

Cosme

COLONIA COSME, PARAGUAY.

MARCH,
1897.

The April number will be printed at Colonia Cosme, Paraguay.

MONTHLY.

MONTHLY SUMMARIES.

DECEMBER AT COSME.

WEATHER.—Wettest month yet experienced. Over 17 inches of rain. Work interfered with. Sosa road near bridge flooded most of month. Traffic difficult. Constant wet has kept back the maize. Weather often clear and hot.

WEATHER TABLE.

Rainfall for month	17.12 in.
Days on which rain fell	12
Heaviest day's rainfall	3.59 in.
Highest recorded temperature	97°
Lowest recorded temperature	60°
Mean highest daily temperature	88.1°
Mean lowest daily temperature	70.7°
Mean daily temperature	78.1°

HEALTH.—General health of village continues good. During month seven men lost working time through sickness, amounting in all to 33 days 1 hour, or 2.6 per cent. of total working time. D. Connolly received a bad bite on the arm from a dog, but the wound is healing well, and no bad results are expected.

SICK TABLE.

Nature of Sickness.	Cases.	Time Lost.
Accidents	3	16 days 6 1/2 hrs.
Rheumatism	1	3 days 6 hrs.
Influenza	2	10 days 4 hrs.
Diarrhoea	1	6 hrs.

DEPARTURE.—Miss Grace left Cosme on 16th for Australia, in order to live there with her mother who is ill. Miss Grace, who is a nurse, has been a member from the start, and her services have been of much value to the Colony. General regret was expressed at her going. As a full member, Miss Grace received a withdrawal share of \$158, and the right to share in any dividends that may be paid during the next five years.

PRESENT POPULATION.—Fifty men (including two absent on leave and two in England on Cosme business), 18 women, 27 children, total, 94.

COMING TO COSME.—A small party from Australia, consisting of John Pindar, wife, and three children, and J. Connerty, now coming up the Paraguay river, and should reach here next week. J. A. Davey and wife expected by next boat. Also various other members shortly.

FOOD.—Mainly vegetable as usual. Sweet potatoes now "off," pending coming in of new crop. Three pigs killed, also many fowls for Christmas feasting. A 92 lb. deer shot. Oranges

very scarce, but some were got for Christmas. Pajaré, a wild fruit, very plentiful. Some peaches and lemons from own grafted trees gathered. 91 branches bananas and 60 pawpaws supplied from orchard. Milk supply increased to 352 gallons.

WORK DONE.—All available labour concentrated when possible on agricultural work. Planted six acres sugar cane; five and a quarter acres sweet potatoes; two acres beans; two and a half acres pumpkins; one and a quarter acres mandioc; one and a quarter acres maize; three-quarters acre brown millet. Fences at farm repaired. 600 yards new brush fence made. 800 pawpaws planted out. More melons sown. Cane crushing finished. Three tons treacle boiled since crushing re-commenced. 68 lbs. sugar made. Beans threshed. Started to clear up land for banana planting. General weeding. Treacle tanks made to hold four tons. Carretias repaired. Tin-smithing. Shade frames made for coffee. New co-operative galley finished, and oven built. Tables made for co-operative dining hall. New gearing made for corn mill. One pitsaw at work 17 1/2 days; 1,531 feet of sawing giving 900 feet of timber, mostly scantling for frame making. Tanning and boot making as usual.

STOCK.—Cattle, horses and pigs all in good condition. No more cows bought yet. Three cows calved. Cows improving through constant and careful handling. Supply of milk increasing. Bull bought, very ordinary quality. The herd now contains 77 animals, 39 being cows.

POSTAL.—11 mails received, consisting of 82 letters, 151 papers and packets, three post-cards. 12 mails despatched, consisting of 81 letters, 108 papers and packets, 23 post-cards.

SEEDS.—Packet of seeds received from California, also some from Australia. Friends can help by sending along choice seeds of plants likely to grow in a sub-tropical climate. Fruits and nuts specially desired. Cheapest, quickest and surest way of sending is to mail by sample post. Cosme exchanges seeds with botanic and other gardens that want specimens of Paraguayan vegetation.

SCHOOL.—School open on 15 days during the month. Average attendance 82 per cent. of enrolment of eleven children. Fortnight's vacation for Christmas.

SOCIAL LIFE.—The Christmas festivities form the chief phase of Cosme life in December. For many weeks preparations had been making for Christmas entertainments. The fun started on Christmas Eve with an all-night ball, J. Dias, M.C. On Christmas Day all the bachelors dined out with the married people, who, in their

Socials" were given. Sunday evenings well attended. Among the readings were: Kinling's "Bread upon the waters"; Chapter I. of Mary Correll's "Thelma"; Charles on "Theosophy"; some poems of Lowell's; letters from W. Lane and A. Tozer, and various newspaper articles; several glee choruses and songs were sung and some recitations given. Chess Club active again; a tournament to commence shortly. Chess match was played Christmas time between Brits and Australians, a win for the former. Glee Club took holidays after Christmas, but practice has begun again. Spanish Class not met since Christmas, teacher (C. Leck) being absent on Cosme business.

SPORTS—Some small games shot during month. Invitation received from Mr. Blackmore, representing "Englishmen of Paraguay," to play cricket at Tacara on March 20th and following days; accepted. Consequent revival in cricket; practice every afternoon. Matches on Sundays.

THE GROWTH OF COSME.

The people of Cosme are somewhat careless as to whether Cosme grows or not. They want it to grow, of course, since it is natural for those who know they are right to want others to see things as they do. But they would rather have a small settlement of a hundred people where brotherhood was than a huge state of a hundred millions where brotherhood was not. Brotherhood cannot exist without agreement upon essential principles, nor without an earnest desire for it. Parliaments cannot manufacture it, nor can laws enforce it. It must form by the coming together of like-minded people; it must become solid by the deep-rooting of brotherly ways of thinking in our thoughts, and of brotherly ways of doing in our habits. This is slow work, needing above all things patience and faith, but it comes all right if we each do our best, and are loyal to others by being first of all loyal to our better selves.

Therefore, Cosme is not so much interested in getting skilled tradesmen, however handy craftsmen may be, or in getting money with new members, however handy money may be, as in gathering together people who earnestly believe in its principles, and mean to do their level best towards putting those principles into practice. That is the only way by which Cosme can grow safely and surely. By ones and twos and threes. It has climbed in number from 60 to over 100; by ones and twos and threes it will go on climbing up as long as there is life in it. Its increase went on in days of hardship and privation and uncertainty, as it does now that comfort is beginning to come; for always and everywhere are people who do not fear the struggle with Nature, but fear rather the struggle with those who should be as brethren to them. And it is these who do not fear the struggle with Nature, knowing that Nature loves and serves all those who master her rightly, whom Cosme wants. Men and women of this sort, whether they have a craft or no, whether they have money or no, Cosme likes to hear from, and is always open to—open, that is, in orderly fashion.

It is not reasonable to talk about selfishness or desertion of the world-wide social move-

ment in connection with such settlements as Cosme. Such places are pioneering parties in a double sense. They are not merely clearing the road for themselves but clearing it for others also. And the road wants clearing badly. We have had whole world-fuls of paper and whole ocean-fuls of ink devoted to the question of the reorganization of society, but what do we know about reorganization methods? On paper, everything; in fact, nothing. If the western world is to reform, it must learn how to reform from the pioneering communities. If it is not going to reform, but to perish in its sins, as every other evil civilization has done, there can be no obligation to parish with it in wrongdoing.

THE APRIL MONTHLY.

The April number of this monthly journal will be printed at Colonia Cosme, the necessary type having been contributed by friends, and sent out. A small press is also going out. This (March) number has been delayed in order to lessen the time elapsing between it and the arrival in England of the April monthly from Cosme, which will not be until some time in May; subscribers will please notice this. The issue of the journal direct from Cosme will be in every way more desirable and make it of greater interest. Owing to the shortage of type and lack of machine facilities, the monthly journal will have only four pages, but it is hoped that this will be supplemented as the difficulties are removed. Subscriptions may be sent either to: Colonia Cosme, Paraguay; or to: Agent Colonia Cosme, care of Paraguayan Consulate-General, 18, Eldon Street, London, E.C.

Since February 1st, lectures on Cosme have been given in Scotland at Paisley, Glasgow, Bridge of Weir, Cambuslang, Clydebank, Galashiels, Edinburgh, Musselburgh, and Larnbert; and in England at Bradford, Rochdale, Chorlton-cum-Hardy, Blackburn, Bolton, Halifax, Long Eaton, Gloucester, Cheltenham, Portsmouth, Reading, Birmingham, London, and St. Leonard's. These have generally been under the auspices of the local I.L.P. or Labour Church branches, but occasionally by the arrangement of private friends.

Those wishing to help Cosme are invited to contribute to the Enlargement Fund, for assisting passages with.

Lecture dates for next winter's season are now being arranged. Views of Cosme, showing the actual life there, will be shown, and explanatory address given by W. Lane, chairman of Cosme. This exposition of collectivism in practice is intensely interesting to all schools of socialism and to co-operators generally. Friends ready to co-operate in arranging dates, and officers of organisations interested are invited to communicate at once with: Agent Colonia Cosme, care of Paraguayan Consulate-General, 18, Eldon Street, London, E.C.

The English agency of Cosme will be kept open throughout the year, and not closed temporarily for the summer, as was before expected.

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COSME.

turn, were invited to a communal tea in the bachelor quarters. After the tea, toasts to "Them that's awa'," "Cosmo," and "Christmas," were honoured. Then followed a may-pole dance by eight Cosme girls, who had been taught this old English accomplishment by J. Diaz. After dark the "Cosme Surprise Party" gave an entertainment of vocal and instrumental music. Then followed the Christmas tree, which was loaded with presents for the children, while the elders were by no means forgotten. The sight of the happy faces must have well repaid Miss Cameron and the others who were responsible for this seasonable treat. Toy-shops are unknown to Cosme, and the making of the carts, barrows, horses, whips, dolls and sundries had been carried on very secretly for several weeks. After the tree came the dance. All through the holidays special "intervals" were provided by P. Mindar and H. Sainsbury, the co-operative cooks. On Boxing night the farce, "A Fish out of Water," was very effectively staged. The usual dancing and songs followed. The Sunday night was quieter. Christmas carols were sung by the Glee Club. Extracts from "In Memoriam" were read, and D. H. Stevenson recited "Locksley Hall." On New Year's Eve another farce, "No. 1 round the corner," was presented, and went very merrily. Then the Scotchmen took the floor and made things hum in their own peculiar way. New Year's Day was ushered in with general hand-shakings and mutual good wishes. H. Baker and A. West, the president and Secretary of the Social Union, were largely responsible for the success of the festivities.

COMMUNAL LABOUR.—The following is a summary of a table showing distribution of village communal labour for four weeks ending December 24th, 1896. 1 day equals 8 hours.

Class of Work.	Days.	Hrs.
Agriculture, including farm, orchard and garden	456	3
Stock, including dairy, piggery and general hauling	158	0
Building, including sawing, carpentry and smithing	118	0
Manufactures, including leather working and sugar boiling ..	80	2
Miscellaneous, including store-keeping, cooking, teaching, clerical, sewing, &c.	111	1½
Total Village Labour	923	6½

CLOTHING ALLOWANCE.—For economic reasons, the making of a clothing allowance has been put off as long as possible, but it was considered that the limit was reached. So on December 1st, a clothing allowance was initiated at the modest rate of £2 per month for adult, with lower rates for children. Fortunately, the Paraguayan climate admits of light clothing all the year round, so that the 15s. yearly (which the allowance amounts to) is of much more value from a clothing standpoint than it would be in a colder climate.

COSME WEATHER REPORT.—1896.

Month.	Rainfall in inches.	Wet Days.	Mean Highest D. T.	Mean Lowest D. T.	Mean D. T.	Highest Record Temp.	Lowest Record Temp.
Jan.	7.59	12	87.2	72.6	79.9	97	66
Feb.	2.00	10	86.7	68.4	77.5	94	59
Mar.	2.30	3	88.7	66.2	77.5	98	51
April	2.37	5	82.3	61.2	71.8	92	49
May	1.97	3	77.7	58.0	67.8	91	40
June	2.13	6	70.6	53.2	61.9	85	36
July	4.04	4	76.1	55.7	66.4	90	37
Aug.	1.14	9	82.4	62.9	72.6	94	50
Sept.	5.01	9	80.6	64.5	72.5	96.5	43
Oct.	15.35	13	81.5	64.6	73.0	95	47
Nov.	9.49	8	86.8	67.5	77.2	95	57
Dec.	17.12	12	86.1	70.7	78.4	97	60

Total Rainfall 70.51 inches.

Wet Days 94.

Mean Highest Daily Temperature 82.2°

Mean Lowest Daily Temperature 63.8°

Mean Annual Temperature 73°

The 1896 Weather table shows some unusual climatic features for Paraguay, viz: summer temperatures registered in early spring; general absence of low readings throughout the winter months, there being only 10 ground frosts recorded, and these so slight as to only damage delicate vegetation in exposed places, a comparatively long dry period from February to June, and exceptionally heavy rains in the last three months of the year. In spite of these irregularities, our 1896 experience of Paraguayan climate confirms our previous opinion of its general healthiness for Europeans, and its suitability for agriculture.

COSME HEALTH REPORT, 1896.—The general health of the village throughout the year has been good, and has improved during the last few months. The sick-time records shows that 411 days of working time were lost through sickness during the year. This is equal to 3.2 per cent. of total working time, and gives an average of 8 days per year for each man. It should be noticed that most of the sickness is only slight, serious illnesses being rare on Cosme. The monthly percentage of sickness ranged from 5.7 per cent. in March to 1.4 per cent. in November. During the year 5 births were recorded also 2 deaths (1 adult, 1 infant) both accidental. Dr. Holtrell, of Villa Rica, has proved himself one of Cosme's best friends. His professional services have been given freely to the colony, and the satisfactory health record for the year is in no small measure due to his skill and kindness. The year's complaints consisted of:—*Old Standing Disorders* (including rheumatism, lumbago, rupture, &c.) losing 121 days of working time; *Stomachic Disorders* losing 118 days; *Accidents* losing 91 days; *Slight Fever and Influenza* losing 76 days; *Miscellaneous complaints* losing 13 days. Children's ailments, as shown by the school register of attendance, seem to be most prevalent in hot weather.

ITEMS FROM SCHOOL REPORT, 1896.—During 1896 the Cosme school was open on 202 days. Total enrolment 12. Average attendance 91 per cent. School attendance entirely voluntary. All children of school age attend school.

JANUARY AT COSME.

WEATHER.—Nearly 12 inches of rain. Record rainfall on 26th 4.88 inches in 2½ hours. Many days oppressively warm, others pleasantly cool. Nights warmer and closer than usual. House fired by lightning on 26th; fire put out immediately; only case of lightning striking noticed in Paraguay by us. Mosquitoes a nuisance after sundown. Bridge road continuously flooded; heavy loading stopped.

WEATHER TABLE.

Rainfall for month ..	..	21.97 in.
Days on which rain fell ..	..	18
Heaviest day's rainfall ..	..	4.88
Highest recorded temperature ..	..	96°
Lowest recorded temperature ..	..	85°
Mean highest daily temperature ..	..	84°
Mean lowest daily temperature ..	..	71.10
Mean daily temperature ..	..	77.5

HEALTH.—Women's health fairly good. One child dangerously ill—convulsions; better again. Another child laid up with bad foot—blood-poisoning; now recovering. Eight men on sick list. Colony losing 31 days 6 hours, or 29 per cent. of total working time. Allan McLeod got laid out on knee with machete; wound now healed.

SICK TABLE.

Nature of Sickness.	Cases.	Time Lost.
Accidents	3	19 days 3½ hrs.
Diarrhoea	2	2 .. 4½ ..
Rheumatism	1	2 .. 0 ..
Fever (slight)	2	2 .. 0½ ..
Inflamed foot	1	5 .. 4½ ..

Note.—One man double-barked, hence the nine cases as 1 eight men.

ARRIVALS.—On 5th, John and Mrs. Pindar and three children (Ralph, Charles, and Dorothy), from Queensland; George Edwin Connerty, from New South Wales. On 23rd, Alfred John Davey and Mrs. Davey, from New South Wales. All these are foundation members.

Alexander McCann, from United States, was accepted in Cosme as a member on the 27th.

John Pindar, age 88, is native of England (16 years in Australia), engineer and builder. George E. Connerty, age 36, is native of New South Wales, stone worker and bushman. A. J. Davey, age 31, is native of England (16 years in Australia), gardener and miner. Alec McCann, age 36, is native of England (16 years in Australia), bushman.

PRESENT POPULATION.—54 men, 20 women, 30 children; total, 104.

WORK DONE.—Agricultural work still taking precedence; six more acres sweet potatoes planted in camp land, making twelve acres now in; two and a half acres beans sown; harvested two and a half acres maize, yielding at rate of 27 bushels per acre; gathered seven tons pumpkins; commenced harvesting peanuts, fair crop; harvested and threshed small catch-crop of beans planted among the coffee; cleared up and prepared three-quarter acre for sugar planting; brushed some three acres for banana planting; three acres forest land, pre-

viously under crop, grubbed ready for planting; wooding of standing crops. Stock-yard built to accommodate increased herd. Fencing going on; one mile of posts cut and split, quarter mile of posts put up. Road making. Repairs to public and private buildings. Furniture making for new-comers. Galley oven single roofed. Handles and yokes made. Waggon and general repairs in carpenters' shop and smithy. Bullock bows made, also tinware. Charcoal got for smithy. One pit-saw at work for 16 days, giving 1,310 feet timber, nearly all for permanent private buildings. Firewood cut and hauled. In tannery six hides prepared, and put in tan, making some 30 hides tanning.

FOOD.—New season's maize and beans now in. Occasional pork. Garden vegetables scarce. Green pawpaws (those thinned out), used as vegetable; found very palatable, much like vegetable marrow. Pumpkins plentiful. A few sweet potatoes. Some pawpaws and melons for fruit; 15 bunches bananas. Yacates, best of the wild fruit, now plentiful in the forest. Some agoutis and armadillos shot. Milk decreased to 200 gallons.

STOCK.—Cattle doing well, but milk supply decreased owing to cows going off, only fourteen now milking. One cow calved during month. One working bullock died. Pigs doing well; three killed. Five sows littered, 33 born. Pigs now number 127. Four mares worked in ploughs and harrows. Other general house-work as usual. Bullocks doing general hauling in average condition. Two men away on cattle-buying trip bought small lot of 25 head, consisting of 12 cows, three bullocks, nine various aged heifers and steers, and one horse—now coming home.

POSTAL.—Received 12 mails—30 letters, 196 papers, 8 post-cards, 4 parcels. Despatched: 11 mails—31 letters, 121 papers, 15 post-cards, 2 parcels.

SEEDS.—Various seeds received by mail and by new-comers, including fruit, grain, fodder, plants and vegetables. Choice seeds always wanted, &c., &c. Packets of exchange seeds sent away.

SCHOOL.—Re-opened on January 1. Open 18 days during month. Average attendance, 77 per cent. of enrolment of 14 children. Slight sicknesses cause of low attendance.

VILLAGE LABOUR TABLE (for five weeks ending January 30th).

Class of Work.	Days.	Hrs.
Agriculture	610	1
Stock	227	64
Building	135	31
Manufactures	107	0
Miscellaneous	154	4
Total Village Time	1234	8

SOCIAL LIFE.—Christmas fun kept up over New Year. New Year's night, concert and dance. Next night, the country, "A little surprise." The dancing that followed was merriest of season, the twenty couples up in the "first sets" beating previous record. Two "Welcome

SUPPLEMENT TO COSME MONTHLY.

THE COSME AGREEMENT.

VILLAGES.—Cosme shall be divided into villages, each village having its own local authority, all villages being subject under a central authority.

Each village shall elect three or four members yearly for a term of three or four years; each village committee elect an acting village committee yearly for a term of three or four years; village committee officers to remain if they have not re-elected; each village elect a village chairman every third year for a term of three or four years; village chairmen to be appointed yearly by village committee officers; village chairmen to be subject to re-election by a two-thirds majority of village committee.

CENTRAL AUTHORITY.—The central authority shall be composed of a general chairman elected by general vote for a term of five or six years, and a board consisting of all village chairmen and of one or two delegates nominated by village committees. The central authority shall appoint one or two general executive officers yearly for a term of three or four years, general executive officers to remain if they have not re-elected. The general chairman to have previously served on general committee, and to be subject to re-election by a two-thirds majority of the board.

VOTING.—It is incumbent on all electors to be the voter in all village and general elections. Householders to be over twenty-one years of age, and one the year's membership.

FUNCTIONS.—The functions of the central authority shall be the maintaining of Cosme publications, the holding of Cosme fairs, the holding and handling of the general funds, the establishment of new villages, the raising of established villages, the organisation of cooperative schemes, and any other general functions which may be expected or required to be assigned to it by the community at large.

The functions of the village authority shall be the maintaining of village publications, the organising and directing of all village industry, the holding of all village property, the regulating of all village matters, the appointing of village committees, and any other functions which may be expected or required to be assigned to it by the inhabitants of its village; provided always that no function of the central authority, expressly or continuously assigned by the community at large, shall be interfered with by any village authority.

All land shall be held by the central authority for occupation by Cosme villages. Incommodious or unsuitable farms shall not be selected for allocation purposes by any village, but in places thereof each village shall set aside land to them, with the consent of the central authority, compensation to withdrawn land upon the working value of improvements. The control of residential, industrial, cultural, cultural, and other uses of land shall always remain with the central authority.

GENERAL FUNDS.—The general funds shall consist of a loan fund, an emergency fund, and an enlargement fund.

Each village authority shall pay into the general funds the value of one-third of its work for week of the full working strength of the village. The central authority shall place this sum at its disposal; three-fifths to the loan fund, one-fifth to the emergency fund, one-fifth to the enlargement fund. All other contributions, payments and donations, not otherwise specified, shall be similarly placed. Contributions by members new or old, shall be returnable upon their withdrawing from membership, less a yearly deduction of one-tenth of the contribution received to be a fund charge upon the general funds. The general funds shall not be otherwise liable to any claim by any withdrawing member.

MEMBERSHIP.—Memberships shall be either full, half-time or by subscription. No claims shall be made for membership, but no member shall lose his membership unless he voluntarily ceases to be a member. All contributions to capital by loaning or other means to be paid in the general funds.

The election of members shall be regulated as in the constitution, and shall be subject to the provisions of the constitution, which members, and to all necessary regulations of the central authority, provided that no person shall be in membership. The Cosme membership age shall be after 21 for men, and after 18 for women. Persons shall be returned as within the forbidden degrees.

All applications shall be through the central authority, but any village authority may refuse entry to its village. Preference to an Cosme membership without village membership, and no residence—without membership.

DIVIDENDS.—No dividend shall be made by any village until maintenance, education, sanitation, general fund payments, and other necessary expenses have been provided for. Any dividend shall be allotted to all adults equally, by returning each household with an amount proportional to the number of adults in its family. For the regulation of the sum in the village, a levy of one-third shall be struck upon all dividends, which levy shall be expended whenever the necessity arises; this levy shall be paid into the enlargement fund.

WITHDRAWALS.—Any household withdrawing from Cosme shall be entitled to share from his village committee withdrawal share for every year he has been a householding member, with present or, if income, shall be entitled to share a monthly withdrawal share for every year over the age of twenty-two, up to five or more, provided that no household withdrawing shall take more than a one-third share for each year he has been in Cosme. No withdrawing to withdraw to share more than a third share. The withdrawing share to be an arranged from the fund, at annual village meeting, with the consent of the central authority.

HOUSEHOLD VILLAGES.—Withdrawals, Schemes, and Allocation of proportional shares to all households of the value of all members as set in the previous sections shall, less all liabilities as specified, and less one-tenth to cover risk of loss of land value, and the available share of all dividend as voted by the village in the last following meeting from and including that of withdrawal.

Plans of Cosme, 1906.

HISTORICAL COSME.—People, who feel sympathetic, write, and what they can do to help Cosme. That depends, sometimes, to give their knowledge and sympathy to the man they can do, and is after the usual previous thing. But if they are able to help practically, and want to, there is nothing to stop them sending money or materials.

DEFINITION OF COSME.—Many countries are naturally well suited, and others they will want to the good Cosme. Well, if they get in Cosme on the same footing as the people there, who they are come to live with, they will have very little to complain of. The usual notion of a withdrawal may be all right from one point of view, but is hardly right under the present conditions of Cosme, which is not of central and to which some ground matters. The people of Cosme have gone very short in capital in loans, and save the capital which they have after re-consideration the result, and without which could not happen. They had only made a start by throwing into the common fund everything of value they owned, but they have been working out their clothing and generally using up their possessions. Now, the result expects a woman who is engaged to sell a great loss for selling materials, if she has one, or a man to sell his, or either of them to give away clothing, or anything else that can be turned, provided what they have some people to be on the same side, and a few have personal possessions more or less than they are different to them; but the people who are not not to be "puffed" by having some material or material tools, or special clothing, or being out into better articles, such as various and things, which is different. That would be for people to think only of what they could do for the man, and not of what they could do for Cosme. Cosme asks no money from anybody, but it expects, and really expects, that any person who gives a position to help Cosme the capital, if only by a few shillings, will do so.

COSME MONTHLY.—Give full and detailed reports of Cosme from month to month. All interested should read it. Yearly, 2s. 6d. English or any other shape taken.

LETTERS.—All those interested in any way should write enclosing stamped envelope. Address: Agents COSME, care of Paraguayan Committee General, 15, Eldon Street, London, E.C.

SUPPLEMENT TO COSME MONTHLY.

FACTS ABOUT COSME.

FOUNDATION: The pioneers of Cosme Colony went to Paraguay from Australia in 1893, in company with others, to start another settlement. Owing to differences, some 60 people withdrew in May, 1894, from their previous associates, and, after camping for two months, got the present land on time-payment, and started Cosme. The name of Cosme is taken from a river-ford near which the pioneers waited, homeless, until they got land to work on.

PROGRESS: Cosme, in three years, has altogether settled its food question. Owing to the circumstances of its foundation, it has been very lacking in capital, and was reduced to great straits during its first year. Since then, comforts have slowly increased, although all things which have to be bought outside are still very short, as is also meat.

LAND: The Colony was originally buying five leagues of land on time-payment. Last year the Paraguayan Government recognised the progress of the Colony by granting it the land on settlement conditions, in conformity with the law. The settlement conditions are the granting of six leagues by the Government in consideration of "72 families" being settled by June, 1898. As Cosme has already half the number, and is slowly increasing, this is practically a gift of the land. The land being settled on is a tract of 16,000 acres of good country.

SITUATION: Cosme is in Paraguay, South America, about 150 miles from Asuncion, the capital, and about 50 miles south-east from Villa Rica; its latitude is 25° south; its longitude is 56° west. It occupies the fork of the small rivers Pirapo and Capivary. The present settlement is 18 miles by road east from Sosa, a station on the Paraguayan Central Railway.

COMMUNICATION: By a bridged road to Sosa, thence by train three times a week to Asuncion, from which it is 1,000 miles by river steamer to Buenos Ayres. The Colony has a post office and a regular mail service to Sosa; this Sosa is also a telegraph office.

CLIMATE AND HEALTH: Paraguay is distinctly healthy; any encyclopaedia or book of travel says this. The winter is pleasant, being generally bright and spring-like in the day-time, and occasionally frosty at night. The summer days are often oppressively close before the breaking of the thunder-storms which occur every week or so, and cool the air; but the summer nights are almost always cool and good for sleeping. Highest temperature registered at Cosme, 106°; lowest temperature felt, 2° of frost. Rainfall good and well distributed. Cases of sickness occurring in Cosme have generally been caused by chronic ailments of previous origin or by accident; and this in spite of the hardships attending pioneering. Three deaths have occurred, one man and two children, suddenly, by accidents. There is a good English doctor in Villa Rica, to whom serious cases are sent. Ordinary cases are treated by trained nurses on the Colony.

PESTS: There are some snakes and one or two tigers out Cosme way; but neither worry anybody. Insects and weeds are the real pests, both being suppressed by settlement and cleanliness; but both being troublesome at certain times while the country is new. People who go to places like Paraguay must expect some annoyance in the summer-time from these causes.

SOIL: The country round Cosme is generally rolling; the rising land forest, the low land grass. The soil of these flat low lands is poor, and is of comparatively little value for cultivation. The forest soil is deep and fertile, but the labor of clearing, burning and stumping is great. The grass-land is available for pasture: stocking and burning greatly improving its quality and carrying capacity; and horses and cattle run in the open all the year round. Cosme has about half forest and half grass-land.

MACHINERY: Cosme has little machinery, doing most things by hand labour. It has ploughs which cannot yet be used in the forest clearing, a small maize grinder, a maize sheller, and a chaff cutter. There is a sugar-cane mill built entirely of wood, even to the rollers, the sugar-boiling furnace and pans being also home-made; and there is a wooden horse-power gear, with wheels and pinions made of wood for turning the small machines just mentioned. When people have little capital they must do without machinery, or rig up their own, as Cosme does. Planks and boards are sawn by the pit-saw, and most things are similarly primitive.

PRODUCTS: Cosme produces maize, beans, sugar-cane, mandioc, arrowroot, sweet potatoes, pumpkins,

peanuts, tomatoes, tobacco, and, in the winter, European vegetables. There are planted: coffee, yerba, castor oil, canaigre. Fruits already yielding are: bananas, paw-paws—a rock-melon-like tree-fruit—melons and peaches. Fruits planted: oranges, figs, grapes, pineapples, pomegranates, dates, various nuts, passion-fruit, egg-fruit, lemons, limes, citrons, mulberry. Slow growing plants and fruits will naturally be years before available as products. Cotton will grow. Wheat and English potatoes have been planted unsuccessfully. Almost all products have been consumed at home.

STOCK: Cosme has enough natural grass to rear several thousand head of stock, but in March had only about 100 head of cattle, 20 horses, and 150 pigs. Live-stock is the most pressing need of the Colony. Prices are low, but the capital is not available.

MANUFACTURES: The carpentry has built carts, drays, and furniture, put up the bridge and a fine barn, made a wooden sugar-mill, and a wooden horse-power gear, builds houses, and generally sees to all wood-working. The smith does copper and boiler work as well as iron work; his bellows and tools, except anvil and hammer, are home-made. From the beginning, hides have been tanned, and all boots have been made on the place. Recently the crushing of cane, and the making of sugar, and various root flours, has been begun on a very small scale.

DINING ROOM AND GALLEY: There is at present a co-operative dining-room and galley for the use of the large number of single men, who elect their own galley committee and manage their own mess arrangements, the village committee providing two men as cook and helper. Several families take their food from the galley, by arrangement, but this is falling off as facilities for women doing their own cooking increase. No married people eat in the dining-room, which would almost certainly close if the single men married. The married women have hitherto looked after the washing and mending of the single men, arranging this among themselves, but assisted passages can now be given to single women who can do this and similar work.

SCHOOL AND SOCIAL LIFE: There is a neat school-house, which has always been in charge of a certified teacher. There is a Cricket Club, which has made a fine Oval, with pavilion. The Social and Literary Union runs the dances, concerts, plays, lectures and social life generally. Every Saturday night there is a dance; every full moon a great dance; only three or four people on Cosme do not dance. There is a Singing Class and a Glee Club. On Sunday evening there is reading and singing of more or less serious character. The school is under the official committee. All other social matters are under voluntary clubs and unions, as the working authority endeavours to limit its functions to industrial management only.

HOMESTEAD: The first Cosme village, still all there is to Cosme, has been called Homestead. All present new-comers join this village. At the start, owing to the pressing need for food, the clearing had to be planted as fast as cleared, and the pioneers were forced to build on a grass flat. Last winter land on the top of a fine rise was cleared for house-building, and has been laid out as a permanent village; here building has been going on, but will naturally be slow, as better houses are required than have been. The houses hitherto have been grass-thatched, with walls of split timber, covered with "pug," a rough plaster. There are no windows glazed, all are shuttered, floors are of "pug," beaten hard and smooth.

CIVIL LAW: The civil law of Paraguay is represented in Cosme by its own officers, who have been appointed magistrates by the Paraguayan Government. Legal registration of birth, marriage and death is thus obtained. Colony forms are generally used, in addition to the civil form.

ADMISSION: Admission to Cosme is free, those having any money contributing it to capital, as provided in the Agreement. No applicants for membership can be accepted without personal interview; married applicants must both be seen. Thus applicants can only be accepted when a Colony agent is in their country.

PASSAGE: The Paraguayan Government pays fares from Buenos Ayres, via Asuncion, to Sosa, whence the Colony arranges everything. Expenses from England to Buenos Ayres are about £10 per head; but married people had better have an additional £5 to meet possible delays. Passages should always be arranged through the Cosme agent. The time from England to Buenos Ayres is four weeks, from thence to Paraguay about another week.

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PARTIES FOR COSME: Small parties now leave England for Cosme monthly, arrangements having lately been made by which this may be continued uninterruptedly. But it must be distinctly understood that no steps should be taken for people to break up their homes until definitely arranged for with the Cosme agent.

JOINING COSME: The only requisite for joining Cosme is that people should earnestly agree with Cosme principles, and honestly accept Cosme methods. Fair health is, of course, more than desirable in pioneering new country. No money is required, but at present all new members must pay their passages out, excepting that single women can be assisted. None can join until definitely accepted by the Colony agent now in England. If you wish to join Cosme, write to: Agent Colonia Cosme, care of Paraguayan Consulate-General, 18, Eldon Street, London, E.C.

WORK FOR MEN: Cosme undertakes to find work for all its members, counting all labour of equal value. It tries to have those most fitted to do the various forms of work required, but cannot undertake to find any specific form of work for anybody. Of course, nobody would be expected to do anything they were physically unfit to do. A trade is a handy thing to have, but earnestness and willingness are of more value. A soft-handed man easily becomes hard-handed if he has grit to bear a little blistering. There is really no such thing as unskilled labour under natural conditions. Cosme is not a merely agricultural community, but is constantly increasing the range of its industries. In true society, everybody who is willing can do something wanted, and do that something well.

WORK FOR WOMEN: As married women are not required to take part in the Colony work, though they have cheerfully and voluntarily done so for lack of single women workers, there is considerable opening on Cosme for women workers. The work available includes tailoring, shirt-making, mending, laundressing, teaching, nursing, all very pressing; while there would be weaving, tobacco classing, and other manufacturing work, if the labour were available. Single women on Cosme work as men do—eight hours a day and the same share. Married women do not work under the direction of the committee, doing their own housework instead, but they also receive the same share. A number of assisted passages are available for single women, those going out with relatives or friends preferred.

ACCOMMODATION ON ARRIVAL:—Enquirers are apt to forget that organized society is a different thing to civilization. New-comers enter Cosme to find it full of friends desirous of helping them in every possible way. Naturally, new houses cannot always be ready for everybody, but the whole Colony joins with the committee in making new members as comfortable as possible, and there is always plenty of house-room ready.

THE PARAGUAYAN GOVERNMENT is the same as any other government. It is interested deeply in the settlement of its country, which is an independent Republic, and has always treated Cosme with consideration. To assume that it will plunder settlers when they get better off is absurd. Such a supposition is only possible where dense ignorance exists of the nature of the Paraguayan Government and of out-country settlers.

POPULATION: Cosme started in 1894 with a population of 60, and in three years has about doubled itself, and looks likely to double again by the end of 1898; but whether it is small or large, its real strength depends always upon the earnestness of its people in maintaining Cosme principles and the Cosme life. Single men have been hitherto much in excess, but this excess will gradually disappear now that assisted passages are possible. Everyone on Cosme is white, and all but the nursing babies are English-speaking. About a dozen are Cosme born. An allowance is made to parents for each child, sufficient to feed, clothe, and house it. There is also free schooling. At Cosme the babies are welcome and the children no burden, but a blessing.

THE INDUSTRIAL AIM: Cosme's industrial aim is not to give equality of possession, but to give equality of opportunity to possess. It undertakes to find work for all on six days a week, all forms of work being considered of equal value; but the Colony working time—that is the time necessary to be worked to keep one's self good on the Colony books—is only four and a half days. Any time worked over the Colony working time is credited to the indi-

vidual working it, and upon this credit he can order anything the Colony makes, which is charged to him at time cost. Or, if he likes, he can take holidays out of this overtime credit. The Colony working time goes to the carrying on of necessary work, the accumulation of necessary capital, the maintenance of the Colony, and the supplying of general needs. At present, of course, only a bare living is available.

WORKING HOURS: Eight hours a day, starting in winter at 7.30 a.m., and in summer at 6 a.m.; between every two hours there is 15 minutes "smoke-oh," with dinner-hour in the middle of the eight. The Cosme men work through the middle of the summer days, preferring the long evening available for sport to the long noontide rest.

ENGLISH AGENCY: The English Agency will not be closed this summer as before intended, arrangements having been made to keep it open throughout the present year. Those wishing to join, or to help, or to know more about Cosme, should write to: Agent, Colonia Cosme, care of Paraguayan Consulate-General, 18, Eldon Street, London, E.C.

LECTURES: All interested in the social movement, whatever their school of co-operation, are invited to arrange for lectures for the season of 1897-98, by W. Lane, Chairman of Cosme Colony. Lectures will be illustrated by views taken on the spot. Such actual instances of collectivism in practice, are of great interest to all co-operators.

HELPING: Friends desiring to help Cosme are invited to contribute to the Enlargement Fund for assisting passages.

LABOUR ANNUAL: If you have not got the Labour Annual send 1/3 for it to Joseph Edwards, Wallasey, Liverpool, England.

TALK TO ENQUIRERS.

THE PEOPLE OF COSME: Those who look to live in Cosme should try and get as close to the facts of life here as they are able; should try to understand the difficulties that beset all who change the one way of living for the other. For the habits of a lifetime cannot be shaken off without pain, nor can new ways and customs be put on without discomfort, even though the change is known and felt to be right and good. And yet, to those who have in their hearts the desire to live brotherly, and who know that brotherly living only is right, the discomforts of changed life and conditions quickly vanish as time passes and their brotherly love and trust increase. To them Cosme life will be in the fullest sense worth living; but to those whose hearts lack such love and trust, and who do not brace themselves up to overcome these pains of change, Cosme will always appear unlovely, her ways always hard, her life always unlivable. Cosme men and women are not by any means the heroes and saints that some outside seem to think they are; and nobody should join expecting to come to a Valhalla or a New Jerusalem. Cosme men would grievously disappoint any who came expecting to find men scholarly in thought and cultured in manners. Cosme women, though they have borne bravely and patiently the trials of pioneering, are still women, nothing more nor less, and those who came expecting to find them angels would also be disappointed. We feel somewhat ashamed of ourselves when men and women who have been struggling along outside, bravely, sadly, hopelessly, write to us as though we were heroes. If any are heroes, it is they, and not we. For, all through, we have had hope in our eyes, freedom in our lives, true comrades to lean on, and only Nature to struggle with and our own hearts to fight against. We have wrested from Nature an ever-increasing livelihood, banishing want. We have restrained our passions somewhat, living in peace. And we have become assured that love, and trust, and faith are the only sure foundations on which true communal life can be built.

NO LOOSE LIVING: Cosme does not deny life-marriage, but upholds it. Where marriage has been dragged in the mud, as it has in civilisation, it will be as bad as everything else which civilisation befools. But common, every-day English people, who seek to build strong homes and rear healthy children, who realise and know what marriage means and what looseness of living means, can stand no fooling with marriage. We want to try to be better, not drift to being worse. In the same way, we are going to let no sense of the shortcomings of the white race we come from induce us to forego our race and

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colour. We hold not merely life-marriage, but the colour line—that is to say, we refuse to mix with coloured races; we want our children to be as white as we are, capable of upholding our principles and understanding our ideals.

WHAT COSME IS AFTER: Everybody should know that Cosme does not seek in any way to upset those old-fashioned ways which are good and sound. The utterly evil and wicked ways of civilisation, in which man ceases to be human and becomes as a wild beast preying on his neighbour, have confused many earnest and well-meaning people. In civilisation we are in a maze; the simplest things become mixed up; virtues seem vices and vices seem virtues. To marry, which is the right and natural thing to do for every young man and young woman, often seems selfish, since work is so uncertain. To bring children into the world, which is equally right and natural, seems almost a crime. To take a job, to enter into business, is to crowd someone else out; so that Work, which is every man's duty and every man's right, actually becomes a privilege and a monopoly; and in this utter confusion of things, men and women who would be better stand dazed and doubtful, hardly able to separate the right from the wrong. Everything old and tried seems to them hateful and oppressive; everything new and untried charms; everything that is of the nature of duty and self-restraint seems slavish; freedom comes to mean a British and inhuman license. What do we want? Is it the old home-life made strong and sure, the old communism made broader and better, the old morality widened to cover and control our boisterous sins? Surely it must be. This we can win to, if we set ourselves patiently and earnestly to win to it. For to do so is in our blood, is in line with all that is good in our heritage. This, then, Cosme seeks to do: to rebuild the home, to make it strong and secure, by giving to each one the support of many others; to join men together in that kinship which will present a solid front to all the chances which threaten human security. It does not seek to mould men to one pattern. Standing unitedly on certain common principles, which are felt to be essential, its members seek to secure equal opportunity in every respect for each other. All its labour is treated as of the same value; no matter what a man does, he shares the same. The idea is that a man may take his share in any form he likes, in holidays, in house, in furniture or in goods. This we are working towards, though at the present time Cosme is struggling up, and there is only a bare subsistence available. Cosme is yet poor; not because there are too many workers, but because there are too few; not because of capital, but for lack of capital; not because any have too much, but because all have too little; and any man or woman who comes to us must come prepared to rough it a bit.

SOCIETY OR CIVILISATION: Society—in its true and lawful meaning—is as necessary to man as is the food he eats, the air he breathes. It is the uniting of man with his fellow-men for mutual succour, mutual aid, mutual good. First comes the family, then society. Both good, both natural, both lawful, both uplifting man from the brute into the Human. Our civilisation is not Society, but an attack upon Society—the short-lived triumph of reviving brutishness still lingering in human nature, which, tripping, slays itself. In spite of all its wealth, of all its machinery, of all its knowledge, of all the gorgeous garments with which it hides its stickliness, civilisation and the civilised peoples are perishing together. Life has ceased to be worth having. We have learnt how to build great cities, but we have forgotten how to build homes. With all our fancied wisdom, we have broken the law of God—the law which teaches sternly and pitilessly that no good can come excepting as kin-folk care for each other. For Communism is not an experiment. Communism, gradually broadening, gradually widening, gradually adapting itself to more intricate ways of living, has ever been the law since Society began, thousands of generations ago. We Germanic peoples come into history as Communists. From our communal villages we drew the strength which broke Rome down, the energy which even yet lets us live. Not where men beg landless for work in electric-lighted factories, not where women, poverty-fearing amid heaps of riches, shrink from child-bearing, was the courage born that still keeps the drum-tap beating with the sun. It was from wife-kept homes in free villages, where the land was common and all were equal, and only the sluggard and the criminal were outcast, where every

man had friends to stand by him in his need, where none could injure one without injuring all, where the usurper was accursed, and the children came unquestioned into their birthright. This we have lost, and for what? For the right to be homeless in our own land, to be outcast among our own people; for the rare privilege of plundering our brothers if we can, and the common penalty of being plundered ourselves if we cannot; for the wonderful liberty to change our masters, and the strange reward of being hung in secret should we dare to assert our God-given human rights.

THE TETOTAL PRINCIPLE: Drunkenness is not a mere result of the present social state. It is the great vice of our race. Since long ago we have been a drunken people; notoriously so ever since our forefathers came into history. To this day the drunkenness of the Britisher is a byword among more sober nations. Who shall say how much of our social evils this drinking of ours is responsible for? Liquor-drinking in its very nature under-eats the humanity of men, rots their will, destroys all that is highest in them. Our people have turned to it when sad and worried and downcast, and have found in it a false gaiety and gladness; not only now but for long generations they have drummed up their hardihood with it, and forced the feast with it, and learned to forget with it. When things go wrong we should not want to forget, we should want to remember; to think seriously and soberly what to do to put things right and at any cost to do it. Drinking is a vice destructive of thought, hampering action, brutalizing and degrading under the guise of a false merriment. Since it is such an evil and the wiping of it out is so dependent upon each man's will, why not wipe it out by beginning with ourselves? For if we cannot reform ourselves, what hope have we of reforming Society? Cosme is tetotal on principle. It is an association of men and women who hold drinking to be a vice. Nobody is asked to join and submit slavishly to tetotal regulations; nobody can join, excepting under false pretences, who does not hold tetotalism to be right and does not agree to maintain it so always.

THE RIGHT WAY: There is a right way of living, and only one right way—to live in accord with the laws which God has written in the universe, and which every honest man knows when once those laws are read among his people. And the right way of living is to be a man and not a beast; to live for others and not for one's self alone; and to live, one's self, in such a way that one need not grieve if one's children do the same. It is right living: to help the weaker, and not to be afraid of the stronger; to treat other women as we would have our own women folk treated by other men; to look upon liquor as a poison, and upon selfishness as a crime; to be true kinsfolk to one another; to work honestly for each other, and to trust each other; to be loyal to those whom we trust; to injure none, knowing that though the wrong seems sometimes to triumph, yet this is certain, that in the end the right ever prevails, because God's laws see justice done. It is right living: to share equally because selfishness is wrong; to be tetotal because liquor-drinking is wrong; to uphold life-marriage and to keep white, because looseness of living is wrong. It is right living to have home and wife and children and friends, in honest fashion, and to make the world fit to be lived in by those who will live when we are gone. We are not perfect, any of us. We all do wrong things; but if we only want to do right, and try hard to do it in humility and not in braggart confidence, we get nearer what men should be little by little.

THE BELSION OF COSME: True religion strives, with patient earnestness, to understand the supreme law governing the universe, and man as part of the universe, and which tries sincerely to obey this supreme law. For ages the great teachers have taught that men should care for each other, that the strong should help the weak, that the rich should share with the poor, that every man and woman should try to live a healthy and moral life, keeping themselves and each other by the hand, which is the common heritage of us all; and that we should fear, indeed, the punishment of every wrong doing, but should not be afraid of doing rightly, because in the end right-doing triumphs, while wrong-doing does not fail to earn its own reward. The feeling of this truth, with the sense that it is maintained by the same power that maintains the universe—commonly called God in our mother-tongue—is the religious side of Cosme,