

# Oneida Circular.

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## THE UNITED COMMUNITIES.

### ONEIDA COMMUNITY

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.

### WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 45. Land, 228 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

## SPECIAL NOTICE.

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 as 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.

## HOME-TALKS ON THE BIBLE.

X.

BY J. H. NOYES.

CHRISTIANITY is a movement instead of a fixed condition. It is a railroad instead of a sleepy village. Its object is to carry men along from conversion to conversion, till it lands them beyond sin and death. In a word, Christianity is progress. This is the idea of Christianity which I obtained from the Bible at Andover in 1831. In my Religious History you will find in the account of my experience at that time this record: "In the course of an investigation [of the book of Acts] I was led to meditate much on the distinction between the Jewish and the Christian dispensations. I saw that Christianity even after the day of Pentecost was in embryo—a bird that had not yet burst its shell." This discovery that Christianity is not a fixed thing like Chinese civilization, but a growing, progressive thing like Yankee civilization, set me free, in the first place, from the trammels of Old Testament experiences; and then from the sins and sayings of the half-born disciples; and so I found a place where I could stand and defend the doctrine of perfect holiness. This same discovery, showing me the clear evolution of Christianity from Judaism, at last led me into Paul's doctrine of the end of the law—which, by the way, is the safe and scientific original from which Fourier stole his doctrine of "attractive industry." This same idea that Christianity is progress taught me that the day of Pentecost was only a hint of the direction which the heavenly Spirit was taking; and not a hint to limit, but to stimulate, progression in the same direction. So, in the midst of all the New Testament conservatism about marriage, I saw hints in Christ's example and in Paul's, and in their doctrines, that they looked beyond marriage, just as they looked beyond slavery. Thus, as I gazed upon the vast complication of spiritual experiences called the New Testament, I saw beneath the fixed crust which tradition has spread over it, that all was in motion, flowing on steadily out of all earthly limitations into the freedom of eternity, leaving behind one after another the sins and the ordinances and the laws and the plagues of the fashion of this world. This was the start in progression which I received by earnestly and fervently studying the Bible, with the best help I could get from Andover and Germany. And now, standing on this basis of my own experience, I am prepared to maintain against all comers, that the Bible, above all other books, is the book of progress. Let us look at two or three of the great progressions which are connected with the Bible in the history of the world.

In the Old Testament we see a marked rising out of idolatry. Two thousand years ago

there was not a nation that did not worship stocks and stones, except the Jews. At this moment the world as a whole is but just emerging from the vice condemned in the second commandment; and the order in which it is emerging is this: first the Jews, then the nations that received the Bible from the Jews; and so the movement is at last reaching all nations. This is certainly a Bible progression.

Again, in the New Testament we see Christianity emerging from Judaism. This is a progression which, when fully developed, will be found as great as the movement out of idolatry. The Jews thought that when idolatry was past, they had found a stopping-place; but the spirit of the Bible moved on and left them behind.

Finally, look at the great progression now going on in art, science, and all the operations of civilization. What nations are they that are leading in this movement? They are the Bible nations. The Jews are behind because they would not take the New Testament. The Catholics are behind because they overlaid the Bible with their priesthood. The nations that accept the whole Bible and give it free course—Germany, England, and the United States—are at the head of the column that is marching out of the old world into the new.

## THE TONGUE.

THE apostle James says, "The tongue can no man tame; it is an unruly evil, full of deadly poison." He says in substance, that although every kind of beasts, birds, and serpents, and things in the sea, have been tamed of man, yet the tongue, that little insignificant member, remains untamed—a barbarian. The apostle calls it a fire, a world of iniquity, and says "that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." And yet the tongue has itself, of course, no moral character, no sense of right and wrong; and enjoys cursing its Creator and all mankind just as heartily as it does blessing them. "There-with bless we God, even the Father; and there-with curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth the same fountain send forth at the same place sweet water and bitter? so can no fountain yield both salt water and fresh." James thus held up a mirror before his Jewish brethren that they might see how grossly inconsistent their lives were with their religious profession. But the tongue, as we have said, is only an instrument, which should not be blamed for being used by mischievous spirits back of it. Its power of spreading evil is the measure of its power of spreading good when pos-

sessed by good spirits. Although it is true, as James says, that no man, no mere human will-power, can tame the tongue, that is not saying that God cannot. Instead, therefore, of quarreling with the tongue, as a source of hell-fire and mischief, we should quarrel with the spirit of unbelief back of it that prevents God from taking it in hand and training it. It is not the instrument that moves itself in the service of evil, but a diabolical agent that put it in motion. In the possession of a tongue thoroughly tamed James saw perfection of character, for he says, "In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Christ tamed the tongue and made it a mighty engine for good. With it he distributed heaven-fire as the only effectual extinguisher of hell-fire. He regarded his tongue as not his own. It was the tongue of his Father and all heaven combined, and it was their distributor of grace and truth to the world. Not a word did he speak unadvisedly, and for the very obvious reason that egotism, or the individual spirit, never used him as a medium; so he never had to confess that this or that weakness got the better of his good sense, requiring him to apologize for using his tongue unwisely. Christ's victories and attainments belong to those also who believe on him. As he offended not in word, so those who believe on him will not when his image is fully developed in them, and they will walk in his Spirit as did Paul and the Primitive believers. Indeed, all the perfections in the character of Christ will as surely be given to those who truly believe in him as the perfections of the vine are transmitted to its branches. G. C.

### BACKWARD GLANCINGS.

11.

ANOTHER glance at this revival year of 1831. The same power which wrought such changes in our family pervaded the whole country, and produced everywhere important results. It was remarkable, not only for its range and energy, but also for the character and standing of its converts. In our own immediate neighborhood, it took possession of the best families in the county, and enlisted their brightest and most talented young men and women. I remember that about the same time that my brother gave up the law and resolved to be a minister, three cousins living in a neighboring town were converted. Two of them were in college, and a third was about to choose a profession. All three decided to become ministers. Two of these young men died before they had finished their studies; the third became the Rev. Samuel H. Elliott, who was settled for some years in Woodbridge, Conn., and died recently in New Haven. Another relative, my mother's youngest brother, a practicing lawyer in prosperous circumstances, was converted at this time, and abandoning the law, commenced studying for the ministry. His health failed, however, before completing his course, and he ultimately went to the West Indies, became American Consul at Barbadoes, and died there some years since. In the same town where these young men resided were

other remarkable conversions. One of them was that of J. C. Holbrook, a young man of fine talents, and a member of one of the wealthiest families in the county. He, too, changed his profession and became a minister. He is now a distinguished preacher in Iowa. His nephew, now Rev. Thomas K. Fessenden of Connecticut, was then in college. He was an early convert, and became one of the most zealous promoters of the revival. He and a brother student came to our house, and labored by prayer and exhortation to help forward the good work there. They also visited from house to house through the village, praying with families, talking with individuals, and holding prayer-meetings in the different school districts.

The female converts of this revival year were no less remarkable. They represented the flower of the county. One of the brightest of these young women was the daughter of our neighbor, Judge White. She was eminent in devotion and zeal. Her example in this respect stimulated all the young people of her acquaintance. She had been educated at Mrs. Grant's celebrated school at Ipswich, Mass. Several other young women, following her example, went to that school, and imbibed there the highest fervor of the revival and missionary spirit. Miss White married Rev. Mr. Williams and went South, which then seemed a missionary field, and established a Young Ladies Seminary at Tuscaloosa, Alabama, on the Ipswich plan. Mrs. Williams drew after her several of the most devoted and talented of the young women converts from our neighborhood, and placed them as teachers in her school. It was to Mrs. Williams that J. H. N., a few years after, when he had become a Perfectionist, wrote "Three Letters to an Inquirer."

It was in the fervor and heat of this period, when the Millennium appeared to be at the door, when the conversion of the whole world seemed impending, and all earnest souls felt that they must put in their sickle and help reap the whitening harvest, that my brother made the vow "to be a young convert forever."

### GOOD TO THE FRONT.

I SAT near two friends a few evenings ago, one of whom seemed absorbed in the newspaper he held in his hand. Presently he threw it down, and with a look of disgust on his face said:

"When there are so many good people in the world, whose characters are such that no one can help desiring to pattern after them, why should our newspapers, which are mediums of good or evil to their readers, be filled with accounts of those who are disgracing themselves and their country by their misdeeds?"

"True," answered the other, "Why should we talk and write of evil when there is so much good to look at? There is enough good happening every day, if we would only take the same pains to notice it that we do to see evil. What do you suppose would be the effect if the editors of all our newspapers should refuse to put anything into their columns that would not in some way cultivate in their readers a quicker perception of good in everything around them?"

"Why," replied the first speaker, "I should think it would engender a new taste for the truth. It would make those who now gaze at evil till they

are swallowed up in it, glance at it as something to be avoided like any other pestilence. With their attention constantly drawn to the beauties of truth and good, our young men and women would find a new desire growing in their hearts, to free themselves from evil thoughts; and evil deeds would be few and far between. If we could get the standard of good raised in all our newspapers, the necessity for speaking of evil would gradually die out. Evil would hide itself in the dark places of the earth, if there were no one to speak it. Evil is perpetuated by constant attention to it. Good surely has a better chance."

"Well," answered his companion, "I suppose that some persons will object to this view, on the ground that nothing succeeds in the world that does not create a sensation. Granted. But which makes the greater and more lasting sensation, the rascalities of James Fisk Jr., or the inventions of James Watt? The apostasy of some minister of the gospel, or the life of Jonathan Edwards? I believe that good has so many more charms than evil, that the characters of the greater proportion of the people in a city like New York, would be sensibly changed in a short time, if the standard of the reading matter they are constantly perusing were elevated."

"So do I. Then think what a waste of time and attention would be saved and turned into other channels. Who knows the effect it would have upon the rising generation? Do we have the benefit of the inventive genius there is in the country? If we took pains to search out the facts, should we not find a great amount of native talent quite obscured by the constant habit of looking at evil and at the records of failures? Who knows what talents lie hidden away in obscure places, that might be brought to light, if those who spend so much time in hunting up and recording evil should seek out, in all the highways and by-ways, the modest geniuses who only need a little encouragement to make themselves known to fortune and to fame? How many germs of thought that are now unheard-of might add to the newspapers the beauty they lack! A great many people, you know, never read anything but the newspapers, and their thoughts, perverted by what they read, govern to a great extent their lives."

"That is so. And men go to their daily business with the feeling that evil lurks everywhere around them. Such suspicions must inevitably make their hearts hard and uncompromising. They are ready to settle every difficulty by hard words, rather than by peace and patience. This, I am sure, would not be the case if they were to read more about good than evil."

"Well, how shall we remedy all this?"

"I should say that we ought to conclude, to begin with, that there is a great deal more good in the world than there is evil. Then let us notice it everywhere, hunt it up if necessary. Let us talk about it, and write about it, and encourage every one else to go and do likewise. Then our young folks will have something worth living for. They will feel that good is at a premium, and that all their success in life depends upon their keeping up to the standard. Gradually every thought and wish of their lives will conform themselves to the highest truth. Their childhood will be controlled by those whose purpose will be to encourage good in them. The studies of their youth will be pursued not from motives of false ambition, but with the intention of cultivating their talents for God and his family. Love will no longer be governed by passion but by principle. Business and every pursuit of life will be carried on in an unselfish way, that will yield more profit to those who engage in them than selfishness can ever hope to reap."

"I like what you say. But do let us by all means insist upon a new standard of newspaper-

literature. Evil will then soon hide its head for want of something to live upon. I believe the day is not far distant when thousands who are now apparently satisfied with the daily newspaper food they receive will throw it aside as detestable. Who can estimate the effect on the character and lives of all God's children, 'to shut their eyes from the seeing of evil,' and cultivate a quick perception of everything that is good?" S. L. N.

#### A CONSERVATIVE VIEW.

A WRITER in *The Canadian Monthly* discusses the "Woman's Rights Movement" at length, and apparently in a dispassionate and candid spirit. He acknowledges at the outset that the movement has already made "considerable way" both in England and the United States, and he has studied it enough to understand that "it has for its object to effect a sweeping change in all the relations of the sexes—conjugal, political, legal, educational and industrial." The writer anticipates that the revolution which is contemplated "will be at once unparalleled in importance and unprecedented in kind." It is interesting to notice in this article a wise outlook for the future, and an attempt to "trammel up" the consequences, should the threatened revolution go on to the final consummation. The inevitable disorganization and anarchy that must attend the revolution in such hands as have undertaken to guide the movement is more than hinted at, and the writer casts about for the conserving elements which can be thrown into the balance to counteract the anarchic tendency. That the writer should discern some of these "elements" in the organization of the Oneida Community is somewhat remarkable, but speaks well for his shrewdness and discrimination; as witness the following paragraph:

In any case however, it would be necessary, in the interest of the community as well as that of individuals, to make provision for the children, to whose claims indeed, and to the subject of maternity generally, Woman's Rights lecturers usually pay but little attention. If the union of the parents is to be made dissoluble, how are we to secure to the children parental, above all maternal care? And if parental care cannot be secured to children, what will the coming generations be? Certain associations in the United States recognize the difficulty frankly, and offer a bold solution. Instead of merely lowering and desecrating the family they discard it altogether. With intercourse of the sexes untrammelled by marriage, they combine community of children. And they are in the right. If the permanency of the marriage tie is to be abolished, the family will no longer be able to have the responsibility of training the rising generation. Some other organization must be entrusted with that duty. Society cannot be permanently and universally organized on the footing of a foundling hospital. Moral reformers in the United States are calling, it seems, for the suppression of the Oneida Community. But the Woman's Rights section of them, at all events, will do well to hear the Oneida Community before they strike it. Assuredly if the family is abolished, woman will find herself in a new world.

That this respect and consideration for the O. C. is well founded is evinced by the following extract from a standing "Special Notice" in the CIRCULAR:

In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. \* \* \* Their Communities are *families*, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as 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.

That this is not a mere claim, unsupported by facts, any one can testify who is conversant with

the history of the Community for the last twenty years. It is no insignificant achievement to preserve all that is good and true in the marriage and family relations, and at the same time multiply these blessings a hundred fold. W. H. W.

#### THE VERNAL CONTEST.

MARCH was the most wintry month of the cold season just past. King Frost let go his grip upon the earth and waters with great reluctance. I suppose the Protectionists would stigmatize him as a Free Trader, for he is manifestly very unfriendly to manufacturing interests, having frozen the waters in dykes so deeply, the past winter that many factories were stopped, and many more were scarcely able to run. The contest between the strong thick ice and the spring floods, in their efforts to remove it, was uncommonly long and severe. In many places some of our streams were formed into two stories, the swelling waters running both below and above the ice, it being "so set in its way" that it would not yield to the "elevating influences" that come with the northward approach of the sun. The result was that here and there we would see a miniature geyser bubbling up through some hole or cranny in the ice, or a tiny maelstrom where the water was descending from the upper to the lower story. In a small brook that rattles along at the bottom of a deep gorge east of our carpenters' shop a pretty heavy freshet has been flowing, and in some places the loose shelly slate accumulated on top of the ice a foot deep.

But it was in watching the larger stream of the Oneida Creek that we enjoyed the sensation produced by the collision of great forces. On the 31st of March, the Creek being much swollen by a heavy rain, the struggle commenced. Though the stream overflowed its banks in many places the most noticeable effect on the ice was to make it crack and rise above the water along the middle of the stream, the shore edges remaining fast. In one spot of which I took note, where the stream was broad and shallow, the ice gave way, and the pieces made a somewhat formidable dam. Fortunately the following night was cold, and the waters diminishing no decisive result followed that day's struggle.

The following five days were warm with alternating frosty nights, and no marked changes were to be seen; but the sixth morning dawned with a notable increase of summer warmth. This was the signal that summoned the great army of floods, recruited by the snows on the hills above us, to join in the great decisive ice-battle that was now to be fought. Assailing the enemy in its weak point, in the broad and shallow place above the railroad bridge, where an impression had already been made, the yellow, earth-laden waters brought cake after cake of ice of every form and size, and deposited it just above our road bridge in a way to form a dam. There seemed to be scientific method in the disposal of those cakes: the momentum they had accumulated would often send an impinging edge up on the cakes that were already deposited, and the back edge being depressed, the flood of waters would rush over its upper surface, sending the already depressed edge straight to the bottom, thus presenting a cake's broad side to the stream. Of course, the angry waters meeting this hindrance rise higher and higher in their wrath, and bring a double and treble pressure upon the dam. The pieces, pressed beyond all endurance, shove their edges in some cases several feet into the air above the general level, while the whole dam, with a low grinding sound, yields inch after inch, as its constituents are compressed into more and more compact form. I thought a jam of men, horses and vehicles in the streets of New York would

well illustrate the state of things in the stream, as in both cases there is plenty of damming going on. At length the thick ice that constitutes the obstruction at the lower end of the dam yields, and the whole surging, grinding mass commences a slow, forward motion, crowded onward by the accumulated flood in the pond above, with an apparently irresistible power. But it is not irresistible; for it presently comes to a short bend in the stream, full of the thickest of ice, which has been strengthening itself all winter. Here the immense pressure is in great part brought to bear against the opposite shore. Here again the flood must be hindered for an hour or two while the great floating rafts of ice, coming now in apparently unlimited quantities and in an endless procession, rapidly bring to bear the greatest hydraulic power of the waters. After a while the dam is so compressed that the flood finds its way into the tail-race of the old mill, which brings the pressure more directly upon the obstruction, which soon yields, and away goes the whole mass to repeat the same operation at certain critical points in the stream farther down. In this way I saw four ice-dams form and give way in about as many hours. H. J. S.

#### SPRING.

TO each and all there comes one moment when the whole being is filled with the sweet consciousness that the joyous spring is here again. We read its coming in the warm sky, breathe it in the ambient air, hear it in the gleesome song of the birds, and taste it in the maple sweet. Every sense becomes a jubilant witness of its advent. What a medley of sounds greets the listening ear as one vainly seeks to define and number them. Oh, these voices of the spring-time! how they greet us everywhere, lightening care, and singing to us of faith and work, of hope and love, blending all in strange Runic rhyme:

Now loud and shrill, then soft and low:  
In wild accord, yet clear and sweet,  
As when the gentle zephyrs blow,  
And with the rippling waters meet.

Visions of sweet-scented violets, the pale anemone and modest lily of the vale, already fill the air with their fragrance; but sweeter far than flower or song of birds is the merry, ringing laugh of childhood as it comes to us from the little ones scampering upon the lawn like so many little red ridinghoods, some of whom are enjoying for the first time the freedom of out-door life.

To none does this season come fraught with so much meaning as to those who have entered upon the spring-time of a higher life, who have heard the voice of the Beloved, saying, "Rise up, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land." To all who hear this voice, a spring-time opens which shall brighten into a glorious summer, that will never know the chill of winter. S. E. A. D.

[MARK 16: 9-20.]

The question of the genuineness of the last twelve verses of the gospel of Mark has received a thorough examination by Rev. J. W. Burgon, of England. It has been doubted whether these verses formed originally a part of the record, on the ground, first, the evidence of the best MSS, the Vatican and the Sinaitic, is against them; second, the early Fathers are said to witness unfavorably; third, internal evidence proves their spuriousness. On the contrary, these researches now prove, first, all the MSS., except the two oldest, are in favor of the genuineness of these verses, and the older of these two shows that a MS. still older than itself contained them. When this locality is referred to in the Vatican MS. the evidence is found to be not against, but almost decisively in favor of the genuineness of the passage. In all other cases

the scribe began a new book at the top of the column next to that containing the close of the preceding book; in this case a blank space of an entire column is found after the eighth verse of the last chapter, abundantly sufficient to contain the twelve verses withheld by the scribe. The writer, therefore, was aware of the existence of these verses in the MS. before him; yet, for some reason known only to himself, chose not to copy them then, but left space for their insertion at a future time, to make his own as complete as other codices. Both the two Syriac versions, the Peshito and the Curetonian, being older translations than the oldest of all known MSS., contain these verses. Second, only Eusebius questions the genuineness of this passage, and he does not assert it to be spurious; on the contrary, he labors to prove that it may be genuine. All other Christian writers agree in testifying to their authority from Justin Martyr downward. Now, as these Christian Fathers lived at a period much earlier than the age of any of our MSS., they must have quoted from current codices earlier than these, so that their citations or allusions to such a passage as this have the very greatest weight. Third, the internal evidence against the genuineness of these verses, from difference of style and phraseology, turns out to be entirely insufficient in some cases to afford indication of or inference as to authorship, and in other cases gives positive evidence in favor of Mark as the author of the passage.—*Independent.*

## ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, APRIL 15, 1872.

### OUR CONFIDENCE IN THE SUPERIOR ATTRAC- TIONS OF COMMUNITY LIFE.

T. W. Higginson, in his report (now making the tour of the newspapers) of the visit he made to the Community a few weeks ago, says:

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 to 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.

The point so well-put in this paragraph might have easily been made much stronger. There are many other ways in which we just as boldly challenge our young people to compare the Community with the world. For one thing, they are allowed to read what they please. The present generation of young men and women in the Community have had the run of the popular novels, magazines and newspapers (one hundred and thirty different newspapers now find their way to our Library)—from which they of course find out pretty thoroughly what the attractions of the world are. This general freedom in respect to reading would be as dangerous as college life if the Community had not attractions to balance the seductions of the world.

Then, again, as soon as our young men are old enough we put them into commercial agencies; send them hundreds and even thousands of miles from home; they are generally absent for weeks at a time, sometimes for months; they travel from village to village, and from city to city, all over the Northern States, and must see all the world has to offer, and compare it with what Communism gives them. Most of our young men have been thus exposed to the attractions of common society; and the Community has at the present time a greater

number of them traveling as agents than at any previous time. All this shows how great is our confidence in the superior attractions of Community life; and that our confidence has not been misplaced is shown by the fact that nearly all our young men are loyal; and this means that they have intelligently decided that the Community is a better home than the world can offer them.

These facts, as Mr. Higginson says of the facts he mentions, "prove a good deal." But our confidence that Communism is a genuine thing—a real advance on life in the world—is evinced in many other ways; notably in our not going "off West" into some wilderness, where comparison would be difficult, but staying at the very center of civilization in New York and Connecticut, under the inspection of the sharpest eyes, rejoicing at the gathering of villages and railroads around us. We cannot possibly hope to permanently cheat the world with a scheme of life we do not believe in ourselves, or that will not stand a full and free comparison with surrounding society. Our confidence is either a delusion that has thus far been miraculously sustained, or it is a sober reliance on realities that will sooner or later come to light and convince all, that Communism is an improvement as genuine as the use of steam or the telegraph.

### MR. CORNELL'S PROGRAMME.

The Cornell University Register has on its title-page a portrait of its founder, Hon. Ezra Cornell; and the circle surrounding the portrait has the following legend:

"I would found an institution where any person can find instruction in any study."

Whereupon J. H. N. says: "I would like to find an institution where a person can get systematic instruction

on the way to find God;  
in the art of walking in the Spirit;  
in the art of love, general and special;  
in the theory and practice of social life;  
in the art of conversation;  
in the art of sexual intercourse;  
in scientific propagation as applied to human beings;  
in the art of managing infants;  
in the art of rearing boys and girls;  
and, to sum up all,  
in the art of making a happy home.

These arts and the sciences on which they depend are certainly the main elements of the great complex science of Sociology; and Sociology is the acknowledged center of the entire organization of the sciences. Where is the institution that gives systematic instruction on any of these subjects? Can Mr. Cornell fulfill his programme, without touching these? Can any institution that ignores them be called a University?"

Whether it is expedient or not that public libraries should be open on Sunday to wandering non-church-goers has been lately under discussion, and just now is attracting special attention. The *Home Journal* notes with favor the inclination of a great part of the members of the Mercantile Library Association toward a free use of its reading-rooms on all days, Sundays and holidays not excepted, and urges such a step on moral as well as social grounds, and suggests the great good which might result to those for whom the church and its teachings have no attractions. It appeals to the legislators and directors of public institutions to candidly consider the subject. There seems no really sufficient reason why the great libraries should not be open to the public on every day of the week. They would not divert the attention of sincerely pious people from their well-chosen course; and who can estimate the relief and improvement that

might be thereby afforded to many against whom libraries and reading-rooms are now closed and on the very day when they are most at leisure!

"People seem to think," says a writer in the *Golden Age*, "that any poor, disappointed, broken-down woman, who cannot possibly do anything else, even if she can find anything else to do, can take care of the sick—a work which requires trained perceptions as well as quick and rich sympathies, and a perfect self-command, as well as affluent resource and ready invention." Good; but omits the most important prerequisite of all—*faith in the power of God over disease*. A "broken-down woman" whose heart is filled with that element is better in a sick-room than the smartest and best trained one who ignores it.

### COMMUNITY JOURNAL.

#### ONEIDA.

—Our lawn already begins to be "spickle-speckled" with green, and the birds with their cheerful songs have come; and so every thing betokens that Spring is really upon us in good earnest. But from all accounts the warm weather is making work for the Midland. The train due here from the south at 10 1-2 o'clock has not yet arrived (2 P. M., 10th inst.), obstructed by mud-slides; and the train from the north, which passes here at 12, returned again in an hour.

—The Creek is overflowing its banks some this (Thursday) morning: but it is now thoroughly cleared of ice—all that remains of the late thick ice being here and there some great slabs on the flats, which floated there last Saturday when the water was higher than now. The snow, too, has melted away very fast for the last two or three days. The warm rain on Sunday, with no frost o' nights since, another good rain last night, with a warm south wind to-day, are all doing quick work in preparing the ground for the impatient gardeners and farmers.

Later—5 o'clock, P. M.—The water is the Creek is steadily rising. At 2 o'clock a break in the dyke-bank just below the dam was reported. Some of our men immediately repaired to the scene of the accident, and found a threatening state of things—the dam was evidently imperiled. But men and means were soon rallied to the spot, a good Providence attended their efforts, and in a few hours all immediate danger was over. The neighborly kindness of Mr. Olmsted in notifying us of "the break" was much appreciated.

—An accident on the Midland to-day (April 11th), and almost at our doors! Word reached us at 5 1-2 P. M., that about half a mile to the south an engine had run off the track, was capsized, and that one or more men were under it. Help was wanted. Many of our men hurried to the spot. The accident, it was found, had happened to the work train. The engine of the train, which consisted of a number of dirt cars, was running backward at the time of the accident, but not at a high rate of speed. On rounding a curve, the tender, from some unexplained cause, was thrown from the rails, and soon went to wreck on one side of the track, while the engine was pitched over on to its side on the other. The engineer, with great presence of mind, stuck to his post, and escaped, as by a miracle, unharmed. The fireman unhappily, in attempting, contrary to the engineer's advice, to man the brake, fell or was thrown under the ponderous engine as it struck, and was buried in the wreck. His death must have been instantaneous, though his body when recovered was but slightly disfigured. No others were injured.

—The trap trade is very brisk this spring. Through the month of March large orders were received almost every day. The fall of the year

is the usual harvest time in this business; and as many of the orders now received are for future delivery, we think it likely that we are now in part reaping next fall's harvest. This activity in the trap market is doubtless owing, in a large degree, to a general rise in the price of iron and steel. This advance is said to be occasioned by an actual scarcity of iron, both in this country and in Europe. As a necessary consequence of this advance in the raw material, a general advance in the price of manufactured articles in almost every line of hardware is to be expected; and so we suppose the hardware dealers, already notified of a small advance in the price of our traps, are sending in their orders thus early to anticipate any further rise.

—Among the multifarious studies of our people in the long winters, Mr. X., one of our chief mechanics, once took a course of reading in Homer's Iliad; and at the request of the Community gave a lecture on that immortal epic. In the course of his oration he described one of the scenes in the following forcible terms: "Achilles put on his armor, and flaxed out the whole posse of them!"

The "Children's Hour" has been revived again for a short time. Last evening the children were called upon to stand up and testify whether God and the confession of Christ had not sometimes helped them of late to overcome temptation. Harley said he was tempted to tell a wrong story, but God made him feel so bad about it that he confessed his temptation, and the lying spirit left him. Wilfred said that he had a great deal of trouble to learn his arithmetic lesson; but he prayed to God to help him, and confessed Christ, and then was able to understand the lesson and do the examples. Cosette said that she was sent to the dining-room on an errand. There was no one in the dining-room, and she saw the sugar-bowls, and thought it would be very nice to have a lump of sugar; but then she thought that it would not please the folks or please God for her to take it without asking, so she did her errand and came away without touching it. Harold said he resisted the same temptation about sugar in the dining-room. The children gave very good attention to the remarks made to them by various persons, and seemed to have a receptive spirit.

—Mrs. A., who had called a committee, that is a company to criticise her, in which I was included, saw me running through the hall, and caught me by the arm, saying, "Are you going to those fire-works? Is that all you think of me?" "Indeed I am, dear woman, I would not miss that performance for anything," I said, as I pulled away and hurried to the scene of action, where I found half the family gathered, waiting for the spectacle. The place was west of the house a half dozen rods. There was raised a great pile of old barrels and boxes and boards, chinked in with dry shavings and shingles and sticks,—a pile as big, or most as big, as a railroad car, and every splinter of it as subject to fire as Falstaff was to heat. Fire had just been put to it, and in three minutes the whole pile was ablaze. The wind was in a safe quarter, which was fore-calculated I suppose, but it was understood that the fire would be extinguished at its height by "Babcock's Patent Fire Extinguisher." Two of these instruments or engines had recently been purchased, and their effectiveness was to be tested. Accordingly at the proper moment, that is when every possible advantage had been given to the devouring element and the whole pile was in a furious flame, two stout men shouldered the apparatus and went bravely to work discharging the gaseous mixture into the heart of the fire. The stream jetted through a tube not half an inch in diameter, but under pressure of 90 pounds to the inch. What was the effect? "It didn't do nothing,"

if we may emphasize the failure with bad grammar. The fire whistled and laughed and burned on. I can see the place from my window now, and the fire is going fast to sleep in a heap of ashes, while the little boys are trying to keep it awake with sticks and stones. Our committee met ten minutes after the time, and Mrs. A. forgave me for running off, considering that she went to the fire-works herself. R.

The foregoing is a woman's story. The truth is, the Extinguisher did beat down the fire at every point where it played; but there should have been six or eight machines to compete with such a fire—sheer shavings out of doors and fanned by a strong wind. G. E. C., Extinguishing Engineer, took the apparatus on to the stage in the evening and explained its principle and powers, showing that our test was extravagant; that this Extinguisher was designed particularly for the inside of houses and vessels, and for incipient fires. He stated that this machine has been accepted by the U. S. Government for Western Forts and Military Posts; is extensively used on steamboats and railroads and in many of the large hotels, theaters and factories; has been adopted by the fire departments of several large cities to be used in connection with the usual fire-engines; that reduced rates of insurance are allowed wherever this Extinguisher is used, and that many instances are given in the "Fire Extinguisher Record" of remarkable escapes from extensive conflagrations and loss of life by the use of this Extinguisher. The principle involved is simply "water supersaturated with carbonic acid gas generated in an air-tight vessel, producing a pressure of 90 lbs. to the square inch, and is considered the most simple and powerful means yet known to science for destroying fire."

—The following expression, involuntarily penned by one of the young men during a season of pouring out his heart to God under the influence of the late revival among us, has fallen into our hands unknown to the writer, who will never dream of seeing his thoughts in print:

"I pray for a soft heart, for I have found by abundant experience that if I have that everything else that is desirable will follow. I do not ask God for any particular blessing, or for any change in my own spirit directly; but I simply ask him for a soft, receptive heart, that he can work in and through. If I can attain a state of heart that God can use and fertilize with his life, then I am possessor of all the good that my soul can conceive of. He often gives me work to do that I should not choose—that requires all, and more than all, my natural courage to perform; but I find that he understands my case better than I do, and that he always makes my reward infinitely greater than I had hoped or expected. It sometimes seems to me that the reason why we are tempted to importune God for this or that favor, is because he has not control of us through softness of heart. We don't trust him enough for our reward; we don't work whole-heartedly for him without looking ahead a little for pay-day. If I desire improvement in any particular part of my character, I have only to seek a soft heart that God may enter and strengthen the very point upon which I feel the most need. In his spirit are strength, health and beauty. All these and more than these are ours if we can only find a way to let God come into our hearts and dwell there. When I am soft-hearted, he gives me new desires which I never felt before, and no sooner am I the possessor of these desires than he satisfies me in regard to them. I find the greatest joy in his service when I do not stay too long with the good he gives me, but return early to his work."

—The winter just past has been a peculiar one with us, and principally because there never was

a time when there was such a universal turning of the heart toward God in real revival fervor. There is scarcely one among us but has had his life quickened with the joy of a new conversion. This revival came about almost accidentally, so to speak; though we know that all things are controlled by a wise Providence. J. H. N., who has it in his power to at any time create the liveliest sensation by his take-off of Charley Lovett, a nasal-voiced singer in old Perfectionist times, was importuned so much to give us a specimen of his singing at one of the Sunday evening entertainments, that he declared he was ashamed to refuse any longer, and so proposed that there should be a representation on the stage of an old-fashioned Perfectionist meeting, with its manner of speech-making and singing done as true to the life as possible, promising to assist himself in the character of the immortal Lovett. We have certain members, gifted both in speaking and acting, who had in days gone by attended those meetings, and they entered into the plan with zeal. Just before the scene began we were a little disappointed to hear that J. H. N.'s throat would not admit of his acting his part, and that we must content ourselves with the performances of the rest, who had been drilled under his instructions. As the meeting progressed, however, we found there was plenty to laugh at, and that there was no such thing as keeping our faces straight while listening to the erratic eloquence of the enthusiasts. Mr. Cragin, Mr. Burnham, Mr. Nash and others "held forth" with great unction, gesticulating the while most animatedly and echoed at every pause by exclamations of "Amen!" "Praise the Lord," and the like, from the other members, who occasionally started up and walked about the floor in a distracted manner, singing, clapping their hands, and marking the rhythm with their feet. When the enthusiasm was at its height, and just in the nick of time to create the greatest surprise both among the actors and audience, who should appear but the psuedo-Charley Lovett, with overcoat, hat and cane, as though belated in his attendance at the gathering. Then there was a general rush to greet "Brother Lovett," who, being solicited by Brother Cragin, soon stood up and sang in a style which beggars description the following stanzas:

Should Saton come to tempt your minds  
Then meet him with these blessed lines,  
Saying: Get behind me, Saton;  
I'll have naught to do with thee.  
Saying: Get behind me, Saton;  
For I'll sound the Jubilee.

If trials weigh your spirits down,  
And troubles gather thick around—  
I've been through the fiery furnace  
And no harm is done to me;  
I've been through the fiery furnace,  
And I'll sound the Jubilee.

The tune which accompanied these words would be the despair of any ordinary composer, and none but a Mozart or Handel could think of producing such originality of rhythm and intonation. We laughed and laughed till our sides ached, and Mr. D., who is notorious for his appreciation of a joke, shook so violently that we almost feared he would go into convulsions. Yet though we were so tickled the affair, wonderful to tell, produced a strangely serious effect. Many declared themselves benefited in a remarkable manner by the religious enthusiasm which had been enacted so genuinely. This representation took so well that we all agreed to adopt the style of the Perfectionists the next Sunday evening in the general meeting. Mr. Cragin was appointed to keep things stirring; several of the readiest speakers were asked to prepare themselves beforehand, and the singers were instructed to fill every pause with a rousing song. We said to ourselves that the entertainment would certainly be very funny. It would be so queer to see one after another jumping up to give testimony in regular camp-meeting fashion. But we knew

not what we were doing. Before the first half-hour had past we found ourselves in the midst of a strong revival current. The singers helped on the work with such electrifying songs as, "Gabriel's Trump," "Salem's Bright King," "Babylon is Fallen," "My Bible makes me Happy," "Now I can Read my Title Clear," which were so popular forty years ago. Those who had come to act a part unexpectedly found themselves nearer the hard-pan of reality than they ever were before in their lives. Those who had prepared speeches were not shamming; they were preaching the gospel with marvelous power; and their words pricked us to the heart with a new sense of the truths of the Resurrection, the Second Coming and Salvation from Sin. There was no acting; the whole scene was a glorious reality with the dawn of heaven upon it. The fire thus started spread through all our ranks, consuming prejudices, hardness, envy, unthankfulness and many another vestige of the old life.

#### THE JUBILEE SINGERS.

ONE of the notable events in the musical world of the winter just passed has been the concerts given by the "Jubilee Singers," a number of young colored persons of both sexes from the South. The company consists of four men and five women, students of Fisk University, Nashville, Tenn.; and their concerts are given in the interests of that institution. They have been singing in New York and its vicinity, and are now traveling through New England. The writer went to hear them a few days ago in Worcester, Mass.

Their songs are chiefly of a religious character, and undoubtedly represent the best styles of plantation singing as performed by the negro population of the South. Seven of the nine were formerly slaves, and gained their freedom by the Emancipation Proclamation of President Lincoln. The other two were free born. The origin of their music is said to be unknown. The singers say it was never written, but was transmitted from generation to generation, by the quick natural ear and voice which the race is known to possess in an eminent degree. It is therefore more or less wild and uncultivated in its character. Its rhythm is peculiar and oftentimes wholly original, and yet it is touching and pathetic in the extreme. On this point Theo. F. Seward, editor of the *New York Musical Gazette*, says:

It is certain that the critic stands completely disarmed in their presence, (viz., the melodies of the Jubilee Band). He must not only recognize their immense power over audiences which include many people of the highest culture, but, if he be not thoroughly encased in prejudice, he must yield a tribute of admiration on his own part, and acknowledge that these songs touch a chord which the most consummate art fails to reach. \* \* \* The songs are never "composed" after the manner of ordinary music, but spring into life ready made, from the white heat of religious fervor during some protracted meeting in church or camp. They come from no musical cultivation whatever, but are the simple ecstatic utterances of wholly untutored minds. From so unpromising a source we could reasonably expect only such a mass of crudities as would be unendurable to the cultivated ear. On the contrary, however, the cultivated listener confesses to a new charm, and to a power never before felt, at least in its kind. What can we infer from this but that the child-like, receptive minds of these unfortunates were wrought upon with a true inspiration, and that this gift was bestowed upon them by an ever-watchful Father, to quicken the pulses of life, and to keep them from the state of hopeless apathy into which they were in danger of falling?

As to the words which accompany their songs, they are even more broken and irregular than is the music. The words and music were indeed made for each other, and cannot be consistently separated. Both probably originated from the

same source. As specimens of the hymns they sing the following may serve as examples:

Swing low, sweet chariot,  
Coming for to carry me home.  
I looked over Jordan, and what did I see.  
Coming for to carry me home?  
A band of angels coming after me,  
Coming for to carry me home.  
*Chorus*—Swing low, sweet chariot,  
Coming for to carry me home.

Another,

Roll, Jordan, roll.  
I want to go to heaven when I die  
To hear Jordan roll.  
Oh, brothers you ought t' have been there.  
Yes, my Lord!  
A sitting in the kingdom,  
To hear Jordan roll.  
*Chorus*—Roll, Jordan, roll, &c.

The success attending these concerts is remarkable. Thousands go to hear them, and are unanimous in their praise. The reason for this cannot apparently be traced to the superior talent of the singers themselves, although they sing well, and three or four of them have really excellent voices. Is not the cause to be found in the religious character of their songs, which they render with so peculiar an unction? I cannot explain the matter satisfactorily to myself on any other hypothesis. In a word, is not the religious the highest type of song, and do not the Jubilee Singers help prove it? It is quite certain that this company could not produce the effect they do by restricting their programme to secular music. They are capable of singing what is called "popular music," such as Scotch and other ballads, choruses from operas, etc., and do so to a certain extent in their concerts; yet it is their native, religious songs that stir the hearts of the populace.

It might be added that Biglow and Main, 425 Broome St., New York, have published a pamphlet edition of several of the songs as sung by the Jubilee Singers. The music was sketched by Theo. F. Seward, and may be considered reliable.

H. W. B.

#### Oneida Community.

Not long since a member of the W. C. Community attended a concert at New Haven given by the same "Jubilee Singers," and wrote an account from which we take the following enthusiastic paragraph:

"The concert was a great success, the singers surpassing my expectations. One of the women played the piano finely, and accompanied the singing of the others. Their songs were mostly of a religious character, and were evidently dictated in moments of pious fervor and enthusiasm. Their voices blended perfectly, and their singing seemed to me the grandest, the most touching and effective, of anything of the kind I was ever permitted to hear. They sang with genuine pathos and feeling, and rendered the words, as well as the music, with wonderful enthusiasm and power. I was particularly pleased with the expressions of simple-hearted faith in God which characterized the larger portion of their songs, and found many of them chimed in with my own feelings and desires. I have long thought religion the highest sphere of music, and have been ready to say with Carlyle, 'Music is well said to be the speech of angels; in fact, nothing among the utterance allowed to man is felt to be so divine. It brings us near to the Infinite; and we look for moments over the cloudy elements into the eternal sea of light, when song leads and inspires us. To sing the praise of God was and will always be the business of the singer.' Is it not surprising that this gift of song should be so richly bestowed upon the African race?"

At a marriage lately in Maine the bride's voice faltered, and she paused in the midst of the impressive ceremony. Her little niece, a bright three-year-old, thinking the naughty minister was compelling poor "aunty to say something disagreeable, stamped her little foot and exclaimed in a tone of authority, "Aunty don't do that!"

#### CORRESPONDENCE.

New York, Mar. 31, 1872.

DEAR W. A. H.:—In connection with the subject of the resurrection power of God, which we have been so much interested in this winter, you may be pleased to have me report a circumstance which recently came to my notice. While conversing with one of my silk customers in T——, a Mr. G——, the subject of the power of God to change character was touched upon. He then related an experience that had made a complete change in his character. He had been all his life a skeptic. An only child (a boy of five), the idol of his heart, was taken dangerously sick. Every thing was done for him that doctors could do; but without avail. One day the clergyman came to see the boy, and remarked to the father during the conversation which followed, that God might be taking this way to soften his own heart, and to turn his attention to him; and afterwards prayed with the boy, in a simple but very earnest way, not expecting to see him again alive. Mr. G—— said it affected him in a way that nothing had ever done before, and all the next day it worked in his mind. The following night, while sitting by the bedside of his child, his heart was filled with a desire to know God; and, for the first time in his life, he kneeled down and prayed to him earnestly, and made promise that if God would spare his child, he would be a different man. He said his heart seemed filled with love for God; he felt happy; all anxiety was gone; he had given up all care. The next day was the happiest he ever knew. He had said nothing to any one about it, not even his wife; but made up his mind to go and talk with the clergyman. Before he could leave to do so, the latter came to see him, saying he had felt that there had been a change in his heart, although he had not seen him. From this time the child began to improve; and in a short time entirely recovered. He said he had been a different man since—happier and better. He believed the cure of his child was due alone to a miraculous interposition of Providence, and that the power of God is unlimited.

Your brother in Christ,

M. A.

The following letter was written to a friend in the Community after a first perusal of the pamphlet, "Salvation from Sin the End of Christian Faith:"

"New-Year's eve I took up the pamphlet 'Salvation from Sin' you left me to read. Some of it was too deep for me, but I found much in it that I could understand, and thought it was very good. In the last pages I found passages which seemed very clear, much clearer than anything I ever read on Holiness, and something to grasp if one (as it says) is ready to give up all. It seems to me that ministers and others could do a great amount of good by spreading far and wide its instructions for seeking deliverance from sin.

"I had quite a little experience that New-Year's night. I saw the old year out, and after retiring I thought over what I had read, and this passage particularly impressed me: 'Behold, I stand at the door and knock.' I thought of my condition, and how I could believe so much; and my soul was panting after God, when this figure was presented with a clearness never before seen by me: I am the house; He is knocking at my door; every thing is in dreadful confusion; not even one room in order; but there is somebody standing at the door who will put it all in beautiful order if I will only bid him enter and take possession. But my will is in the way. It is my house; can I surrender it to some one else to keep? Right here is the struggle. It will be mine no longer; I look about me, and see the dire confusion; I feel my utter weakness; my hands fall; my will is gone; I hear the

voice at the door, and I open it and beseech Him to enter. "Come in! come in! Thou hast waited long and patiently. Come in, thou Heavenly Guest. All I have is thine, *Set my house in order, and keep it forevermore.*" Then there was a change; how, I know not; but all was bright and clear, and these words rang out, "Happy! happy! happy!"

SCIENTIFIC NOTES.

Prof. Loomis says the mean temperature of the month of March at New Haven was 28.4°—7.7° below the average temperature of the month; and the lowest mean temperature for March that has ever been recorded in New Haven; and there has been a continuous record for 94 years. During that period the thermometer has indicated below-zero weather only five times as follows:

1835 . . .	temp. 9° below zero.
1833 . . .	" 6° " "
1784 . . .	" 5° " "
1868 . . .	" 2° " "
1872 . . .	" 1° " "

One of the most remarkable improvements yet made in telegraphy is mentioned in the *Scientific American* for April 6th. It is a fact well known to those who have studied electricity, that in order to transmit messages, there must be an entire circuit, and to secure this the first telegraph lines were put up double. Later it was discovered that the return current could be secured through the earth; and it is in using this return circuit for transmitting messages that this improvement consists. The *Scientific American* says, "By ingenious arrangement of instruments at the two ends of a line, say New York and Boston, the operator at New York is enabled to transmit a message to Boston while the operator in Boston is at the same instant transmitting a message to New York, one set of signals being transmitted by that portion of the current that passes over the wire, the other set of signals being transmitted by that portion of the current which returns through the earth."

The work of removing the rocks that obstruct the navigation of the East River at Hell Gate, between New York harbor and Long Island Sound, which was commenced about two years ago, is now pushed forward with energy, some two hundred and forty men, mostly Cornish miners, being employed with drills and machinery worked by compressed air and steam. The design is to remove about one hundred and sixty-five thousand cubic yards of stone from the bed of the river; and the plan of operation is from one main shaft on the riverbank to extend tunnels with galleries crossing at right angles under the bed of the river, the floor being thirty-two feet below mean low-tide, leaving a roof over head of from seven to ten feet thick supported by numerous columns of stone. The blasting is done with nitro-glycerine, and when the whole ledge is completely honey-combed by the tunnels and galleries, it is proposed to undermine the outer walls of the excavation and all the columns, and with a charge of nitro-glycerine equal to seventy thousand pounds of powder, fired at once by electricity, to shatter the remaining rock into pieces that can easily be removed from the river. Forty-two thousand yards have already been removed, and it is thought that the work can be completed in a year and a half.

The *American Chemist* for March contains a description of Seely's process of treating timber for protection from decay and from the attacks of land and marine insects. The process was used on a large scale in 1869-70 for treating the dyke timbers of the St. Clair Flats Ship Canal, Mich. Assuming from examination of timber treated in nearly the same way in Europe, that the timber will not need renewal for twenty-eight years, and that without treatment a renewal must be made every seven years, the annual saving to the government on this work in consequence of the treatment of the timber, allowing interest on cost at 6 per cent, is estimated at \$9,685.42.

The objects sought in the treatment are, 1st, to displace or destroy the albumen and the natural acids in the wood, and empty its pores of all corroding or fermenting substances; and, 2d, to infuse into the pores

thus emptied a powerful antiseptic, which in itself will not weaken the fibre, and at the same time will be insoluble in water and of tenacity to resist being soaked or washed out, and thus prevent the admission of extraneous matter into the pores. The Seely process consists in immersing the timber in a closed iron tank of "dead oil," a distillation from coal-tar or bituminous coal, and heating it to between 212° and 300° F. This temperature is maintained until the moisture or water of the wood is nearly or quite expelled, and the hot oil is then suddenly replaced by a bath of cold oil, condensing the little steam remaining in the wood cells, and leaving a partial vacuum into which the oil immediately penetrates. The time consumed in treating a batch of timber is twelve hours.

PRECISE DATE OF CHRIST'S CRUCIFIXION.

A distinguished German scholar, Herr Kelk, in a recently published work, considers that he has settled the true date of the crucifixion. He shows that there was a total eclipse of the moon concomitant with the earthquake when Julius Cæsar was assassinated on the 15th of March, B. C. 44. He has also calculated the Jewish calendar to A. D. 24, and the results of his researches confirm the facts recorded by the Evangelists, of the wonderful physical events that accompanied the crucifixion. His astronomical calculations also show that on the 5th of April A. D. 31, there was a total eclipse of the sun, accompanied, in all probability, by the earthquake spoken of in Matthew. This mode of reckoning is verified by another calculation, made by calculating backward from the great total eclipse of 1818, which also gives April 5th as the date of the new moon A. D. 31. As the vernal equinox of the year fell on March 26, and the Jews ate their Easter lamb and celebrated their Feast and Passover on the following new moon, it is clear April 5 was identified with Gisan 14th of the Jewish calendar, which moreover was on Friday, the day of preparation for the Sabbath, and this agrees with the Hebrew Talmud; so that astronomy, archæology, traditional and Bible history seem to unite in fixing the date of the crucifixion at April, A. D. 31.—*Selected.*

ARE YOU HAPPY?

A correspondent of the *British Workman* says:—Rothschild, who was supposed to be the richest man in the world, was once asked this simple question, "Are you happy?" "Happy," he answered, "when just as you are going to dinner you have a letter placed in your hand, saying, 'If you don't lend me five hundred pounds I will blow your brains out.' Happy when you have to sleep with pistols under your pillow? No, indeed! I am *not* happy."

Astor, another very rich man, was once asked the same question. "Ah!" he answered, "I must leave it all when I die. It won't put off sickness; it won't buy off death." And so it was plain to see he was not happy.

But I went to see a poor, lame, and aged woman who lived in one small room, and earned a part of her scanty living by knitting; for the rest she had to depend on the kindness of others. I asked her this same question; "Lydia, are you happy?" "Happy!" she answered, with a beaming face; "I am just as full as I can be. I don't believe I could hold another drop of joy." "But why?" I asked; "you are sick and alone, and have almost nothing to live upon." "But have you never read," said she, pointing to the Bible, "all things are yours; and ye are Christ's, and Christ is God's?" And again, "Ask and receive, that your joy may be full."

HOT-SPRINGS IN THE ROCKY MOUNTAINS.

II.

Extracts from the articles of F. V. Hayden in *Silliman's Journal of Science and Arts* continued:

Many of the springs, which might be called pulsating springs, are in a constant state of quite violent ebullition, but rise and fall every second or two, and, with each pulsation, throw out a quantity of water. Quite a pretty symmetrical funnel-shaped crater is formed with a circular rim varying from a few inches to several feet in diameter. Some of these funnel-shaped chimneys extend out into the lake several feet, and the hot-spring deposits may be seen through the clear depths for fifty yards. Bubbles may be seen on the surface of the water some distance from the shore in many

spots, and show the presence of a spring beneath. The same variety of colors, quiet springs, mud springs, old ruins, etc., that we have before described, occur here. No geysers were observed, but the group of mud springs keep up a constant thud-like noise, which can be heard with great distinctness for half a mile.

On the east and northeast sides of the lake are a number of groups of living or dead springs. High up on the sides of the mountains are two quite extensive patches of the siliceous deposit, which look in the far distance like an immense bank of snow. They are called by the mountaineers brimstone basins. The large double basin on the southeast arm was once covered with hot springs, though at the present time there is no water there with temperature above ordinary spring water. Great quantities of sulphur are mingled with the silica, and hence the name.

At Steamboat Point there are two vents which keep up a constant pulsating noise like a high-pressure engine on a river steamboat. Columns of steam are thrown out at each pulsation to the height of 100 feet or more. Hundreds of small simmering vents are scattered all around; dead and dying springs in great numbers can be seen along the shores of the lake, and high up among the foot hills of the mountains, a mile or two from the lake. One of the most conspicuous of these great white hills, seen from all sides of the lake, is called Sulphur Mountain: it is located on the side of the mountains at the north end of the lake. The summit of this deposit rises about 600 feet above the lake; it is the remains of one of the most interesting group of springs in the vicinity; there are now many steam vents lined with a brilliant coating of sulphur. The deposit is from 50 to 150 feet in thickness, and when not mingled with sulphur is as white as snow. Silica predominates over all other materials; but it is much variegated by oxide of iron, sulphur, etc. At the foot of the mountain, near the margin of Pelican Creek, a few springs issue from beneath the crust with a temperature from 150° to 180°, but this great group may now be regarded as extinct.

We will now leave the Yellowstone basin, and pursuing a westerly course, make our way over the high range, or divide, into the great Geyser basin of the Firehole river, a branch of the Madison Fork. The mountains that surround the Yellowstone Basin are of the same character as those which extend down the branches of the Madison and Gallatin Forks for thirty miles; and not until then do the sedimentary or granitic rocks appear to any extent. Immense quantities of obsidian also are found on both sides of the range. Little lakes, varying in size from the diameter of a few hundred yards to four or five miles, are scattered all about the sources of the Missouri, Yellowstone and Columbia. Some of them are situated on the very summits of the mountains, ten thousand and even eleven thousand feet above the sea.

Traveling in this region is attended with great difficulties on account of the fallen timber. The uplands, as well as the lowlands, are covered with a dense growth of pines, the majority of which have a trunk not over six to twelve inches in diameter, but run up to a height of 100 to 150 feet, as straight as an arrow. These pines often grow so thickly together that for miles, it is very difficult to find space between them for the passage of our pack animals. Almost every year the autumnal fires rage among these dense forests, destroying the trees; and then come the strong winds that lay them down in every direction. We have traveled for thirty to fifty miles over a perfect network of these fallen pines, from three to six feet high, requiring great ingenuity and labor to make our tortuous way among them.

As we proceed down the valley, toward the junction of the East Fork with the main Madison, the springs grow more abundant, and we soon come to the great basin of the Firehole, in which the most powerful geysers are found.

First, before reaching the valley of the Firehole there is a large group of springs, on both sides of the East Fork. Here there are no true geysers, but great numbers of boiling and quiet springs, having basins varying in diameter from a few inches to fifty feet, and temperatures ranging from 100° to 197° F. The elevation here is such that the boiling point is from 192°, to 196° F.

A broken range of hills, forming a kind of ridge, extends down between the valleys of the Firehole and East Fork. Near its terminus it is broken into several isolated buttes, which are largely made up of old hot spring material, as well as basalt. Indeed, the igneous rocks on either side of both the valleys show plainly that during the time that

the volcanic forces were dying out, the hot springs were in their most active condition, forming very thick deposits which made up a large portion of the mountain.

From the large group of springs on the East Fork, we passed between the isolated buttes, to the valley of the Firehole, where the principal springs and geysers are located. The entire valley, averaging about three miles in width, is covered with the siliceous crust as white as snow. Among the dense pines in the foot hills, and even quite high on the mountain side, a column of steam, rising above the tops of the trees, reveals the location of a spring or a steam vent. As we came out into the level open plain of the Firehole valley, the elevated mounds and numerous columns of steam revealed to us where the most important groups were located. All these groups, and nearly all the springs, occur along the valleys of the streams, and for the most part very near their banks. On the east side of the valley are scattered groups of springs, the aggregated waters of which form quite large streams. By the side of the largest stream we encamped for two days, making use of the water for drinking and cooking purposes. Some of these springs have the most beautiful scalloped rims, with the inner and outer surfaces covered over with delicate bead-like elevations. The basins vary in diameter from a few inches to one hundred feet. Some of them have nearly circular rims, with funnel-shaped orifices, and are filled with water up to the very margin, which is so transparent that we could look down into the clear depths from five to forty feet and see the smallest tubercle upon the surface. The funnel-shaped orifice or basin usually extends down until it closes up to a very narrow fissure, and then extends on below to an unknown depth.

FACTS AND TOPICS.

A Chicago oyster-dealer has contracted for two thousand bushels of Maryland oysters to be planted in San Francisco Bay, where they grow so fast that the smallest become of marketable size in one season.

By a new process, invented by S. D. Baldwin of California, paper of the best quality is made from lake-sedge, an article growing in great abundance in the shoal waters of all our northern lakes and bays and in many of the rivers.

In consequence of the closing of the British telegraph offices on Sunday, two of the severest storms of the past season were not signaled in advance, and great damage ensued. It is proposed to keep the offices open hereafter for such service, and to employ Jews to serve in them.

The art of condensing despatches by means of the camera was so perfected during the investment of Paris by the Germans, that a Carrier Pigeon was enabled to carry 3,500 despatches of twenty words each, which, though invisible to the eye, were perfectly legible under the microscope.

A needle machine is in operation in New Haven, Conn., which from a coil of steel wire cuts the desired length, punches and countersinks the eyes, grinds the points, and, in fact, does all the work, and drops the needles out completely finished. Another machine picks them up and arranges them in papers. The machines finish from thirty to forty thousand per day.

The area of the original thirteen States was 800,000 sq. miles, and they presented to the nation, on and after the adoption of the Federal Constitution, nearly 470,000 sq. miles more. Since the Revolution the United States has acquired by purchase, treaty and conquest, 2,250,000 sq. miles without including Alaska. Much of this acquired land has been in market at the price of \$1.25 per acre. The Government has sold over 160 million acres, has given away to educational institutions, soldiers, and sailors, and to railroads, etc., 172 million acres, and has for sale 1,408 million acres more.

THE NEWS.

AMERICAN.

A Spanish steamer has landed one thousand troops at Santiago de Cuba to reinforce the Spanish army in Cuba.

In a suit between a negro and a white man in Jersey

City a jury of six negroes and six white men were empaneled.

Mr. Dillon of New York is endeavoring to obtain a tract of land in Iowa large enough for an Irish colony of five hundred families.

Boston is to increase its supply of water by connecting Sudbury River with Cochituate Lake, from which its present supply is drawn.

Sixteen hundred immigrants from Alsace and Lorraine, in Germany, arrived in New York the first week in April, all in good circumstances, and destined for the Western States.

The Ottawa and Chippewa Indians have broken up their tribal relations, divided their lands among themselves, and are to come under the common law of the land like other citizens.

Last week the Weather Bureau reported rain at nearly all its stations, and we hear of freshets and floods in various places doing great damage to bridges, barges, railroads and other property exposed.

The Legislature of Nebraska has established the tenth of April as a holiday, to be called "Arbor Day," an agricultural festival, to be devoted to the planting of fruit and forest trees. The State Agricultural Society has offered a premium of \$100 to the farmers' society that plants the greatest number of trees on that day, and \$25 to the individual who plants the most.

FOREIGN.

There is a very extensive strike of farm laborers in England.

A meeting of Internationals in Madrid, Spain, was broken up by the police, without any serious disturbance.

The King of Bavaria has addressed a flattering letter to Dr. Doellinger, congratulating him on his seventy-third birth-day.

There is a Carlist rising in Spain, in the provinces of Caledonia and Galicia, that is giving the Government some trouble.

The town of Schemakher, in the Caucasus, has been destroyed by an earthquake, and one hundred and thirty-seven persons killed.

O' Connor, the assailant of Queen Victoria, has been convicted, and sentenced to one year's imprisonment at hard labor and twenty lashes.

An expedition has been fitted out in Honolulu for the Arctic region, to secure the property left by the whaling fleet that was abandoned there last year.

Forty-seven thousand women of Alsace and Lorraine have petitioned Prince Bismarck to except their fathers and sons from service in the German army for a few years.

The Khan of Khiva, a State bordering on the Caspian Sea, is preparing to resist an attack by the Russians. The Russian troops have reached Krasnovodsk, on the Caspian.

An unsuccessful attempt has been made by a party of thirty men to assassinate the Mikado of Japan. The Guards succeeded in capturing twenty of the party; the other ten escaped.

The British Meteorological Office proposes to issue, in addition to its weather reports, lithographic charts illustrative of the reports, to be sent by post to subscribers for five shillings per quarter.

Mount Vesuvius is again in a state of active eruption, sending forth a column of flame several hundred feet above the crater, while stones, ashes and cinders are falling in showers around the summit.

By telegraph from Constantinople we learn that the city of Antioch, in Syria, has been visited and half destroyed by an earthquake. Fifteen hundred lives were lost, and great distress caused in remaining portions of the city.

In the Island of Ischia, in the Mediterranean, off the coast of Naples, are large tracts of land kept by subterranean fire at a temperature of 110° to 180°. It is proposed to make this heat available in the manufacture of salt from sea-water.

The French government has abolished the passport system, and given notice that the names of travelers will be registered on their entering France, but no tax will be levied, nor will they be subject to the scrutiny of civil officers while sojourning in the country.

The Government of Great Britain has purchased of the Netherlands the "Dutch possessions in Guinea," paying therefor a small sum of money, and annulling certain treaty stipulations by which the Netherlands were prevented from occupying the great Malayan Island of Sumatra.

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

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