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THE UNITED COMMUNITIES.

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Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

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The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

THE PRESENT CRISIS.

BY JAMES RUSSELL LOWELL IN 1845.

When a deed is done for Freedom, through the broad earth's aching breast

Runs a thrill of joy prophetic, trembling on from East to West,
And the slave, where'er he cowers, feels the soul within him climb
To the awful verge of manhood, as the energy sublime
Of a century bursts full-blossomed on the thorny stem of Time.

Through the walls of hut and palace shoots the instantaneous throes
When the travail of the Ages wrings earth's systems to and fro;
At the birth of each new Era, with a recognizing start,
Nation wildly looks at nation, standing with mute lips apart,
And glad Truth's yet nightier man-child leaps beneath the Future's heart.

For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swift flash of right and wrong;
Whether conscious or unconscious, yet Humanity's vast frame
Through its ocean-sundered fibres feels the gush of joy or shame:—
In the gain or loss of one race all the rest have equal claim.

Once to every man and nation comes the moment to decide,
In the strife of Truth with falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,

Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and the light.

Careless seems the great avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the word;
Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the Future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own.

We see dimly in the Present what is small and what is great,
Slow of faith, how weak an arm turns the iron helm of fate,
But the soul is still oracular: amid the market's din
List the ominous stern whisper from the Delphic cave within—
"They enslave their children's children who make compromise with sin."

Then to side with Truth is noble, when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just:
When it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.

Count me o'er earth's chosen heroes—they were souls that stood alone:

While the men they agonized for hurled the contumelious stone
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design.

For humanity sweeps onward; where to-day the martyr stands
On the morrow crouches Judas with the silver in his hands:
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn.

They have rights who dare maintain them; we are traitors to our sires,
Smothering in their holy ashes Freedom's new-lit altar fires:
Shall we make their creed our jailor? Shall we, in our haste to slay,
From the tombs of the old prophets steal the funeral lamps away
To light up the martyr-fagots round the prophets of to-day?

New occasions teach new duties: Time makes ancient good uncouth;
They must upward still and onward, who would keep abreast of Truth:

So, before us gleam her camp-fires! we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

HOME-TALKS ON THE BIBLE.

BY J. H. NOYES.

VI.

LET us try to understand the true place of the Bible in the machinery of salvation. We are laboring to overcome the pressure of infidelity which would set its value too low. But we must also take care to keep

clear of the formalism and cant which would set it too high. Salvation reaches us by successive mediations. Its end is union with the eternal Father; but we do not reach this end by a single leap; Christ comes between, as mediator. We receive him first, and he brings us to the Father. But the chain of mediation has more links: Christ helps us to the Father; the apostles help us to Christ; the Primitive Church helps us to the apostles. Here we see a place for the Bible. I said in a former discourse that the Bible is the voice and record of the men and women of the Jewish church; and as that whole church, from Abraham to John, was organized into a living unit by Christ at the Second Coming, I called the Bible the magnet of the first resurrection. The chain then proceeds thus: Christ helps us to the Father; the apostles help us to Christ; the Primitive Church helps us to the apostles; the Bible helps us to the Primitive Church.

This is, undoubtedly, the Bible's true place. It must not be placed higher in the succession. For, consider how salvation proceeded in the Primitive Church. That Church had not the Bible in our sense of the word. The Old Testament, it is true, was in existence, and the New Testament was in the process of formation, but there was no printing-press; the copies even of the Old Testament were few and costly; many of the common believers were unacquainted with letters, so that the use of the Bible as a general means of salvation was impossible. And it is evident to inspection of the primitive history, that Christ and the apostles did not use the Bible as it is used nowadays in propagating Christianity, because they had it not to use, and also because they had other and more important means of producing faith, viz., miracles and manifest inspiration in themselves. They were the Bible for that time—as Paul says the Corinthians were his epistles. They were acting and speaking and writing the things that make up the New Testament.

The Bible, therefore, is not above, but below the apostles and the Primitive Church, in the chain of mediation. It helps us to them. This is its true function, and it is a very important one. The unity of the church is the great object of God, and the Bible helps us to unity with all that part of the church which has gone before us. It is not necessary to affirm that God could not save each soul by itself; that he could not bring men to Christ without the mediation of the apostles; or even that he could not bring men to himself without the mediation of Christ. It is enough for us to know that his actual plan is to save by a succession of mediations, and that this plan is indispensable to unity. From this stand-point the vast importance of the Bible can be seen.

It connects the old world with the new. It is a telegraph wire from the first resurrection to the second. It is the back-bone of history, making a vertebrate unit of humanity.

When we have thus found the true place of the Bible, we can easily find the place for our own teachings. Christ helps us to the Father; the apostles help us to Christ; the Primitive Church helps us to the apostles; the Bible helps us to the Primitive Church; and *we preach and print to help the Bible*. That is our place in the chain; and let us seek no other. God forbid that we should think of filling the world with our teachings to supersede the Bible. Let us be content with the mediation that is given to us, and be faithful to it. It is honor enough to help men to the Bible, and through the Bible to the Primitive Church.

ANASTASIS.

II.

BY THEO. L. PITT.

THE idea of Anastasis is purely a Bible idea. In none other of the sacred books of the nations is it found. No religions except those that have been derived directly or indirectly from the Bible are based on or modified by it.

Such being the fact, we should naturally expect that in those nations where the Bible has been most thoroughly received and studied, would be the most active aspiration and work for a good time coming, the most sensitiveness to great hopes of the future, the most profound attention to an interior or spiritual world, and the most marked spiritual phenomena.

There is abundant evidence that such has been and is the case. The lands of progress and civilization are the Bible lands. Where the Bible has been circulated most freely, where it has become the household book of the people, there is and has been the most freedom, the most active general progress, the most comfort and happiness, the most rational adjustment of governmental and social relations, the purest and most interesting manifestations of religious life.

Now this is a wonderful fact to consider—that the simple presence and study of this book should produce these great results; that Europe and America are not like Asia and Africa because of variations of race and the circumstances of locality, but because they have had a certain book circulating among their peoples, differing from all other books of the world, and differing mainly in having this idea of Anastasis as its center and soul.

Mr. Noyes has shown that the Bible is not simply a record of historical facts, of ethical teaching, nor of what is still more important, the revelation of spiritual truth; but is in addition to all these a *medium of magnetic power*. The men who wrote it are still alive and act through it. And by virtue of this fact the Bible has become the spiritual magnet of a great organization of living men and women, with Christ at their head, in the interior world. Hence every one who comes into mental and heart contact with the Bible is sure to be magnetized by the living spirits behind it.

When we consider that these men and women who stand back of the Bible and work upon the world through it are anastatic men and women, i. e., have risen up out of death and Hades, have triumphed over them and escaped their power, we can readily understand how the Bible is first of all a medium of Anastasis to the world. If the purpose of the principality that wields the Bible is to "make all things new," then wherever the Bible finds a place in men's hearts we may expect a breaking forth of new life in all the directions of human progress, an inspiration for the swiftest conquest on all the lines of civilizing, refining and elevating effort.

FIRST JOY.

OH! the joy of my first confession of Christ as a Savior from sin. Conviction of my own sinfulness (which the church taught me was a symptom of piety) had become to me as great a burden as Bunyan described Christian's pack to be to him. I longed to find a way of relief from it. The first ray of light I received was the assurance that faith was going to help me. I saw that it was by faith that the diseased applicants to Christ received help. I next saw that the mission of Christ was to "save his people from their sins." I believed this and confessed its truth, and then applied it to my own case. This filled my heart with joy and praise to God. The Bible became a new book to me. I read it with avidity, as though I had never read it before. I would read one of Paul's epistles through at a sitting instead of reading only a chapter in it, as I had been accustomed to do at my daily devotions. The new covenant promise, that God would give his children new hearts, was my theme of praise. "I will be a God to them, and they shall be my people," gave me unbounded joy. I longed that those I had been connected with in the church should see the truths that I did, and rejoice with me; and when I attended a prayer meeting, as had been my custom, and one after another confessed his sins to God, in a hopeless way, how I longed that all should believe as I did the word of the Lord, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool;" and when some of my sisters in the church came to labor with me because they had heard that I had forsaken my daily reading of the Bible, I only wished that they might read it with the same appetite I did, and appreciate the new beauties which I saw in it.

Many years have passed since this experience; but they have proved to me that this joy is still in the spirit of Christ, and as often as I earnestly confess him my Savior I feel the same joy, the same praise, the same desire that all around me may participate in this joy. "He is from everlasting to everlasting"—"The same yesterday, to-day and forever." In the words of another: "I know that everything that was good in our first experience can be recovered; for as often as I touch Christ, I feel a return of first love. We are all secretly, and perhaps unconsciously, seeking the recovery of our first experience. In fact, the

whole world are on the same track, groping around to recover their first experience. I have found out that the true way of recovery is in Christ. Every one who has had happy, genial, fresh life, in which he enjoyed every thing around him, can find it again in Christ. The way to become more acquainted with Christ is to count all things but loss that we may win him. Our straying away from first simplicity is by a natural process. When we are happy we become pleasure-seekers; that leads to unhappiness. Then we go back to Christ for relief, and in him find happiness again. But forgetting the source of our comfort, we drift again into pleasure-seeking; and so we continue to do until we have had experience enough to keep it always before us as a fixed fact, that pleasure-seeking fails of attaining its object, and that Christ-seeking is the only road to happiness. When we get that fact fully learned, we shall no more retrograde, but go forward in eternal prosperity."

H. A. N.

OLD MANSION-HOUSE MEMORIES.

XXXI.

AS I daily pass the site of the Old Mansion, my thoughts involuntarily revert to the time when we all were snugly housed in the old building, and many a scene dances before my mind which has long lain buried in the past. I see again those companions whom I so early learned to love: I see the kind guardians and parents who so anxiously watched over our every interest; I recall the dreams of childhood, the fond hopes and aspirations of youth, the deeper affections and binding friendships of maturer years—and I live once more in the past. The hours of buoyancy incident to youth, with the care, and sadness even, of riper years, are the same to me now—equally sacred. The dances, the songs, the dramas, the games, are all curiously associated and intermixed with an undercurrent of stern experience, in which mind and heart were chastened and character deepened and molded. Yon butternut tree, still standing, is the one relic left of the early days when we lived together in that homely Old Mansion House, and is to us a reminder of what has gone before. Often of a summer's evening we were wont to convene under its sheltering limbs to take a rustic supper, or listen to music, or hear the words of some eloquent speaker. Ah! the old butternut tree has been a silent witness all these years, and it stands to-day as a memorial of times past; a connecting-link between the old and new—the past and present. But I must on with my story, and tell how we came to build a new home.

In the autumn of 1856, after the concentration of the four Communes, we were a good deal crowded, and it took pretty skillful management to get along smoothly. By dint of good calculation, said to belong to that "mother of invention," necessity, we packed our goods and chattels into unused corners, and ourselves into attics and out-of-the-way places, and were thankful. But the fact of our crowded condition could not well be ignored, and the question was at length forced upon us, what should be done? In the first place, was it probable that we should always stay in this neighborhood? If so, was it not time to make arrangements for the better accommodation of our increasing numbers? At any rate, there was no harm in agitating the subject—peradventure, something might come of it, notwithstanding the low state of finances at the time. The enthusiasm of the family was soon aroused, and there followed a series of plans and

diagrams, some of which were amusingly elaborate. Now, after the lapse of a dozen years or more, since the house is all made of brick and mortar, we cannot but laugh at the various and extravagant notions of some, who in all gravity propounded most intricately drawn plans for our consideration. The first which I remember was like this: an octagonal building one hundred and fifty feet in diameter and two stories high, having an octagonal room in the center of ninety feet diameter, extending in height to the top of the building, and surmounted by a dome of the same diameter with the central room; the dome to be covered with ground glass; the rooms around the central room on the first floor above the basement to be occupied by various departments of business; and the division of the second story to be made into tent-rooms for sleeping apartments—these all to open into a balcony which was to surround the central room; this latter was to be the Community parlor, and place for general meetings. The basement to be used for a cellar, kitchen, dining-room, etc. Mr. J. improved on this plan by suggesting wooden partitions instead of cloth for the bed-rooms.

This plan was further elaborated by some imaginative body, who proposed that the entire structure should be fire-proof—the frame-work of iron, the covering of glass, the floors of marble, and so on. Indeed, this one would have made us a veritable palace.

Another gentleman modified the form of the previous plan, and suggested the shape of the Greek Cross, a circular room in the center to be covered by a splendid dome; and everything to be arranged in the magnificent style!

Mr. Y., of a more practical turn, drew a plan distinct from either of the others, and stated his objections to those previously proposed, especially the octagonal form. He thought there would be many inconvenient angles. Then followed several very simple diagrams, but objectionable as being old-fashioned, and too circumscribed for a Community dwelling. Mr. G. then made remarks on all the plans already exhibited, but expressed his preference for the octagon. At this time the state of our finances prohibited the idea of taking any practical measures, and the discussions were postponed to some future time. Thus matters remained for two or three years more, until we were urged by necessity to decide upon something. Our business had been prosperous, and we had now the means to do with. So through the winter of 1859—60 plans were again in favor and invention active. After due consideration of the good points in each presentation, Mr. E. H. Hamilton, assisted by Mr. J. H. Noyes, and authorized by the family, drew the *final plan*! This matter was then settled. Then came an important item for discussion, viz., *location*. It was not very easy to decide this point, there being so many minds about it. But the majority favored the present site; so that when the question was put to vote, a ready decision was given.

As soon as the spring of 1861 opened the work commenced, and in the month of April the cornerstone was laid. In February, 1862, the wing of the house was ready for occupation. On the 26th of June, the large Hall was completed, and was opened with appropriate exercises. Songs, instrumental music, with speeches and toasts, characterized this memorable occasion. Thus we left the old house for the new. We continued to use the former as a dormitory, and until within two years it contained our kitchen and dining-room; but it was never *home* after we built the brick house. The "old parlor" was no longer the scene of our evening gatherings, but was subsequently partitioned off into six large bed-rooms.

Two years ago, when the new wing was completed, which amply accommodated men, women

and children, we began to consider the danger of having a wooden building so near us; the old house was then condemned to destruction. On Tuesday, the 24th of November, 1870, we took our farewell dinner within its walls. "Tables were arranged in the old dining-room and kitchen, so that both the Oneida and Willow-Place Communities were able to discuss at the same time the nice oysters provided by our generous steward."

When the day of doom was announced for the old edifice it was emptied of its valuables; the contents of closets and cupboards were dragged to light to be reclaimed or rejected forever. Some one remarked, "There was truck enough in the bowels of the old structure to supply a small village." One by one every article was removed; the doors and window-casings were taken out, partitions, floors and every board of value saved, leaving only the skeleton of a house; on Saturday afternoon, the 27th of November, the last bent went down with a crash, and the Old Mansion House was NO MORE!

Thus I have traced an outline of our history during the memorable years of our residence in the Old Mansion. I have endeavored to faithfully delineate our varied experience within its walls, and when my memory has failed to serve me, I have had recourse to the past published reports and journals of the Community. There are still many details yet untold, and many interesting sayings not reported—indeed, volumes might be written of the heart experience of individuals; but I leave them to other pens. My story is done—I will say farewell to the reader, make my courtesy, and retire. H. M. W.

"THE SUBJECTION OF WOMEN."

x.

ON the rest of Mr. Mill's essay we will not enlarge. The motives which govern present society are made base to our eyes, while a society that shall be governed by the morality of justice is exalted. Generously and tenderly are woman's possibilities hinted at.

But what is our final word?

It has seemed to us that Mr. Mill's arguments, both positive and negative, would be strong where they are now weak, irresistibly powerful where they are now strong, if his outlook were less material. It is strange to us that one who has studied human nature to so much purpose should account so little of divine agencies and the influence of religion on the human mind.

In speaking of the tyrannies of marriage Mr. Mill scarcely hints at the cruelest of all tyrannies, that over woman's conscience. In one place he speaks thus:

"Women are declared to be better than men; an empty compliment, which must provoke a bitter smile from every woman of spirit, since there is no other situation in life in which it is the established order, and considered quite natural and suitable, that the better should obey the worse."

A friend, whose wide observation and strange vicissitudes gives weight to all he says, once told us that in a large majority of the married couples in respectable society he had noted this: the man is substantially an infidel and the woman religious. Combining this with other facts, he had to make the fair induction that women are more prone to religious faith than men. If salvation depends on the issue that Christ made—"he that believeth shall be saved, but he that believeth not shall be damned"—then another conclusion of vast importance is to be deduced, viz.: that many more women go to heaven than men. Much-enduring woman, is there no comfort in this?

Already have we criticised Mr. Mill for seeking to put "new wine into old bottles." We have said that the reforms he proposes would only serve to

modify—not abolish—the selfishness of society, which is the root of all the evils he decries: a censure that need not be repeated.

This further criticism would we add: his book entails a heavy burden of unrest. We are grateful for the ambition it has encouraged in us that woman may become all that her Creator has designed. Its perusal has broadened our sympathies and elevated our purposes. But we confess it, did we not believe in the Providence of God overruling all for good to those who love him, this book would have made us of all women the most miserable. We thank God for the strength of our faith. Would that we could comfort all with its inevitable logic. Then would those who believe in a hereafter and whose hearts bleed for the wrongs of women, no longer think the past, the present and the future vain, until her wrongs are righted. There must have been that in woman's character that needed chastening, or the good God would not have allowed her chastening to have endured so long. If woman's subjection has wrought in her a humility that has made her more receptive to faith and increased her chances of heaven, has she cause to complain? Surely, we may hope that her sufferings have worked out for her a "far more exceeding and eternal weight of glory."

Our review (we should perhaps say digest) of this remarkable book, has been extended. It has pleased us, ultraists so-called on the social question, to show what is said on this point by one with whom we have little in common. We have made few comments as we went along. These, mayhap, have been equally divided between praise and blame.

As regards strictures specially applicable to the book before us, we have said our say. There remains a wider field of remark. We cannot honestly part from our readers without expressing more definitely our views concerning the relations of the sexes, lest we should be thought to agree with Mr. Mill in more than we do agree, and to assert more than we choose to assert.

Candor compels us to say that the whole agitation of the Woman question seems to us to be the outgrowth of a fanatical devotion to democratic principles and a misguided zeal for the abolishment of oppression, rather than a thirst for divine truth and a humble desire to fulfill the will of God. We cannot give the right hand of fellowship to the reformers of the day. Our motto is "Unity;" the truth our guide. On their banner is the motto, "Equality"—its sophistry is in their mouth. "Equality!" What delusions have not attended that word, from the horrors, the atheisms, the immoralities of the French Revolution, to the fanaticism, the skepticism, the Free-lovism of modern reformers!

We do not expect those who either discard the Bible, or honor it somewhat less than their hobbies, to appreciate what we have to say. Those, too, who worship the letter, but not the spirit of the Bible, will turn us a deaf ear.

Where stand we?

When we read on the first page of the Bible that "God created man in his own image . . . male and female created he them," it scarcely needs the philosophy of St. Paul (that terror of the lights of the Woman's Rights party) to teach us that the popular theories which compare men and women are wild and useless speculations. The spiritual philosophy shadowed forth in this passage is that of life within life. The image of God is the Father and Son, and they are a unit. They do not stand side by side to be compared. They are one. As well compare the soul with the body as the Father with the Son.

When we turn to the New Testament we find that our hope of salvation is based on the assumption that we are of the body of Christ—that all

from God down to the lowest that shall be saved—are a unit. In Christ, then, man and woman are one. Their highest ambition should be to seek their place in the body of Christ. Seeking thus, they seek *unity*, not *equality*, and the warfare of comparison is at an end.

The relations of the sexes is solved by the philosophy of life within life. They are part of the series—God in Christ—Christ in man—man in woman. Yes, we believe man is spiritually interior to woman. But woman, as the exterior of man, is designed to be his “glory,” even as Christ is the “glory” of the Father. This explains why woman is also the “weaker vessel,” as, being the exterior of man, she is nearer the sphere of darkness and temptation.

We are convinced that woman will not prosper if she seeks her independence of man. Seeking thus she fights against nature, and her victory would be her disgrace. The mysterious ties by which God has bound man and woman together have made them one—how can there be rivalries and jealousies?

It has occurred to us that the women who proudly refuse to acknowledge man as their superior are those whose opinions are warped and prejudiced by the men with whom they have come in contact—perhaps with whom they have been allied. They ask us in scornful astonishment, “What, can you look up to man as a superior and protector?” But we know when they speak thus that they are thinking of *men* and not of *man*. This is not just nor right. Not thus would woman be judged. Our respect for *man*, as second in honor from God, should counterbalance our contempt for men. Man, the inspired of Christ, will yield to woman a higher place than she has ever yet dreamed of. We speak not without knowledge.

What is our prayer, then? For “woman’s emancipation” and righted wrongs? No! This: may God bring the day when the ambition, nay, the pride of all, will be to seek his or her place in the body of Christ. Thus only will come unity which brings with it peace and joy.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, MARCH 18, 1872.

There is perhaps more noise made about corruption and crime now than ever before. It is possible that these evils are increasing; it is certain (and in this view there is much comfort) that the works of darkness are less likely to remain long concealed now than formerly. There are new agencies at work favoring the quick exposure and judgment of evil doing. Steam and lightning and the press, and just now courts and Congress, are cooperating with an enlightened public opinion in this work.

A Japanese resident in this country has addressed a letter to “The Gentlemen of the Missionary Societies,” in which he earnestly protests against sending Christian missionaries to his native country—“first, because they are the fathers of ignorance, and, second, because they are the enemies of free religion.” He complains that the missionaries carry blind superstition rather than intelligence to Japan, and are more likely to make his people eastern Irishmen than eastern Yankees. Evidently, Christianity must regain its pristine power and character at home, or the “demand for export” will soon altogether cease.

In another column will be found Col. T. W. Higginson’s account of what he saw and thought

of the Oneida Community during his recent call upon us. We might take exceptions to some of its statements, but it is written with such an evident intention of fairness that we prefer to let it stand without correction. After reading Mr. Higginson’s sketch persons will be excused for exclaiming—“What an enigma the Community is! ‘Its essential principles,’ we are told, ‘appear to be all wrong;’ and yet ‘the men are well dressed, well mannered, well educated;’ ‘the women look healthful and cheerful;’ ‘the little ones are all rosy and healthy;’ ‘the elder children look happy and well cared for;’ ‘one looks in vain for the visible signs of either the suffering or the sin;’ not a ‘coarse face’ is seen; there is happiness and ‘of a kind to win the young and the generous;’ its members win respect and love at first sight!”

A correspondent writes—“If Christian churches would follow the advice of Christ, and sell their property, and the members also sell what they have, and share alike, then could they love their neighbors as themselves; then would the signs promised by Paul to believers follow them; they would have the ‘gift of healing,’ of ‘discerning spirits,’ of ‘prophecy,’ and above all that charity he speaks of, which can only be truly exercised in Communities; then we should see selfishness done away, and the kingdom of heaven come on the earth.”

Much as we appreciate Communism, we cannot fully indorse all that our correspondent says in its favor. Our experience and observation have led us to the conclusion, that it would avail little toward introducing the kingdom of heaven into the world for persons—church members or others—to sell their property and form themselves into societies having a common interest, unless these external changes were preceded and induced by the action of the heavenly spirit upon the heart. It was that spirit which, on the day of Pentecost, first made believers of “one heart and one soul,” and then gave them common property interests. We anticipate the time when the Holy Spirit will come upon the churches with great power, giving them new forms of religious and social life; but so long as their religion is too weak to cope with selfishness, adopting the external arrangements of Communism would only be “putting old wine into new bottles.”

In looking over Blair’s “Lectures on Rhetoric,” delivered a century ago, I have been impressed with the discrimination shown in his definition of criticism in its application to literature. The word with us has a higher use, we criticise character as well as style and language; but our author’s definition of the true meaning and office of criticism will commend itself to all classes of critics. He says:

“Criticism has been considered as the art of finding fault; as the rigid application of certain technical terms, by means of which persons are taught to cavil and censure in a learned manner. But this is the criticism of pedants only. Free criticism is a liberal and humane act. It is the offspring of good sense and a refined taste. It aims at acquiring a just discernment of real merit. It promotes a lively relish of beauty, while it preserves us from that blind and implicit veneration which would confound beauties and faults in our esteem. It teaches, in a word, to admire and to blame with judgment, and not to follow the crowd blindly.”

THE COMMUNITY BOND.

CHRIST being told on a certain occasion that his mother and his brethren stood without desiring to speak with him, answered, “Who are my mother and my brethren?” and then stretching forth his hands toward his disciples who were with him, said, “Behold my mother and my brethren, for whosoever shall do the will of my father in

heaven, the same is my brother and sister and mother.” Here is Bible Communism. This tells the whole story of the O. C. as a social organization. There is a natural relation, a oneness of blood, which makes a family bond, and there is a spiritual relation, a oneness of purpose, of taste, of inward life, which makes a family bond; and the last is infinitely the stronger. Christ forsook the natural for the spiritual. He loved his disciples, a promiscuous band as to blood, better than he did the children of his mother. He lived with them, he ate and drank with them, he preferred them in every way in this world and in the kingdom of his Father.

People wonder how two hundred of us can live in one family, but it is easier than for brothers and sisters to live in one family. We are more nearly related. We are related in the way that Christ was to his disciples, in soul and spirit. Many of the members came one from a family outside, and have here neither father nor mother, brother nor sister, nor cousin of any degree according to the flesh. They came in the spirit of Ruth, saying, “Thy people shall be my people, and thy God my God. Whither thou goest I will go, and where thou lodgest I will lodge; where thou diest I will die, and there will I be buried.”

This kind of connection is very strong. It is like chemical affinity. The family tie is but mechanical arrangement compared with it. H.

REVISION OF THE BIBLE.

THE *College Courant* of February 24th contains an interesting article by Prof. Geo. E. Day, D. D., of Yale College, giving an account of the present state of the revision of the Bible, now going on under the direction of the Convocation of Canterbury. The subject of the desirableness and necessity of the revision was introduced into the Convocation as long ago as Feb., 1856, but met with little favor. It was again discussed there in the following year, but dropped, with the conclusion that it was not expedient to give any encouragement to any alteration or modification of the authorized version. In the same year, however (1857), five clergymen of the Church of England, among whom were the commentators Alford and Ellicott, issued a revision of the Gospel of John, which was soon followed by a revision of several of the Epistles of St. Paul. Although open to criticism, their work rendered important service as showing within what limits a revision by judicious scholars would be kept, and tended to relieve the fears of the over-cautious. Since then the facts and arguments showing the necessity and safety of a revision have been so well presented by the scholars of England, that when the subject was again introduced into the Convocation of Canterbury in Feb., 1870, the proposition for a committee to report on the desirableness of a revision was carried unanimously. This committee reported in favor of a revision, and a Committee of Revision was appointed, consisting of members of the Convocation, with liberty to invite the coöperation of any eminent for scholarship in whatever nation or religious body they may belong. The Committee of Revision met in May, 1870, and adopted resolutions and rules embodying the principles on which the revision is to be conducted, and named the scholars invited from other religious bodies to coöperate with them.

Among the principles to be followed in the revision are the introduction of as few alterations as possible into the text of the authorized version consistently with faithfulness, and the limiting as far as possible the expression of such alterations to the language of the authorized and earlier English versions.

The coöperation of American scholars was in-

vited through the Rev. Dr. Schaff of New York, on his visit to Great Britain last summer, and the plan of coöperation was cordially agreed upon soon after. The British revisers have been industriously at work in two companies, and have completed the revision of Matthew, and nearly the whole of Genesis and Exodus. "As soon as printed copies of these are received, they will be placed in the hands of American revisers for consideration and criticism, and the proposal of any other changes which may be thought desirable. The whole work at the present rate of progress is not expected to be completed in less than seven years, and may not improbably occupy ten; but whether the time required be longer or shorter, there is every reason to believe that it will be steadily pressed forward to a conclusion, and that in the end we shall have a translation which, while agreeing substantially with our venerable English version, will present the best results of the learned study of the Scriptures for the last two centuries and a half."

J. J. S.

OUTPLANKING EVIL.

A NEW method of baffling the liquor-dealers has been discovered and put in successful operation in Boston. A recent number of the *Christian Union* contains a letter from a Boston correspondent giving an account of the origin and success of this latest movement against "King Alcohol." It appears that about two and one-half years ago a prohibitory law was passed in Boston, but that instead of proving a cure for the evil, it was soon evident that the number of liquor-stores, in certain wards of the city at least, was on the increase. Degradation and squalor in these locations were consequently on the increase too, policemen were powerless, and things were drifting from bad to worse, when finally, some six months since, a scheme of relief was devised by certain philanthropic women there. "Why not," said they, "set up a coffee-shop right here among these whisky-stores, and serve hot coffee for five cents?" No sooner said than done. A suitable house was found, a competent person put in charge, and in the words of the *Union's* correspondent, "from this mustard seed has grown *The Holly-Tree Coffee-Rooms*, already known and frequented by crowds of people."

Have we not a hint here given us in the success of the "Holly-Tree" movement as to the right way of combating evils of many kinds? Is it not certain that in a thousand instances where people are led astray through appetite or passion, the true way to bring them back to the paths of virtue is to offer them inducements stronger in attraction than the things to which they are in bondage?—in short, to make it obvious to persons thus deluded, that it would be every way to their advantage to take a different course?

V.

COMMUNITY JOURNAL.

ONEIDA.

—Our doctors report a very good state of health as existing in the Community.

—Our visitors report a general scarcity of water. In some places the people are obliged to drive their cattle for miles to water. At Rochester they are in many instances melting ice to obtain a supply for daily use. Our foundry is stopped for lack of water. The Willow-Place works are short of water, and so has been the Laundry, but we expect to have a plenty soon.

—We learn from a late guest residing at Pulaski in this State, near Lake Ontario, that they have a great amount of snow in that region. Snow has fallen almost every day for several weeks past, and is five feet deep on a level and hard enough

in the woods to bear teams. It has been deeper than this at times, and the railway men have found it difficult to run their trains, as the snow in many places was higher than the tops of the cars.

Tuesday, March 12.—The men and teams are at work filling the new ice-house from the Willow-Place pond. This building is twenty-two feet by twenty, inside measurement, and thirty feet high exclusive of the roof, and when done will have the look of a Carolina smoke-house. It is not a jail, though its small windows make you think of one. The preservatory is a double room on the ground floor, with an ice-chamber above capable of holding two hundred and twenty tons of ice. The ice we are getting is about twenty-six inches thick, and all solid with the exception of two or three inches of snow-ice. Owing to a lack of snow this winter the ponds and streams have frozen unusually deep, in some cases hindering the flow of water in dykes leading to mills.

Wednesday Evening, 13.—Was devoted to a consideration of the relations of the sexes. Not because these relations in the O. C. are unsettled or unsatisfactory, but because the question is thrust on us from time to time by the discussions outside. Notwithstanding we have our own solution of the problem, in which we are happy and agreed, we never refuse to consider the attempts of others to work it out. We can read John Stuart Mill with pleasure; Mrs. Stanton and Miss Anthony and *The Woman's Journal* with attention; but when it comes to doing anything for ourselves, we have to refuse to look at men and women as mutually independent and in a state of competition.

Saturday Evening, 16.—A thorough-going lecture on "The Stability of Dams," by J. J. Skinner, Civil Engineer.

—The ground traversed by our silk-agents is divided into five distinct routes. With the exception of one short trip, there are two agents to each route. One or the other of these visits all of his customers once in five weeks. This is economical of the men's strength, and, in case of any sudden disability of an agent, always leaves us a man who is acquainted with the business of any particular place. Besides these five routes, there are two men, G. D. ALLEN and D. E. SMITH, who work by turns in New York city, assisted by the agents who come through the city. S. R. LEONARD has the "Oswego route;" he visits Fulton, Oswego, Watertown, Gouverneur, Canton, Potsdam, Ogdensburg and Rome, all in New York. G. W. HAMILTON and ALF. BARRON have the "Western route," and visit Rochester, Albion, Medina, Lockport, Buffalo and Batavia in New York; Erie in Pennsylvania; Painesville, Cleveland, Elyria, Toledo, in Ohio; Detroit, Michigan; Springfield, Cincinnati, Xenia, Columbus and Zanesville in Ohio; Wheeling, West Virginia; Steubenville, O.; Pittsburgh, Meadville, Franklin, Oil City, Titusville and Corry in Penn. The "Jersey route" is held by O. L. AIKEN and F. NORTON; they stop at Ithaca and Owego in New York; Tonawanda, Tunkhannock, Pittston, Wilkesbarre, Allentown, Bethlehem and Easton in Pennsylvania; New York city; Flemington, Somerville, Plainfield, Morristown, Newton, Hackettstown and Washington in New Jersey; Stroudsburg and Scranton in Penn.; and Cortland, N. Y. The "Middle route" is traversed by J. R. LORD and M. A. AIKEN; they take Syracuse, Salina, Auburn, Seneca Falls, Waterloo, Geneva, and Elmira in New York; Troy, Williamsport, Harrisburg, and York in Pennsylvania; Baltimore in Maryland; Philadelphia, Penn.; Trenton, Lambertville, Freehold and New Brunswick in New Jersey; New York city; Middletown, Port Jervis, Binghamton, Norwich and Hamilton in N. Y. The "Eastern route" consists of Utica, Little Falls, Gloversville, Johnstown, Fonda, Amsterdam,

Schenectady, Balston Spa, Saratoga, Troy, Albany, Hudson, Catskill and Poughkeepsie in N. Y.; New York city; Stamford, New Canaan, Norwalk, South Norwalk, Danbury, Bridgeport, New Haven, Wallingford and Hartford, Conn.; Springfield and Worcester, Mass. H. W. BURNHAM and G. D. ALLEN are the agents on this route.

WALLINGFORD.

—April has always been called the fickle, inconstant month—now smiles—now tears. Justice would better accord this character to March, and add that his smiles are few and his frowns are many. We have studied him a little to see if there were not some good and pleasant traits about him; not many we find. Doubtless he has his function and fulfills it well, but he does not make many friends as he goes noisily along. We all wish him good-bye with delight, eager to welcome instead his gentler sister. It must surely have been in March that Widow Bedott said—

"Can't kalkilate about the weather,
Its always changing so;
We have no means of knowing whether
Its gwine to rain or snow."

On the first day of his arrival he smiled most blandly, and we said, "How lamb-like March is!" and innocently ventured out only to have our fingers and noses pinched in his mischievous fashion. The next day he appeared in his grayest mantle, looking as penitential as any monk, but for which he made up afterward by such wild extravagancies as only he knows how to create. He soothed us with a south wind, soft and gentle, and in half an hour's time gave us an icy blast that sent groups of people to shiver about the blazing fire. Yesternight he promised us that rarest of sights, an ice-storm, but it proves only a dissolving view, fading in torrents of rain ere the sunbeams light up a single jeweled spray.

—The Community is a little world; and like the great world has its times of recurring enthusiasm about some art or amusement. At one time music will take a start, and every one wants to learn to sing or play some instrument. Again, some game like croquet will become popular, and every one wants a chance at the mallets and balls. We like to encourage these fits of unitary enthusiasm, and we like to learn how to modulate gracefully from one subject of interest to another, after, as we sometimes say, "the inspiration has run out." This winter we have been having a time of playing dominoes, an old-fashioned and simple game, but capable of some amusing variations. Our experience leads us to favor the simpler games of chance, rather than the more complicated games of skill, which involve more antagonism and require to make them edifying an amount of self-control not always possessed by the juniors; and a game to have a genuine "run" should draw in all classes, old and young.

STUDENT'S LETTER.

Newton's Great Discovery—Prof. Norton's Theory of Repulsive Forces, etc.

New Haven, Conn.

DEAR CIRCULAR—You remarked concerning my report of Professor Brewer's lecture on the "Weather-Signal Service," that some of its statements needed slight modification, and especially the statement that the sun does not change, since "it is well established that the amount of heat given off by the sun bears some relation to the size and number of dark spots on its face." I give you thanks; but in justice to Prof. Brewer I ought perhaps to say, that he took some pains to tell his audience that the expressions he used about meteorological phenomena were to be understood in their usual acceptation; and that they were not to be viewed in the light of the latest "ultimate

atom" theories. For instance, he called air perfectly elastic; some physicists claim that it is not so; but whether it be or not, does not, he said, particularly concern the facts we are noticing. It was in this way he spoke of the sun. So far as we know, there are no such constant fluctuations in the sun as will account for the constant changes in barometrical pressure. I will try to express myself more guardedly in future.

I was a little disappointed on entering the Hall, on the occasion of the last lecture, to find Professor Norton on the platform, instead of the brilliant Dr. Barker, who had been announced. His subject, "Force of Inanimate Nature," did not impress me as absorbingly interesting. But I soon found my mistake. The Professor is an elderly man, with a rather stately air, and did not at first get into rapport with his audience. But as he proceeded he seemed to unbend. His subject, of which he is absolute master, gradually aroused his enthusiasm, which in turn was communicated to us—the old gentleman sitting behind me, who had audibly been asleep, awoke, joined in the laugh at the Professor's jokes and the cheering at the fine points made.

To give a connected report of a mathematical lecture without the figures and diagrams is more than I can do; but I will mention isolated points that he made particularly clear.

Exactly what was Newton's great discovery about the attraction of gravitation holding the planets in their places? When he saw that apple fall, he fell to speculating how high up the force reached that drew things to the earth. He knew it reached to the tops of the loftiest mountains, why not one hundred or one thousand miles higher, or even to the moon?

Kepler had shown that the orbit of a comet is an ellipse, and that the nearer the comet gets to the sun the faster it goes. From this fact, Kepler's second law. Newton deduced the law that the force of gravitation is inversely as the square of the distance. Here we were shown by a black-board sketch, just what that means. Place a candle at a certain point. One foot off, hold a board one foot square—it receives a certain amount of light. Move it back two feet from the candle, and you get, instead of half as much light as at one foot, only one-fourth: at three feet but one-ninth the amount. Applying this principle to the attraction of gravitation, Newton calculated that the same force which makes a body fall sixteen feet in a second, on the surface of the earth, if it reached the moon, would be so weak that it would only make the moon fall toward the earth thirteen feet in a minute. But he knew that the moon is deflected from a tangent *fifteen* feet per minute, so he thought his theory was untrue, and threw it aside. A few years later, Picard measured more correctly the distance of the moon. Newton again made his calculation, and this time found the result to be fifteen feet. And this, the Professor said, was the greatest scientific discovery ever made.

After telling us many interesting facts about gravitation and kindred subjects, he at length brought out a new theory to account for the phenomena usually attributed to gravitation. From any less authority than Prof. Norton it would probably be at once set down as nonsense; but he is such a profound scholar, and has such a high reputation at home and abroad, that it challenges respectful attention. Indeed, tutor Hastings told me that European scientists are at length acknowledging that it may be the truth. It has occupied the Professor's attention for many years, but he is evidently modest about riding his hobby too hard, for he gave us but the briefest outline.

For all we talk so learnedly about the "force of gravity," who can tell what it is? A mysteri-

ous attraction drawing bodies together, probably in some way concerned with molecular motion, is all we can answer. Now cannot the phenomena be made to occur in any other way? Yes; by a force *pushing* bodies together, instead of *drawing* them. But does any such force exist? What force is there that can push a body toward the earth at the rate of seven miles per second—a rate that meteors attain? or into the sun at a rate of three hundred and seventy-five miles per second? Such a force may sometimes be *proved* to exist in the *force of repulsion* between the atoms of the interstellar medium, the subtle ether that pervades all space. As yet we can only reason about its repulsive force by analogy. Sound causes a vibration in the air, which travels 1,142 feet per second. Light causes a vibration in the ether which travels 180,000 miles per second. If the difference of speed with which these different vibrations travel is due to their different repulsive powers, the repulsive power of ether exceeds that of air 743,000,000,000 times! A more practical illustration: Suppose the ether could be made as dense as air, what would be its pressure per square inch on an ether vacuum? Air presses 15 lbs.: ether would press with a force of 5,000,000,000 *tons*! I do not ask you to believe all of this—it surpasses credibility; but believe only a small fraction, and you have an enormous force, pushing in every direction. Now is it not possible that what we call attraction of gravitation *may* be the result of some force like this? K.

READINGS BY PROF. HIBBARD.

W. C., March 3, 1872.

DEAR M.:—I wish you could have participated in the rich treat that a party of seven from our family enjoyed the other evening in listening to a reading given by Professor R. G. Hibbard at the Wallingford Town Hall.

A little before eight a murmur of applause announced the Professor, and there stood before us a young man with a pleasant face, and quiet, unassuming manners. In a clear, full voice he gave us the beautiful selections from Longfellow, "Hiawatha's Wooing" and the "Famine." In the "Wooing" we seemed to see the lovers bounding away into the forest, and to hear the lament of the Arrow-maker—

"Thus it is our daughters leave us,
Those we love, and those who love us!
Just when they have learned to help us,
When we are old and lean upon them,
Comes a youth with flaunting feathers,
With his flute of reeds, a stranger
Wanders piping through the village,
Beckons to the fairest maiden,
And she follows where he leads her,
Leaving all things for the stranger."

In the "Famine" Hiawatha's despairing cry to the Great Spirit and the far-off echoes of Minehaha's call were given with touching reality. In another moment the audience were convulsed with mirth over the recital of the "Minister's House-keeper." The inimitable "Sam Lawson" of Old-town Memories stood for the time before us, anon giving place to other personations grave or grotesque. The Professor's power of representing character by face and voice is wonderful. "Family Government," a most humorous piece, was well executed; but the recitation of the "Maelstrom," an exquisite poem, was the finest of the evening. It is quite impossible for me to do justice to its rendering. A shaft in the Mammoth Cave of Kentucky, of such dark, mysterious depth that no one has dared to cast more than a fearful glance into its awful gloom, is at last to be explored by a venturesome hero. We seem to see him, as, grasping firmly the slender-looking rope, he is slowly lowered by strong hands into the terrible abyss, unlighted save by the glimmer of the one torch he carries. Hideous sounds meet his ear

like the roar of demons eager to tear him in pieces. Undaunted he goes on, when suddenly the demon roar is changed to heavenly music, and he stands in a scene of marvelous beauty. From one side a water-fall sends its flashing spray far down the rocks, while above, below, around him, cluster and hang crystals of every form. Entranced by the sight, he suddenly starts with horror to find the rope slipped from his grasp, and swinging far out from the niche where he stands. With a prayer upon his lips, he leans out over the treacherous edge, and, Oh joy! the rope swings within his trembling grasp. Still lower he goes, leaves his name carved where human eye may never see, and is ascending with joyous heart, when hark!—a wild cry—"Fire! the rope on fire!" comes down to meet him, and fills the space about him with despairing, mocking echoes. Vivid the portrayal of those moments, in which he sees his home smiling in the sunlight, sees the face of her who is dearest to him, and feels about him the loving clasp of his children, while below, with but one strand of rope between, Death waits. But he knows that above are hearts who love him. Brave hands quench the flames, and slowly, surely, draw him to the light once more. The breathless silence which has held the audience was soon turned into merriest laughter by the "Farm-Yard Song," and the "Opinions of Miss Maloney on the Chinese Question," with which the entertainment closed. BEULAH.

THE ONEIDA COMMUNITY.

BY T. W. HIGGINSON IN THE WOMAN'S JOURNAL.

Having lately a day's interval between two lecturing engagements in central New York, I spent that time at the Oneida Community. After a tolerably extensive acquaintance with the various types of religious enthusiasm, I can truly say that I never met with a body of men and women in whom that enthusiasm seemed a more genuine thing, or less alloyed by base motive. The very fact that some of their main principles seem to me false, and others actually repulsive, should give additional weight to this testimony.

As you approach the stately brick edifice of the Community on a winter day you hear the voices of children, while a little army of sleds outside the main entrance, shows that outdoor happiness is at hand for them. Entering, you find yourself in a sort of palace of plain comfort: admirably warmed and ventilated, with spacious corridors, halls, parlors, library and natural history museum. You are received with as much courtesy as in any private house. The men you meet are well dressed well mannered, well educated. The women, though disfigured by the plainest of all possible bloomer dresses, look healthy and cheerful. At table and in the dining-hall, where the sexes meet, you see cordial and inoffensive manners. Your food is well cooked and served, with home-made wine, if you wish, and the delicious bread-and butter and snowy table-cloth of the Shakers. After dinner, perhaps, they give you an improvised concert. The family assembles in the great hall. The side door of the wide stage opens, and half a dozen little children from two to three years old are let in as the advance-guard of the juvenile department. They toddle about the stage at their will—its edge being protected by a light partition for their benefit—and shout and crow to their parents, who sit below. The little ones are all rosy and healthy, all about the same size, and all neatly dressed in little frocks and fresh white aprons. It is a pretty prelude for an afternoon's performance. Then twenty of the elder children follow, and sing some songs. They also look happy and well cared-for; and are neatly, though ungracefully dressed. Then you listen to a really excellent orchestra of six or seven instruments, led by a thoroughly trained leader—a young man brought up in the Community and musically educated at their expense,—while a boy of eleven plays the second violin. They play good German music, while the little ones find their way down upon the floor, and are petted by their special parents, and watched with apparent admiration and affection by men and women generally. This, at least, was what I saw that day. Later I saw the machine-shops and the silk-factory; but these can be seen anywhere. But a family of two hundred living in apparent harmony and among

the comforts which associated life secures,—this is not to be seen every day, and this is what one at least convinces himself that he sees at Oneida.

Meanwhile the essential theories upon which all this rests appear to the observer—to me at least—all wrong. At Oneida they practice community of property. I disbelieve in it, and only believe in association and coöperation. At Oneida they subordinate all the relation of the sexes to the old Greek theory—held by them as Christian—that the Community has a right to control parentage, and to select and combine the parents of the next generation of the human race, as in rearing domestic animals. Such a theory I abhor; I believe it must cause much suffering in its application, and that it will defeat its own end, by omitting from these unions all deep personal emotion. Therefore, I utterly dissent from the essential theories of the Oneida Community. All the more reason for trying to do them justice. In the wonderful variety and complexity of human nature, it often happens that the theories which would be injurious and even degrading in your hands or mine, are somehow purged of the expected ill effects in the hands which hold them. There is a divine compensation that limits the demoralizing effects of bad principles, when these are honestly adopted. I found a good deal of such compensation at Oneida.

It must be remembered that the whole organization is absolutely based upon a special theology, that none who do not adopt this would in any case be admitted to membership. As a matter of fact, they have for several years admitted no new members whatever, having no room. This cuts off all floating and transient membership, and excludes all the drift-wood of reform. Members must be either very sincere proselytes to a religious theory, or else very consummate hypocrites. The Community rejects the whole theory of "attractive industry" of Fourier,* and accepts a theory of self-sacrifice. In the same way it rejects the whole theory of "affinities" in love and marriage. It accepts, instead, a theory of self-control, and even what seems unlawful and repulsive indulgence must be viewed against this stern background of predominant self-sacrifice.

The two things they most sternly resist in practice are, first—lawlessness, or doing what is right in one's own eyes; and secondly—exclusive ownership, whether of property, or wife and child. All must be subordinated to the supposed good of the whole. They admit that this theory would be utterly disastrous to the world in its present stage, if adopted without preparation. Nothing but religious enthusiasm would make it practicable, even in a Community of two hundred, without its resulting either in agony or degradation.

But now, as a matter of fact, how is it? I am bound to say as an honest reporter, that I looked in vain for the visible signs of either the suffering or the sin. The Community makes an impression utterly unlike that left by the pallid joylessness of the Shakers, or the stupid sensualism which impressed me in the few Mormon households I have seen. I saw some uninteresting faces, and some with that look of burnt-out fire of which every radical assembly shows specimens, but I did not see a face that I should call coarse, and there were very few that I should call joyless. The fact that the children of the Community hardly ever wish to leave it; that the young men whom they send to Yale College, and the young women whom they send for musical instruction in New York, always return eagerly and devote their lives to the Community; this proves a good deal. There is no coercion to keep them, as in Mormonism, and there are no monastic vows, as in the Roman Catholic church. This invariable return, therefore, shows that there is happiness to be found in the Community, and that it is of a kind which wins the respect of the young and generous. A body must have great confidence in itself when it thus voluntarily sends its sheep into the midst of the world's wolves, and fearlessly expects their return.

I came away from the Community with increased respect for the religious sentiment which, in however distorted a form, can keep men and women from the degradation which one would expect to result from a life which seems to me so wrong. I brought away, also, increased respect for the princi-

*Still the Community has a high ideal of "attractive industry," the full realization of which its past and present experience encourage it to expect by taking advantage of every invention to diminish the burdens of labor, by improving the facilities for the satisfaction of individual tastes, by the more free industrial association of the sexes, and especially by the development in all the members of a healthy appetite for labor in general.—Ed.

ple of association, which will yet secure to the human race, in the good time coming, better things than competition has to give. I saw men and women there whom I felt ready to respect and love. I admire the fidelity with which they maintain the equality of the sexes. Nevertheless, I should count it a calamity for a boy or girl to be brought up at Oneida.

RAILROADS.

Railroads have brought the States near together, and proved a civilizer of the people. They have annihilated customs, distance, and opposite habits and thoughts. Their progress has been truly wonderful. In 1828 the first road in this country was in process of construction. It was six miles in length, and in 1829 was in operation. The motive power was a yoke of oxen. It commenced at the Quincy Granite Quarry, and extended to Milton Landing, Massachusetts, about six miles from Boston. It was used to draw stone from the quarry to vessels at Milton Landing. The second effort at railroad construction was from Baltimore to Harper's Ferry in 1830 and 1831. About thirteen miles were constructed, and the motive power was this time horses and not oxen. This was continued from year to year and is now the Baltimore and Ohio Railroad. The next was the Albany and Schenectady in 1831 and 1832, a distance of fourteen miles, and the motive power on this was horse-flesh. The next was the Schenectady and Saratoga in 1833, and the next the Charleston Railroad, of South Carolina, and the Northern Railroad from Baltimore on to York, Pa., and the Harlem road in this city. All of these roads were commenced in 1833 and 1834. Prior to 1833, the railroad between Carbondale and Honesdale was built, and the first locomotive ever placed on the iron track in this country was on the Carbondale Road, and it was run by a now living and most worthy engineer and estimable man, Horatio Allen, formerly of the Novelty Works, and now consulting engineer on the Brooklyn bridge. The next locomotive brought into use was the John Bull, on the Albany and Schenectady Railroad. The first locomotive built in this country was made at York, Pa., and was tried on the Baltimore and Ohio Road, by a son of Peter Cooper, of this city. During the experiments in Baltimore, the boiler exploded and killed young Cooper. The next locomotives were built at Peekskill, under the direction of Horatio Allen, the chief engineer on the South Carolina Road, and were a success. The next was built at Peekskill for the Albany and Schenectady Road, and another for the Schenectady and Saratoga Road. All this was prior to 1836. One of the other early roads was the State Road from Philadelphia west, and operated by horse-power for some time. This road was in operation in 1834, and was extended on by the State to Lancaster. The next was the Boston and Providence, put in operation in 1835, and the next from Boston to Lowell in 1836. The rate of speed on these latter roads was from 10 to 12 miles per hour, which was at the time considered as a high rate. No one of our railways is yet forty years old, and in 1870 there were in New York 7,166 miles of steam roads. Look at the progress in this short period, and see the wonderful developments it has made. Forty years ago a few coaches a day carried all the passengers and mails between Albany and Buffalo, with the one line of boats on the Hudson between this city and Albany, and this one required nearly 24 hours to make the trip. Contrast that period with the present, when so many thousands of people are transported every day over the same route, at one-fourth of the expense and time.—*Railway Journal.*

AUGUSTUS TOPLADY.—In the pleasant county of Devon, in one of its sequestered passes, with a few cottages sprinkled over it, mused and sang Augustus Toplady. When a lad of 16, and on a visit to Ireland, he had strolled into a barn where an illiterate layman was preaching, but preaching reconciliation to God, through the death of his Son. The homely sermon took effect, and from that moment the gospel wielded all the powers of his brilliant and active mind. Toplady became very learned, and at 38 he died, more widely read in fachers and reformers than most dignitaries can boast when their heads are hoary. His chief works are controversial, and in some respects, bear the impress of his over-ardent spirit. In the pulpit's milder agency nothing flowed but balm. In his tones there was commanding solemnity, and in

his words there was such simplicity that to hear was to understand. Both at Broad Hembury, and afterward at London, the happiest results attended his ministry. Many sinners were converted, and the doctrines which God blessed to the accomplishment of these results, may be learned from the hymns which Toplady has bequeathed to the church: "Rock of Ages, cleft for me," "A debtor to mercy alone," etc. During his last illness, Toplady seemed to lie in the very vestibule of glory. To a friend's inquiry, he answered with sparkling eye, "O, my dear sir, I cannot tell the comforts I feel in my soul—they are past expression. The consolations of God are so abundant that he leaves me nothing to pray for. My prayers are all turned to praise. I enjoy already a heaven in my soul.—*Exchange.*"

SCIENTIFIC NOTES.

The *Cleveland Herald* gives an account of a new process of making steel by the combination of a new ore of iron, called "silicon ore," with a certain proportion of common pig-iron. The account states that several iron manufacturers in Cleveland have experimented with the steel, and the results have in every instance been confirmatory of the value of the discovery. Perhaps our friends, W. A. Hunter & Co., can give the readers of the CIRCULAR some account of it based on personal investigation.

Prof. Marsh gave a lecture recently on the results of the Yale Exploring Expedition of 1871. In what is called the Bridge Basin of Wyoming Territory the party found a vast deposit of fossil remains, consisting almost wholly of reptiles. More than fifty new species were discovered here. Another very productive field of search was the great Kansas Basin. The party spent five weeks there, searching over the parched alkali fields under a burning sun for specimens. This locality proved rich in a great variety of remains, some of which were wonderfully curious combinations of crawling and flying animals. A winged reptile measuring twenty-four feet across the wings, and a monster skeleton ninety feet in length, were exhumed from the sand: in short, the party made such diligent use of their time and strength that several tons of valuable fossil remains were dug up and sent home.

Some of the South American States are moving in the direction of education, and conspicuous among them is the Argentine Confederation. Something more than a year ago the province of Cordova gave to the nation a quantity of land for astronomical purposes, and since that time buildings have been erected and instruments purchased; and everything will soon be in a condition to make observations. Prof. Gould, formerly of Cambridge, Mass., has the observatory in charge, and from his address at the dedication, as given in the *College Courant*, we obtain the following facts: The Cordova Observatory is the second national observatory established in South America. The special point to which research will be directed is that of mapping out the southern heavens. Prof. G. says that the number of stars invisible to northern observers whose positions and magnitude are carefully determined does not exceed 13,000; while there are 164,000 stars in the corresponding portion of the sky. The sky of Cordova is favorable for astronomical purposes, as it is remarkably transparent. It is by the establishment of such institutions that South America will yet take rank with civilized nations, and be saved from the terrible internal commotions that have afflicted her since she became independent of European rule.

Discoveries of gold have been made in Dakota Territory, causing considerable excitement in Sioux City and neighborhood. The Crow Indians, according to Mr. Pease, their agent, have long known of these rich deposits, and have prevented white men from exploring the Territory.

The Western Union Telegraph Company has purchased a piece of property in New York city of the agent of Louis Napoleon, extending between fifty and sixty feet on Broadway, and one hundred and fifty feet on Dey street, for \$840,000. The property was bought by the Emperor seven years ago for \$480,000. It is proposed to tear down the buildings now on the lot, and

build a magnificent structure for an office, which shall be the great telegraphic heart of the continent.

THE NEWS.

AMERICAN.

The Northern Pacific Railroad has been opened to Red River.

Petroleum of good quality is found in California, not far from Los Angeles.

The trial of Mayor Hall of New York has been suspended by the sickness and death of one of the jurors.

A woman in Ohio has been appointed by the Probate Judge an appraiser of the personal property of an estate.

In the recent election in New Hampshire the republicans elected candidates by a majority of about 1500.

The Iowa State University conferred the degree of Doctor of Medicine on fourteen men and two women on the 6th inst.

Water-works have been completed in Newark, New Jersey, at a cost of \$1,750,000, capable of furnishing ten million gallons of water daily.

The product of anthracite coal in Pennsylvania in 1871 is estimated at 17,685,000 tons, and of bituminous 8,446,000 tons.

The trustees of Cornell University have resolved to admit women to the institution with the same rights and privileges as men.

An attempt is making to build a railroad from Buffalo, N. Y., to the Pennsylvania oil regions. The city of Buffalo offers to bond for one million dollars to effect the object.

The legislature of Pennsylvania has passed a bill granting the right to lay pipes for the conveyance of petroleum from the oil-producing regions to Pittsburgh and Lake Erie.

Massachusetts is organizing a system of Town Industrial Schools, in which the arts and trades are to be taught. This promises to be an improvement on the old apprenticeship system.

A change has been made in the management of the Erie Railroad by the election of a new Board of Directors, and of Gen. John A. Dix as President in place of Jay Gould, who was compelled to resign.

The House of Representatives has passed a bill to pay a bounty of one hundred dollars to the soldiers who were enlisted and mustered into the service prior to August 6th, 1861, or to their widows or orphans.

The fur trade of San Francisco has largely increased since the acquisition of Alaska, the importation of raw furs reaching two million dollars the past year. Not only the furs of Alaska are brought to this port, but to some extent those of Siberia also.

The ice-boats on the Hudson river have had a lively time. One of them, in the neighborhood of Poughkeepsie, had a race with the Chicago express train on the Hudson River Railroad, and fairly sailed by it. Eight miles were sailed over in seven minutes on another occasion.

The course Japan is taking among the nations of the earth is of great interest. While she does not neglect her military and naval affairs, and is awake to the benefits of improved agricultural and commercial facilities, yet general education appears to be the most engrossing subject with her rulers and people. For several years her young men have been sent to this country to be educated, and with a wise forethought they have not been confined to any one school, but have been sent to schools in different sections of the country; some to New Haven, others to New Brunswick, Annapolis, Norwich, and other places; and also some to France and England. And finally, we are informed that several young women have now come to receive an American education for the express purpose of qualifying themselves to act as teachers in their own country. Not satisfied with these efforts to advance her educational interests she has invited the Secretary of the Board of Education of Connecticut, Mr. Northrop, to assist in the organization of a general system of instruction for the Japanese Empire. The position offered him may be considered that of Minister of Public Education. Mr. Northrop is regarded as a man of superior qualifications, both natural and acquired, and well fitted to continue the work so well be-

gun of planting American civilization and culture in the Eastern world.

FOREIGN.

Telegraphic communication has been completed between France and the island of Guadeloupe.

A decree has been issued in Spain authorizing the laying of a telegraph cable from Spain direct to England.

The Protestant Christians of Diarbekir, in Mesopotamia, have built and opened a large church in that city, the largest there is in Turkey.

The report of the committee appointed to receive subscriptions in England for the relief of Chicago shows a receipt of over eight hundred thousand dollars.

From Spain comes the report that King Amadeus is concentrating his army around Madrid, and disarming the National Guards, as if preparing for some imminent crisis.

A proposition made in the French National Assembly, by M. Brunet, to erect a temple to Jesus Christ, as a testimony of belief in God necessary for the national regeneration, was rejected.

The bill to suppress the International Society in France has passed the National Assembly, imposing various fines and terms of imprisonment for holding office in, belonging to, or having any connection with the Society.

Joseph Mazzini, long known as an Italian Republican and Revolutionist, died at Pisa, in Italy, March 11th. The Italian Chamber of Deputies passed a resolution of regret, and the presiding officer pronounced a eulogy on the deceased.

At a meeting of the shareholders of the Suez Canal, the President, Mr. Lessups, made a report in which he said the Directors of the Company had no intention of selling the Canal to any Government, and that the traffic over it was largely increasing the receipts, which were \$515,000 for January and February of the present year.

A bill to take the control of the schools of Prussia out from sectarian influence and place them under Government superintendence has been carried through the Diet, by the personal exertions and influence of Prince Bismarck. In England the influence of the Government is given in support of the system of sectarian control.

The British Government has recently conquered and added to its eastern empire another piece of India, the province of Looshai, situated due north of Chittagong near the border of Burma, and sparsely inhabited by a nomadic tribe which made frequent incursions into the British possessions adjoining. Several cases of cholera occurred among the British troops while on their return to Calcutta.

The American reply to the British note in reference to a misunderstanding of the meaning and extent of the Washington treaty has been received in London, and though it has not been officially presented to the Government, it is discussed in the newspapers, and is considered pacific in tone; but the *Times* says that England does not intend to pay anything for consequential damages, nor let that question be argued before the Board of Arbitration. Other papers are equally explicit.

ANSWERS TO CORRESPONDENTS.

To M. A. W., *De Kalb Center, Ill.*—We have not seen "The Origin of All Things."

To H. C. W., *Nokomis, Ill.*—As your letter indicates that you have never read our publications, I take the liberty to call your attention to the small pamphlet entitled "Hand-Book of the Oneida Community" (see next column). You will find in it answers in full to most of your questions. It defines our religious belief, and explains our social system better than I could attempt to do in a single letter. If it does not meet the precise form of your questions, I presume that you will have no difficulty in drawing correct inferences from what is there set forth as our belief and practice in relation to most matters; but as your question in respect to a woman's working at her trade, or learning a trade after joining the Community, is not specially touched upon in the "Hand-Book," I will say: After a woman joins us, her working at any trade will entirely depend upon its being useful and necessary to the family; and she will receive no wages other than those of general support and the privileges of a home whether she work at any trade or not. Her position in the family is that of a daughter or sister. Work is a privilege, and is not gauged by an estimate of the cost of support, but by ability and devotion to the public interest. If after reading the pamphlet referred to you wish to ask other questions, we shall be pleased to answer them. I should add in conclusion, that we are not at present seeking new members.

Very respectfully,

C. A. M.

FLOWER SEEDS FOR SALE.

Having on hand more Flower Seeds than will be required by our own florists the ensuing season, we offer the surplus in packages of 25 papers for one dollar per package, postage paid. Each package will include some of the most desirable varieties, such as Trauffaut's Peony-flowered Asters, mixed colors; Amaranths; Antirrhinums; Balsams; Double Holyhocks; Ipomeas; Petunias; Pansies; Phloxes; Double Portulacacs; German Stock; Tropaeolums; Double Zinnias, &c. &c. These seeds were grown with care on our own grounds. Address, ONEIDA COMMUNITY, Oneida, N. Y.

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PUBLICATIONS.

Salvation from Sin, the End of Christian Faith: an octavo pamphlet of 48 pages. By J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

History of American Socialisms. By John Humphrey Noyes. 678 pp. 8vo. J. B. Lippincott & Co., Philadelphia. London, Trubner & Co. Price \$3.00.

The Trapper's Guide; a Manual of Instructions for Capturing Fur-bearing Animals. By S. Newhouse. Third edition; with New Narratives and Illustrations. 215 pp. 8vo. Price, bound in cloth, \$2.00.

Male Continence; or Self-control in Sexual Intercourse. A Letter of Inquiry, answered by J. H. Noyes. Price, 50 cents per dozen.

Dixon and His Copyists; a Criticism of the Accounts of the Oneida Community in "New America," "Spiritual Wives," and kindred publications. By John Humphrey Noyes. Price, 25 cts.

Hand-Book of The Oneida Community; Containing a Brief Sketch of its Present Condition, Internal Economy and Leading Principles. Price, 25 cts.

Back Volumes of the Circular, (Unbound.) Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75.

MESSRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have the *History of American Socialisms* and the *Trapper's Guide* for sale. They will receive subscriptions for our other publications.

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Of the Oneida Community Buildings and Grounds, made by a first-class artist and finely mounted, can be had on application at the office of the CIRCULAR.

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NO. 12. CONTENTS.

The Present Crisis	89	Community Journal	93
Home-Talks on the Bible	89	Student's Letter	93
Anastasis	90	Readings of Prof. Hibbard	94
First Joy	90	The Oneida Community	94
Old Mansion: House Memories	90	Railroads	95
"The Subjection by Women"	91	Augustus Toplady	95
The Community Bond	92	Scientific Notes	96
Revision of the Bible	92	The News	96
Outflanking Evil	93	Answers to Correspondents	96