<table>
<thead>
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<th>Title</th>
<th>An economic interpretation of the socialistic movements in the United States. I.</th>
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United States
Socialistic Movements in the
An Economic Interpretation of the

Senjiro Takagi
Introduction

...
During the eighteenth and nineteenth centuries, many theories and schemes were developed to form the foundations and development of various political movements. Some of the more important proponents of these movements were speakers at various public meetings, while others were discussed in the papers of the period. The famous combination of socialism and communism, which has been termed the political economy of the time, was based on the theory of Karl Marx that class struggle is the driving force of history. The history of the movement of political economy was marked by periods of great political and economic upheaval, which witnessed the introduction of a new system of labor and the creation of a new social order. Among these were: the concentration of capital, the creation of a new social order, and the establishment of a new state. All these improvements and discoveries had been done, but the most important was the establishment of the factory. The idea was not new but the second half of the nineteenth century saw the development of the factory. This was due to the inventions and discoveries of the day, which were successful and beneficial, but the most important was the establishment of the factory.
In 1804, a leader of Separates in Wintemute, George Rapp by name, went to the United

THE HANNOY SOCIETY.

and their aggregate wealth was estimated in millions.

and their year amounted to over 100,000 acres.

were under of these societies scattered in the different States in the East and other total membership

were few of these societies scattered in the different States where this amount.

place by name, were also called.

there was an absolute prohibition of

these communities, and other their followers.

these communities have been called.shakers on account of their communities.

many of these communities have been called.shakers on account of their communities.

Communities, the established and others that followed them have been an absolute prohibition of

In 1774, and two years later, established a Community at Warren, near Troy. A.

"Neither an acre in an ignorant English woman, preferred to the United States with her followers.

THE SOCIETY OF SHAKERS.

the Society still continued in its earlier existence, in 1904, so few actual members

the community was engaged under the management of the founder and so on.

the community was engaged under the management of the founder and so on.

which occurred in 1793, the membership of the community rapidly decreased, and the property

THE ESPARTA COMMUNITY.

That all of these communities, the followers of

these communities.

These are the most successful of all the experiments made in the United States and some of them

A. The Religious Communities.

the Kingdom, Convention, the Upper Communities, the Poultry, Colonies, and the like.

very different cases of success of failure. These experiments may be grouped under the four heads:

were interested in these experiments have been entirely called "Utopians" and have not

introduced, in most cases, by Probationers into the United States and experiments on those who

amongst the conditions of society in Europe. Some of these theories and schemes were

I.

This is not an accurate reproduction of the text.
The Society in 1897, composed the communities of Anna, East Anna, West Anna, South Anna, South-

the state of Iowa. Here they established a Community with the same prospects and been extended.

the quarter over the considerable amount of wealth which had accumulated

village bad in 1897, no more than one hundred families.

from the Germany went to the United States in 1871 with his

of the Community, which was called "Zimmer" and at the time of the bigger development, half the hundred members.

the Community in Tuscarora County, Ohio. The Community

Joseph Bannister also a Gentile, migrated to the United States from Germany in 1871 with his

In 1874 the membership was about three hundred; it was lowered, however, in 1889 on account of

the Community established a Community with the same prospects and been extended.

Germany, where they were prosperous and in 1874 moved to Perry County, Indiana, where they were prosperous and successful.

of the Communities of the Community in Tuscarora County, Ohio. The Community

in Lycoming County, Pennsylvania and established a Community in Tuscarora County, Ohio. The Community

In 1874 a number of 'The Time Information Society' of Germany went to the United States

were occupied, a Community with the same prospects and been extended.

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the Community established a Community with the same prospects and been extended.
CONCLUSION

in 1851 at the other one

AURORA

converted into a joint stock company.

These hundred years since the Communion ceased to exist as such these hundred years passed away, the Communion ceased to exist as such, being a firm of its Communion Communities, A. T. The society was then comprised of the Communion at Oceola & the society was then comprised of the Communion at Oceola & had its own propertions and its membership included a few years after the deaths of the founders.

John Humphrey Noyes, the founder of the Oneida Community, was born in Brattleboro, Vt.

THE ONEIDA COMMUNITY.
<table>
<thead>
<tr>
<th>Year</th>
<th>Members</th>
<th>Existence of Community</th>
</tr>
</thead>
<tbody>
<tr>
<td>1824</td>
<td>Robert Owen</td>
<td>Indiana</td>
</tr>
<tr>
<td>1825</td>
<td>Two in New York</td>
<td>Pennsylvania</td>
</tr>
<tr>
<td>1826</td>
<td>One in Ohio</td>
<td>Indiana</td>
</tr>
<tr>
<td>1827</td>
<td>Three in New York</td>
<td>Indiana</td>
</tr>
<tr>
<td>1828</td>
<td>One in Ohio</td>
<td>Indiana</td>
</tr>
</tbody>
</table>

Robert Owen, the famous English reformer, went to the United States and was the founder of the People's Harmony Community at the site of Harmony, South Carolina, in the year 1824. He established a community at Harmony, where he lived with enthusiasm. In the following year, he established another community at New Harmony, Indiana. In 1826, he established a community in New Harmony, Indiana. He was followed by other communities established by different persons in different States. Two of these are, then, some of the things that contributed to the comparative success of the People's Harmony Community.

B. THE OWEH COMMUNITIES

Such undertakings are considered a cause for the small numbers of the People's Harmony Community. And, finally, if a small number is considered as a cause for the success of the Communities, in the first place, it is impossible to secure an immediate success. For, in the first place, it is impossible to secure an immediate success. For, in the first place, it is impossible to secure an immediate success. For, in the first place, it is impossible to secure an immediate success. For, in the first place, it is impossible to secure an immediate success. For, in the first place, it is impossible to secure an immediate success. For, in the first place, it is impossible to secure an immediate success. For, in the first place, it is impossible to secure an immediate success. For, in the first place, it is impossible to secure an immediate success. For, in the first place, it is impossible to secure an immediate success. For, in the first place, it is impossible to secure an immediate success. For, in the first place, it is impossible to secure an immediate success. For, in the first place, it is impossible to secure an immediate success. For, in the first place, it is impossible to secure an immediate success. For, in the first place, it is impossible to secure an immediate success. For, in the first place, it is impossible to secure an immediate success. For, in the first place, it is impossible to secure an immediate success. For, in the first place, it is impossible to secure an immediate success.
The Four Forest Community, a cooperative settlement, was established on the 16th day of December, 1825, sd on the land of the New Harmony Community, Frank Fowler, the owner of the land. The Community was primarily devoted to the cultivation of crops and other agricultural pursuits, but it also included blacksmithing, cooperage, and carpentry. In 1826, the Community was dissolved due to mismanagement. Over six hundred members were affiliated with the Community at its peak, but membership declined to over sixty during its last year. The Community was located near Champion, Ohio, and was founded towards the close of 1825.

The Havers' Straw Community was established in 1826 and lasted only five months. The Community was dissolved due to religious dissensions as well as other difficulties. In the neighborhood, there were not enough to do any productive work. The other Communities were dissolved to do better in the world. The membership of the New Harmony Community, which was called New Harmony, was thirty-two but increased to over sixty during its lifetime. The Community was located near Champion, Ohio, and was founded towards the close of 1825.

Robert Owen bought the land and buildings of the Rappist Community at Hamilton, Ohio, and 1825, a river broke out and carried away many of its useful members. The disaster soon compelled the Community to dissolve.

The Kendal Community was dissolved due to mismanagement. The Community was located near Champion, Ohio, and was founded towards the close of 1825. The Kendal Community was dissolved due to mismanagement, and the land was sold. The Community was located near Champion, Ohio, and was founded towards the close of 1825.

The Forestville Community, located near Champion, Ohio, was founded in 1825. The Community was dissolved due to mismanagement. The Community was located near Champion, Ohio, and was founded towards the close of 1825.

The Nashoba Community was dissolved due to mismanagement. The Community was located near Champion, Ohio, and was founded towards the close of 1825. The Community was dissolved due to mismanagement. The Community was located near Champion, Ohio, and was founded towards the close of 1825.

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In the year 1823 the author of the "History of Emmaus" had an opportunity to visit the Yellow Springs Community, which was then in its height of prosperity and influence. He was much impressed with its apparent success and attributed it to the principles of the Community.

The Yellow Springs Community was established in 1822 by Percival Wright on the banks of the Wolf River, about thirteen miles above Dayton. It was designed to be a model of the ideal society, and its principles were based on the ideas of Fourier and Lysander. The members were expected to work together for the common good and to live in perfect harmony.

The author of the "History of Emmaus" was much impressed with the success of the Yellow Springs Community. He believed that it was a true example of a society that could succeed in the world of commerce.

In his book, the author describes the life of the Community and the principles that guided it. He notes that the members were united in their purpose and that they worked together for the common good. He also describes the experiments that were undertaken to improve the management of the Community.

The author concludes that the Yellow Springs Community was a true example of a society that could succeed in the world of commerce. He believes that it was a true example of the ideal society, and he hopes that it will be an inspiration to others who are seeking to create a better world.
Six.

a. and it elements less with.

Indeed, on the other hand, thinks that the Religious Community is likely to succeed, for its membership is composed of men of ascetic principles; whereas the secular Community is bound to fall, because it is peopled with men. He claims that it is perfectly clear: ""Einsam die religiöse Gemeinschaft, allein die politische Gemeinschaft besser als die religiöse."" The religious Communities, then, will be able to separate power and wealth, which is impossible in the secular Communities. Perhaps, in the religious Communities, the men of the Commune will have the right to choose the leaders.

There is no doubt that a certain a Religious Community is likely to succeed better than a secular Community, because of the greater unity of feeling and sympathy and of the comparative absence of selfishness among the members. But are they not, after all, ordinary human weaknesses ever present in every group of men and women? New Harmony, indeed, might have been blessed with less diversity of elements than it had and might have had a greater opportunity for success than the Communities of the Victorian period and even were the immediate causes of the failure of the experiment lacked ""man and woman of skillful industry, sober and honest, with a knowledge of common property,"" the scheme would not work.

The peculiarities of the character of the Communities of the Victorian period and even were the immediate causes of the failure of the experiment lacking ""man and woman of skillful industry, sober and honest, with a knowledge of common property,"" the scheme would not work. There are, indeed, various causes assigned for the failure of the Communities of the Victorian period and even were the immediate causes of the failure of the experiment lacking ""man and woman of skillful industry, sober and honest, with a knowledge of common property."" The principal among them, without the members of the Communities of the Victorian period were sufficiently zealously composed it being superior beings, the Communities would not have been so insufficient to explain the extraordinary brevity of the existence of the Victorian Communities mentioned above. But it does not seem to be sufficient to explain the extraordinary brevity of the existence of the Victorian Communities mentioned above.
But to compensate for the lack of homogeneity among its members, the "Community of New Harmony" was there ever a greater galaxy of brilliant men and women than that gathered around the founder Robert Owen. It was not to be expected that a large number of men and women, the average man and woman, in any society, could be found in the United States. Indeed, many were said to be worse off than the average man and woman among such people. Yet on the other hand, it does not appear at all that the members of these communities were any

In the first place, they were not established, as the Religious Communities were, for the definite purpose of conducting a particular worship or practicing a new code of morals. The reason for the failure of these communities was not the fundamental cause of the failure of the others. For, in the one, the number of members was not large enough to have its effect on the life of the world, but in the other, the numbers having a peculiar religious idea and of the members, in this form, the explanation of the failure of the religious communities and of their lack of success, was not the fundamental cause of the failure of these communities.

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In the fifth place, the religious communities were not established, as the Religious Communities were, for the definite purpose of conducting a particular worship or practicing a new code of morals. The reason for the failure of these communities was not the fundamental cause of the failure of the others. For, in the one, the number of members was not large enough to have its effect on the life of the world, but in the other, the numbers having a peculiar religious idea and of the members, in this form, the explanation of the failure of the religious communities and of their lack of success, was not the fundamental cause of the failure of these communities.
The rapid growth was due in large part to the establishment of a network of canals and railroads that facilitated trade and transportation. The Erie Canal, completed in 1825, was a critical factor in the development of the state, allowing for the efficient transport of goods and products between the western and eastern parts of the country. The canal had a significant impact on the economic growth of the region, enabling the rapid expansion of manufacturing and agricultural industries.

The Industrial Revolution, which began in the late 18th century, also played a crucial role in the economic development of the state. The mechanization of production processes led to increased productivity and the establishment of large-scale factories. The state's location on the Great Lakes and the Hudson River made it a strategic location for the transport of goods, further enhancing its status as a leading industrial hub.

The development of the state was not without its challenges. The Panic of 1837 had a profound impact on the state's economy, leading to a decrease in industrial activity and a sharp decline in exports. However, the state was able to recover quickly, and by the 1850s, it had become one of the leading industrial states in the country.

In the years leading up to the Civil War, New York played a pivotal role in the political landscape of the United States. The state was a key battleground for the abolitionist movement, and many key figures in the antislavery cause were from New York. The state's political influence was significant, and it was often a bellwether for national elections.

The state's economic growth continued throughout the late 19th and early 20th centuries, with the development of new industries and the growth of urban centers. The state's population continued to increase, and the state's influence on national politics remained strong.

Overall, New York's history is characterized by a dynamic relationship with the nation's economic, political, and social developments. From its early years as a Dutch colony to its position as a leading industrial state in the 20th century, New York has played a crucial role in the shaping of American history.
the new commonwealths the percentages of gain in the south outside of Maine and Georgia. But for Kentucky, with its far western, Tennessee, and Ohio, each with 61 per cent, the same change in increase in those states, says the same author, "But Georgia, and Maine and Connecticut. To prove the worlds of the same nature, between 1810 and 1820, these states' percentages of increase in contrast and the increase of population in the new regions was rapid. This confirms the old view of the Great West was an adventure of a handful of pioneers, but the settlement of the western fertile lands were more rapid. To lay the deep this fertile land to work, to improve the west. The western and new commonwealths were seeking colonies for their surplus and trade to industrial and

The preceding paragraphs are the beginning of that great ocean of information of people from
The above table was produced by Mr. Clay to prove that the people of the United States were poorer than the people of any other country because their industries were not adequately protected. Whatever may have been the purpose of Mr. Clay in using the table, if its shows anything, it shows that the burden of the people of the United States was very small. Thus, at the very time, when Owen and others were busily engaged in bringing to success their project of the United States, the people of the United States were poorer than any other country among the nations of the world.

The table shows:

<table>
<thead>
<tr>
<th>Country</th>
<th>Population</th>
<th>Tax Revenue</th>
<th>Public Debt</th>
<th>Net Surplus</th>
</tr>
</thead>
<tbody>
<tr>
<td>U.S.A.</td>
<td>33,000,000</td>
<td>4,500,000</td>
<td>150,000</td>
<td>0</td>
</tr>
<tr>
<td>Great Britain &amp; Ireland collectively</td>
<td>16,000,000</td>
<td>30,000,000</td>
<td>600,000</td>
<td>0</td>
</tr>
<tr>
<td>France</td>
<td>11,000,000</td>
<td>15,000,000</td>
<td>300,000</td>
<td>0</td>
</tr>
<tr>
<td>Germany</td>
<td>7,000,000</td>
<td>10,000,000</td>
<td>200,000</td>
<td>0</td>
</tr>
<tr>
<td>Russia</td>
<td>2,000,000</td>
<td>10,000,000</td>
<td>300,000</td>
<td>0</td>
</tr>
<tr>
<td>Belgium</td>
<td>800,000</td>
<td>10,000,000</td>
<td>300,000</td>
<td>0</td>
</tr>
</tbody>
</table>

The country was not engaged in almost incessant war as most countries of Europe were. Moreover, in sharp contrast to the great prosperity of the people, their burden of government expenditures was lighter than that of any other people in the whole civilized world. In 1854, during his speech in the House of Representatives, the following table:
このページの内容は日本語です。