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AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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OUTFLANKING BAD HABITS.

THE persistence with which such nuisances as tobacco-chewing and whiskey-tipping hang on to society, after moralists and physiologists have exhausted their efforts to drive them out, and after every body knows them to be gross violations of good manners, must be very discouraging to those who think of combating them only in the usual way. In spite of Graham and Trask and Trall and Jackson, tobacco-using, we judge, is on the increase. In cities and large towns, almost every other man you meet is applying his powers of suction to a tobacco-teat in the shape of a cigar. The result to the smokers and chewers themselves, physiologists will tell you, is a decrease of vital power, causing a predisposition to disease in them and their children. But there is one accompaniment of this tobacco madness which is not often touched upon—the voiceless misery which it imposes on the women, who by social and domestic ties are brought in contact with it. Women endure, and endure, and say nothing; but you who know the difference between a sweet breath and an impure one, think of her who lays her head on the pillow every night beside one of these tobacco-saturated gentlemen! She says nothing, and after a while gets used to it, as the eels in the fable got used to skinning; but still there must be a silent protest going up to heaven from millions of abused nostrils throughout the houses of the land, against this unindictable, but none the less flagrant crime against society and good fellowship. Gentlemen, this is wrong; and if, as we have learned, justice takes note of all oppression, even though the victim be dumb, exacting in due time full redress therefor, you must prepare to give account for all the disagreeable tobacco-laden breaths, which you have whiffed in the faces of those about you, whose position allowed them no means of escape.

We would not talk as a Pharisee on this subject, or as unmindful of the weakness in men upon which the love of tobacco fastens, having had plenty of experience on this point ourselves. Our object in adverting to the matter is not to preach a homily, but to point out the happy fact that there is a certain cure found for these miserable, selfish, untidy habits that burrow in human nature, tobacco-slavery among the rest. Old means, it is true, have failed, but a new one is now in the field. The competitor

that is destined to clear them all out is *Communism*. Do you ask how? We answer, By its threefold power of religion, science, and love. The faith in God and humanity that leads to social unity prepares men for reform. Then free criticism, with its gentle but firm exposures of truth, still further loosens the hold of bad habits. Finally, regard for woman, which Communism introduces and preserves in a manner that carries with it all the inducements to refinement that belong to the period of courtship, puts on the cavalry charge which drives the enemy pell-mell from his position. This is no fiction; we have seen it done in a society of hundreds. Where many of the members were formerly addicted to tobacco, now it is unknown. Such will be the result of Communism in every instance.

THE GRANGERS.

III.

We may gain a definite idea of the practical purposes of the Grangers from the following summary published in the *Rural Sun*, an Iowa paper, partially devoted to their interests:

WHAT THE PATRONS PROPOSE TO DO.

1. To secure for themselves, through the Granges, social and educational advantages not otherwise attainable, and to thereby, while improving their condition as a class, ennoble farm life, and render it attractive and desirable.
2. To give a full practical effect to the fraternal tie which unites them, in helping and protecting each other in case of sickness, bereavement, pecuniary misfortune, and want, and danger of every kind.
3. To make themselves better and more successful farmers and planters, by means of the knowledge gained, the habits of industry and method established, and the quickening of thought induced by intercourse and discussion.
4. To secure economies in the buying of implements, fertilizers, and family supplies, and in transportation, as well as increased profit in the sale of the products of their labor, at the same time lessening the cost to the consumers.
5. To entirely abolish the credit system, in their ordinary transactions, always buying and selling on a cash basis, both among themselves and in their dealings with the outside world.
6. To encourage coöperation in trade, in farming, and in other branches of industry, especially those most intimately connected with agriculture.
7. To promote the true unity of the Republic, by drawing the best men and women of all parts of the country together in an organization which knows no sectional bounds—no prejudices—owes no party allegiance.

To ascertain how fully this programme has been carried out we must turn to the West. This has been the great field where the Grange movement has had its most wonderful success. A correspondent of the *New-York Tribune*, himself a Patron, in the summer and fall of 1870, visited the West on a tour of observation among the Granges, and in his letters to that journal gives the following description of the coöperative results at that time attained among the Grangers of Iowa. We quote at considerable length, because it gives a good illustration of the business operations of the Grange, and the large generalship with which they are conducted:

It is but little more than a year since prominent Grangers of Iowa were first successful in making large coöperative purchases, although previous to that, I think, they had appointed a State agent and a few country agents. They then found the manufacturers almost wholly in the power of their local agents. Not only had they made their contracts with these agents for the year, giving to each a monopoly of the sales for his particular district; but had they been disposed to disregard these contracts and sell to the agents of the Granges at wholesale rates, they did not dare to do it, because to lose the trade of the agents, who would have nothing to do with manufacturers selling at wholesale prices to other customers within their districts, would, while the present methods of doing business were adhered to, be nothing short of ruin. The farmers who were moving in the matter understood this; they knew that it was unreasonable to ask a plow-maker, a sewing-machine dealer, or any other manufacturer or wholesale merchant, to abandon a business system by which he was supported, unless the Grange could offer him in exchange an equally profitable and extensive patronage; and just here may be explained the failure of all local attempts at coöperative machinery-buying. Where the farmers of a county united to purchase their plows, and sent their agent or agents to the manufacturer, they found that they

could get no material reduction of price. The manufacturer would say: "My trade in your county belongs to Mr. A., and I have agreed not to sell goods to persons living there below his prices, or at any rate to pay him his customary commission on all such sales that we do make. You want twenty plows; if we sell them to you at our wholesale price we shall either have to lose the agent's commission on them or lose his trade, and he takes a thousand plows a year." No local coöperative association could command trade enough to make it an object for the manufacturers to show them any important favors.

But the wide-spread of the Grange in Iowa gave to the farmers the means of holding out to any manufacturer whom its members should generally patronize, an inducement to give up the trade of the agents and sell directly to them, and the managers of the Grange were not slow to avail themselves of the power they thus acquired. Having agreed to buy nothing on credit, but to pay cash for all their purchases, and having received assurances from a sufficient number of Granges that their members would purchase through their own agent, application was made to three manufacturers of plows in Des Moines, at wholesale rates. Two of them refused to make any terms with the Grange, but the third agreed to make a reduction of twenty per cent. on the retail price of each of his plows, and twenty-five per cent. on cultivators. The result was that this man, although he made up a large stock in advance, was unable to supply the demand of the Grange, and the freight-agent at one of the railroads at Des Moines remarked the other day that the point had not been dry on a single plow that had been shipped from that man's shop this year. One of the other manufacturers very soon discovered his mistake and got some of the orders that the first could not fill. And the third is now ready to trade with the Granges. Plows have also been bought of other manufacturers, both in this State and those adjoining.

How many plows the Granges have purchased within a year at these reduced prices cannot be ascertained, as, after the contract has been made by the State Agent, the orders did not necessarily come through him, and no complete record has therefore been kept; the county agents have forwarded many of them directly to the manufacturers, the only condition being that the cash accompany the order and that the purchaser be a Granger. It is safe to say, however, that the purchases have amounted to many thousands, and that not less than \$50,000 have been saved to the farmers of the State, within a year, in the purchase of plows and cultivators alone.

In the purchase of sewing-machines the saving has been still greater and the sales very large. The retail price of sewing-machines in this State has been from \$50 to \$95, according to variety; they are now sold to the Grangers at 40 per cent. discount from these prices, or from \$30 to \$57. The demand has been so great that 1,500 machines have been ordered to be delivered during the coming year. Supposing all of these to be of the cheapest variety, the saving will be \$30,000. The number purchased will probably far exceed 1,500. On parlor organs the discount to the Grangers is from 20 to 25 per cent.; on scales, from 25 to 33½ per cent.; on shellers, 15 per cent.; on wagons, 20 per cent.; on hay-forks, 33½ per cent.; on miscellaneous implements, like feed-grinders, stalk-cutters, harrows, field-rollers, hay-rakes, grain separators, etc., 25 per cent. On mowers the discount is 25 per cent.; that is, a machine which retails at \$120 is sold to the Grangers for \$90. A lot of reapers, which a manufacturer who was going out of the business had on hand were offered to the Grangers for \$75 each, provided they would take the whole of them. They were carefully examined and tested by the State Agent and others, who reported that they would be cheap at \$150. A circular conveying this information was sent to the Granges of the State, and the whole lot was disposed of at once. They have given universal satisfaction. We might go on at great length quoting prices, but those we have given are sufficient to show that by intelligent coöperation the farmers of the West can save a great amount of money. Gen. Wilson, Secretary of the State Grange, thinks that \$2,000,000 has already been saved in this way. Mr. Whitman, the State Agent, to whose well directed and untiring efforts the success that has so far crowned this experiment is in very great measure due, thinks this figure too high, though he has no data from which to make an estimate. The Grange has not only benefited its own members by its coöperative purchases, but has caused a reduction on the prices of all kinds of farming implements, sewing-machines, etc., in the stores and when sold by agents. A single example will illustrate this fact. A year ago when the agents for the sale of a certain cultivator supposed that they had the entire control of the market, they charged \$35, and threatened to raise the price. Since the Grange has been purchasing similar cultivators for \$26.25, the agents have reduced their prices to \$30.

The manner of conducting this coöperative buying is very simple, although to insure success it is necessary to place it in the hands of competent and honest men. Mr. J. D. Whitman, the State Agent, has his office at Des Moines, and is the principal manager. He gives a bond of \$50,000 for the honest and faithful performance of his duties, and receives a small salary. In each county of the State there is a County Agent, who may also be placed under bonds, if the Granges of the county think it necessary. The State Agent places himself in communication with manufacturers and wholesale merchants, learns the terms on which they will sell their goods to the Granges, makes contracts with them when it is desirable, and informs the Granges by circular of the prices, etc. Orders may then be given through either the

State or County Agent. All orders must be accompanied by the cash to pay for the article desired, and a certificate from the Master of the Grange that the purchaser is a member of the Order. The State Agent on receiving money credits the remittance with the amount on his books, specifying the article to be purchased, and sending him a receipt. He at once forwards the cash to the manufacturer or merchant, and then debits the purchaser with the amount remitted. The goods are shipped directly from the manufacturer to the purchaser, but the receipted bill is sent to the State Agent, who files it away as his voucher. If the goods are imperfect or not as good as have been contracted for, and the seller refuses to give the purchaser satisfaction, then the Grange transfers its entire trade to some other firm. A man who was furnishing the Grange with plows last spring sent a few that were much inferior to the sample. A circular was sent to all the Granges informing them of this fact, and in less than a week orders for that plow stopped, and the man has not sold one to a Grange in the State since.

The State Agent always gives preference to home manufacturers. Whenever an Iowa plow-maker or manufacturer of any kind can furnish first-class goods as cheaply as they can be purchased at Chicago, St. Louis, or New-York, the Grange gives him its trade, but the motto is to buy in the cheapest market which ready cash will command. In some sections of the State the members of the Grange have established joint-stock stores, and have thus been able to purchase their groceries and dry-goods much cheaper than before. This has not been generally encouraged by the leading Grangers, except in cases where the local traders have refused to deal with them on what they considered fair terms. The great bulk of the home trade in this State has been done on credit, and the farmers who have remained solvent have had to pay not only a fair profit on the goods they have purchased, but something in addition for the time that has been given them, and to make up the losses of the traders by bad debts. Now the members of the Grange, who propose to pay cash for what they buy, think that they ought to have their goods cheaper than before. Some of the traders have admitted the justice of this claim, and have made satisfactory terms, but others have refused. Where no terms could be made the Grangers have been forced to establish their own stores. Their plan has been to divide the stock into shares of \$10 or \$15, so that each member of the Order can afford to own one or more shares. The goods are then all bought and sold for cash, an advance of 8 per cent. on the cost being charged. At Waterloo, where a store of this kind has been established, the farmers find that they obtain better articles at lower prices, and that their stock pays them a good profit. The average sales in that store, since its establishment, have been \$112 a day, a considerable portion of it coming from the railroad shops situated there.

But it is not alone by cooperative purchases that the Grangers hope to save money. They have not only bought their goods on credit, and therefore in the highest market, but they have sold their crops at home to middle-men for cash, and therefore in the lowest market. They now hope by cooperative selling, to get better prices for what they raise than they have hitherto received. Until quite recently such a thing as shipping his own grain to Chicago, or any Eastern market, has been almost unknown among the farmers. Whenever any of them have attempted it they have often been swindled so badly that they have lost all confidence in commission merchants. One of the first steps that the Grange took was to select a commission house of the highest character in Chicago, and another in New-York, and make them its agents. Each of these houses has given bonds to the amount of \$100,000, and agreed to receive every thing that is consigned by the Grange or any of its members, and dispose of the same to the best possible advantage, taking only one per cent. for commission. Since this arrangement has been made, many of the farmers have shipped their own grain, and the Chicago agent has been able to sell it for them on the cars upon which it was originally loaded, thus avoiding altogether elevator charges and cost of transshipment. The prices thus realized by the farmers have generally been several cents a bushel better for grain than those offered at home, although the railroad companies have given them no special rates.

In order to take advantage of favorable markets, the Granges have established at several points in the State elevators and warehouses of their own. In some places these warehouses have been built by two or three prominent members of the Order; in others the stock has been divided into small shares, and is owned by great numbers of the farmers. The plan of conducting the business is the same in both cases. If the farmer prefers to sell his grain outright and get the money for it when it is delivered, the managers will pay him the highest price the state of the market warrants; if he is willing to take the risk of the market, they handle his grain for him, sell it, and return him the proceeds for a commission of a cent and a-half a bushel. This makes the farmers almost independent of middle-men between them and Chicago or New-York markets. If the price offered for their grain is not in their judgment enough, they are not obliged to sell it at home, but can ship it themselves, feeling perfectly sure that they will be honestly dealt with, will have to pay no exorbitant commissions, and will get the best market price. At Waterloo, about 100 miles west of Dubuque, an elevator was established by the Grange about December, 1872, or January, 1873, the stock being held by a great number of farmers. Grain that had been shipped from that point both to New-York and Chicago had brought the farmers considerably better prices than the local traders would pay; and besides this, recently a dividend of 50 per cent. was made on the stock. The Grangers' elevators now do all the business at that and other stations where they have been established, the local middle-men having gone entirely out of the business. If a Granger who does not live near one of these Grange elevators desires to make a shipment on his own account, he applies for cars at his local station, loads them, directs them to the Grange Agent in Chicago or New-York, and sends the receipts which the railroad company gives him to the State Agent at Des Moines. By him the proper papers are forwarded to the Chicago Agent, and to him the returns are made. The State Agent then returns to the shipper all the papers showing the charges and receipts on his shipment, with a check for the balance due.

The foregoing results had been attained in the State of Iowa alone in 1873, less than six years after the first Grange was organized in Washing-

ton. They are a sample of what was going on throughout the West, and in fact of the tendency wherever the Granges had come into active life. They present a profoundly interesting indication of the capacity for cooperative organization which exists in the American people. We have been accustomed to look to Europe for examples of success in cooperation, and certainly the results attained in England and Germany have been very remarkable; but after all, this vast Grange organization shows that this country is the best field for cooperative and socialistic progress, and shows, too, the most valuable results attained. During a business tour in the West in 1875 we made inquiries of prominent Grangers as to the progress of the Order, and were told that attention was turning more than ever to the development of the cooperative, social and educational aspects of the Grange. They had to a great extent got through with their war with the railroad corporations, and the social improvement of the Granges was becoming a leading work with them. In our next number we shall give some account of the social features of the Grange.

MORE LETTERS FROM "THE OLD GUARD."

Pawtucket, R. I., May 9, 1876.

TO THE EDITOR OF THE AMERICAN SOCIALIST:

I am the owner of a small farm in the town of Pawtucket, beautifully situated about one mile from the center of the town. A railroad runs through it, and it is only from ten to fifteen minutes' walk from the principal depot. Its market value is from fifteen to twenty thousand dollars; and I should like to devote it to further the views of Communism or Cooperation. I have been acquainted with these principles over forty-five years, and have endeavored to make them known to the best of my ability for that length of time. I am now sixty-five years old, and have lost some of my youthful enthusiasm; but my belief is stronger every day that society must adopt associative principles. Stern necessity will compel it to do so. Can you help me by advice or a notice in the AMERICAN SOCIALIST something to this effect:

"To Let to Cooperative or Community Association, a farm of about ten acres, with suitable buildings for a large family. The land is in a fair state of cultivation, containing about one hundred fruit trees. The land is at present in grass, the owner not having had time to attend to its cultivation in hoed crops."

In early life I had small opportunities for education, as I had the stern battle of life to fight under somewhat adverse circumstances. I devoted my leisure time, when not engaged at my trade, to the cultivation of the above-described farm. I have a fair knowledge of what farming ought to be.

Since I was eighteen years old my life has been spent in a simple manner, spreading the principles of Socialism, Cooperation, Communism of property. I became acquainted with Robert Owen in 1830. I assisted in forming the first Cooperative School in Manchester, England. We invited Mr. Owen to deliver an address on Cooperation. Our numbers and means were small. I remember one of us made an apology to Mr. Owen on account of the smallness of our numbers, and for being all young men, when he looked around the table, and after counting, said, "There are just twelve of you; do not forget that twelve fisherman reformed the world; you can do so if you will persevere."

This school was known as the Manchester and Talford Cooperative School, out of which grew the Rochdale Pioneer and other Cooperative Associations. I made a visit to England in 1859, and worked there till 1863, visiting many of the Cooperative societies. I found many who had received their first ideas of cooperation in the above-named school, founders and managers of these societies. What a contrast I found in 1860, to that of our small beginnings in 1829 and 1830, when we had the first tea-party on Christmas day in our school-room. The Manchester press once described us as "a set of cooperative animals which would be on exhibition, and might be seen to feed on Christmas day at four o'clock."

But in 1835-6 they changed their views, and found that cooperative associations had become a power not to be put down by sneers. They were soon able to rent the largest hall in Manchester, capable of holding 2,000 people; and at times, such as those when Robert Owen gave us a lecture, the gathering would be over 5,000; Mr. Owen addressing the audience inside the

building, while the people outside would be addressed by our home staff of speakers.

The Manchester and Talford Cooperative School had received a favorable report in the Commons House of Parliament of Great Britain, from Commissioners sent out by Government to inquire into the state of education in England; and Joseph Brotherton, who was then member for Talford, was called upon to tell what he knew about this School teaching what was at that time considered strange ideas. But Mr. B. gave a favorable report of the School, stating that it had originated and was conducted by working-men of good moral character.

I returned home some weeks ago from North Adams, Mass., and shall remain for some time, owing to depression in business. I find the country is in a great ferment where I have been, societies forming for emigration West. Much misery will be the result. Men and women from our mills and workshops are going into the western woods and prairies, and they have many visionary schemes by which to better their condition. I ask myself if I can be of any service? Give me your advice and criticism.

The AMERICAN SOCIALIST appears to be the right thing at the right time. The next thing is to find the best means to make it known to the mass of the people—a revival to set the people thinking what to do to better society. Would that we had such a band of young men as went from our Cooperative school into all the towns and villages of England and Scotland, which completely revolutionized the land. The time has arrived for another step in that direction. How much superior is the prospect now to what it was in 1831-1840. We have Communities to point to as practical, living experiments of over a quarter of a century—living and working still. May they long continue. But should they be destroyed to-day, they would live in the memory of all future time.

Yours respectfully,

JOHN W. ASHTON.

Milwaukee, Wis., May, 1876.

"Though seventy-six years old, I still maintain a lively interest in the great subject of Socialism; and if my voice could reach the advanced minds of America and Europe, I would say, It is your highest duty to investigate the claims of Socialism; for future generations will be happy just in proportion as the institutions surrounding them are in accord with the eternal principles of justice.

J. H."

A SHAKER VILLAGE.

[Extracts from W. D. Howells' article in the Atlantic Monthly.]

It was our fortune to spend six weeks of last summer in the neighborhood of a Community of people called Shakers—who are chiefly known to the world outside by their apple-sauce, by their garden-seeds so punctual in coming up when planted, by their brooms so well made that they sweep clean long after the ordinary new broom of proverb has retired upon its reputation, by the quaintness of their dress, and by the fame of their religious dances. It is well to have one's name such a synonym for honesty that any thing called by it may be bought and sold with perfect confidence, and it is surely no harm to be noted for dressing out of the present fashion, or for dancing before the Lord. But when our summer had come to an end, and we had learned to know the Shakers for so many other qualities, we grew almost to resent their superficial renown among men. We saw in them a sect simple, sincere, and fervently persuaded of the truth of their doctrine, striving for the realization of a heavenly ideal upon earth; and amidst the hard and often sordid commonplaces of our ordinary country life, their practice of the austerities to which men and women have devoted themselves in storied times and picturesque lands clothed these Yankee Shakers in something of the pathetic interest which always clings to our thoughts of monks and nuns.

As I recall their plain, quaint village at Shirley, a sense of its exceeding peace fills me; I see its long, straight street, with the severely simple edifices on either hand; the gardens up-hill on one side and down-hill on the other; its fragrant orchards and its levels of cloverly meadow-land stretching away to buckwheat fields, at the borders of whose milky bloom the bee paused, puzzled which sweet to choose; and it seems to me that one whom the world could flatter no more, one broken in hope, or health, or fortune, could not do better than come hither and meekly ask to be taken into that quiet fold, and kept forever from his sorrows and himself. But—such is the hardness of the natural heart—I cannot think of one's being a Shaker on any other terms, except, of course, a sincere conviction.

The Shakers are a very diligent people, and yet seem always to have any desired leisure, as one may notice in large, old-fashioned families where people do their own work. The industries at Shirley are broom-making (at which the minister, Elder John Whiteley, and several of the brothers work), raising blackberries, drying sweet corn, and making apple-sauce and jellies. In former times, before the wickedness of fermented drinks was

clearly established, one brother made wine from the bacchanal grape as well as the self-righteous elderberry, and some bottles of his vintage yet linger in the office-cellar. But no wine has been made for many years, now; for the Shakers are very strictly abstemious. Yet if a brother's natural man insist upon a draught now and then, they consider all the circumstances, and do not forbid while they deplore. A similar tolerance they use toward the Virginian weed, and I have seen a snuffing as well as a chewing brother. They generally avoid also tea and coffee, shortened biscuit, doughnuts, and the whole unwholesome line of country cookery, while they accept and practice the new gospel of oat-meal porridge and brown-bread gems in its fullness. Many of the younger people are averse from meat, following the example and precept of our good Elder Fraser, who for the last thirty-five years has kept his tough Scotch bloom fresh upon a diet that involves harm to no living creature, and at seventy looks as ruddy as few Americans at any time of life. * * *

The Shakers labor under the disadvantage of not being able to transmit a cumulative force of good example in their descendants; they must always be dealing, even in their own body, with the sons of pie and the daughters of doughnut; and Elder Fraser, who one Sunday spoke outright against these abominations, addressing the strangers present, will have to preach long and often the better culinary faith, which the Shakers received from the spirits (as they claim), before he can reach the stomachs, at once poor and proud, of the dyspeptical world outside. * * *

One bad effect of the present decrease, which all thoughtful Shakers deplore, is the employment of hired labor. This, as Communists, they feel to be wrong; but they are loath either to alienate their land or to let it lie idle. A strange and sad state of things results: the most profitable crop that they can now raise is timber, which they harvest once in thirty years, and which it costs nothing to cultivate, whereas it costs more to plant and reap the ordinary farm-crops at the present rate of farm labor than the crops will sell for. This is the melancholy experience of shrewd managers and economical agriculturists. The farmer who can till his own fields and take care of his own stock can live by farming, but no other can. * * *

Their peculiar dress remembers the now quaint days of their origin; it is not a costume invented or assumed by them; it is the American dress of a hundred years ago, as our rustic great-grand-parents wore it, with such changes as convenience, not fashion, has suggested to the Shakers since. With all its quaintness it has a charm which equally appears whether it is worn by old or by young. To the old, the modest soberness of the colors, the white kerchief crossed upon the breast, the clean stiff cap, were singularly becoming; and the young had in their simple white Sunday dresses a look of maidenly purity which is, after all, the finest ornament. The colors we noticed at meeting were for the young mostly white, for the middle-aged and elderly the subdued tints of drab, bronze, and lead-color, which also prevailed with the men of all ages. Both sexes wear collars that cover the whole neck, and both eschew the vanity of neck-ties; some of the brothers suffered themselves the gayety of showing at the ends of their trousers-legs the brighter selvége of the cloth; if indeed this was a gayety, and not, as one clothed in the world's taste might have accounted it, an added mortification of the spirit.

The speech of the Shakers is Yea, yea, and Nay, nay (they pronounce the former words *ye, ye*, for reasons of their own), but it does not otherwise vary from the surrounding Yankee. They are plain and homely in their phrase, but they are very courteous, and it is impossible to know them and not perceive how little politeness consists in the tedious palaver that commonly passes by that name. Their sincerity gives them dignity and repose; it appears that you have but to renounce the world, and you cannot be afraid of it.

I should be sorry to give the notion of a gloomy asceticism in the Shaker life. I saw nothing of this, though I saw self-restraint, discipline, quiet, and heard sober, considered, conscientious speech. They had their jesting also; and those brothers and sisters who were of a humorous mind seemed all the better liked for their gift of laughing and making laugh. The sum of Shaker asceticism is this: they neither marry nor give in marriage; but this is a good deal. Certain things they would think indecorous rather than wicked, and I do not suppose a Shaker would go twice to the opera bouffe; but such an entertainment as a lecture by our right-hearted humorist, Mark Twain, had been attended by one of the brethren not only without self-reproach, but with great enjoyment. They had also some of them read Mr. Bret Harte's books without apparent fear of consequences. They are rather strict in the observance of the Sabbath, but not so much, I thought, from conscience as from custom.

PROPAGATION OF BROOK-TROUT.

COÖPERATION DEMANDED.

THE *salmo fontinalis*, or speckled trout, is more widely distributed than any member of the salmon family; its habitat embracing a large area of the temperate zone in both hemispheres. For delicacy of flavor, it has no equal among the finny tribe; its symmetry of form suits the eye of an artist; and its sagacity and wary habits test the skill of the most accomplished angler. There is a fascination about trout-fishing which jurists and theologians cannot resist, and with many it amounts to almost a passion. Every season hundreds of men leave their pleasant homes and families for the

Adirondacks, the North Woods, or the wilds of Canada, exposing themselves to innumerable hardships, contending with mosquitoes, gnats and black-flies, in order to gratify this desire. We do not blame them, for with all its drawbacks trout-fishing undoubtedly pays. Indeed, our hard-working population need more of such pastime. Every sportsman knows that the exhilaration experienced in capturing a fine trout is more delightful than a glass of brandy, and infinitely more lasting.

We propose to show in this paper, that with the advantages of coöperation this rare sport, now monopolized by the few, may become accessible to all. To make the subject clear, we will first give a description of the habits of the trout, and show the causes which have led to the depletion of our trout-streams; and, second, explain the artificial method of propagation, and the facility it affords for re-stocking our waters with this popular fish.

Brook-trout spawn when they are eighteen months old: at this age they produce nearly two hundred eggs; the season following four hundred or five hundred; at one pound weight, one thousand; and more or less as they go over or under this weight. Fish farmers call the males milters; and the females spawners; so we will adopt the same terms.

Near the last of September the milters begin to work up-stream in search of suitable places for spawning. They select a place where there is a clear, gravelly bottom, with a gentle stream. They make a bed nearly eighteen inches in diameter, and three or four inches deep. Ten days after the spawners make their appearance each one takes possession of a nest; whether the combination is accidental or preconcerted I am unable to say. While depositing the eggs, the spawner remains near the center of the nest, while the milter is circulating around it, occasionally darting off after other fish which generally hover about the vicinity watching for a chance to pick up any eggs that may get out of the nest.

In a week each pair finish spawning, cover their beds with small pebbles, and leave the spawn to their fate. In ordinary brook-water they will hatch in about 100 days; but during this time the eggs are a prey to all kinds of fish that can get access to them. Ducks and every variety of water-fowl are extremely fond of them. The evert or water-lizard, will sometimes devour the contents of a nest at a single meal. But the worst enemy of the young spawn is roily water; this kills them by the wholesale. In cultivated districts, where the streams are liable to become muddy, it is estimated by careful observers that ninety per cent. of the eggs perish from this cause alone. Within the past twenty years a good many experiments have been made to obviate, if possible, this great waste. The most successful method known at present is the following: The fish farmer builds at the head of his trout-pond a long, covered sluice-way, called "the spawning-box." It may be from two to eight feet wide, according to the size of the pond or volume of water entering it. The water should be six or eight inches deep at the head, and one foot or more, at the lower end. The bottom of the box being covered with coarse gravel, the fish, true to their instincts, will deposit their spawn in it, as they always select a gravelly bottom. If there are no gravel beds in the pond, every fish sooner or later will find its way into this race whenever it is ready to spawn.

In the latter part of October, when the fish begin to come into the race, the operator shuts the gate at the lower end, dips the fish out with his hand-net and takes the spawn as follows: first, he takes a spawner with his right hand; grasps the fish near the head, and holds it over a pan of water; then with the thumb and forefinger of his left hand he gently presses the sides and abdomen of the fish downward; if the spawn is ripe it flows into the pan readily. A milter is then taken and the same operation repeated. After taking the spawn from three or four fish, the pan is set in a cool place where it may remain for half-an-hour. The water in the meantime should be stirred once or twice, that the milt may come in contact with every egg; they are then put in the hatching-box. Some fish-breeders rinse the spawn in one or two waters before applying the milt. Others adopt the dry system; that is, strip the spawn and milt into separate pans without water, and apply the water afterward. It takes but a very little milt to fertilize a good many eggs. If two or three drops of this spermatid fluid is mixed in a glass of water and put under a microscope, hundreds of spermatozoa or germs of the young fish can be seen moving about in every direction. At first they are quite lively; but after fifteen or twenty minutes they gradually become motionless.

Now, if we examine one of the eggs under the same

condition, we notice a small aperture on one side. Curiously enough, this orifice is always on the upper side when the eggs are in the water. This shows that the opposite side of the egg is the heavier. When the milt is applied to the eggs one of these germs enters this orifice, which then partly closes, thus preventing others from entering. It sometimes happens that two enter at the same time, and the result is, two fish are hatched out connected like the Siamese twins. I noticed several pair in my hatching-boxes this Spring. They are merely curiosities, as they live only for a few weeks.

During the period of incubation it is through this orifice that the embryo fish receives its oxygen, or in other words, breathes. This explains why roily water is so fatal to the life of the eggs; the eggs may be covered with sand and they will live for weeks; but the fine, almost invisible sediment does the work. It settles on the egg, stops up the aperture, and the embryo fish dies from suffocation.

HATCHING-HOUSE.

This is usually located near a spring, but care must be used in its selection. Springs issuing from clay banks or quicksands will be too roily; but those that come from rocky, gravelly or alluvial soil, are the best. The spring should be walled up in order to keep out the surface water; it is then conducted into a tank, and passes through two or three flannel strainers before it enters the hatching-boxes. These may be of any desired length, provided there is a few inches' fall once in twelve or fifteen feet, to aerate the water. The width of the box may be from twelve to eighteen inches, according to the flow of water, which should be a gentle current, but not strong enough to move the eggs. The bottom of the box is covered with gravel; on this the eggs are evenly distributed, the water being from one to two inches in depth. They will hatch in spring water at the end of fifty or sixty days; but during this time they will need feathering over once or twice a week unless the water is very clear. This operation consists in agitating the water with the feather edge of a quill, moving every egg, beginning of course at the upper end of the box. In this way the sediment will be carried off, the dead eggs will turn white, and may easily be picked out with forceps. There is a vegetable parasite called byssus, which sometimes destroys a great many eggs. Its nucleus is a whitish, hairy-like substance, which attaches itself to the egg and soon envelops it; then it sends forth shoots which fasten on other eggs and cover them in like manner. In two or three days, if not disturbed, it will extend to half-a-dozen.

The only remedy I know is to throw out the eggs as soon as they are affected, and keep the boxes as clean as possible. It may be prevented in a good degree by painting the sides and bottom of the box with asphaltum or some water-proof varnish, and boiling the gravel before using it.

When the young fish emerge they have what is called a sack, attached to the abdomen; it is simply a part of the egg. It takes about forty days to absorb this sack, during which time they require no food. The trout intended for private ponds are kept in the hatching-boxes a few weeks longer, until they have learned to feed. Those that are going to stock public waters should be put in the head-waters, where the streams are not more than a foot wide, or beyond other fish. They will then get accustomed to the stream, and work down as soon as they are able to take care of themselves. Most fish-breeders at the present time manage to hatch about 90 per cent. of all the eggs they lay down; some claim 95 per cent. or more.

With these facilities our rivers and streams might again be made to teem with brook-trout. All that is needed is coöperation. Every township should have its hatching-house, and every stream should be well stocked. This business should be kept up every year, as but little reliance can be placed in the natural process of propagation in the cultivated districts. There is not the least danger of overstocking, as the surplus will be kept down by the large fish, and they in turn by the angler. In regard to their supply of food, there is little to fear. The earth, air and water are full of animated life. A large class of insects pass the first stage of their existence in the water. Others in their wild flights fall into the first stream they meet, and nearly all the insect tribe at some period of their life seek the water. Its sheeny surface seems to have an attraction for them which is irresistible. For a brief time they flitter and dance to the rippling waters, and then go down with the current, and probably into the throat of some fish. Trout also feed on river mollusks and crustacea. The common earth-worms also afford them a large supply of food. In cultivated districts the soil is full of them. They are noc-

turnal in their habits, and during wet weather work into the streams in great numbers.

Every tree and bush that hangs over the water is a breeder and harbinger of insects, and every breeze showers them into the waters below. In fact, the more minutely we examine this earth of ours the more we are impressed with the vast resources which we have hardly begun to utilize. But whether it will pay to raise trout in tanks and small ponds, and fatten them for market as we do poultry, is yet an open question. If some cheap vegetable diet could be found that would take the place of meat, the question would be settled at once; provided the present price, one dollar a pound, could be relied on. But when a thorough system of stocking our public waters prevails we shall look for lower prices and larger and more uniform supplies.

B. B.

AMERICAN SOCIALIST.

THURSDAY, MAY 18, 1876.

AND all the other sights of this wonderful centennial year let us not overlook the great, spectacular Communist drama that is going on. This whole nation, and a large part of the world besides, are hastening to a friendly exhibition and comparison of one another's products, and to enjoy in common the wonders of a great Show. They are hurrying from all parts of the globe, Parthians, and Medes, and Elamites and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, to dwell together like bees by scores and hundreds, in vast palaces that have all the splendid accommodations for combined living of which Communists have dreamed and prophesied. These great gatherings have a wonderfully gravitating effect toward Communism, and may be considered, at least in the scale of ages, as exceedingly dangerous to isolated living. From the time of that gathering which was led by Peter the Hermit, there have been long steps toward the highest civilization, which is Communism. Then, too, no one can tell how soon such an assembly may be seized by an afflatus that shall sweep away the poverty and desolation of isolation at a stroke. It was when the disciples were gathered together that the mighty rushing wind from heaven came.

ONLY to think of it. If the aspirations of the small and great in this country had been realized in 1843, the very crown and cap-sheaf of the Centennial Exhibition would have been a model Phalanx with its members dwelling and working together in harmony and industry. The mountain of gold which the kings of California are intending to pile up at Philadelphia for the poor to gaze at would have been as dust in comparison with such a sight.

THE question of the opening of the Centennial Exhibition on Sunday is exciting much interest, and is likely to lead to a thorough discussion of the Sabbath question. The religious papers were prompt to tell us that the decision against the opening of the Exhibition on Sunday would meet with universal approval, but it now appears that there is a large and growing party of Sunday-opening advocates, including influential newspapers and many prominent men. On Saturday last a large public meeting was held in Philadelphia to demand that the Exhibition should be opened on Sunday. Strong resolutions were passed, asserting that the closing of the Exhibition on the first day of the week cannot fail to cause the exclusion of vast numbers of people, and so deprive them of the mental and moral improvement they might derive from it, which is not only undesirable itself, but opposed to true principles of religion and philosophy. The assemblage was addressed by the Reverend Doctors Bellows and Furness and others, who were in full accord with the objects of the meeting. Dr. Furness claimed that they were supported by the words and acts of Martin Luther and John Calvin—the former considering Sunday the day when we should have the most liberty, and saying that he would dance and feast upon it to prevent an encroachment on the liberty all were entitled to; while Calvin considered it a day of recreation and rest, and played bowls himself every Sunday afternoon! Dr. Bellows asserted that "it is not in the interest of licentiousness nor the abuse of religion to have the Exhibition open Sunday. On the contrary, it is in the interest of morality and religion, and he thought it about time to unloosen the shackles some would place on the conscience. He found that the country looked as beautiful on Sunday as on any other day—flowers did not cease to grow on that day, nor did

he ever see a bird that sang less merrily than it did during the week. As a Protestant, opposed to the tenets of the Catholic Church, he yet honored it for its devotion to art, its appreciation of music and flowers, and its liberality in providing rational enjoyment on every day of the week for its followers. The Lord should reign every day. There are bodies of Christians all over the world who hold different opinions as to what day should be observed as one of rest, and if we respected every creed and every sect by stopping work and foregoing pleasure on its set day, the whole workings of the world would be stopped." On Sunday last thousands of people went to the grounds in the hope that the authorities would reconsider their former action, and open the gates.

The tendency to regard the Sabbath as a day of recreation as well as worship is unquestionably growing in this country, and the present agitation will strengthen it if it does not effect the special object of the agitators.

ON the Fourth of July next we shall celebrate, for the one hundredth time, the glorious anniversary of our national independence. We shall probably celebrate it as we have celebrated the ninety-nine preceding glorious Fourths, by burning an enormous quantity of gunpowder, and by making an immense number of patriotic speeches. It will undoubtedly be the noisiest day ever known on this continent. Cannon big and little will bellow; anvils will bellow where cannon cannot be had; and orators, being indigenous to all parts of this favored land, and therefore more common than either cannon or anvils, will bellow patriotically from every public square. Several junk loads of Chinese fire-crackers will sputter and fizz (they used to explode) to the immense delight of the male American juvenile patriots. The soldiers will parade, the bands will play, and every body will hurrah—unless it be too hot.

Thus we shall celebrate our freedom, our right to drink green tea without paying England any tax on it, our right to govern ourselves, and so forth. It will be a glorious occasion. The American Eagle will plume himself and whet his claws.

It will be a glorious occasion, but it will be expensive. Even with the usual proportion of accidents in the way of buildings burned and property destroyed; of sun-strokes and colics, and health destroyed; of heads, arms, legs, eyes, noses, fingers, and other desirable anatomical features destroyed by gunpowder, many of our citizens, however patriotic, will undoubtedly regret the day. They will reflect on the origin of the custom, and ask themselves why we keep it up.

Why do we keep it up? Is it because the people want the holiday and excitement, or because the custom is immemorial and no one feels authorized to change it? Or does it possibly generate some worthy sentiment which may hereafter prompt the coming citizen to defend, in case any invasion of our liberty is ever threatened? Every body knows that America is free. She governs herself, and does it none too well. Then why make any more ado about it? Or if we want the Fourth of July as a summer holiday, why not substitute some other form of enjoyment for exploding gunpowder? We have exploded faithfully and annually for a full century. Why not let that suffice, and call this centennial Fourth the final gunpowder Fourth? Who says Aye?

ONE of the most significant signs of the persistence of Spiritualism and its foundation on ever-recurring facts is the rapid spread of the trade of professional expositors. A person who possesses the mediumistic constitution, but who, owing to circumstances, has never openly associated with Spiritualists, can by practice produce a variety of phenomena, and passing them off as mind-reading or simple conjuring, draw greater attention and make more money than by appearing as a medium among Spiritualists. So long as people like to have Spiritualism exposed, this class will flourish and find little difficulty in deceiving the public. The London *Spiritualist* publishes an account of a man named Blake in California who performs some of the most astonishing feats of mediumship and calls them "illusions." This name suits those who go to see him, and they swallow his dictum without question. Now we are confident it will be found that this class are no more trustworthy than the mediums, while the temptation to deceit is stronger. The fact is, the whole issue between mediums and expositors as brought before the public has sunk to a low level, and is scarcely worthy of the attention of real students of psychology, except as indicating the general drift of public opinion and the persistent survival of the substratum of fact at the bottom on both sides.

Doubtless Spiritualism is gradually making its way toward a higher level; but those who value it as the

most potent antidote to the scientific materialism of the day, have need of patience while traversing the arid waste at present spread before us in the newspapers in and out of the movement. Sometime the quarrel over the reality of the phenomena will have spent itself, and real progress in unraveling the perplexities of the circle will begin. The present condition of Spiritualism is proof positive that little communication has been established with spirits which bring peace and good will to their mediums. Perhaps a general revival of real religion among Spiritualists would usher in a new era of victory over the skeptics through connections with higher spirits.

THE "Wallingford Letter" of last week, in telling the story of the introduction of the Turkish Bath into the Oneida Community, omitted one important fact, which we here supply. The letter which first effectually called the attention of the Community to the Bath and led to its introduction was one from Mr. H. W. Burnham, giving a glowing account of his experience at the Bath-Rooms of Dr. Shepard in Brooklyn.

WHAT IS SOCIALISM?

ANSWERS TO THE QUESTION PROPOUNDED IN NO. 6.

A valued correspondent writes:

"You want an exhaustive definition of Socialism. Let an old disciple of Fourier try his hand. Excuse the dryness of statement, since definitions must inevitably read very much like a dictionary and allow no sort of embellishment.

"For the incipient forms of Socialism to which the *Labor Reform Socialist* is devoted, and which it seems to claim as covering the whole field, Fourier furnishes the term 'Guaranteism;' which it may be more convenient to use, as a subdivisional name, than the more general name Socialism, with the larger name which the *AMERICAN SOCIALIST* now rightly accepts as covering the whole ground.

"To gain a true understanding and definition of the term Socialism, we should refer it, in the first instance, to the somewhat more specific term, Sociology. It is the *ism* of that *ology*; and the question should then be transmuted into this—What is Sociology?

"Sociology is evidently the Science of Society; and Society is mankind; and even in a lower sense the animal world, in respect to their inter-relational life. But confining it to man mainly, where it belongs, it is a branch of anthropology (*anthropos* being the Greek word for man), which is, properly speaking, the total Science of Man."

This is learned and interesting, but seems to us to lead away from the question. *Socialism* is a popular name for a popular idea, and is not a scientific term at all, as Sociology is. If we remember rightly, *Socialism* was used and got into the dictionaries long before *Sociology* was invented; at all events it is not a derivative of *Sociology*; nor is it, as popularly used, the *ism* of that *ology*. It refers to theories and experiments in social life which are distinct from the general order of society, and are supposed to be in advance of it in respect to closeness of relation; in other words, it refers to a special kind of society, and its relation to its kindred terms of the *socius* tribe is that of an intensive, signifying that Socialism is more social than ordinary society; whereas *Sociology*, as our correspondent says, is the Science of Society in all its forms. If we were coining the word *Socialism* we might derive and define it as we pleased, and it might be well to make it the *ism* of *Sociology*; but if we are seeking its meaning according to usage it is best to keep clear of etymologies and scientific nomenclatures. The dictionaries and cyclopædias which we quoted are better guides.

TO THE *AMERICAN SOCIALIST*:—Some words are born, grow and attain maturity, because the ideas which they are made to express pass through a similar progression. "The Sabbath was made for man, and not man for the Sabbath," was Christ's reply to those who would restrict him to certain uses of that day. So we may assume that the thing or sentiment for which a word is used is lord of that word, and the word must conform to the change or growth of that which it represents. The word *social*, with its numerous offshoots, is replete with meaning, and as much richer and warmer than the Latin word from which it was derived as the social sentiment in this age of fraternity and Christian sympathy is more developed than was humanity when trodden under the iron heel of class distinction. Nero undoubtedly had his boon companions, associates, *socii*; but we do not think of his cruel revels as sociable gatherings. Social is one of those words that is made "richer and nobler by a people in every upward step of their career."

The term Socialism is comparatively new, and its signification not clearly determined. It is well, perhaps, to recognize the fact that sociology is not yet reduced to an exact science, but is in the inductive stage. In seeking an answer to the question, "What is Socialism?" I am unable to get definite and satisfactory assistance from the dictionaries. I naturally inquire for the cause—the sentiment, or afflatus—that produces the phenomena

which we term socialistic. I recognize in them a spiritual force as definite as electricity or any of the imponderable agents. As a scientist, I should name this invisible force a mode of the affections; as a Spiritualist, I should call it an afflatus or control; as a Christian, I recognize it as the Holy Spirit—that “Comforter” which Christ talked to his disciples about and promised to send them, to teach them and lead them into unity. Its ministry began on the day of Pentecost, and from that time, in one form or another, has been at work in the hearts of men—the soul of their progress and civilization. Socialism, then, may be regarded as the practical embodiment in words and deeds of this beneficent, social sentiment, or spiritual force.

In this view of the subject an orderly classification of social movements and organizations may be made, which will satisfy the scientific requirements. Joint-stock companies and coöperations will find place at one end of the list, as a low form of Socialism; while Communities and revival churches will rank as the highest.

E. H. H.

May 12, 1876.

EDITOR AMERICAN SOCIALIST:

The question you propound in the 6th No., as to the proper scope of Socialism, is an interesting one, and I trust will draw out some good answers. Socialism is a new word, and evidently its exact and full signification is not yet comprehended. Perhaps it may be said to be a growing word, and in that case a definition should be sought which will include its future as well as present import. I offer as my contribution to the discussion an illustration and application:

Botanists divide the vegetable kingdom into varieties, species, genera, orders, classes and series, not to mention less important divisions. A species may have many varieties; a genus many species; an order many genera; a class many orders: but there are only two series—one including all the flowering or phenogamous plants, the other all the flowerless or cryptogamous plants. The subordinate divisions are not always clear; some botanists designating certain plants as varieties which others denominate species; some placing plants in one genus which other botanists place in another genus; some botanists confounding the distinctions upon which others base even the orders. But all are agreed in respect to the grand serial divisions.

So there are in the social kingdom a multitude of institutions, corresponding to the varieties, species, genera, orders and classes of the vegetable kingdom. Some of them are appropriately classified. There are religious, political, business, and other orders, under which more general divisions are found subdivisions, analogous to the genera, species and varieties of plants. It sometimes requires much study to tell which genus or species an institution must properly come under—whether, for instance, certain churches or newspapers claiming to be religious really have more characteristics in common with genuine Christianity than with politics and money-making; but a similar difficulty exists in the plant-world, and the general classification holds good in both cases.

Now as all plants are grouped in two divisions—the phenogamous or flowering, and the cryptogamous or flowerless—it seems to me that all the institutions of society may be similarly grouped into two grand divisions—*Socialism* and *Individualism*. Under the former should be included every institution tending to the amelioration and happiness of society—all that beautifies, ennobles and makes humanity fragrant with harmony, benevolence and love. Under the latter let there be included the cryptogams of isolation, independence, and the varied forms of pure selfishness.

We need some single word which shall include, not only communism, joint-stockism, coöperation, but a thousand other forms of society, which have in subordinate degrees the same socializing influence. What word so good as Socialism itself? I can see no good reason for limiting it in the manner of the lexicographers and cyclopædists. And even if it has hitherto had a restricted signification, that should not prevent its being put to worthier service now. Such ennobling of words has taken place ever since speech began.

Assuming the grand serial divisions of *Socialism* and *Individualism*, then will follow naturally the subdivisions of orders and genera and species and varieties. Communism, for instance, would properly constitute an order; and the various kinds of Communism—religious, liberal, celibate, etc.—be regarded as so many species; while the different religious communities could be grouped together in one genus; and so on. Coöperation would constitute an order of Socialism, while its various forms could be classified, as in the case of Com-

munist, under different genera. So of many other kinds of social life, which have for their object the elevation of humanity and the development of the principle of brotherhood.

Individualism would also have its subdivisions of species, genera and orders; but of these we need not speak in the present connection.

Let us by all means make the term Socialism broad enough to cover all forms of mutual help involving combination and brotherhood.

W. A.

OFFENBACH, the composer, has arrived in New-York with his orchestra, and is giving concerts at Gilmore's Garden with considerable success. Offenbach may almost be called the creator of what is termed the *Opera Bouffe*, which is quite a different thing from the comic opera of Mozart, or even of Rossini. This form of opera is essentially French:—light, sparkling, witty, verging on the licentious, often coarse, but never dull, it has been very popular with a large class of theater-goers in this country, since its introduction two or three years since. Offenbach's best works, such as *La Grande Duchesse* and *La Belle Helene*, will survive many productions of a more pretentious character and more elaborate technique, because there is real genius in them. Although at times more Rossini-ish than Rossini himself, and subject to outbursts of almost frantic levity, still his music is veined here and there with a genuine tenderness, which accounts in part for its great popularity. Offenbach and Wagner, both Germans by birth, are the representatives of two schools of music completely antithetical in character. There can be no more absolute contrast in music than that between the two operas of *La Grande Duchesse* and Wagner's *Tristan und Isolde*; the one severe and chaste as an antique statue, the other the embodiment of frolicsome gaiety and abandon.

NEIGHBORS.

[From the Liberal Review.]

It is one of the necessities of life in these modern times that people shall not live alone. It is well, therefore, to accept the inevitable and be amiable even under trying circumstances. No doubt, one's immediate neighbors are not always exactly what one would like them to be; but it is certain that if they are treated properly, rather than aggravated, they are not nearly so bad as first appearances indicate. The truth appears to be that a large proportion of those people whose homes stand side by side seem to have an unfortunate talent for misunderstanding each other, and so are led to adopt offensive attitudes. Thus it happens that while every body who knows Robinson and his family intimately are fond of sounding their praises, Smith, who resides next door to Robinson, has nothing but condemnation to bestow upon the much be-lauded individual and his belongings. Smith, too, may be the recipient of many flattering encomiums from his associates, yet it is certain that Robinson can find nothing to say in his favor. Naturally, the families of the two houses become imbued with the same views as those which are possessed by their respective heads, and thus there is presented the singular spectacle of one set of human beings apparently failing to realize the existence of another set of human beings, albeit that the two sets are constantly flaunting and parading before each other. At the same time, though the houses of Robinson and Smith act in this remarkable fashion—though when Smith is not trying to “cut” Robinson, Robinson is on the alert to administer a snub to Brown—there are times when they become profoundly agitated and show that such is the case. It may be that Robinson keeps hens, and that these hens trespass on the land of Smith. Then there is a terrible outcry, which is not decreased when, one day, Robinson discovers that some of his much-prized fowls have been ruthlessly slain. Or it may be that Smith is the owner of a cat, which is demolished by a savage dog belonging to Robinson. In the event of such a catastrophe as this occurring, war to the knife is invariably the inevitable result. Failing any other cause, Smith and Robinson can get up a tremendous amount of sensation about a tree. Say, that the roots of a shrub are planted in the grounds of Smith, and that its branches extend to those of Robinson. Well, here is cause for hundreds of skirmishes and not a few pitched battles. Robinson, perhaps, vows that the interloping branches shall be cut down; whereat Smith fires up and, after awhile, discovering that Robinson's children have done his property serious damage, declares that he will have satisfaction, come what may. So things go on for an indefinite period, but, fortunately, though the sky is ever very overcast, nothing serious happens in a general way, with the exception that a vast amount of ill-feeling is engendered. Neighbors, of course, may be a comfort to each other, but if they prefer to be constant sources of aggravation and discomfort, no one has, perhaps, any right to complain. Nevertheless, it may be pointed out that when people have to live side by side they may as well try to please as to displease, especially as one provocation invariably provokes another.

WERE Robinson, Smith and Brown in a Community together, their interests would be so united that the greatest source of their strife—private property—would be done away; and then if there were any tendency in Smith to trample on the feelings or sensibilities of Brown, or in any way infringe on what Brown considered his prerogatives, the grand system of *mutual criticism* could be brought to bear, which would have the effect to modify the aggressive tendency in Smith's character. Then if the unruly tongue of Mrs. Brown should at any time give offense to Mrs. Smith, the combined criticism of the families of Robinson, Brown and

Smith would restore harmony between them. In a Community criticism is the golden rule exemplified. Communism could not exist without it. In free criticism it finds its true corrective and protector. And not only is it the corrective and protector to the organization, but to every individual belonging to it. Family feuds cannot exist, nor discords, nor misunderstandings, where criticism has free play. Criticism takes the place of ordinary courts of justice in governing the actions of men. We recommend it to Robinson, Brown and Smith—but would suggest that it can be used most effectively in a Community.

THE ICONOCLASTS OF THE IDEAL.

“The Ideal is the Real.”—Schiller.

“The Real is the Ideal.”—Joaquin Miller.

If we were called upon to briefly word the main characteristic of the 19th Century, we should write large and loud, “Illusions Punctured.” As never before, the truth about men and things is considered of more worth than any amount of romance. This characteristic of the century amounts almost to a mania. It is creating a language (perhaps we ought to say slang) of its own. We are continually hearing of individuals, or bodies of individuals, who are trying to get at the “bottom facts” of men and things. The “bottom facts!” To know all about every thing, and not think any thing is better than it is, seems to be considered the chief end of man. The historians and monograph-writers, even the novelists and poets of to-day, delight in puncturing some of our illusions—showing much that we have considered admirable to be composed of tinsel and clap-trap, relegating to lower places images we had elevated to worship. They are self-appointed iconoclasts of the ideal. The greatest names, the most delicious bits of romance, are shown up in ridiculous lights, or proved never to have existed nor happened.

Shall we shrink from the ruthless dissecting of these searchers after facts?—tremble at the shattering of our pet fancies? We know of some who do. Such resent the shining of the light of truth upon their ideals; call it impertinent and garish, and “bottom facts” very vulgar things. “It is sacrilegious,” they exclaim, “it is encouraging irreverence and disrespect, to look so narrowly at these old worthies, to investigate so closely the foundations of these time-honored stories. The one must have earned their reputation fairly—it is unkind to attack them; the others have been so long believed and made much of, it will make us seem ridiculous to show them false now. We delight to talk about the “good old times,” and it is very rude of you to so squarely show them to have been, not only much more given to drunkenness and profanity, lying and stealing, salacity and vice, than the times of to-day; but in outward comforts and advantages not to be compared! We have again and again told our children the story of the wonderful Colossus of Rhodes, between whose huge bronze legs tall ships could sail. We don't thank you at all for telling us that this is all an exaggeration—a fiction with scarcely a foundation of fact! How we have sentimentalized over the swarthy beauty and romantic story of Pocahontas! and now you fling it in our face that she was but a bold, wanton girl, tumbling naked among the boys of the white man's camp, and (O, it is too much!) never with feminine abandon flung herself upon the prostrate form of the warlike Capt. Smith, and so saved his life! And our beloved “father of his country!” you cannot let him alone, but show him to have been haughty and aristocratic, refusing to shake hands with many of his humble admirers, for fear of—*scabies* or *pediculi capitis*. Thus you go on. You no longer present the characters of successful men and women as altogether “*sans peur et sans reproche*,” but prove them by facts to have had their share of the faults and foibles common to human nature! But you are not satisfied with un-sentimentalizing our ideals; you mercilessly puncture our illusions as regards the origin and intrinsic merits of beliefs and customs handed down to us from our ancestors. What have you not proved by undeniable facts and figures, in respect to the sources, character and inherent excellence, of that holy institution——? But words fail us! Carping critics and scrutinizing students, avault! The past is sacred. Whatever is, must be right!”

“Come now, let us reason together,” say the bravest and best of these critics and students. “What if, resulting from the patient work of the explorers of the past, not only our ideals of men and things are toned down, all but annihilated, or, most vital of all, many institutions and customs of to-day, long revered, considered sacred, are shown to have been begotten in ignorance and barbarism, and developed amid selfishness and strife? Truth must not hide its head before false-

hood, no matter how hoary or respectable. We have the right to examine the credentials of every thing presented for our admiration. 'Bottom facts' may be coarse things sometimes, but for all that they are very necessary to sound conclusions."

"But we will consider our ways. We don't want iconoclasm on the brain. We are aware that the shallow who dig in these fields, or hear the news such delvers bring, often come to think it is wisdom's part to familiarly criticise all things, and very silly and unsophisticated to admire and reverence any thing. The wiser heads are not so affected. Their standards of value are more sure and lasting; founded more on *being* than *appearing*. Their microscopy of vision is turned both ways, making their capabilities for reverencing and discerning good more than equal to those for detecting the false and the bad. So, though the revolutions they conduct are often more radical than those of the narrow-minded, as regards the before-thought Right and Holy, those who engage in them do not become cynical, but find it easy to keep the simplicity of their faith and reverence in and for men and things." A. E. H.

REVIEW.

THE RELATIONS OF THE SEXES. By Mrs. E. B. Duffey. Wood & Holbrook, New-York. pp. 320.

Whatever may be the faults of this book, one can hardly withhold his admiration at the courage of the author in boldly expressing her opinion upon the important subject of which it treats. She claims to be impartial, speaking neither as a man nor as a woman; and, judging from the blows she strikes right and left, hitting both sexes about equally hard, her claim may well be allowed. She certainly does not spare her own sex, and she gives the "lords of creation" some pretty hard whacks, which will cause a sensation, if nothing more.

The clearest impression we get, after carefully reading the book, is that (to borrow medical terms) the author has given an exhaustive diagnosis of the case, indicated some anatomical and pathological characteristics and made a somewhat feeble attempt at prognosis and treatment. We say feeble, because of the uncertain and unsatisfactory recommendations upon these points, compared with the trenchant strokes of her pen in delineating the woes, the wrongs, and the crimes of the social relation. We could pick flaws in her facts, and flaws in her argument; but we realize that she writes in terrible earnestness, and who can pick and mince words under such an afflatus? Certainly, if plain speaking will awaken men and women to a sense of their condition, this book will, if widely circulated and read, do much good. It cannot make matters any worse.

Of the fourteen chapters, including an Introduction, one is devoted to Sexual Physiology; two to the Legitimate Social Institutions of the world, east and west; one is upon Polygamy; one upon Free-love and its evils; three upon Prostitution, its history, effects, causes and remedies; one upon Chastity; two upon Marriage, its uses and abuses; one upon the Limitation of Offspring; and the closing chapter upon Enlightened Parentage.

In the chapter on free-love the author takes up the bludgeons of fact, wit and logic, against existing sexual relations, and thence onward through the book she makes lively times for almost every thing and every body in any way connected with the subject. We quote her concluding remarks upon the evils of free-love:

"Free-love, in its accepted interpretation, results in deserted women, sensual or heart-broken men, forsaken homes, unprotected and unloved children, unchecked licentiousness, ruined health, misery, jealousy and murder. Is there nothing wrong implied in these things? If there is, let us modify our ideas of individual independence and personal rights, so that they shall not work such ruin in other individuals, and in society at large."

Nearly one-fourth of the book is occupied with the subject of prostitution, in which the author takes the ground of uncompromising denunciation and disapproval. "No quarter" is her war-cry through the whole seventy pages. She attacks the subject of "legalized prostitution" with all the fury of outraged womanhood, and denounces its supporters and advocates with all the power of words which she can command.

Her remedies for curing the social evil are two-fold—law and education. She insists upon the most stringent legal measures against all who are in any way connected with "houses of ill-fame:" owners, tenants and patrons of both sexes—no distinction to be allowed between the inmates and those who visit them; in one word—SUPPRESSION. But knowing full well that suppression is not eradication, she also urges the more thorough education of the young of both sexes; and especially that young women should be compelled to learn to work and to think, to develop their faculties in every direction.

The last chapters on marriage and the limitations of offspring are the most interesting. Of the abuses of marriage she speaks with an eloquent tongue, and lays bare without fear or favor the hideous slavery which is only too often hidden under the thin disguise of marriage. And while, on the one hand, she speaks in exalted terms of "true marriage," as filling her ideal of earthly happiness, she resolutely denies that men and women were made primarily for marriage and propagation. We will quote her own words:

"Men and women were made for themselves, and for the age into which they were born. This is a truth which humanity has yet to realize. The man of the future is a possible, but an uncertain being. The man of to-day is an actual, living reality. It is his imperative duty to make the very utmost of himself. Every faculty must be educated, and brought into use, every good sentiment of the heart fostered into generous growth. Let him subdue his passions, and thoroughly master himself in all his instincts and habits, and then we shall know something of the nature of the true man. When he has done all this, let him have children if he dare. The responsibility of parentage will assume far greater proportions to such a man; he will take it upon himself with far greater hesitation, and watchfulness, and prayer, than does the sensualist, who accepts the consequences of the procreative act, only because he cannot deny himself its pleasures. Such a man, united with a woman equally glorious in her womanhood, may hope to redeem the race."

This is sound talk, and there is more like it on the same subject and on the limitation of offspring.

The author's slight reference to the Oneida Community is unfavorable, and her treatment of the growing science of Stipiculture flippant and unsatisfactory; still the book can as a whole be commended to the perusal of those interested in the solution of the great problems it discusses so earnestly.

"FINANCIAL."

Stockholm, N. Y., May 10, 1876.

EDITOR OF AMERICAN SOCIALIST:—

Your editorial, "Financial" (in No. 6), referring to Dr. Miller's article, seems to me of great value. Nothing, I think, is more needed at this time. Coming from you, it will be read with care and respect, at least, by many who, if they had found it in an editorial in the *Tribune*, would have hinted that the writer was catering to, if not bought by, moneyed men.

After the war money was too plenty for the good of the people as they are, and hope of coming riches did get ahead of prudence, and we are only reaping the inevitable fruits. Nothing short of retrenchment and economy, especially in superfluities, can save our nation, States, towns and cities from utter ruin. On the whole, I think our public debts are still increasing even faster than our property increases. Our habit of getting "trusted" is very bad. (When the writer, as a life-long poor man, could not pay for a pound of sugar or even butter, he did not buy it. When flour was too costly for his means, he ate meal.) Our people have been insane or drunk in business matters; and are not yet half cured of their delirium tremens. "Statistics did show that we were fast getting rich." But how? By the rise of prices in dollars, with little or no increase in real values. My neighbor thought himself gaining in property. His farm worth \$5,000 fifteen years ago, while deteriorating every year, would have brought \$8,000 two or three years ago. He knew all this time that the farm gave him less and less wheat, corn, butter and cheese. He is becoming more sober. Strict temperance, prudence, economy and a fair amount of industry would bring us out and above-board in a short time. I am sorry for the poor.

Merchants are obliged to ask and get an exorbitant price for their goods of the industrious and frugal poor who pay, to meet their loss from the more profligate and lazy poor who do not pay. In the country this is a serious injustice. Is there no remedy? There can be none except "no trust" lived up to; yet the people still unwisely force the merchants to trust. A. K.

An observed feature in a Community is the constant tendency of the members in every thing to *level upwards*. That is to say, if any one has a gift or an accomplishment or any good thing in which he is preëminent, he is involuntarily taken as the standard in that particular, and the tastes and habits of the whole body immediately begin to move toward the point of excellence which is thus set before them. The progress may be slow, but in time it tells. Take, for instance, the item of cooking. In the forty or fifty families that may compose a Community there are originally perhaps as many different standards in this art, and some of them pretty low ones; but on putting the families together in a Community, it is soon found out which among them has the best style of cooking, and thenceforth that style rules; nothing short of it will content the mass. The

consequence is, that all soon enjoy the standard of the best; and under its education the really bad cooks disappear from a Community. The same principle works with respect to housekeeping, personal neatness, farming, architecture, music, and in fact all the various traits and functions of social and industrial life. The tendency is to level up. The best method preaches by example, and sooner or later carries the day. And the working of this principle is thoroughly equal, since every member may have some speciality in which he excels, and which so far constitutes him the leader of the whole.

A VISION.

I HAD a vision in which I was transported to the city of Paris. There I saw nothing, however, which as a traveler I should have sought. I was conducted by an unknown guide through crowded streets, into the heart of the city—into a house, and by a winding passage into a room in the heart of the house. That room was small, without windows, and brilliant with gas. The occupant was a man, and we found him violently at work turning a crank, which seemed to communicate its motion to machinery outside of the room. His neck and arms were bare, and he was red, and puffing with the violence of his exercise. His expression was evil, and I began to retreat; but my guide held me, and said, "Ask him what he is about." So I said, as graciously as I could:

"What manufacture may you be engaged in, sir?"

"I turn out the fashions," said he. "My master keeps a hand at this machine day and night, throwing off the fashions which you may see in magazine plates all over Christendom; now a new style of bonnets, now of sacks, of dresses, of jewelry, trimmings, every thing which goes to make up feminine attire. By means of this machine a perfect metamorphosis in woman's dress is accomplished at least every two months. One fashion is only adopted before another is ready to displace it."

"What is the use?" said I.

"Well, my master is fond of power," he replied, "and he rules the world, as you may say, in this way. This is his grand device to keep woman from thinking. She has no time to think; she has only time to change her dress. I turn the wheel, and she must keep step. She is like a dazed bird—charmed with changing colors—and my master keeps easy possession of her."

Then I saw that the adversary of souls contrived this great system of fashions to keep woman in a vain show all her life; and when I went into the street, I saw in every line of the "latest fashion" his deep design. R.

SCRAPS OF CORRESPONDENCE.

From Syracuse, N. Y.—I have seen two numbers of the AMERICAN SOCIALIST, and am much pleased with them. I heartily sympathize with its objects, and am prepared to go to any extreme, in the direction of coöperation and justice, that does not destroy or weaken the manhood of the individual. We must go up higher and put a stop to the traffic and speculation in the common gifts of God and the accumulations of the products of the labor of the past, that rob industry and corrupt the successful few. T. D. C.

From San Francisco, Cal.—As advice seems to be in order I will say a word or two. I like much better the advice of Mr. Leland than of Mr. Wright, in respect to the discussion of sexual subjects in the SOCIALIST. The founder of the first leading newspaper in the United States said, "The people are always hungry for new facts, and they never get surfeited with them;" and this was the secret of his success. We have a similar example in our city. There is a vast difference between discussing such subjects in a pure spirit and in the interests of humanity, and catering to a depraved taste, as is often done by papers who are more anxious to be sensational than to utter the truth for the truth's sake. How can you effectively discuss Socialism while omitting one of its most important phases? The world is alive to all the phases of the social question, and that they can be discussed so as not to offend the most refined sensibilities, I am confident. C. B. S.

From Ripon, Wis.—Reading the SOCIALIST rekindles the enthusiasm I formerly had for associative life. I imbibed my first love for it in the Fourier school, in the Wisconsin Phalanx. Life had vastly more charms for me in that way of living than I have ever found in isolation; and it has been

my life-dream to help to actuate a home on the associative plan, either joint-stock or common stock. I don't know but the common stock is the best; it certainly has the advantage of being less complicated. On the other hand, the joint-stock plan would gratify those with large acquisitiveness; those who do not wish to surrender their right to their "hard-earned" money, as they call it. There are a great many now looking to the SOCIALIST to help them solve this point. As stated in your Prospectus, there are in the Spiritualistic ranks very many who are agitating the social question, as well as the antagonisms between capital and labor. Now it seems to me if some plan of organization could be adopted to unite people together, these difficulties would solve themselves.

Fraternal thine,
 J. W.

SCIENTIFIC NOTES.

THE May number of the *Photographer* contains an account of some immense photographs taken near Sidney, Australia. It appears that a Mr. Holterman, a successful gold miner, had become so impressed with the advantages of New South Wales as a field of emigration, that he engaged a corps of photographers in the work of taking a great number of views of New South Wales and Victoria, with the idea of making a tour of Europe exhibiting a grand panorama of the Australian colonies. In order to successfully carry out this plan he purchased an elevated site near Sydney, upon which he built, at an enormous cost, a palatial residence, surrounded by the most elaborate and artistically finished "grounds" and approaches which are to be found in Australia. Rising ninety feet above the main building is a tower which commands a magnificent view of the city and harbor of Sidney. "For miles around the eye rests upon one splendid panorama of natural and artificial scenery not to be exceeded for beauty by any place in the world." With this tower as a center of operations, and with a staff of photographers provided with the most perfect instruments which money could buy, Holterman has produced pictures, which in size and finish are a wonder to the photographic world. He has two views of Sidney and harbor each five feet by three feet two inches, and two views four feet six inches by three feet two inches. These are all produced from single negatives. Apart from their size, these pictures are described as "splendid specimens of the photographer's art, the outlines being sharp and clear, and the various objects shown coming out prominently before the eye." Besides these large pictures Mr. Holterman's studio is stocked with thousands of photographic views, all splendid works of art of different parts of New South Wales and Victoria. It is his intention to start for England next year with his grand panorama of Australia.

THE *British Medical Journal* says:—At the Faculty of Sciences at Marseilles, M. Marion has described a highly important discovery which has been made in the neighborhood of Marseilles. There has been in the valley of St. Clair, near Germenos, a station (place of habitation and sepulture) of the prehistoric ages of humanity. It is a grotto which opens in a fault or fissure of the Jurassic limestone. At the bottom were accumulated human bones belonging to a dozen subjects, men and women, as well as cut flints, serving as arms or instruments, and some fragments of rough pottery. The chief characters of the skull were large openings of the orbits, the development of the zygomatic bones, the flattening of the root of the nose, the prognathism of the upper jaw, the lower being orthognathous. The limbs were slight, and the stature low. The pottery resembles that of the dolmen of Dragnigna.

COMMUNITY STATISTICS.

THE AMANA COMMUNITY, AMANA, IOWA.

Germans. Number of members, 1,450. Live in seven villages. Own 25,000 acres of land. Business, agriculture and manufactures. Present leader a woman. Call themselves "Inspirationists." Settled in this country in 1842, near Buffalo, N. Y. Removed to Iowa in 1855. Marriage allowed, but not favored. Religion the base of organization.

THE HARMONY SOCIETY, ECONOMY, PA.

Germans. Number of members, about 100. Founded by George Rapp in 1805. Estimated worth, two or three million dollars. Business, agriculture and manufactures. Present leaders Jacob Henrich and Jonathan Lenz. Marriage at first permitted, but celibacy now prevails. Strongly religious.

THE SOCIETY OF SEPARATISTS, ZOAR, OHIO.

Germans. Number of members, 300. Founded by Joseph Baimeler in 1817. Estimated worth, one million dollars. Own 7,000 acres of land. At first prohibited marriage, but allowed it after 1828. Business, agriculture, manufactures and merchandise. Strongly religious.

THE SHAKERS.

Followers of Ann Lee. First established in United States in 1775. They have eighteen societies, including fifty-eight families, in seven States. Number of members 2,400; principally American and English. Own 49,335 acres of land. Governed by a ministry. Business, agriculture and manufactures. A celibate order. Religious.

THE PERFECTIONISTS.

Founded By John Humphrey Noyes. First established in

Putney, Vt., in 1846. Number of members, 297. Mostly Americans. They have two societies, one in New York and one in Connecticut. Own 894 acres of land. Estimated worth \$500,000. Business, publishing, manufactures and agriculture. Their social system, complex marriage. Religion the base of organization.

THE ICARIANS, CORNING, IOWA.

Mostly French. First established by Etienne Cabet, at Nauvoo, Ill., in 1850. Elect a president annually. Number of members, 65. Own 1,936 acres of land. Main business, stock-raising. Marriage obligatory. No religious bond.

THE BROCTON COMMUNITY.

Founded by Thomas L. Harris and Lawrence Oliphant in 1867. Number of members about 80, mostly of American and English origin, but including also several Japanese. Religion, a modified form of Swedenborgianism. Business, horticulture.

We appear to be at the beginning of a great revival of Socialism, and a more healthy revival than has ever been witnessed, and we may hope for better results than have been obtained from any that has preceded it. Among the instruments of this revival we may look for the AMERICAN SOCIALIST to work an important part.

—The Progressive Communist.

CHOWDER.

Prof. Huxley is expected to sail for America in August. The Prince of Wales has returned home from India. The recent ministerial changes in Turkey are regarded as favorable to reform. The Georgia papers report that great interest is excited in Augusta, Ga., by Mr. Moody's preaching. Senator Edmunds proposes that the counting of electoral votes shall be the duty of the Supreme Court.

The Salvador-Guatemala struggle has ended in the total defeat of the Salvadoreans and in their begging for peace. The Methodists are talking about a World's Synod—a gathering which shall represent the Methodists of all lands. The English House of Commons by a vote of 334 to 226 have refused to censure the Ministry for its action on the imperial title question.

Railroad war—freight 15 cts. per 100 lbs. from New-York to Chicago; but when peace is restored the people will have to pay the costs of the war.

After several million dollars have been expended on the East River bridge, it is discovered that the plans should be altered so as to allow of the passage of taller-masted vessels.

The *Graphic* proposes that New-York, New Jersey, New Hampshire, New Orleans, and a thousand other places drop the "New," now that we are starting on the second century.

The general verdict of the critics is not favorable to Miss Anna Dickinson as a dramatic artist; but an English actress has offered her £1,000 for the exclusive privilege of using her drama in England.

Mr. Bowen finally agreed to tell all he knew of Mr. Beecher's social sins to Dr. Wm. M. Taylor of the New-York Tabernacle church, in presence of Mr. Beecher himself; and now Dr. Taylor refuses to hear!

Mrs. Stewart and Judge Hilton have arranged to build a splendid Episcopalian memorial church to Mr. Stewart in the finest quarter of Garden City, the church to be both a tomb or mausoleum for Mr. Stewart's remains, and a monument to his memory.

A third English mission is to be planted in Central Africa. The London Missionary Society intends to found a mission upon Lake Tanganyika, with head-quarters at Ujiji. The sum of £5,000 has been offered to the Society toward the purchase of a steam launch to be used upon the lake.

One of the relics to be exhibited at the Centennial is the pulpit used by Whitefield in his open-air meetings. It is made of pine wood, and can easily be taken to pieces. From this pulpit he is said to have preached over 2,000 sermons in the fields of England, Wales, and America. The exhibitor is the American Tract Society.

Intelligence from Salonica announces that the port has been blockaded; that none of the inhabitants will be allowed to leave the town until the inquiry is terminated; that the bodies of the murdered Consuls are still unburied; that the schools are closed and work suspended; and that fresh disturbances are still feared.

The three imperial powers of Russia, Germany and Austria have had a conference on the Turkish troubles, and are said to have arrived at a complete understanding, which is not yet made public; but is supposed to include an armistice between Turkey and the insurgents for the purpose of aiding further negotiations and giving Turkey time to execute promised reforms.

Gentlemen of leisure and fortune, in want of something to do, might do worse than follow the example of Col. Delancey Kane—a name well known in sporting circles—who amuses himself this summer in driving a four-in-hand coach sixteen miles out of New-York and back every day, for the accommodation of any one who chooses to pay a dollar-and-a-half for the round trip. This is a better occupation for a person of means than racing or gambling, and promises to be successful as a pecuniary investment; all the seats having already been engaged for more than a month in advance—the aristocratic nature of the turn-out recommending the excursion strongly to the New-York taste as a fashionable diversion.

The movement recently started to inaugurate a political reform which shall enable the country to nominate and vote for honest candidates, without being forced to vote for corrupt party candidates, is progressing. A conference of some two hundred prominent gentlemen is now in session at the fifth-Avenue Hotel, New-York, trying to perfect a plan and

start practical measures. Among those present at the opening were President Woolsey, William Cullen Bryant, ex-Governor Bullock, David A. Wells, Charles Francis Adams, Jr., Leonard Bacon, T. W. Higginson, Parke Godwin, Carl Schurz, Horace White, Ethan Allen, and many others of note. As a movement in favor of honesty and against corruption, made by the best known men of the nation, this meeting will deservedly command much respectful attention.

A SPEECH IN ENGLISH BY DE TOCQUEVILLE.

A number of years ago, says a writer in the *Democratic Age*, happening to be in Paris on the Fourth of July, with many other Americans, we agreed to celebrate "the day" by a dinner at the Hotel de Meurice. There were seventy-two of us in all. We had but one guest. This was M. de Tocqueville, who had then rendered himself famous by his great work upon Democracy in America. During the festivities of the evening, after the cloth had been removed and speechifying had commenced, some gentleman alluded *en passant* to the fact that he was born in the State of Connecticut. "Connect-de-coot!" exclaimed Monsieur de Tocqueville, as he suddenly rose with the enthusiasm of a Frenchman. "Vy, messieurs, I will tell you, vid the permission of de presidente of this festival, von very leetle story, and then I will give you von grand sentiment to dat little State you call Connect-de-coot. Von day, ven I was in de gallery of de House of Representatif, I held von map of de Confederation in my hand. Dere was von leetle yellow spot dat dey call Connect-de-coot. I find by the Constitution he was entitled to four of his boys to represent him on dat floor. But ven I make de acquaintance personelle with de member, I find dat more than tirty of de representatif on dat floor was born in Connect-de-coot. And then ven I was in de gallery of de House of Senat I find de Constitution permit Connect-de-coot to send two of his boys to represent him in dat Legislature. But once more ven I make de acquaintance personelle of the Senator I find nine of the Senators was born in Connect-de-coot. So den, gentlemen, I have made my leetle speech; now I will give you my grand sentiment: *Connect-de-coot*, de leetle yellow spot dat make de clock-peddler, de school-master, and de Senator. De first give you time, de second tell you what you do with him, and de odder make your law and your civilization." And then as he resumed his seat amid roars of laughter, he arose again, and, with that peculiar gesticulation which characterizes all Frenchmen in moments of excitement, he shook his finger tremulously over the assembled *confreres*, and exclaimed at the top of his voice, "Ah, gentlemen, dat little yellow State you call Connect-de-coot is one very great miracle to me!"

ANSWERS TO CORRESPONDENTS.

"Is there not trouble to be feared in Communism from the stimulating effect of numbers upon young children? I have seen children made extremely irritable and nervous by too much attention from adults."

The evil you mention has to be guarded against. Too much direct and special attention tends to keep a child in a state of nervous excitement; and on the other hand, there is the healthy stimulation of children by their coming in contact with older persons. Our experience has taught us that much depends, both for good and evil, on the spiritual condition of those by whom they are surrounded.

To L. M. T.—The effluvia you mention is probably the cause of the sickness in your family. The gases from drains and sewers are usually sulphureted hydrogen or sulphydric acid and hydrosulphate of ammonia. They are very poisonous when taken into the lungs, and many instances are known where persons have been stricken down and life at once destroyed by the sudden evolution of a quantity of these gases from drains and old wells. The epidemic which affected so many of the guests of the National Hotel at Washington, D. C., during the winter and spring of 1857, and so well known as the "National Hotel Disease," was nothing but intestinal poisoning caused by a stream of sewer gases found pouring into the building with sufficient force to extinguish a lighted candle!

"My doctors advise me to drink beer daily for the purpose of toning up my system. How much virtue is there in beer for such a purpose? Does beer-drinking give strength?"

It often apparently gives flesh, if that be any object. Strength comes from the assimilation of food. Beer will bloat, but it is of little use in "toning up" the system.

"I have any amount of trouble with a gravel roof which I had put on to one of my buildings a few years ago. The gravel blows off, the pitch or tar, or whatever it is, melts and runs off, or cracks in the winter, allowing the melted snow and rain to run through freely. Is there no remedy? Have you ever tried this kind of roofing? and if so, what has been your experience?"

We have seen good gravel-roofs; but our own experience with them has been in most instances troublesome. We think it possible to construct a thoroughly satisfactory gravel roof, but it requires so many conditions—good materials, the right incline, accomplished workmen, security against the settling of any part of the building, etc.—that we should hesitate before using this kind of roofing on large buildings.

"I have a son who is bewitched to study chemistry. He is incessantly at work during his spare hours in collecting old bottles, bits of lead-pipe, and almost every thing you can think of, including my pickle-jars, for his 'labortory,' as he calls it. He has already had several explosions, has set the house on fire twice, and constantly makes the most abominable smells that ever offended human nose. What shall I do with him?"

We can sympathize most profoundly with the boy. We have been in just that predicament ourselves, including the explosions, pickle-jars and "smells." Your best course is to send him to some scientific school as soon as he is old enough. Meanwhile, help him, encourage him, and watch him well.

"Is it true that a common cast-iron furnace is constantly emitting poisonous gases through the iron? From an editorial in one of the prominent New-York dailies I get the impression that the cast-iron furnace is a very dangerous thing; that it is constantly sending forth quantities of gas, which slowly but surely poisons the inmates of the house. Are these things so?"

The danger from this source has been much exaggerated. It is true that carbonic oxide, the poisonous gas from coal, will pass in small quantities through thin cast-iron when red hot. The ordinary furnaces are much too thick to allow the gas to pass through even though the iron be at a red heat. The chief source of "gas" is an imperfect draft. If your chimney "draws" well, and your furnace is well made, you will not be troubled with it.

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