

THE COMMUNIST.

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SAINT LOUIS, MISSOURI.

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THE COMMUNIST

Is issued monthly, and devoted to the universal adoption of the principles of Communism:—
Each for all—all for each. From each according to his ability—to each according to his wants.
Community of Property and Labor.
Unitary Homes and Integral Education.
EQUALITY, FRIENDSHIP AND FRATERNITY.

It is published by the REUNION COMMUNITY,
and conducted by

A. LONGLEY, *St. Louis, Mo.,*

to whom all communications and subscriptions should be addressed.

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To those without money it will be sent free.

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ADVERTISEMENTS will be inserted at the rate of one cent per word, cash in advance.

PREACHING.

There are hundreds of texts in the Old and New Testaments inculcating Communism. The bible teaches fundamentally the brotherhood of man, and posits as the primary principle of society: "Love thy neighbor as thyself." It inveighs against the rich and riches, against usury and avarice—it exalts the poor. Jesus came to preach the gospel (i. e. glad tidings) to the poor; and no candid, no ingenious mind, upon examination of the question with a willingness to see it, if indeed it be there, can refrain from the conviction that Jesus taught human equality and fraternity in such terms and by such parables and examples as to leave only one way of reducing his social doctrine to *practice*, and that way is Communism.

It will, I suppose, be admitted on all hands, that his immediate apostles and disciples best knew what he taught and what he wished them to do, in order that they might socially carry out his lessons. Well, what did those who had been his companions, the depositaries of his word actually do, as soon as he left them, to perform his will. They immediately resolved themselves into a brotherhood who "had all things in common." This glaring fact stares every preacher in the face, it shoves forth out of the bible, every time they open it, like the orb of day rising in the east; but as soon as it is mentioned to any of them he turns his back on the light, and hunts for other less refulgent texts to interpose between our eyes and the dazzling truth. Or else, to please the paying tenants of his pews, he raises a hue and cry against "agrarianism." Agrarianism is their bug-a-boo word—the bug-a-boo word of politi-

cians also. They shout it forth with deprecating emphasis and tone, as if they expected it to have the same effect as the cabalistic word that scares away evil spirits. They tell us of Gracchus and Cateline, Babœuf and Robespierre, who wanted to bring about an equal division of property *by force*; but they tell us not that the immediate personal disciples of the apostles *willingly* "sold their possessions and goods and parted them to all," the apostles themselves being members of the Community. Acts II, 45. If they mention Ananias and Saphira, it is only to say that they fell because they told a *lie*, and there they stop, omitting to add that the lie consisted in concealing and embezzling the proceeds of property they had voluntarily conveyed to a company of Communists—a company approved of God and vindicated by his punitive power.

But how can we expect the preachers of these times to present this Communicistic aspect—this *true* aspect of Christianity—to their congregations? Are not these preachers generally imbued with the money-making spirit of the age? Are not the best of them hired by the luxurious manipulators of the wealth of the land? Do not their patrons conscientiously believe it just and honest—and surely legal—to speculate upon and profit by the labor of another, whenever they are smart enough to persuade that other, or by some legal usurpation compel him, to yield up his just reward? Yes, indeed, it is so—no preacher can advocate the social doctrine propounded by Jesus himself without offending his congregation. For fear of losing a lucrative call, or losing caste with his worldly hearers, or rather because his mind is saturated with the self-same worldly and covetous spirit, he will never appeal to them for more than *alms* for the poor, never rouse their indignation by advocating the doctrine taught by St. Paul in 2d Cor. VIII, "that there may be an EQUALITY, as it is written: (Exodus I, 16, 18) he that had much had *nothing over*, and he that had little had no want."

They explain away these texts that are so repugnant to their own feelings and to the sentiments of their congregations; and they profess to show how a "cable" may easily pass through the eye of a needle, arguing that a rich man may enter the kingdom of heaven. They can't believe that Jesus meant what he said. They can't believe that he was the founder of uncompromising and consistent Communism—that Communism is the only genuine practical Christianity. They dare not say: "Blessed are the poor—the willingly and contentedly poor,—and damned are the rich—the seekers of riches,

those who are moved by the spirit of acquisitiveness." If they said thus, these rich men would desert their pews and the humbler ones would crowd to hear the glad tidings of great joy from him who was "annointed to preach the gospel to the poor." Luke IV, 18. Then what would become of their fat salaries? What of the luxuries they enjoy or hope to enjoy? The poor cannot give them these. Hence they preach for the rich, and the poor—the chosen ones of Jesus—do not come to hear them.

Thus it is, that real Christianity is not taught in the churches dedicated to HIM who gave it to the world, and thus those who want to hear the gospel of the Kingdom that was preached nineteen centuries ago, must gather around the expounders of Communism.

T. WHARTON COLLENS.

New Orleans, La.

QUACK COMMUNISM.

A man who is trying to inaugurate a system of Communism without religion (which is very much like trying to get up a tide without a moon), wishes us to advertise his publications and call attention to his projects. We cannot do it with any sincere confidence. We might as well go to advertising quack medicines. The very best we can do for such schemes is to say nothing about them. If we mention it we shall have to quarrel with them. J. H. N.

The above article we copy from the *Circular*, of Jan. 6, '68. Many of our readers are familiar with the existence of the Oneida and Wallingford Communities and are readers of the *Circular*, a weekly paper which they publish; but to those who are not posted in this matter, we would briefly inform them that the Oneida Community is located in Madison Co., N. Y., four miles from Oneida depot, and consists of 210 members, having 539 acres of land, and being engaged in horticulture and manufactures. They have three branch Communities, the principle one of which is one mile west of Wallingford, Conn., having 45 members, 228 acres, and engaged in horticulture and printing. They have 10 members at their New York agency, and 9 in their family of students at New Haven, making a total of 274 men, women and children. These Communities are now in a very prosperous condition, and have been in successful operation for more than twenty years past.

Their theology is entitled Perfectionism. They profess to believe that there is a God and also a Devil; that God creates everything, including human beings, but that the Devil possesses no creative power, otherwise they are about equal and both eternal; both can put their spirit into the human body, and whichever is the smartest in filling our mould of clay with the breath of life, sometime between our conception and birth, may forever after claim us as his own,—thus a portion of us poor mortals are children of the Devil, and as such doomed to hell and damnation, while the other portion are the children of God and consequently may en-

tain a hope to be received into the church of Perfectionism either in this or the next sphere of existence. Another nice little arrangement is that these fortunate saints are to live forever by means of the abolition of death, so that their bodies, the same as their spirit, shall never die or return to the dust from whence they came. And about the time their bodies become perfected to this extent, they are not only to be free from the aches and pains and all the diseases that flesh is heir to, but they are also to be free from *sin*; and all this is to be brought about by the simple operation of sincerely confessing Christ their savior and only physician, and literally rejecting all medicine whether it be "quack medicine" or the regular old school compound. They profess to think the bible teaches all these notions, and they hold to the bible as the word of God, subject, of course, like most other religions, to the interpretation of their self-appointed high priest, who is J. H. N.

They have a sociology which they style "Bible Communism," and by which they claim to be united in "complex marriage," which allows them a "freedom of love only within their own family, subject to free criticism and the rule of male continence." Their property, labor, home and affections are all in common, and there is no individual interests or exclusiveness allowed.

"Free criticism" is claimed to be their organization and government, but they also talk about the authority of inspiration. We had a letter from one of their members, some time ago, who wrote that J. H. Noyes, who is the founder of their church and Community, was divinely inspired by the direct influence of Jesus Christ, in fact that he was all the time inspired, and as inspiration was truth, of course he never could be false or even mistaken. Well, of course, it would not do to have two such men in any one society, for if they should happen to differ it would be somewhat of a reflection on the idea of their inspiration, therefore J. H. N. was infallible, like any other priest or pope. Then the "free criticism," of course, must be subordinate to the inspiration; but we can't see where the *free* part of it comes in, allowing that some of the members might happen to differ with the inspired J. H. N.

Now the foregoing is a brief statement of a system of religion and Communism mixed up together which its author, J. H. N., presumes is the true and only practicable system of Communism and in comparison with which he considers our system to be "Quack Communism." We take it for granted that the article we have copied was meant for us, for we addressed a note to the *Circular* expressing our desire to have them notice our movement, but we only remarked that we were sorry they did not accept advertisements. At any rate the shoe fits and we put it on. All we have to say is that we would rather expire than swallow such a dose as J. H. N. proposes to administer, and so we want this "quack Communism" or none at all. There are perhaps fully as many of these so-called "quack" Communists as there are of the followers of the perfect and inspired J. H. N., but the difference is that the "quacks" can see some good in every system, and while wishing to adopt the good, they are honest enough to reject the bad. And we are lately from such a "quack" Community which will no doubt com-

pare favorably with his compound institution in point of prosperity and success.

J. H. N. thinks the quack part of the business is that there can be no successful Communism separate from religion. That is just where we beg to differ with him, and on the contrary we assert that there can be no perfect, pure and unadulterated Communism unless it is independent of any religious faith or any mere matters of opinion. We maintain that Communism is a scientific, mathematical and matter of fact business, and that its success does not depend on the acceptance of any metaphysical ideas or on an avowal of faith in any theological dogma. Nor is it necessary that all the members of any Community must be of one mind in this respect, in order to live together harmoniously. We admit, however, that if there are persons who cannot be else than bigoted in their opinions, of course such persons must not attempt to associate with those who differ from them. But when persons are liberal minded and disposed to investigate all subjects, and are disposed to allow all others an equal right and privilege with themselves in the enjoyment of their conscientious convictions and the free expression of their opinions, then such persons can not only live together harmoniously, but they will progress and improve, and enjoy each other's company all the more on account of this diversity and variety of opinion.

But we would like to impress J. H. N. with the idea that the only way to encourage a true and honest religious sentiment is to keep it free and independent of all material and pecuniary considerations. If the idea of religion is true, then it is a part of man's nature, and consequently it will fully assert itself when it is allowed to do so; and any arbitrary subjection or interference with its free and spontaneous expression and manifestation only hinders its growth instead of developing its perfection.

So we do not propose or profess to be a Community "without religion," for each member may individually have all the religion he can contain, and the members may express their religious emotions collectively also, as much as they please, provided that they shall refrain from obliging others to conform to their particular ideas and ceremonies in this respect. And in this way, perhaps we may have more genuine religion than J. H. N.'s Communities have, and at any rate we will not be likely to have so much meek religion as their system promotes by encouraging an outward confession of a certain religious faith merely for the sake of securing the material advantages of a home in their Community.

We want to have Communism, pure and undefiled, become the custom or law of the land, and we would not like the idea that every citizen of our country must be forced to hold the religious ideas of J. H. N., or any other man, under the penalty of a forfeiture of their citizenship, nor that a refusal of naturalization to foreign citizens be made on that account. We rather like the idea of every man being free to have any religion or no religion, just as he may happen to think suits him best; and this will leave the field open for investigation and discussion, and as "truth is mighty and will prevail," perhaps this plan will be found to be the best in bringing about a unity of religious sentiment or a universal religion. Freedom of opinion is necessary to progress and perfection.

A CO-OPERATIVE MOVEMENT MERGED INTO OUR COMMUNITY.

I would now inform my friends, and the friends of Co-operation and Communism generally, that the Association lately projected by myself and others, has, by the unanimous consent of both parties, been united with and merged into the Reunion Community. Fully endorsing the principles of communism, I shall give my efforts in its cause, and hope to secure the sympathies and personal friendship of men and women, and their readiness to unite with the goodly number now co-operating with us. The kind of persons we want are those who understand and appreciate the principles of communism; those who are capable, devoted and self-sacrificing; those who regard their *individual* interests subordinate to the welfare of the Community; in fine, those who accept communism as the true system of society. We want all our friends everywhere to aid in completing this organization; to give us their sympathy, and show us that they are in earnest through works and deeds.

E. R. BULKLEY, *Fulton, Ill.*

A COMMUNITY FORMING IN PENNSYLVANIA.

Dr. T. Bond, of Penfield P. O., Clearfield Co., Pa., writes as follows:—

There is a prevalent idea that in our social compact we surrender natural rights as a price paid for protection; that government, in its best form, must be a compromise or choice of evils. This idea we reject. All that is necessary or beneficial of government, law, or enforced order, we believe may be obtained without the sacrifice of a single individual right. It is only in a government of wrongs that rights are sacrificed. The true and sole function of government is the protection of individual rights. The moment any government passes this line, and trespasses on the sovereignty of the individual, that moment it is a despotism.

We are at this time forming an association in this place on principles so near to those advocated in the Communist, that we shall, for the present adopt them, and labor heart and hand with you. We are ready to receive members; whosoever will, let them apply.

I feel impressed to state some few things to you for the benefit of Communities. I am a mechanic, and I have in reserve two or three articles that would be of great profit could they be manufactured by machinery, and in or by a Community where women and children must have employment. I have kept these things to myself for the express purpose of introducing them to those only that belong to the brotherhood. As soon as you get a little band started in any place I will come, and your Community shall have the privilege with us; but we must first learn that we are in harmony in our main object. Let it be understood that all Communities that organize under those principles that are advocated in the Communist are one throughout the land, so that a member, if he or she can be more useful in any other of the branches, they can go there; let it be one common brotherhood.

Please say through the Communist that we are ready and desiro to receive a few good workers and mechanics; men with their conjugal mates are the most to be desired, as we have but little room for children. No worthy person would be rejected.

THE COMMUNITY CONVENTION.

In accordance with the call published in our last number, our convention was held in this city on the 1st and 2d of this month, beginning on the evening previous. The friends of our cause in this city have been holding regular weekly meetings for some time past, and the convention was composed mostly of those persons. The little time that was given for correspondence and preparation by friends abroad, and the expense and impediments in reference to their coming, caused us to be very much disappointed on account of their absence. However, a goodly number of our friends abroad did the next best thing by sending us their photographs and communications assuring us of their great interest in our movement and expressing their desire to unite with us, and to give their means and personal services to aid in the establishment of our Community; these were read and exhibited at the convention.

But very little time was occupied with generalities, and all seemed impressed with the idea that although it may be very pleasant and easy to talk about the truths and beauties and glories of our principles, and of our unbounded faith and devotion for their realization, yet it required a little more enterprise and heroism to come forward promptly and be a pioneer in a movement for their practical adoption; that it required but little courage to say to others: Go ahead—organize yourselves, get a place and make a beginning, and then when I can make it convenient I will come and see you, and if everything suits me, will then put my shoulder to the wheel; and that we can only safely depend on those to co-operate with us who make but a very limited use of "ifs," "ands," "buts," and other provisos, and who are ready to pay over the cash at first in helping to make the start.

So we set to work in earnest to ascertain whether we fully understood alike our objects and purposes as defined in our proposed agreement, and to make whatever amendments and additions might be considered as an improvement. Nearly the whole time of our convention was given to this work, and the agreement was subjected to the severest criticism from a number of persons well qualified for this task by their practical experience in social reform and a familiarity with its principles for many years past. Many changes and some additions were made, and finally the whole agreement, as revised, was unanimously adopted, all concurring in the opinion that it had been greatly improved, and all being entirely satisfied with it.

A number of the friends then united themselves into a permanent organization by signing their names to the agreement and choosing officers to serve until a stated election shall be determined upon.

It was then thought best to make a report of our proceedings to the friends abroad, through the *Communist*, with the hope of getting some more definite response than we have heretofore had, in reference to the amount of assistance we may positively rely upon for the purchase of land and the necessary stock, implements and materials. A few of the members here will soon be able to raise \$2,000 or more in cash; they have considerable other property besides, but it cannot at once be made available. And now we assure all who are seeking to unite with us, that we are prepared to move right along with the enterprise, and we are determined to locate and begin practical operations without delay.

And now we propose to limit ourselves to our circumstances in reference to the purchase of land, &c., and not to buy more than we have positive assurance of being able to pay for. Here is the point for our friends abroad to consider; if they want a home with us they must help buy it; the more means we have at the start, the better able we will be to get a suitable location and a large place: and unless they can give us some positive assurance as to what amount of means they can bring with them and how soon they can come with it or send it, we may not be able to accommodate them as soon as it might be desirable.

Then let all who wish to join with us make application without delay. Their application for membership should be accompanied, if possible, with a photograph or likeness of themselves, and they should also state what amount of means they can give, their occupation, trade or profession and their health and abilities for labor, their age, what family they have if any, and how soon they can come.

We still propose to locate in south-western Missouri, but will leave the selection of the place to persons who are well qualified to judge of the quality of the land and its surrounding advantages, and who will be ready to start out for that purpose during this month.

All applications for membership, and all communications for the Community, should be addressed to A. LONGLEY, Secretary, *St. Louis, Mo.*

AGREEMENT OF THE REUNION COMMUNITY.

Revised and Adopted at the Community Convention held in St. Louis, Mo., March 2d, 1868.

WE, whose names are annexed, hereby unite and organize ourselves into a Community which shall be known by the name of REUNION, and mutually agree as follows:

1. The object of this Community shall be: Each for all, all for each—from each according to his ability, to each according to his wants—equality, friendship, and fraternity. That the members shall unite in their labor and in

carrying on all their business affairs, hold their property in common for the use of all, and dwell together in a common home. And to secure an integral education of all the members and unite their interests so that they shall co-operate for their mutual happiness, assistance and support.

2. Equal rights and privileges, as herein specified, shall be allowed to all the members, both men and women, and all shall be alike responsible for the strict observance of this agreement. And any business transactions or other matters concerning the welfare of the Community, which are not herein otherwise provided for, shall be decided by the majority vote of the members at its regular business meetings, or at any special meetings which shall be called for such purpose upon the written application of any three of the members.

3. The officers of this Community shall consist of a President, Secretary, and Treasurer, who shall be elected annually by the majority vote of the members, each one of whom shall have an equal vote which shall be given in person. They shall strictly carry out the provisions of this agreement and any decisions or regulations which the Community shall make, and they shall decide upon the practical details that may be incidentally required therefor by their mutual agreement or majority vote, and they shall report all such transactions to its regular business meetings which shall be held weekly, and to which members only shall be admitted. They shall appoint managers of the various branches of business which the Community shall carry on, who shall be subject to their instructions, and who shall serve only during their pleasure; and they shall assign the various other members to such duties as they can perform to the best advantage, and see that their work is promptly and properly done; provided, however, that the appointment of managers and the assignment of members, and also their term of service, shall be subject to the vote of the majority of all the members, in case the conduct of the officers in this respect shall not be satisfactory. And either of these officers may be removed at any time for neglect or violation of this agreement, by the vote of the majority of all the members.

4. The President shall preside at all the business meetings of the Community, and conduct them in order. He shall present all business matters concerning the Community to its meetings; and he shall superintend the business operations of the Community and be responsible to the Community and its officers, and shall strictly carry out all special instructions, decisions or regulations which may be made thereby and in accordance herewith at any time.

5. The Secretary shall record the proceedings of the meetings of the Community, and keep a history of its business operations. He shall attend to all the correspondence of the Community in reference to its business affairs or matters of general interest, and he shall also hold and preserve all the valuable documents of its business transactions.

6. The Treasurer shall keep the funds of the Community, and an accurate account of all its business transactions; and he shall render a daily account to the Secretary of all the amounts which he has received. He shall not pay out any money except such amounts as are appropriated by the Community and upon an order signed by the President and countersigned by

the Secretary. And he shall be responsible for all amounts received and expended by him, and shall make a report of all such accounts to its weekly meetings. And all the books of the Secretary and Treasurer, and all the valuable documents of the business transactions of the Community, shall be the property thereof and subject to the inspection of any of its members.

7. There shall be five Trustees elected annually by the majority vote of the members, who shall hold, in their names, and in trust for the Community, subject to the direction and decision of the majority vote of the members thereof, all the real estate belonging thereto, for the use and purpose specified in this agreement. And either of these Trustees may be removed at any time for the neglect or violation of the conditions of their trust, by the vote of the majority of all the members.

8. The property of the members, which may be suitable for the public use, shall be given to the Community for its objects as herein specified and in consideration of their membership, on condition that in the beginning of the Community, and until it shall be otherwise decided, the members shall only be required to give to the Community whatever proportion of their property may be mutually agreed upon, and that they shall be allowed to reserve the balance until they shall feel satisfied to remain as permanent members, and shall have gained full confidence in the success and permanency of the Community, or they may invest the balance on condition that it shall be returned to them, without interest, in case they shall withdraw, in such payments as shall be agreed upon at the time of such investment; but these privileges shall be allowed only on condition that, after a reasonable time, each member will be expected to gradually settle up all his outside pecuniary interests, in accordance with his own discretion as to time and manner, and to finally unite his entire resources with the funds of the Community; and further, that parents may invest a portion of their property in favor of their children, on condition that when they shall become eighteen years of age, such an amount, without interest, shall be refunded to the children in case they shall then decide not to remain as members of the Community. And any amounts which they shall receive from any source and at any time, in consideration of their services or business transactions shall be paid into the common funds of the Community.

9. All the members shall co-operate in providing for all their wants by carrying on whatever business the Community shall engage in at any time. They shall give their labor and attention, according to their ability, for its benefit, in accordance with the direction of the Community or its officers. And in case it shall be deemed necessary or expedient, for the time being, they may make temporary engagements with others; but all such services shall be given in the interest of the Community and for its benefit. And in case any member shall withdraw, he shall not bring any debt or demand against this Community on account of any services given thereto; but the current expenses of the members, and the advantages of the Community to them, shall be considered as an equivalent for their services rendered thereto.

10. All sales and purchases shall be made for immediate payment only, and no debt shall be incurred by the Community or any of its mem-

bers except in case of necessity, and then only when authorized by the vote of three-fourths of all the members.

11. The members shall all dwell together in a combined household, in order to obtain the greatest comfort, convenience and economy in their home and domestic affairs. Separate rooms shall be allotted to the members for their private use, and public rooms shall be provided for the use of all the members together, including a dining-room, a library and reading-room, and a room suitable for their general meetings and entertainments.

12. All the members shall be provided with food, clothing, and lodging; the means and opportunity of spiritual, moral, mental, and physical education and improvement; care and attention in sickness and misfortune and in infancy and old age; and all other wants which the Community can afford; and these benefits shall be mutually guaranteed by the services of all the members and the entire resources of the Community.

13. All the children of the members, and those who may be received by the Community, shall be responsible for the observance of this agreement, and shall have equal rights as herein specified, except that they shall not be allowed to vote until they are eighteen years of age; and they shall be educated and taken care of by appropriate schooling and nursery arrangements at the common expense; but the members may have the care and control of their own children.

14. Any person may become a member of this Community on condition that his application shall be decided by ballot at a regular business meeting thereof, and in case three-fourths of all the members shall give their votes in his favor. And any member who shall violate or will not observe this agreement shall be subject to whatever restrictions the Community shall make at that time; but it shall not expel any member except for such violation, nor unless by a vote of four-fifths of all the members.

15. A social meeting of the Community shall be held weekly for free criticism and the mutual instruction and improvement of the members, in which every member shall be free to make any remarks which shall be for the general interest and welfare of the members. The disposition, habits, and conduct of any member, and also the business operations of the Community or any of its officers or members, may be commended or reproved, and any suggestions may be given for correcting any faults that may have been observed or for devising any better plans in reference to the affairs of the Community. And the members shall have an opportunity in these meetings to reply to any criticism that may have been made of them, and to explain the circumstances of their conduct. They may also relate any matters of interest which may have occurred in their experience and observation.

16. It shall be the duty of all the members, both in the meetings of the Community and at all other times, to use only the most respectful and proper language; to refrain from making any unkind remarks or reflections toward each other; to be truthful, friendly and charitable in all their intercourse; and to love each other as themselves, and do to each other as they would be done by, for like produces like. And as the peace and prosperity of the Community

depends on the good conduct of the members, and as all are liable to commit offenses and to do wrong sometimes, therefore, in case of any strife or discord between any of the members, or of any personal violence or abusive language against one member by another, it shall be the duty of the President and also of every other member to immediately interfere and preserve the peace, and to refer the matter to a meeting of the Community for criticism or to a committee of arbitration for immediate redress. And all shall be required to make amends for their faults, and to forgive each other and forget their past troubles.

17. Each member shall be free to hold whatever religious, political, social, or other opinions his conscience shall dictate, and the Community shall not make any restrictions or regulations interfering with the freedom of any member while his actions do not conflict with the rights of others.

18. A scientific knowledge of the mental and physical organization of man, shall be imparted to all the members; and they shall be encouraged in a strict observance of the laws of health and in the proper development and exercise of their nature, and shall be free and independent in the enjoyment of their affections and in the control of their own persons.

19. This Community shall be perpetual; and its funds or property shall never be divided nor appropriated to the exclusive use of any member, except as herein specified, but shall forever be used or held in trust for the objects specified in the first article of this agreement.

20. Any amendment or addition to this agreement may be made by the vote of three-fourths of all the members, provided that every such amendment or addition shall be submitted in writing to a regular business meeting of the Community, and that it shall not be adopted or rejected until the fourth regular business meeting thereafter.

THE COMMUNIST TO BE ISSUED WEEKLY.

Who will Help us Buy a Press?

We have received many hearty responses from persons throughout the country, assuring us of their appreciation of our paper, and expressing their desire to see its continuation and prosperity. Some of our friends have inquired as to our resources, and what amount of patronage we are receiving, with a view of helping us defray the expense of printing. It is highly gratifying to us to receive this practical sympathy and co-operation; and now we have concluded to make a proposal to all who are generous enough to aid in the dissemination of our principles, that we would be glad to receive whatever contributions they may be able to send, and that all such amounts shall be faithfully applied to defraying the expenses of our paper, and, if anything over, to the purchase of additional printing material.

We own the type and materials necessary for printing our paper, all except a press; and as we are a practical printer, we give our own labor for its composition; and thus save two-thirds of what would otherwise be its cash expense. We

have already received nearly enough subscriptions and contributions to pay the cash expenses of our paper so far, and we feel encouraged that we will continue to receive a liberal contribution from persons interested in social reform.

Now that we hope soon to transfer the publication of our paper to the location that may be obtained for the domain of our Community, it becomes necessary for us to get a press so as to enable us to do our own printing. And we design to issue our paper weekly as soon as we shall be fairly established on our domain; for we already have half a dozen or more members who have been practical printers, so that the labor can easily be performed. We freely donate to the Community all the type and material we now have, and will give our labor besides; and now we would ask our friends and readers to send us whatever amounts they can, at once, as contributions to aid us in the purchase of a press, with the understanding that the press shall belong to the Community, and all the funds thus given shall be faithfully applied to the dissemination of its principles.

The following extracts of letters received show the right spirit, and we hope they will encourage others to do likewise. And we will take this occasion to say that we intend to make the *Communist* the people's paper, and, as much as possible, allow all to have a proper hearing through its columns, only requiring that their articles be brief, and on subjects according with the principles to which it is devoted.

From T. WHEATON COLLENS, *New Orleans, La.*—It gratified me exceedingly to receive a letter from you, and to gain the information you have furnished me with. I am now able to form an idea of the measure of pecuniary assistance I ought to give to the Communist under present circumstances, having due regard to my own necessities and its wants. I think I can manage to send you ten dollars every month, and hope that I will not only be able to pay up regularly, but even increase the sum. I send the first installment.

I fully concur in your views in regard to the proper course to be pursued; but add, there is no alternative between practical realization and theoretical advocacy. They must go hand in hand. If either must precede the other, the preaching must come first, simply because at least a few persons must be convinced of a truth, and the possibility of applying it to practice before any trial is possible. This remark is as plain a truism as the trite saying, "to make a rabbit-stew, we must first catch the rabbit."

So do not give up the work of making proselytes by means of speaking and writing. The press is the indispensable instrument. If Jesus had come in this age, he would have started a newspaper against the Scribes and Pharisees of the times, and have asserted the rights of the poor in editorials suited to the understanding of the lowly masses.

Disseminate ideas, determine opinions, awaken the wish, make comments, and the practical

demonstration will naturally follow. Of course the sooner this demonstration takes place the better, for then conversions to the true social law will be easier and more numerous. Our party will then grow faster. So let us work with both hands; let us say and teach on, and do what we teach as soon as possible. So I am glad to hear you have prospects of founding a Community this spring. I hope none will join it but the sincerely-convinced; the willing poor; those who have faith in the work; those who believe that the "social feeling," and not the selfish, is the key to human happiness. Have no envious, no captious, no proud, no conceited, no dictatorial spirits among you; but only those who are willing to suffer and strive patiently and meekly for the coming of the *United Brotherhood*; as a Christian, I would rather say, "for the coming of the Kingdom of God."

As soon as you have a printing office, (press included,) I will send you proposals for publishing a little book I have written, entitled "An Address to Christians." It aims to show that communism is the logical consequence or outward evolution of the teachings of Moses and Jesus. If printed uniform with "Reunion, or the True Family," it will make about 120 pages.

From ISAIAH MORRIS, *Blairstown, Benton Co., Iowa.*—I am a Communist in full, and feel that it is my duty to aid in the support of the paper, whether I ever see you or not. I enclose five dollars for that purpose, and at some future period I will propose something further on the paper business.

COMMUNITY PROPOSED IN MINNESOTA.

F. H. Widstrand, of Monticello, Minn., writes that 500 or more acres of land in that State is offered, without pay, for a community; and he proposes to establish a community thereon on the basis of "total abstinence in the love relations, (like the Shakers,) and without irrational religion." He invites correspondence from persons favorable to his project.

EXTRACTS FROM LETTERS.

From A. A. MARCHAND, President of the Icarian Community, *Icaria, Adams Co., Iowa.*—The Communist has been received, and every copy has been distributed among our members who can read English. I have translated your paper for our members who cannot read English. We are all very thankful for your kindness in sending your paper and your small book. Our best wishes for your success in the diffusion of the propaganda of communism. We hope you will continue to send us your publications, and you will have our Community for a subscriber. Since you left us we have received twelve new members. As soon as our annual report will be communicated to our General Assembly, I will send you a recapitulation of it.

We hope this report will be sent to us in time for publication in our next paper.

From WM. CHESTNUT, *Ossawatimie, Kan.*—In my opinion the light of the nineteenth century demands an abandonment of the irrational and unnatural institutions, customs, and habits, transmitted to us by a savage, barbarous and superstitious ancestry. If God's kingdom ever will come, or his will be done, as it is said to be done in heaven, we must at once depart from the

selfish, irrational, absurd and unnatural, relations and customs, that for ages have "made countless thousands mourn." We must step out of darkness into the light before we can recognize the fatherhood of God, or the brotherhood of man. The great mistake of the past consists in man being led to consider this earth a valley of tears, and ignoring the fact, that even Christ prayed for his Father's kingdom to come on earth as it is in heaven.

A. RICKEL writes that he and others are establishing a co-operative association near State Center, Marshall county, Iowa, called the Co-operative Association of Industry.

We have received letters from the following persons expressing their wish and intention to join with us as members:—Wm. Chestnut and Geo. Roberts, of Ossawatimie, Kan.; Isaiah Morris and Mrs. L. V. Peet, of Blairstown, Iowa; E. R. Bulkeley, Fulton, Ill.; S. J. Willes, Lawrence, Kan.; Mrs. H. A. Edwards, Marengo, Iowa; Mrs. N. M. Armstrong, New Lyme, O.; R. R. Parker, Union City, Mich.; O. F. Smith, Otter River, Mich.; S. S. Briggs, Carthage, Mo.; H. W. Palmer, Danville, Vt.; J. W. Ashton, Central Falls, R. I.; J. W. Westendorf, Delavan, Wis., and Mr. and Mrs. Gilbert Arnold, Vine-land, N. J. Brothers and Sisters—we extend our fellowship to all of you; and now let us hear from you again immediately, giving particulars.

We have just been favored by the author with a book entitled "HUMANICS," by T. Wharton Colless, Esq., of New Orleans, La., treating on the subjects of vitality, sensation, emotion, thought and action. It is a large and elegant book of 358 pages, and treats of these subjects in a scientific, original and masterly manner.

THE GREAT SOUTH-WEST,

A PLAIN GUIDE FOR EMIGRANTS AND CAPITALISTS,

Embracing a Description of the States of *Missouri and Kansas*, by W. NICELY.

With a more particular description of twenty-six counties of South-west Missouri and the neutral lands of South-east Kansas, showing their topographical features, climate, soil, timber, prairie, minerals, water, amount of Government lands, location of valuable mineral lands, the various railroad lines completed and projected, table of distances, Homestead Law, with incident of two years travel and residence in Missouri and Kansas, and other valuable information; also a new and complete township map of Missouri and Kansas.

This work is a beautiful duodecimo, neatly bound in muslin, and will be sent to any part of the United States and Canada. Price \$1 10. Address W. NICELY, Box 2488, St. Louis, Mo.

CONNUBIAL LOVE,—A philosophical demonstration of its non-exclusive nature; also a review of the exclusive feature of the Fowlers, Adin Ballou, H. C. Wright and Andrew Jackson Davis, on marriage. This book will be mailed to any address upon the receipt of 75 cts. by the author—AUSTIN KENT, Stockholm, St. Lawrence Co., New York.

REUNION OR, THE TRUE FAMILY.

A Guide to
PRACTICAL COMMUNISM.

BY ALCANDER LONGLEY, ST. LOUIS, MO.

This is a little book of thirty-two pages, containing the Agreement of the Reunion Community with an explanation of its principles and plan of organization. It will be sent postage paid, in a letter envelope, to any address upon the receipt of fifteen cents.

WANTED—Agents in every city and town, and at every Post Office throughout the country, to sell our *Guide to Practical Communism* and to obtain subscribers for our paper *The Communist*. We will furnish them with our book at a reduction of fifty per cent. and with our paper at a reduction of twenty-five per cent. from the regular price. To all who will act as agents a specimen copy of both will be sent free.

COPIES OF "THE COMMUNIST" AND OF "REUNION" may be obtained at the following places:—

WILLIE H. GRAY, bookseller, stationer, and general news dealer, No. 42 Olive street, between Third and Fourth streets, St. Louis, Mo.

WARREN KENNEDY, bookstore, No. 160 Vine street, Cincinnati, O.

WARREN CHASE, Spiritualist and liberal bookstore, No. 544 Broadway, New York City.

BELA MARSH, Spiritual and Reform bookstore, No. 14 Bromfield st., Boston, Mass.

A. SIMON, liberal publications and news dealer, No. 85 Baronne st., New Orleans, La.

VALUABLE BOOKS.—We will send the following valuable books to any address by mail upon the receipt of the prices annexed:

LIFE IN ESPERANZA, an interesting narrative of Community life, argument and fiction, \$1.50
THE AMERICAN MANUAL OF PHONOGRAPHY, by E. Longley; the best method of learning to write shorthand without a teacher, .80 cts.

LIBERAL AND REFORMATORY NEWSPAPERS.

THE CIRCULAR, published weekly by the Oneida and Walingford Communities, at Walingford, Conn. Terms, free to all, or \$1 a year.

THE BOSTON INVESTIGATOR, devoted to the development and promotion of universal mental liberty. Published weekly, by J. P. Mendum, Boston, Mass. Terms, \$3 50 per year.

THE LIBERAL, devoted to the free discussion of theological, moral and social questions. Published weekly by James Walker, Chicago, Ill. Terms, \$2 00 per year.

THE LYCEUM BANNER, devoted to the interests of Spiritual Lyceums and to the instruction and entertainment of children. Published semi-monthly by Mrs. Lou. H. Kimball, Chicago, Ill. Terms, \$1 00 per year.

THE RELIGIO-PHILOSOPHICAL JOURNAL, devoted to the Spiritual Philosophy, and to human rights and progression. S. S. Jones, editor, Chicago, Ill.,—a weekly. Terms, \$2.00 per year.