

Adelphi Phalanx had, in 1844, 1,300 members, and at one meeting more than 100 were rejected, because, as they said, "there seemed to be no end, and we became almost frightened at the number." Their report continues: "There is much talk about the formation of other associations in Michigan—those who have studied the theory of association are desirous of escaping from the present hollow-hearted state of civilized society, in which fraud and heartless competition grind the more noble-minded of our citizens to the dust."

## CERESCO.

Ceresco, the Wisconsin Phalanx, made a long, hard pull of it, and finally died of speculation; or, as some say, because of a disposition of a few to turn it into a community. The most plausible story is as follows: The property becoming valuable, they sold it to get individual profit. It died, not from any of the common diseases of association—poverty, dissension, lack of wisdom, morality, or religion, but by deliberate suicide. As in the North American Phalanx, of New Jersey, which lasted fourteen years, the people lacked that *esprit de corps* which is found only in societies which are united by a common faith concerning the eternal destinies of the human soul. In 1844 Warren Chase began operations at Ceresco on 2,000 acres of rich land. In 1845 they had 29 yoke of oxen, 37 cows, and a corresponding number of other stock. In the fall they put in 400 acres of wheat. They enjoyed a slow, steady prosperity, and numbered thirty-three families. They followed Fourier's plans quite closely, considering the smallness of their numbers. They were mostly skeptics in religion, were industrious, and had many discussions about work, manners, progress, etc., but they still continued to work and scold and scold and work, with much energy and with much effect, raising in one year 10,000 bushels of wheat. They used no alcoholic spirits. In 1850 they returned to civilized habits, by dividing the property, or, rather, buying it in at public sale. Most of the members bought either farms or village lots, and became permanent inhabitants. Many members regretted the dissolution, while others, who had gained property and become established in business through the reputation of the Phalanx for honesty and punctuality, seemed to care very little about it.

## THE NORTH AMERICAN PHALANX.

This was a special test of Fourierism. Mr. Greeley and many prominent New Yorkers were stockholders. An idea of the difficulties that surround an undertaking to organize industry on a scientific basis is seen in the following extract from Mr. Sears' report: "The strife to maintain these several views was long and vigorous, and it would scarcely be an exaggeration to say that our days were spent in labor, and our nights in legislation." This is the old Wisconsin story of working and scolding again. One principal cause of the final collapse of this association was the burning of their mill. Horace Greeley offered them \$12,000 to rebuild it, but through some dispute among themselves the scheme failed, and they dissolved. Noyes says of this fact: "When Hepworth Dixon visited this country and enquired about the Oneida Community, Horace Greeley told him he would find it a trade success: Now the North American entered the stage of trade success, and then failed because it lacked the faculty of agreement. The great lesson that the Oneida Community has been learning is, that agreement is possible. In cases where diversity of judgment has arisen, we have always secured unanimity by being patient with each other."

## HOPEDALE COMMUNITY.

We should not neglect to notice the Hopedale Association, joint stock, engineered by Adin Ballou. This was religious and long-lived. It was in Massachusetts, and lasted from 1841 to 1858—seventeen years. Ballou was as confident of being the coming man as was Fourier or Comte. But he showed his lack of common sense by cumbering his system with an interminable ascending series of associative relations. His seven fundamental spheres of life are similar to those tabulated by Comte. Ballou's account of his failure is, that a sharp man named Draper, who became president, enriched himself by out-

side operations while neglecting the association.

## ONEIDA COMMUNITY.

As the singular success and more singular ways of this association are tolerably well known, but a few words are needed in allusion to it. I consider that they are honest, but misled, in their views of marriage. They offer no small problem to America and the world, and though no more prosperous than half a dozen less demonstrative communities, they are making a stir in the earth. Success is everywhere worshipped, and their grand plantations, workshops, and unitary dwellings, with their clear profit of some \$50,000 a year, are a very prominent subject of thought and talk in all Christendom. The *Tribune* published a fierce letter lately, demanding that they should be uprooted as a nuisance. This is not the way Americans nullify such seeming evils. The old socialists, as they watch with open-mouthed wonder this great success in a line in which they failed, rub their eyes and scarcely believe their senses. They say: "This is the way we long sought," and they will not be satisfied with any overthrow of Oneida immorality, except by a superior success of truly moral people.

Here, then, is the plain, unvarnished story of Socialism in America. Facts, and not fancies, have been given. It would be easy to fill this magazine with inferences that might be naturally drawn. It is deemed best to allow the readers to do that for themselves.—*Phrenological Journal*.

Columbus, Ind., has voted in favor of allowing hogs to run at large in the streets.

A Mississippi editor boasts of "a clear conscience, a clear head, and a modicum of old debts."

Lower House Kentucky Legislature has passed a bill permitting juries to decide whether murderers shall be hanged or imprisoned.

Rev. Mr. Murray says: "Religion never depended so much on preaching as to-day, and it was never so poorly served."

At Chalmers, McDonough county, Illinois, a young woman hired out to a farmer at \$15 a month, and does daily work in the field, plowing, chopping, &c.

Protas Chunder Mozoomba, one of the most popular preachers of the Brahmo Somaj, a sect of Hindoo rationalists, will visit England this season.

A Boston woman, who has been reading in the papers that Sunday marriages are illegal, wants to know how it is with a baby born on a Sunday. If so, which should be punished, the father, the mother or the baby?

Calico is higher in England than for years before. This severe on aristocrats who use fabrics of this character, but in no wise affects the servants and lower classes who wear silks and satins.

ADDRESS OF CHURCH EMIGRATION AGENT: Mr. William C. Staines, Box 3957, P. O., New York City.

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I guarantee all liquors to be 'as I represent them. I am in company with no one. I am a whole team in myself. I have no profits to divide, no large dividends to make.

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I can supply the trade, however small or large the order may be, according to the amount of business or the means of my customers.

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Whenever you come to Salt Lake City please call at the California Wine Depot and sample my stock.

Every Liquor Dealer will do me a favor by sending me his address.—Address.

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w18 3m

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w16 1m

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SALT LAKE CITY, UTAH.

w49-tf

## NOTICE.

TO WHOM IT MAY CONCERN. The cash entry No. 2712 for the Townsite of Morgan City, Morgan County, Utah Territory, made March 12, 1873, embracing the following described lands, to wit:

N E 1/4 and N W 1/4 and S W 1/4 Section 36 and W 1/2 of S E 1/4 and S W 1/4 Section 25 and S 1/2 of N E 1/4 and S E 1/4 Section 35 Township 4 North of Range 2 East, containing 960 acres.

Has been made in trust for the inhabitants thereof and is now ready to be disposed of in lots to any person or persons entitled thereto.

All persons claiming to be owners or possessors of any portion of said entry will take due notice and make the application as provided in the statutes of Utah.

WM. EDDINGTON, Mayor.

Morgan City, April 7, 1873. w10 3m

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