unreasonable and inconsistent demands (demands with which the leaders of the Society had neither power nor authority to comply), they proceeded to state as the principal requisition of this extraordinary concourse of armed men, that the Society should relinquish their principles and practice, their public testimony, mode of worship and manner of living, or quit the country. These extraordinary demands were accompanied with threats of violence in case of refusal.

"The answer of the Society was calm and mild, but plain and positive: That they esteemed their faith in the gospel dearer than their lives, and were therefore determined to maintain it, whatever they might suffer as the consequence; and as to quitting the country, they were upon their own possessions, which they had purchased with their own money and for which they were indebted to no man; that they held no man's property, and therefore had a just right to the peaceable enjoyment of their own possessions, in a free country, and were entitled to those liberties granted by the laws of their country including the liberty of conscience.

"It can not reasonably be supposed that such an extraordinary assemblage of men, in hostile array, could have mustered on such an occasion, had they all been personally acquainted with the believers. But many of them, having probably never seen a *Shaker*, had been influenced by false reports, inflammatory speeches and publications of evil-minded men; some of the most malicious and influential of whom were professed preachers of the gospel; and the more ignorant part being called out by their officers, to crush a growing society whom they verily supposed were more inhuman than the savages of the wilderness, and whose religion they had been taught to believe was far more dangerous than popery or Mohammedanism, they readily complied with the call. And unfortunately for the honor of civilized society, there are generally many found in it, who are always ready to assist in any riotous proceedings, whenever occasion offers.

"But many who came armed were astonishingly disappointed when they found that they had no occasion for arms, as they found they had no enemy to combat. The calm, peaceable and harmless deportment of the believers, together with the expostulations of a few respectable individuals who were friendly to the Society; and the freedom shown, and the liberty given to examine the youth and children reported to be held in bondage; the orderly and flourishing appearance of their school; the marks of contentment visible in the countenances of the children, and the decent and orderly appearance of every thing around them, all conspired to change the sentiments and feelings of these *vindictive warriors* to such a degree that they all withdrew without committing any abuse or occasioning any contentions, except among themselves."

CORRESPONDENCE.

Pawtucket, R. I., Oct. 18, 1877.

THE "Story of Father Rapp" in the *AMERICAN SOCIALIST* of Sept. 27, 1877, brings to mind an incident connected with the early pioneers of coöperative stores. It is well known that these coöperatives near Manchester were very poor, having only fifteen shillings to make their first purchase of groceries. The man appointed to buy the first lot called upon a benevolent Quaker, a wholesale dealer in groceries, of Manchester, England. He stated his object—he wished to buy a few articles at wholesale prices. The Quaker listened to his story, and then remarked that the intention was a good one if it could be made to work. The following week the company ordered more than double the amount of the first purchase, and went on increasing in like proportion for some weeks, when the following conversation ensued:

Quaker Dealer.—"Has thee got a store for the Coöperative Co.?"

Purchaser.—"We have not yet rented one, but contemplate doing so as we increase in members and are able to make larger purchases."

Orders continued to be received as formerly, but instead of the small amount being sent, the old Quaker sent a large assortment. When the goods arrived the members felt some alarm at such a quantity, as the rule

of the Society was not to purchase on credit. But the clerk on opening the bill found a receipt in full. The Society prospered, and at the present date are doing a very large business. The old Quaker got his pay and secured a good customer.

Respectfully,

JOHN W. ASHTON.

—, Iowa, Oct. 19, 1877.

* * * "Your paper is excellent, and it seems to me it only needs *push* to make it succeed every way."

J. A. T.

Mt. Lebanon, N. Y., Oct. 22, 1877.

I can but admire the editorial management of the *SOCIALIST*. I know of no other paper that, according to my judgment, is so well conducted.

Respectfully, F. W. EVANS.

National Soldiers' Home, Ohio, Oct. 15, 1877.

EDITOR *AMERICAN SOCIALIST*:—I can not withhold an expression of gratitude to you for the favorable effect your paper has had upon me, and I have no doubt on a great number at this home as well as outside wherever it is read. Had I the means I would joyfully subscribe for dozens of copies of the *SOCIALIST* and distribute them free through the country. After all my travels through Europe and America, with a wide and varied experience, I am convinced that the *SOCIALIST* is the only paper which advocates and practically teaches, the *true principle of life* for humanity. There are few papers which dare to take up the great questions of the present and future, because they are all enslaved to capital. Not one of our national papers dares to present the real issue of the late railroad strikes and labor-troubles, or take up the cause of workingmen, because there is no money in it.

I have practically tried Community life in one of your Communistic societies as I have informed you before, and am now in one of the Communities established by our National Government. I have here a beautiful home, admired by thousands of strangers who visit us daily, but the state of society here, as in the world generally, is not my natural element. I am of the firm conviction, strengthened by every day's observation, that your ideas, which are also mine, can and must be universally carried out sooner or later.

A. S.

Lots of folks fight shy of Communism because they can't hear its name mentioned without connecting it in their minds with some such extravagances and disorders as those of the red-hot politico-communists of the French school. I always want to say to such folks,

"Put on your thinking-cap and you will conclude differently."

Ten to one they can't find their thinking-caps (evidently they hav'n't been used to putting them on for such occasions); but if they do once get them on, and they fit well, and are not ragged, nor holey, nor any thing of that sort, then these persons will be likely to sum up their thoughts after this manner:

"I believe in religion, and that the progress of the world depends upon its growth and vitality: this, in spite of the fact that great wrongs have been committed in the name of religion—horrible persecutions, burnings, drawings and quarterings, and hanging of innocent people. The scoffer and the infidel decry religion because of its errors, ignoring it as the source of immeasurable good. How much better am I than they in my attitude towards Communism? Not much, I fear, if I condemn it because of the evils committed in its name by those who do not represent its spirit, and shut my eyes to all the good which it has been, is, and is likely to be, the medium."

Will some one tell me where such thinking-caps as these may be bought by the dozen? I should like to purchase some for distribution among my friends.

X. Y. Z.

MAN'S RIGHT TO COOK.

ONE of the greatest benefits that the enlarged home will bring to woman is periodical seasons of relief (through rotation of work) from cooking and the cooking-stove. This blessing we had thought it would be the exclusive privilege of an advanced order of society to bestow upon her. Just now, however, a conceit comes to us that makes us think woman may not have to await the advent of Communism before dropping her culinary burdens.

Wilkie Collins, in his recent novel of "*The Law and the Lady*," pictures a unique scene between the legless, erratic, and altogether inimitable Miserrimus Dexter, and the heroine of the story, "pretty Mrs. Valeria."

The Lady is at the time a guest of the crack-brained Dexter. He has just lapsed from a state of delirious excitement into a grotesquely hospitable mood. For the delectation of his visitor he is preparing a feast, which consists of what he considers the greatest of gastronomic dainties, truffles stewed in that "king of Burgundy wines, Clos Vougeot."

As he is about to engage in the solemn duty of cooking this delicacy, over which we can see his mouth watering in anticipation, the author makes him deliver a speech of which the following are the opening clauses:

"Forgive me if I observe the most absolute silence," he said, "dating from the moment when I take this in my hand." He produced a bright little stew-pan from his collection of culinary utensils as he spoke. "Properly pursued, the Art of Cookery allows of no divided attention," he continued gravely. "In that observation you will find the reason why no woman ever has reached, or ever will reach, the highest distinction as a cook. As a rule, women are incapable of absolutely concentrating their attention on any one occupation for any given time. Their minds will run on something else—say typically, for the sake of illustration, their sweethearts or their new bonnets. The one obstacle, Mrs. Valeria, to your rising equal to the men in the various industrial processes of life is not raised, as the women vainly suppose, by the defective institutions of the age they live in. No! the obstacle is in themselves. No institutions that can be devised to encourage them will ever be strong enough to contend successfully with the sweetheart and the new bonnet."

This harangue, put into the mouth of a man by a man, opens up a certain vista to the feminine mind, not too ready to do warfare with the contemptuous moral of it. With daring eyes we peer into the future and seem to see man earning his dinners by the "sweat of his brow," while woman, all cool and serene, no longer distracted by the planning and preparing of meals, devotes her mind to—say, for "sake of illustration, her sweetheart or new bonnet (?)."

When the time comes, if it ever does, for man to discharge woman as cook, with what delightful resignation will she yield him a place at the oven and griddle. With what grace and graciousness will she betake herself to other vocations, and let the light of his cooking-stove and French broiler shine.

Does not history go to show that man has large talents as a cook? Let him not bury them in a napkin. Above all, O woman, be generous; do not stand in the way of his development, nor prate to him about his "sphere."

The patriarch Jacob could prepare a savory pottage, so delicious, that for it the faint and a-hungered Esau sold his birthright. The whole tribe of Levites, continuously offering as sacrifices sturdy bullocks, rams, sheep, and goats, a large portion of whose most tender parts was their allotment, must have become adepts in the art of cooking meat. In the most luxurious days of ancient Rome, men were distinguished not only as cooks, but as originators of curious and strange dishes. We have also to thank

"The monks of old"

for many a dainty and *recherche* dish. There is at this moment, under our eyes, some household receipts by Baron Brisse, among which are ingenious combinations of garlic, potatoes, butter and sugar, and the like, from the kitchen of the Monastery of La Trappe. To come down to the more modern times, the male French cook is not uncommon. We call to mind the late Prof. Blot and his genius in gastronomy. Women attended his lectures in crowds, and learned of him how to cook.

In the light of all this and in the face of the broad hint quoted above, we ask, Is it not time for woman to "step down and out" of the kitchen? For centuries she has had the planning and cooking of three times three hundred and sixty-five meals a year; time enough to have excelled in the noble art if the possibilities were hers. But now she is told that therein lies not her talent. Let her then *exeat omnes*.

Go forth, O man, to the cooking range! Woman will not envy you your laurels. How many times has she expended all her modicum of strength and mental ingenuity on a "good dinner," and in a few hours where is it? Lodged in the stomach and viscera of the members of the family—forgotten in the next gustatory delight. And she thought in her heart, that the divine record had not consigned to *her* the fate of eating her bread in the sweat of her face, but to *man*. Miss N. O. Cook.

WALLACE ON SLATE-WRITING.

EDITOR *LONDON SPECTATOR*:—

Sir:—I trust you may consider the following experiment worthy of record in your paper, because it differs from cases of abnormal slate-writing, of which evidence was adduced at the trial of Slade, and because it affords a demonstration of the reality of the phenomenon and

escape. I confine myself to this one experiment, and narrate the essential facts only.

The sitting was at a private house in Richmond, on the 21st of last month. Two ladies and three gentlemen were present, besides myself and the medium, Dr. Monck. A shaded candle was in the room, giving light sufficient to see every object on the table round which we sat. Four small and common slates were on the table. Of these I chose two, and after carefully cleaning and the absence of imposture from which there seems no placing a small fragment of pencil between them, I tied them together with a strong cord, passed around them both lengthways and crosswise, so as effectually to prevent the slates from moving on each other. I then laid them flat on the table, without losing sight of them for an instant. Dr. Monck placed the fingers of both hands on them, while I and a lady sitting opposite me placed our hands on the corners of the slates. From this position our hands were never moved, till I untied them to ascertain the result. After waiting a minute or two, Dr. Monck asked me to name any short word I wished to be written on the slate. I named the word "God." He then asked me to say how I wished it written. I replied, "lengthways on the slate;" then if I wished it written with a large or a small "g," and I chose a capital "G." In a very short time, writing was heard on the slate. The medium's hands were convulsively withdrawn, and I then myself untied the cord (which was a strong silk watch-guard, lent by one of the visitors), and on opening the slates, found on the lower one the word I had asked for, written in the manner I had requested, the writing being somewhat faint and labored, and perfectly legible. The slate with the writing on it is now in my possession.

The essential features of this experiment are—that I myself cleaned and tied up the slates, that I kept my hand on them all the time, that they never went out of my sight for a moment, and that I named the word to be written and the manner of writing it after they were thus secured and held by me. I ask, how are these facts to be explained, and what interpretation is to be placed upon them? I am, sir etc.,

ALFRED R. WALLACE.

I was present on this occasion, and certify that Mr. Wallace's account of what happened is correct.

EDWARD T. BENNETT.

ALBERT BRISBANE, having sold nearly all his property in this country, is about to sail for Europe, whence, in all probability he will never return. Brisbane is a strange character. While traveling on the Continent, a young man of fortune, he, nearly forty years ago, became acquainted with Fourierism. He accepted this peculiar form of Socialism with a zeal that time has not been able to quench nor the dropping off of old friends damp. He thought he saw how the millennium was to be brought about at once, and he set himself to the task of propagation. He was the most efficient worker in the Socialist cause previous to 1850, and his appeals brought into existence a number of Socialistic experiments which failed. In the early days many persons who were then or who have since become prominent in American letters, including Hawthorne, Margaret Fuller, George William Curtis, Charles A. Dana, Greeley, Parke Godwin and George Ripley were engaged in this movement. Brisbane alone still believes in the theories of his youth. He regards Spencer's philosophy as unworthy of consideration and Darwinism as a mistake. He is simply a monomaniac, who clings to his delusion after its absurdity is exposed, and instead of reforming his conceptions, curses and despises the critic and the criticism. *Bon voyage.—Graphic.*

The last comments of *The Graphic* in the above, are, in our opinion, harsh and inaccurate. Mr. Brisbane is not a monomaniac, at least in respect to Fourierism. We do not believe that he clings to the illusions of the old Fourieristic revival. All the indications we found in his contributions to the AMERICAN SOCIALIST went to show that he has drifted far away from his early confidence in Fourierism and now claims to be an expounder of universal science—an embodiment of Fourier, Comte and Spencer in himself, original and independent.

Ed. Am. So.

A clergyman of South Norwalk, Conn., who had been annoyed by the noise made by the late-comers to his church, announced a fortnight ago that at precisely 10:30 A. M., every Sunday, the church doors would be locked and no persons would be admitted after that time to the morning service. Last Sunday he was detained at home by something till near the moment for the beginning of the service. He discovered his dangerous position, however, and ran with all his speed toward the church, which he succeeded in entering just before the doors were closed. His wife, one of the church deacons, and many of the congregation were, however, locked out.

ITEMS OF NEWS.

HOME.

Art is the effect of civilization, not the cause. Don't look into any thing if your eyes are evil. Some folks are afraid the Democrats will go to tinkering on the tariff.

Some English capitalists are about to introduce their cheap cab system into New York.

The National Banks of New York city have asked for \$3,000,000 additional note circulation.

Speaker Randall has gone up to Philadelphia to have a quiet think and name his Committees.

The Democratic majority in Ohio is only 5,187, over all tickets. Over the Republicans it is 38,125.

Westward the course of "isms" take their way. New York and Boston rebuke Ohio for her Communism.

The Democrats as well as the Republicans are all taking comfort in the election of Mr. Randall for Speaker.

Nottingham, New Hampshire, has a boulder 62 feet long, 40 wide and 50 high, surrounded by others nearly as large.

Tennyson has been subject to wide-awake trances from boyhood up. Mr. Benjamin Blood, of Amsterdam, N. Y., is our only authority for that.

The Hide and Leather Dealers have been in convention. They want our Consuls to pick up items about the business in foreign countries and send them home.

Senator Woodin of the New York Assembly has had to go in out of the reign of Tweed's confession. You may look for him under the bed. "Poor Tom is a'cold."

Dr. Bellows, Professor Dwight and other eminent speakers have been addressing a first-class lot of New Yorkers on Civil-Service Reform. They spoke at Association Hall.

The Silver Commission thinks we can pay our national debt in either silver or gold. Our average annual production of silver for the last five years it places at \$26,000,000.

Philadelphia has cook-shops where families can get their baking and stewing done to order. They save stoves, they save fuel, they save money, they save your complexion.

The cigar-makers of New York are on a strike. At one of the noisy meetings of their Central Organization, Mary Heiler, a Bohemian, showed herself to be a master spirit and effective talker.

The President will attend strictly to the presidential business. The Senators will attend to the senatorial business, the paragraphs will see to it that the items are forthcoming, and we shall all be happy.

The Committee of Bankers, to which the matter of aiding the Government in the resumption of specie payment was referred by the bankers' congress, has decided to recommend what is called the Coe plan.

The College of Physicians and Surgeons has refused to admit a young mulatto of good character and fair culture from Porto Rico. Hath not a negro organs and dimensions that need cod-liver oil and quinine?

Theodore Thomas has reorganized his orchestra, and will be mostly occupied in New York and its vicinity till next Spring. He will give symphony concerts in Boston and Philadelphia, and will have time for concerts in lesser towns.

It is as good as settled that New York is going to have Cleopatra's other needle. Some unknown person has undertaken to defray the expense of bringing it to this country. We shall be on needles and pins till it gets here.

The latest investigation of the subject has developed the fact that the Indians, including those upon reservations, in the United States, are steadily increasing, and that there are now nearly as many of them as there were in the pre-colonial times.

The aggregate of our indebtedness, public and corporate, to Europe is estimated to exceed \$2,000,000,000. The annual interest on this sum must be not far from \$100,000,000. This is the tribute we pay, not to the kings, but to the capital of Europe.

Robert Ingersoll and the *New York Observer* have crossed cudgels over Thomas Paine. Did he die in the serenity of a philosophical belief, or did he perish like a beast in the odor of whisky and foul linen? That is the question, and the testimony is conflicting.

Commissioner Erhardt of the New York police says there are about 2,600 men employed in his department at an annual expense of \$3,202,400. He has written a stout letter to John Kelly protesting against having his employes assessed by the Tammany Democrats for election purposes.

The Centennial Anniversary of the capture of Burgoyne at Saratoga has been duly celebrated, and it has given us the chance to observe that Gen. Gates had a little blackberry sort of nose, while Generals Schuyler, Stark and Arnold had noses like the tooth of a saw-mill saw and did all the work for him.

The failures in the United States in the first three months of 1877 were 2,869: the liabilities \$54,538,074. In the second three months the failures were 1,884: liabilities \$45,068,097. In the third quarter the failures were 1,814: liabilities \$42,346,085. If there is any gleam of comfort in these figures, seize on it.

The Government Directors of the Union Pacific Railroad report that its earnings the last year were \$1,600,000—a sum considerably greater than the receipts of any other year. Its freights of cattle are steadily increasing. The road now has a control of the coal mines along its route. The Directors encourage us to believe that it will yet pay its debts to the Government.

Mr. George C. Bates, the United States Prosecuting Officer at Salt Lake City, thinks he can hunt the too-much-married Mormons to their holes if he can only have the statute of 1862 so amended as to entirely disqualify polygamists from voting, sitting on juries, holding office, or representing the Territory as Delegates in Congress. He wants to go after John W. Young and all the blood of the prophets.

The Rev. Mr. Dale, who is lecturing to the Yale theological students, tells them they must study the stump orators and see how they keep the people awake. Says he, "You have no right to complain that your hearers go to sleep under your preaching. Were I preaching to the congregation I might say to them they ought to keep awake, but to you students I

must say it is your business to keep them interested. Dullness is not necessary to the dignity of the pulpit. There must be a lively interest felt by the preacher in what he is saying; his work must spring from the mysterious fires that are ever in conflict with dullness and darkness." Dullness and darkness—these are the new words for Satan.

The President's message calls attention to only what should be done at once. He asks that the army be raised to 25,000 men, and that \$32,436,764.98 be appropriated for its support: that \$2,005,891.27 be appropriated for the navy: that something be done to secure an exhibition of our products at the Parisian Exhibition, and that the United States be represented at the International Prison Congress to be held at Stockholm next year.

That Chief Joseph made a brave retreat of fifteen hundred miles before he was captured. He is a hero, and deserves to be put on a reservation and be made to live in a white pine house with green blinds and four maple trees in front. At first Gen. Howard fought him, and thought he was going to get him in a few days. Then fleeing across the Bitter Root Mountain into Montana, Gen. Gibbon pounced on him at Big Hole Mountain, Aug. 9. Then fleeing again east and north to the headwaters of the Yellowstone, Gen. Sturgis came up with him with his flock of Crows and stripped him of his horses and cattle. At last Gen. Miles intercepts him at Bear Paw Mountain and compels him to surrender or perish for want of water. Gen. Howard appears to have directed the campaign, and deserves a great deal more credit than the papers have generally accorded him.

FOREIGN.

Servia won't disarm at the request of the Porte.

The Vatican is very grumpy over the French election.

MacMahon looks like a big paddy that his grandfather was.

Those French Republicans have carried their heads wonderfully level.

Dr. Schweinfurth has gone back to Africa to get warm. Germany was too rough on him.

The British revenue fell off more than £2,000,000 in the last quarter ending September 30. Not flush times over there.

Captain Howgate's Arctic Colony has been heard from. All well, and steaming away for their winter quarters in Cumberland Sound.

Wagner proposes to establish a conservatory of music at Bayreuth. There are some prospects that the great festival will be repeated next year.

The English Channel is going to be tunneled. Two companies have been organized for that purpose, and the French one has gone to work on that side.

The Ameer of Afghanistan and the Khan of Kelat begin to bristle up against the British forces at Quitta in Beloochistan. They fear a permanent occupation, and war is anticipated.

The engineers of the British Palestine Exploration Society have just finished a scientific survey of Western Palestine. Their labors will be condensed into a map of twenty-six sheets with text accompanying each.

Japan has an Agricultural College which has just entered on its second year. It was organized by Professor Clark, a native of the United States. He was engaged by the Japanese authorities for one year, and has been succeeded by Prof. Wheeler.

Of the 515 French Deputies elected, 314 are Republicans, and 201 "conservatives" of various kinds. The last Assembly had 366 Republicans and 167 conservatives. Holding such notions of representative government as the conservatives do, such a gain as this will be looked upon as a kind of victory by them, and we ought to be prepared for more high-handed measures till we are sure there will be none.

When the Steamer *Olga*, which was towing Cleopatra's Needle from Alexandria to London, was off Cape Finisterre she encountered a gale on the 14th and was obliged to abandon the obelisk at sea. A despatch from London, the 18th, says that the English steamer *Fitzmaurice*, from Middleborough to Valencia, has recovered the caisson containing the needle, off Ferrol, Spain. If we have got to be worried in this manner, we wish they would let Cleopatra's needle alone.

The newspaper men having been excluded from the Russian camps in Bulgaria there has been of late something like a dearth of news from the seat of war. Within a day or two the situation has improved and items begin to come in. The Roumanians before Plevna have captured the second Grivitz redoubt and lost it again. It is thought to have been mined. Their losses were not heavy. Gen. Zimmerman has been pushing his cavalry forward from the Dobrudscha as far as Kavarna. Suleiman Pasha appears to be simply feeling his ground. There are rumors that he is falling back from his more threatening position on the Russian left.

The Socialists who lately met in a Congress of the International at Ghent, Belgium, numbered only forty delegates. They were embarrassed by the circumstance that they were of different nationalities and had no common language. The Executive Committee and head-quarters of the Internationals are at Chicago it seems. The abolition of private property and the "expropriation" of every thing by the State or Government is its recipe for the ills that afflict us. We may come to that by-and-by, but go slow, gentlemen, and let each one of you go to work and make him a Community as big as Zoar or Economy, and by that time you will find out how many folks there are who would rather fight than have any of your compulsory Communism.

The Turks have had a great reverse in Armenia. Mukhtar Pasha has been routed and chased back into Kars, where the Russians have besieged him with great vigor. His loss in killed, wounded and prisoners is set down at 16,000. The Russians are in good heart, and strategically just about where they were at the beginning of the war. It is conjectured that the Turks had been weakened by sending troops to Bulgaria while the Russians had been reinforced from the Caucasus. The corps at Ardahan had been pushed forward again to Penneck, a point on the road to Erzeroum, and exceedingly favorable to cooperating with the besiegers of Kars. The Russians are thought to have 70,000 men before that city, while Mukhtar Pasha had not more than 40,000 before the last battle. The latest report is that Gen. Heymann is marching on Erzeroum. It would be hasty to predict the speedy capture of it or of Kars.

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Frank Leslie's Sunday Magazine for November contains 128 pages of the best reading matter the month will afford us. To its readers it must prove a source of mental pleasure and recreation. Non-sectarian in its principles, it is purely religious in tone and teaching. It contains 100 fine engravings. The opening pages treat of the progress of Japan, Russia, Egypt, Greenland and other far away places are also noticed in its columns. The usual number of beautiful stories, the "Home Pulpit," by the editor, Dr. Deems, a quantity of witty paragraphs poems, etc., complete the work. Its intrinsic value to the home-circle is far in advance of its price. Every family should subscribe to this beautiful publication during the year 1878, the January number of which begins the third volume, and will be issued early in December. The MAGAZINE contains an average of 159,600 words, and the annual subscription price is but \$3, single copies 25 cents, free by mail. Address FRANK LESLIE'S PUBLISHING HOUSE, 537 Pearl Street, New York.

Frank Leslie's Popular Monthly for November contains some highly interesting matter. It is full of variety, just what our readers delight in. It contains an excellent and very liberally illustrated article on the late M. Thiers, ex-President of the French Republic, one on "The Coast Fisheries of America" (about 30 illustrations); another on "The Artificial Product of Light" (20 illustrations), and several others. To these are added some very excellent short stories, continued a number of welcome paragraphs and anecdotes of tales, natural and political history, while science, art, poetry, wit and humor find their places among its many columns. The end of the year draws near, and a subscription to the MONTHLY for 1878 would make a very desirable holiday present or a New Year's gift in the home-circle. The POPULAR MONTHLY is the best and cheapest publication of its kind in the world. Each number contains 128 pages, 100 illustrations, and an average of 159,600 words, and the price per year is but \$2 50, or single copies 25 cents, free by mail, which is 16 to 22 per cent. cheaper than Harper's or Scribner's Magazines, which contains an average of but 148,600 and 142,000 words and cost \$4 per annum. For the POPULAR MONTHLY, address your orders to FRANK LESLIE'S PUBLISHING HOUSE, 537 Pearl Street, New York.

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