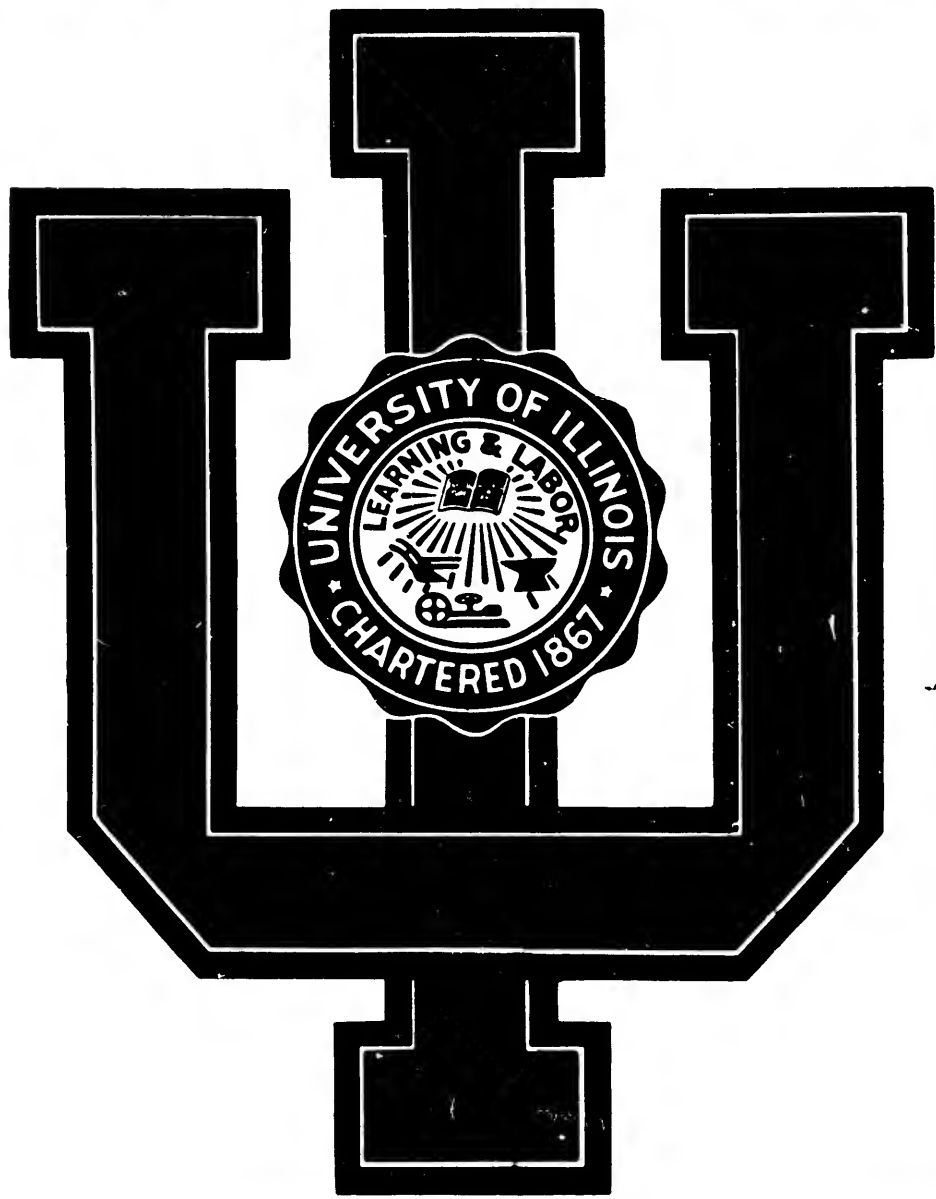


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BEGIN HERE

FROM THE ST. LOUIS REPUBLICAN.

STATEMENT,

Showing the monthly arrivals of Steam-boats and Barges, for the year 1851.

Table with columns for Month, Arrivals of boats and barges, and Tonnage of goods. Total for 1851 is 32,900 tons.

of 100 tons, 200 cwt. to be taken by Act.

Table listing goods arrived at St. Louis in 1850, including Wheat, Flour, Corn, and various oils and meats.

MARINE DISASTERS ON THE WATERS OF THE WEST AND SOUTH, DURING 1850.

Below we give a partial list of the accidents which have occurred to steamers navigating the waters of the west and south during the year which has just closed.

We see on the St. Louis Republican that the number of boats totally lost was 63, of which 33 were sunk, 21 burned, and 6 destroyed by explosion.

CORRESPONDANCE.

London, Dec. 10th 1851

Dear friends. The incidents of the past month have been of a most exciting character.

from the paucity of material from which to form a letter, but on the contrary, from the diversity of choice, I shall however discard all the ordinary topics of ordinary times and come at once to the subject which engenders a general attention at the present moment.

The storm which burst forth with his appearance and address has by no means subsided; but on the contrary has rather increased in violence.

The protestant putting up with false notions against popery, the Catholic party are to be seen to be at work with an unimpaired vigour.

The method of political partisanship is for a while hushed by the more strenuous outbreak of religious fanaticism intolerance and fury.

But the positive parts of the established church, who, like the cat in the shagreen, I would wait upon I dare not, and who has been a sort of link between Catholicism and its religion in the north, contenting itself with lighting candles at the altar and other minor ceremonies of the Roman church, seems to have brought upon itself a more than ordinary share of unpopularity in religious parties.

What the end of all this will be, is not very difficult to discern, the thinking portion of the religious world, horrified, that the sublime sentiment of religion should be debased and degraded by an unholiness squabble for the greater share of the lambs and fishes, will retire in disgust from all parties, and increase of dissent will be the consequence.

Meanwhile the great little old John, who after all appears to have been at the bottom of this, and to have originated it by his official tampering with the Church of Rome, probably with a view to the participation of Ireland, or rendering its priesthood more subservient to his views, has like a true Whig turned round and excommunicated himself by throwing his new friends overboard, exclaiming, that his intentions have been misunderstood and misconceived, and as of course joins in with the usual cry of the strongest party.

The fact is that for some years past the Catholics and dissenters have been making great progress, and have increased large numbers, and the sluggish indolence of the orthodox body, the Church has consequently suddenly galvanised into activity by the successes of her rivals, and she accordingly seizes the late inopportune manifestation of her cholerical indignation.

But while the shepherds have been quarrelling how stands the case with the sheep, high rights have been a viciously contended for, have duties been no less zealously performed? To answer this question, we have only to consult the statistics of crime and misery. A celebrated writer, writing of the present subject writes thus: "What meanwhile, was the spiritual condition of the country thus overburdened with folly and crime? We may obtain, perhaps, some approximative notion by the prison commitments of an important county for the twelve months immediately preceding. They exhibit eight hundred and thirty souls made amenable during that time to such laws as prevailed. One-third of these had never attended a place of any kind in which a form of divine

worship of any description prevailed. Only one-third had ever learned to read. Seven hundred and fifty crimes were committed during the number of years, and at the end of the Lord's Prayer, in a full forty years, a hundred of them were committed, the greatest number of its number, and the most heinous, were two murders committed in the West, but of these murders, one was committed in knowledge of the law, the other was not, even the name of the law was not known at the same time, each of the murders was committed by a man who knew the law, and the subjects in which all of the crimes were committed. They had no other object of every effort of the enlightener, the national beliefs or practical duties, of religiousness, and found questions as to whether a crime should be committed in a snatching or a snatching, in the common law, and at what period of the rate of baptism, the babe was saved from sin's eternal penalties, and whether Church could act independent of State, and if State had power to act independent of Church. And while the graver and the squandered and disputed, let the enemy were thundering at the gates.

It is pleasing however, amidst the din of all this hostilities, and unseemly strife, amidst the black bottom of thickening crime and wretchedness, to be able to record that the cause of Association and Communism is progressively triumphing. The economists in retirement, the managers of the age, seeking to discover happier realms, like one who having bounded to look at stormy times, can not lift his eyes all at once, and there, look in the stormy turbulence of a stormy sea, but the clouds divide and from the ethereal blue mark one bright star whose lucid twinkling seems to snail upon the gloom around.

Yes, Communism is triumphing, not is there any lack of weight and to it to open its principles and encourage its practical operations; and though in the former part of this letter I have deprecated the proceeding of the religious body, yet Socialism can boast of several advocates looking to church.

Communism or the associative idea no longer as some used to affirm, when alluding to Robert Owen, the one idea of a solitary visionary; it has now won to its advocacy such names as Thomas Carlyle, Professor Norris of Kings College, George Dawson, the Reverend C. Kingsly, E. R. Larkin, Minter Morgan, who have come for, and as Christian Socialists.

No less than 12 or 14 Working Men's Associations have been formed in London, Manchester, and other large towns. Co-operative stores are also in active and successful operation. And the Community of the Redemption Society, an account of whose progress you will find in the leader, is gradually progressing. So you see we have a bright side as well as a dark one to show in moral statistics.

Yours &c.

London

OF THE LATEST INDUSTRIAL EXHIBITION

At the same time that the enemies of all political reform, kings and their supporters are exerting their utmost efforts to hinder the political world from emerging from the narrow and vicious circle in which it languishes, the friends of industry and science are taking in hand the cause of progress, drawing humanity forward, and urging it onward in spite of opposition to the radiant horizon of a hopeful future.

It was an idea full of grandeur and beauty, one prolific with hopefulness, a social idea, an idea of the time which originated this universal exhibition, to which England is now inviting the industrious nations of the earth.

But was it necessary that we should owe so grand a project to the British Aristocracy,

and that the two great republics of France and America should be thus distanced.

It is true that the France, led by the check by the reaction which governs it, is obliged to be slow to be changed in the rear of other nations, and for the time to content itself with applauding this glorious attempt.

But our nation, our friends are none the less due to John Bull for his rising path in execution so grand an enterprise.

It is a day, we are not all citizens of the world, and is not progress, from whatever side it may come, still a benefit to humanity?

For this reason then we are triumphantly applauding with heart and soul the glorious initiative given by the exhibition of London. Hasten then, my friends, hasten America, Belgium, and Holland; hasten America to the north and south; hasten ye of China, Hindoo and Persia; hasten Christian, Mussulman, Jew and Buddhist, from all points of the globe, hasten to the call of England!

Pride re of all countries hasten and join in this prelude to the association of races and of peoples, for it is later which shall regenerate the world.

The day will come, must come, and that day is not far distant, if we may believe the commensurable symptoms which announce it, when our globe will have a capital common to all nations of the earth, a capital into which will be crowded every useful production which the genius of man can create, the vast mart for the industry, art, and science of the world.

And your sovereigns of the earth, when division, discord and war cease, shall be enabled to uphold your commerce, let your wisper in your hearts, your dominion sealed.

Science, day by day, saps the foundation of your power; at the sound of its voice, barriers sink down, distance falls away, nations join hands, spite your coast-guards and gendarmery, your advance posts and empires.

Not long since railway communication enabled, in two days, the distance of England, Germany and France to meet together in fraternity, these three great nations whose ferocious hatred during seventy years had reddened the battle fields of Europe with their blood.

The iron steed sped away with its lengthy train of joyous visitors has come to depose upon the very Earthed their ancient enemies, as on an altar of peace, the last vestiges of their mistrust, international prejudices; and these brave citizens of Paris, London and New York, whose faith in the old bastions had formerly repulsed each other, were astonished to behold themselves, living together in close proximity without hatred, rancor or ill-will; and with friendly imaginations that their fatherland had mingled with each other as long for the sole gratification of their masters.

But it is not now the citizens of Paris, and London merely who thus enjoy each other a neighborly visit, the year to which Paris is traversed for a pleasure trip. In eight days the old and new worlds are introduced, and for less money than formerly cost to traverse France, the inhabitants of Old Europe can shake hands with the pioneers of Young America.

A little longer and the land will be covered with railroads, and the sea with steamers, the telegraphic line will carry thought from pole to pole, and then, despite the opposition of kings and aristocracies, the nations of the earth will mingle together as one great family of... HUMANITY.

(Pacific Democracy.)

THE FRENCH REVOLUTION

OF FEBRUARY.

Our next Number will contain the commencement of the history of this Revolution, in which Mr. Cade was one of the principal actors.

FROM THE ST. LOUIS REPUBLICAN.

STATEMENT.

Showing the monthly arrivals of Steam-boats and Barges, for the year 1860.

Table with 3 columns: Month, Arrivals of Steam-boats and Barges, Arrivals of Bark and Schooner, Tonnage of each class. Total: 3,829, 115, 681,252.

Of which, 266,000 tons are from the West.

Table of goods arrived at St. Louis in 1860. Columns: Goods, 1860, 1859. Includes Wheat, Flour, Corn, etc.

MARINE DISASTERS OF THE WATERS OF THE WEST AND SOUTH, DURING 1860.

Below we give a partial list of the accidents which have occurred to steamers navigating the waters of the west and south during the year which has just closed.

We see on the St. Louis Republican that the number of boats totally lost was 63, of which 33 were sunk, 24 burned, and 1 destroyed by explosion.

CORRESPONDANCE.

London, Dec. 10th 1860.

Dear friends. The incidents of the past month have been of a most exciting character. There has been so strange a succession of events, that one is extremely puzzled, not

at the paucity of material from which to form a letter, but on the contrary, from the diversity of choice, I shall however discard all the ordinary topics of ordinary times, and come at once to the subject which requires general attention at the present moment.

I mean the party spirit of religious feeling consequent upon the introduction of the new Cardinal Bishop, Dr. Wiseman, into England. The storm which burst forth with his appearance and address has by no means subsided; but on the contrary has rather increased.

The Protestant pulpits ring with fulminations against popery; the Catholic party bear return the attack with undiminished hostility, and the press, generally in by no means backward with its polemical discussions, of right divine and right political with the usual quantity of pros and cons.

The conflict of political partisanship is for a while hushed by the more serpentine bubbles of religious fanaticism intolerance and fury.

But the Puseyite party of the established church, who, like the cat in the adage let it would, wait upon I dare not, and who has been a sort of link between Catholicism and its legitimate mother, contenting itself with lighting candles at the altar and other minor ceremonies of the Roman church, seems to have brought upon itself a more than ordinary share of annoyance from religious parties.

What the end of all this will be, is not very difficult to discern, the thinking portion of the religious world horrified, that the sublime sentiment of religion should be deenerated and degraded by an unwholesome squabble for the greater share of the leaves and boughs, will retire in disgust from all parties, and increase of dissent will be the consequence.

Meanwhile the great little Lord John, who after all appears to have been at the bottom of it, and to have originated it by his political tampering with the Church of Rome, probably with a view to the pacification of Ireland, or rendering its priests more subservient to his views, has like a true Whig turned round and exonerated himself by throwing his new friends overboard explaining, that his intentions have been misunderstood and encroached upon, and so of course joins in with the one and cry of the strongest party.

The fact is that for some years past the Catholics and dissenters have been making great progress, and have increased largely in numbers, and the sluggish intolerance of the obese old lady, Mother Church has been suddenly galvanised into activity by the success of her rivals, and she accordingly seizes the late incident to manifest her cholerie indignation.

But while the shepherds have been quarrelling how stands the case with the sheep, while rights have been so vociferously contended for, have duties been no less zealously performed? To answer this question, we have only to consult the statistics of crime and misery. A celebrated writer treating of the present subject writes thus: "What meanwhile, was the spiritual condition of the country thus overburdened with folly and crime? We may obtain, perhaps, some approximative notion of it by the prison commitments of an important county for the twelve months immediately preceding. They exhibit eight hundred and thirty souls made amenable during that time to such laws as prevailed. One-third of these had never attended a place of any kind in which a form of divine

worship of any description prevailed. Nearly one-half had never learned to read. Seven hundred and fifty solemn wretches among the number were found able to repeat the Lord's Prayer, but nearly four hundred of them possessed not the slightest notion of its meaning. Six hundred and twenty-two could repeat the Apostles' Creed, but of these more than one-sixth had no knowledge of the nature, the works, or even the name of Christ. No one, at the same time, could feel the least surprise at them, who knew how the spiritual teachers of the day passed their time, and the subjects in which alone they took interest. They had long abandoned every effort to enlighten the rational beliefs or practical duties, for eager discussion of such questions as whether sermons should be delivered in a surplice, or candles lighted at the communion table; and at what period of the rite of baptism the babe was saved from sin's eternal penalties; and whether Church could act independently of State, and if State had power to sit in judgement on Church; and while the partisan and the quarrelling and disputed, to let the enemy were thundering at the gates.

It is pleasing however amidst the din of all this boisterous and unseemly strife, amidst the black horrors of thinking crime and wretchedness, to be able to record that the cause of Association and Communism is progressively triumphing. The consummate reformer, the martyr of the age, seeking to discover happier realms like one who having launched his bark in stormy times, can cast his eyes aloft and there, thick in the stormy turbulence of a tempestuous sky, behold the clouds divide and from the ethereal blue mark one bright star whose latent twinkling seems to smile upon the gloom around.

Yes Communism is triumphing, nor is there any lack of weight and talent to support its principles and encourage its practical operations; and though in the former part of this letter I have deprecated the proceeding of the religious body, yet Socialism can boast of several advocates belonging to church.

Communism or the associative idea no longer as some used to affirm, when alluding to Robert Owen; "the one idea of a solitary visionary" it has now won to its advocacy such names as Thomas Carlyle; Professor Norris of Kings College; George Dawson; the Reverend C. Kingsly, E. R. Larkin, Minter Morgan &c who have come forward as Christian Socialists.

No less than 12 or 14 Working Man's Associations have been formed in London, Manchester and other large towns. Co-operative stores are also in active and successful operation. And the Community of the Redemption Society, an account of whose progress you will find in the Leader is gradually progressing. So you see we have a bright side as well as a dark one to show in moral statistics.

Yours &c.

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OF THE LONDON INDUSTRIAL EXHIBITION.

At the same time that the enemies of all political reform, kings and their supporters, are exerting their utmost efforts to hinder the political world from emerging from the narrow and vicious circle in which it sluggishly rolls, the friends of industry and science are taking in hand the cause of progress, drawing humanity forward, and urging it onward in spite of opposition to the radiant horizon of a hopeful future.

It was an idea full of grandeur and beauty, one prolific with hopefulness, a social idea, an idea of the time which originated this universal exhibition, to which England is now inviting the industrious nations of the earth.

But was it necessary that we should owe so grand a project to the British Aristocracy,

and that the two great republics of France and America should be thus distanced.

It is true that the France, held in check by the reaction which governs it, is obliged to submit to be dragged in the rear of other nations and for the time to content itself with applauding this glorious attempt.

But no matter, our thanks are none the less due to John Bull for having put in execution so grand an enterprise.

Besides are we not all Citizens of the World, and is not progress, from whatever side it may come, still a benefit to humanity?

For this reason then we fraternally applaud with heart and hand the glorious initiative given by the children of Albion.

Hasten then sons of France, Germany, Belgium, and Holland; hasten Americans from north and south; hasten ye of China Hindoo and Persia; hasten Christians; Mussulmen; Jews and Buddhists; from all points of the globe, hasten to the call of England!

Producers of all countries hasten and join in this proude to the association of races and of people: for it is labor which shall regenerate the world.

The day will come, and that day is not far distant, if we may believe the innumerable symptoms which announce it, when our globe will have a capital common to all nations of the earth, a capital into which will be crowded every useful production which the genius of man can create one vast mart for the industry, art, and science of the world.

And you sovereigns of the earth, whom division, discord and war have hitherto enabled to uphold your dominions, let fear whisper in your hearts: your doom is sealed.

Science, day by day, saps the foundations of your power; at the sound of its voice, barriers sink down, distance fades away, nations j in hands spite your coast-guards and gendarmery, your advance posts and cutters.

Not long since railway communication enabled, in two days, the denizens of England, Germany and France to meet together in fraternity, these three great nations whose ferocious hatred during so many ages had reddened the battle fields of Europe with their blood.

The iron steed sped away with its lengthy train of joyous visitors hastening to depose upon the very hearth of their ancient enemies, as on an altar of peace, the last vestiges of their mistrust, hatred, national prejudice; and these brave citizens of Paris, London and Mexico, whose hitherto separated bastions had formerly gaped each other, were astonished to behold themselves mixing together in close proximity without hatred, rancor or insult; and with difficulty imagined that their forefathers had slaughtered each other so long for the sole gratification of their masters.

But it is not now the citizens of Paris, and London merely who thus pay each other a neighborly visit: old oceans breadth itself is traversed for a pleasure trip in eight days the old and new worlds are united; and for less money than it formerly cost to traverse France, the inhabitants of old Europe can shake hands with the pioneers of young America.

A little longer and the land will be covered with railroads, and the sea with steamers, the telegraphic line will carry thought from pole to pole, and then, despite the opposition of kings and aristocracies, the nations of the earth will mingle together as one great family of..... HUMANITY.

(Pacific Democracy.)

THE FRENCH REVOLUTION

OF FEBRUARY.

Our next Number will contain the commencement of the history of this Revolution, in which Mr. Cato was one of the principal actors.

SOCIAL PART.

THE CONSIDERATIONS ON COMMUNISM.

Nature has loaded the human race with benefits. On one hand she has spread over the surface of the earth, and surrounded man with all the elements, and all the necessary productions for the satisfaction of his wants; while on the other hand she has endowed him with instinct, reason and intelligence, sufficient to guide him in the use of these elements and productions. She has had in view the happiness of humanity. Yet history has shown mankind to be almost, always, and every where unhappy.

Man is naturally a social being, he is consequently sympathetic, affectionate, and good; yet in all ages and climes, does his eye show us vices and crimes, oppression and tyranny, insurrection excited by despair, civil war, despoliation, massacres, sufferings and tortures.

Still man is in a high degree perfectible and consequently his progression is a law of nature and evil cannot be without remedy.

If evil had its origin in the vengeance of a jealous and avenging God, who would eternally punish an innocent posterity for the disobedience of one, whose gift had been forced upon him by the temptation of an irresistible power, then must we indeed despair of a remedy, and resign ourselves to suffer.

But this vengeance and punishment is repugnant to all our ideas of justice and goodness; to divine love and perfection; consequently we must seek elsewhere for the true cause of evil.

This cause we find to be in a vicious social organization resulting from the experience, ignorance and error of mankind in its infancy, and consequently we perceive the remedy to be in a better social organization: an organization founded on opposite principles.

Let us then replace the old world by a new one: the reign of Satan or evil by the reign of God, or goodness; moral death by resurrection, regeneration, and life; darkness by light; hold on prejudices by the experience of past ages, error by truth; ignorance by instruction and education; injustice by justice; domination and servitude by enfranchisement and liberty; Aristocracy by democracy; monarchy by republicanism.

Let us substitute the wellbeing of all, for the excessive opulence of a privileged minority, who receives everything without labor, injuriously glutting itself with superfluous, while the mass which labors and produces all, has almost nothing, wanting even in necessaries, and suffering in need and misery.

Let us also substitute to religious mixed with superstitions, intolerance, and fanaticism, one of reason, which will induce men to love and aid each other.

Let us adopt a social organization, in which the word Society will no longer be a falsehood and a mockery, but on the contrary a truth and reality, in which there shall neither be antagonism, nor rivalry, where man shall no longer be excluded by man, where the relationship of master, servant, menial, and workman, will be annihilated; proletarianism and pauperism abolished, and indolence and overworked labor unknown.

Let us replace individual property: the source of all abuse, by social property, common and indivisible, which has not the objections of the former, and which is infinitely more conducive to the benefit of all.

Let us purify the institutions of marriage and family, by the suppression of marriage portion, by the education of woman as well as that of man, and by leaving her free and unconstrained in the selection of a husband.

In a word, old society is based on selfishness, inequality and individualism; let the new be based on FRATERNITY, EQUALITY and LIBERTY, COMMUNISM or COMMUNITY.

THE DOCTRINE OF THE ICARIAN COMMUNITY

This doctrine may be summed up in a few words, nay in a single one: FRATERNITY from the practice of which all imaginable perfections ought to result.

The Icarian Society is a Society or Association based upon Fraternity, so that it takes the character of a veritable family.

The principal consequence of Fraternity are Equality, Liberty and Unity. Another of the principal consequences is the practice of that double philosophical maxim: Do not to others, what thou wouldst not that others should do unto thee.— Do unto others the good that thou wouldst that others should do unto thee.— Or this precept of the Gospel: Love thy neighbor as thyself. Every thing is contained in these precepts in Fraternity. Consequently, Icarian Communism is Morality in its purest sense, philosophy in its mildest character, and the substance of religion; for the Communism of the Icarians as we shall show, is simply Christianity in its primitive purity.

We will even add, as will be and by be seen, that it is evidently the future destiny of Humanity.

Communism is Christianity.

The following article is an extract of the work of L. AUST, and is published CHRISTIANITY.

We have now seen and the preceding parts of this work demonstrates that the whole of the Doctrine of Jesus-Christ may be summed up in these words: the Reign or Kingdom of God on Earth; God with him—Perfection, Infinity, Omnipotence, Justice and Goodness; God is with him, is father and love, the father of all men, loving the whole of mankind as the best and wisest of fathers, loves his children, a father expecting his children to have fraternal love one for the other considering that to be the best proof of fidelity towards him, accordingly with him all men are regarded as brothers and equals, and form but one single family.

The Reign or Kingdom of God is then according to Christ, is the Reign of Perfection, Omnipotence, Justice, Goodness, Fraternal love and consequently of Fraternity, Equality, Liberty, Unity and Community (it is Communism or the general, social and common interest) replacing Liberty either Individual, personal, selfish and exclusive interest).

It is without doubt a fact manifestly evident, that with the Apostles the first Christians and the Fathers of the Church CHRISTIANITY WAS COMMUNISM.

And it is an undoubted and indisputable fact that after the *Lasenas* among the Jews; the *Kings Licurgus, Agas and Chamos* in Syria; the *Agagoras* in Italy; *Socrates* and *Platon* in Greece; that the *Apostles*, the *first Christians* and the *Fathers of the Church* were all Communists.

Jesus Christ was a Communist.

We affirm, according to Jesus-Christ the Apostles and the Fathers of the Church, that Christianity cannot exist except in a communistic state of society, that nobody can justly call himself a Christian if he be not a Communist and that COMMUNISM is nothing more than true CHRISTIANITY.

For we have only to compare Communism with each of the preceding chapters and paragraphs and we shall be convinced of the identity of both Doctrines and both states and of the identity of Community and the Kingdom of God as concerns social organization.

Thus adopting God in his perfection and omnipotence as our model, and endeavouring to imitate him in his Justice, Goodness and paternal love, Communism will be perfection in its social organization, and will unceasingly tend to develop human perfectibility, in constantly and progressively approaching perfection, at the same time it

will be an aid and an ally because it will unite and concentrate in itself every power, all means, all resources, every description of wealth, all labor, every capacity, all intelligence and all experiments: it will develop without limit all the human faculties by means of the best possible education and will add to the power of man the indefinite power of science and machinery. Community will be an institution of Liberty, Justice and Goodness: like the love and tenderness of Mothers it will have an effect in view that the perfection and happiness of *each* child is divided equally among all its affection and care, and excluding no preference except for the weak and infirm. As in the Kingdom of God, Fraternity is the basis of Community, so it may be said to be the whole of the law in the case as in the other.

Equality and Liberty are in Communism, as in Christianity, the inseparable consequences of Fraternity.

We have seen that the Doctrine of Christ secures the highest degree of human Dignity and individuality to a great extent as Christianity, and greater than any other political or social system, Communism will respect and guarantee to man his Dignity as individuality by the development of his intellect through education liberating him from ignorance, slavery and misery, by surrounding him and freeing him from all selfish passions, by surrounding him everywhere with Equals and Brothers, by not rendering him accountable to Law he had no part in framing, by seeing for him, an equal enjoyment of all the material vanities of nature and the ineffable delights of intellect, mind and affection.

We have seen that Christian society was a combination of Unity, Order, Harmony, Concord and Peace; there is not one of these essential advantages that will not be found essential in Community. Community is association *per se* *essentia*.

We fear of *Christian Republics* of Democracy no system will more Democracy exist than in Community, nor public, general and kindly interest more predominant.

Shall we speak of the relations of family of wives and children, of the poor and of slaves?

In Community neither poor nor slaves will exist, for here as in the Kingdom of God all will be Brothers and Equals imbued with mutual love one for the other, in fulfillment of Natural and Divine Law.

Children, the hope of the Community will be treasured with a solicitude equal to that expressed by Christ; the protection and tenderness of the Community, as of a mother will be concentrated upon them from their conception and birth, by teaching and succoring the parent, which bears them on by aiding the development of their faculties, physical, mental and moral, by educating them and moulding into men, as tender to nature and such as may boast of being an image of the Creator.

But it is in relation to woman and family that the analogy will be most perfect between Communism and Christianity! As readily as Christianity and more so than any other social system Communism will maintain the sacred Institution of Family, for it recognizes as one single, and national family all the citizens of one country, and includes in one grand human family all the nations and peoples of the earth. Equal with Christ and more than all other legislators, the Communist that we acknowledge, desires the institution of *Marriage* for it will assure to every young man and woman all the facilities for marrying and rearing their families, it will purify marriage state and cleanse it from all its vices, by removing from it every obstacle and by perfecting it through education and surrounding it with all precautions necessary to guarantee happiness of the parties, the comfort of their families, and the maintenance of order in society at large.

Equal with Christ and more than

any other reform, our Communist will secure the recognition of woman, the acknowledgment of her natural Rights, her Equality and her rights to be Educated, our Communist will above all demands justice for all Women, respect and filial love for the Father, for all the aged, and fraternal affection for the young, tenderness and paternal affection for female children; in a greater degree than for their brothers; in short our Communist will that the first duty of the Community and of mankind in general shall be to secure the happiness of woman in general and that a perfect marriage should be considered as the surest means of securing the happiness of woman, and consequently that of man, society and humanity.

In like manner, as the enemies of the Christian and pagan perverted everything, denying Christ and Christianity, his Apostles and Disciples of advocating the abolition of marriage and establishing the Community of women, in like manner of the detached Pagans accused the first Christians with giving themselves up to every description of debauchery and profligacy in their assemblies, and even of sacrificing an infant in order to all that blood fit as the same rap as the same bloodless ignorance and calumny of the present day accuse the advocates of Communism of wishing to establish a Community of women; but even as the defender of Christianity, Tertullian affirmed that the Christians desired that marriage should be sacred, in a lighter degree than the pagans their accusers, so do we answer those who calumniate Communism in the present day and repeat, that some of them can desire in an high degree the institution of marriage and family as ourselves and our countrymen brethren, seeing that nobody as much as we advocate the reform which render marriage available to all, and secure its stability.

If we compare Communism with Christianity in connection with Association and Propaganda we shall observe that though the first Christians, in the commencement had formed some part of society, in consequence their Association was not prohibited, they have not since the establishment of Christianity formed any society, properly so called, and it is impossible to consider the Christians of the present day as forming an Association or a society in a legislative sense. Communism of the present day is the only a Doctrine like Christianity, and not at all a Society in a legal sense of the word; and the Communists who are willing to keep within the limits of the law, have no other bond than that of the same opinions, the same belief, the same faith in fraternity, the same sentiment, the same desire and the same hope; it would then be an absurd to accuse them of forming a Society, as to accuse the Christians of the same thing.

As regards the propagandism of Communism it is no less pacific than that of Christianity: like Jesus, his Apostles and the Fathers of the Church, the Communist address themselves to the faith, belief, conviction, public opinion and will of the nation alone to bring about the adoption of their Doctrine; they desire to employ no other means than those of preaching, public speaking, writing, discussion, persuasion and conviction; convinced that nothing can resist public opinion and truth, and that the shortest and surest road is preaching and discussion; they desire to employ no violence in the recovery of their rights, and ask from all but the liberty of discussion, and the permission to enter into Community when able possibility to do so.

It is deplorable to compare Communism with Christianity with relations to perfection and happiness? We have seen the prophets, Christ, the Apostles and the Fathers of the Church promising physical, intellectual and moral perfection and even eternal paradise; Community will realize this paradise and every possible perfection.