

# Oneida Circular.

A WEEKLY JOURNAL OF HOME SCIENCE AND GENERAL INTELLIGENCE.

Published by the Oneida & Wallingford Communities.

ONEIDA COMMUNITY, APRIL 22, 1872.

New Series, Vol. IX, No. 17  
Whole No. 1403.

## POST-OFFICE ADDRESS:

ONEIDA CIRCULAR, ONEIDA, N. Y.

## TERMS:

The CIRCULAR is sent to all applicants, whether they pay or not. It costs and is worth at least two dollars per volume. Those who want it and ought to have it are divisible into three classes, viz., 1, those who cannot afford to pay two dollars; 2, those who can afford to pay only two dollars; and 3, those who can afford to pay more than two dollars. The first ought to have it free; the second ought to pay the cost of it; and the third ought to pay enough more than the cost to make up the deficiencies of the first. This is the law of Communism. We have no means of enforcing it, and no wish to do so, except by stating it and leaving it to the good sense of those concerned. We take the risk of offering the CIRCULAR to all without price; but free subscriptions will be received only from persons making application for themselves, either directly or by giving express authority to those who apply for them.

Foreign subscribers, excepting those residing in Canada, must remit with their subscriptions money to prepay the postage.

## 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 most 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.

## REALISM OF CHRISTIANITY.

Home-Talk by J. H. N.

JESUS CHRIST was distinguished from most of those who claim to be his disciples by his careful adhesion to substance and reality in all his theological views. His discourse continually savors of what would be condemned in these days as *materialism*. He has certainly been mistaken and misrepresented, by those who pretend to be his followers, more on this point than on any other. The religious world has arisen into a great scheme of sentimental fancies that are as far as possible from the solid matter-of-fact realities of Christ and true Christianity.

For instance, the word *spirit* in common parlance has come to mean something that cannot be defined or conceived of except by negatives. All you can say about it is that it is not *matter*; and by that is meant that it is not anything. The moment you talk of it as an actual existence, you are accused of *materialism*. In Christ's mind the word *spirit* meant a real substance, which was just as palpable to him as water. "In the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, *out of his belly shall flow rivers of living water*. But this spake he of the Spirit, which they that believe on him should receive." There is *materialism*! "Out of his belly shall flow rivers of living water." This was a very "gross" conception according to the sentimental fancies of this world, both of the Spirit itself, and the place where it operates.

Trace the matter further, and you will see how certain it is that Christ and all his followers had this materialistic conception of spirit. When that Spirit that he was talking about finally came on the day of Pentecost, it came in a very substantial form. It did not appear as a mere imperceptible, diffused influence. It was not that kind of spirit which we are told nobody can feel or conceive of, and that manifests itself only by its effects. It came like a mighty rushing wind from heaven, and filled the whole place where they were sitting, and produced not only intellectual, moral and spiritual changes in men, but also great *physical* effects. The ideas of spirit-substantiality that pervaded primitive Christianity, and that were illustrated on this occasion, are all gone from modern theological teachings.

Our faith will be true or false, firm or futile, in proportion as it fastens on or neglects the real and substantial view of spiritual matters. Because a thing is very refined, we must not imagine that to be a reason why it is nearer to nothing. In case of two pieces of the same substance—one of great bulk, and the other as small as a pin head—you may say if you

please that one of these pieces is a great deal nearer to nothing than the other. But in comparing the reality of spirit with other things, we are comparing, not bulks of the same substance, but things that differ from one another in the fineness of their ultimate particles; as for instance, the particles of water may be finer than those of sand, and the particles of electric fluid finer than those of water. If you go in that direction, instead of finding that the smaller and finer the particles are, the less real they are and the nearer to nothing, you will find the contrary to be the fact. As you pass to things that are finer and finer, you are going toward the most powerful concrete realities, and receding further and further from nothing. And by this rule a man's soul is further from nothing than his body, and God is further from nothing than the great globes we see in all the world of astronomy.

If you study Christ and Paul and the Primitive teachers generally, you will find here is their great distinction—they hugged *realities*; they did not deal in nonentities; they grasped things which they could see and feel. John says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life, declare we unto you." This is the way they all talked, as though they would beat it into us by repetition that they were not talking about nothing.

Paul says, "Fight the good fight of faith; lay hold on eternal life." Let us understand what that means. If there is any injunction in the English language or any other that is important to us, it is that: "Lay hold on eternal life." Does it mean anything real, or is it a mere circumlocution to express the idea that you must be good, and go to meeting, and work by sentiment? I believe it means something just as real as though Paul had said to a man who had fallen overboard, "Lay hold of that rope!" The thing for us to lay hold of is a reality, and the laying hold is a real act of taking hold of something—not indeed with the hands, but with the heart, which dwells in the solar-plexus. Paul says, "The things that are seen are temporal, but the things that are not seen are eternal." Eternal life is one of the things that are unseen; but it is a *thing* as real as money or blood.

The Spiritualists, with all their falsities and failings, are doing good service in this matter. Their materialism is nearer to the truth as held by Christ and the Primitive Church than the sentimentalism of the popular churches. I would rather that people should believe in ghost-rappings and talk of spirits as coarse as puddings, than that they should tell me, as Dr. Taylor did and as Coleridge wrote, that the Spirit of God is by its very nature superpercep-

tible and can be known only by its moral effects. But the Spiritualists have only half realized the concreteness of spiritual power and the eternal world. They scoff at the materialism of Christ's generation and his resurrection and all his mightiest works.

### BACKWARD GLANCINGS.

III.

IN less than a month after his conversion my brother commenced his theological studies at Andover. For the next two years and a half he was at home only during his vacations. It was on one of the first of these periodical visits that he, with several others of the family and many young converts from the neighborhood, joined the Congregational church. This was the harvest of the revival in our town. Elsewhere it continued to spread—increasing in outward show if not in power. To be religious and attend meetings became the prevailing fashion. I remember once during the next winter I attended a prayer-meeting in another town in which over thirty young girls spoke and prayed. It was thought to be the duty of every young convert to begin to labor for the conversion of others. This was done by prayer-meetings, by distributing tracts and books, and more frequently by direct personal address. Thus a young and fashionable woman, the bride elect of a minister in a town where I was a stranger, coming to me in her round during the noon intermission at church, introduced conversation with, "Well, my dear, do you think you are a Christian?" By such means converts were multiplied, but the power to keep them when made, and lead them on to perfection, was not then developed in the church.

In our own town the genuine revival spirit was soon quenched by church broils and dissensions. Our minister was a blunt, outspoken man, and his open rebuke of a quarrelsome, vindictive church-member set the whole town by the ears. The offended brother did not rest till he had stirred up such a commotion that the minister was obliged to get a dismissal. The church soon settled down into its old state of cold formality. Not so my brother. I have a vivid remembrance of the intense and growing earnestness of his spirit and conversation during his home vacations. His talk in our village meetings would not be remembered for its smooth and elegant phrases or fine delivery, but sank deep into the heart and conscience. He never used notes when speaking, but his knowledge of the Bible grew to be something marvelous. The polyglot Bible, which was published about that time, was of convenient size, and contained full marginal references. This was his invariable pocket companion, and was in constant use. In those days, and for some years after, he was very thin and his face pale. I remember once he was in mother's chamber, talking with her about the cause dearest to his heart. She more than any of us could sympathize with him and respond to his earnest words. As he leaned against the mantel-piece, she said, "Why, J., how thin you look! Yet you are well, are you not?" He smiled brightly as he answered, "Mother, it is my meat and drink to do the will of God." \*

### A DREAM.

DRYDEN says, "Dreams are but interludes which fancy makes." Webster will inform you that a dream is "a thought or series of thoughts of a person in sleep." An M. D. will say that the philosophy of this involuntary and uncontrolled thinking in sleep is not yet very well understood or explained. Our thoughts in sleep, or fancies merely, would not be likely to affect a person's opinion on any weighty subject; but there is C—, who tells me in quite a fascinating way that "It is sure to happen, for I have dreamed it did;" and adds, "How can I help believing in dreams, when so many times they come true?"

I don't think I believe that dreams foreshadow events, and I seldom give much thought to the visions of my bed; but one or two dreams have been so vivid that they were lessons as valuable as any ever learned in my waking hours. One came to shake me out of a spiritual lethargy—a state in which I irresolutely yielded to temptations. This was the dream:

The day had been spent in tiresome labor with my needle, and its close found me inclined to walk in the crisp, frosty air of a November evening. Throwing a thin shawl about my shoulders, I started from the house, passing along the walk where R. and H. were returning from their work at the factory. One of them said it was too cool to walk with uncovered head; the other that it was unsocial to walk alone; remarks unheeded by me. Regardless of everything except fleeing from the sight of persons, and eager to escape from myself even, I sped on; nor paused till intercepted by the dark waters of a river that zigzagged through the meadow. While standing on the bank near an old tree, warped and bent, and stretching its arms far over the black water, the tempter came to me and said: "Why not forget your troubles? If you remain here, 'twill be only one long torment; a life of longings unfulfilled; hopes deferred; desires unsatisfied; disappointments on every hand. One plunge will end it all." In I leaped. Oh, how cold! The shock seemed to waken my conscience. What was I doing? Taking what God alone has power to give and the right to take! Then came conviction: I had lived far from God; my heart had been hard and unthankful; I had seen nothing but evil in my surroundings, and like a coward was trying to escape from them. How much nobler the heart of him, who, looking at his experience as overruled for his own good by a merciful Father, accepts his lot joyfully, and lives to serve his Maker.

With this conviction came hope. It was not even now too late. I asked help of him I had tried to live without. Though much chilled and burdened by my wet clothes, I swam toward the shore. Once, twice and a third time I had almost grasped a root of the old tree, but the eddying current bore me each time farther into the stream. My strength was nearly gone. I could not make the attempt again. I had refused to listen to God; why should he answer me? \* \* \* I heard my name, and turning my eyes saw a manly form on the bank, and in his outstretched hand a long pole. It came near to me, but my numb fingers could not clasp it. It was withdrawn, and again extended with a silken handkerchief fastened to the end. I caught it, and was drawn safely to my friend. \* \* \* Next I sat in an arm-chair near a warm fire in a large, well-lighted room. Seated in a semicircle, were several of my associates and acquaintances, among them my deliverer. Each one in his or her turn made such remarks as came to mind, pointing out in a kind but sincere way my faults and the error of my course. All expressed thankfulness for my escape. I felt my heart soften and fill with gratitude toward God and my friends.

One of the company whose advice I had learned to consider priceless, and who had not spoken till now, said: "I can best express my thoughts in regard to you, by comparing your recent spiritual experience to that you have had in the water. You have as recklessly thrown yourself into temptation as you did into the river. When in it you would rouse yourself, and make some effort to come over to the side of the truth; but were soon swept into the current again farther than before. You have dallied in this way until I think you have been in as much danger of losing your soul as you were in but now of losing your body. For one. I am willing to extend the handkerchief of criticism to you; if you will take hold of it we will do our best to pull you out."

I awoke wiser and happier than when I went to sleep. The vividness of the dream has never worn away, and the lesson learned has been a help to me many times. It was this: When in trial, and tossed by temptation, to resist it, and seek help of those older and wiser than myself. †

### PICTURES OF JERUSALEM.

HER GRANDEUR AND HER FALL.

ON exhibition at the Derby Gallery, 161 Fifth Avenue, are two noteworthy paintings. They are by H. C. Selous, and represent, one, Jerusalem in her grandeur, A. D. 33, with Christ's Triumphal Entry into the Holy City; the other, Jerusalem in her Fall, as now existing. They are paintings of great artistic merit, showing faithful work and profound interest in, and sympathy with, their subjects. They are each 10 feet by 14 in size. They will repay extended study: I can only give you facts and impressions gathered during an hour's hasty observation, and must refer you to the descriptive hand-book of the paintings for further details.

One is a transcript of actual facts—Jerusalem of to-day. To the truthfulness of this picture, travelers and judges of the most trustworthy class bear fullest testimony. The city is seen from the Mount of Olives, from a point of view which must be nearly identical with that whence Jesus looked upon the great city when he wept over her and predicted her fall. The light is that of a Palestinian afternoon—the glorious, golden light of an oriental evening. The sky is flecked here and there with feecy, evanescent clouds; and beyond the distant Judean hills, where the sun is going down, one fancies the presence and atmospheric influence of the Mediterranean. Near at hand are the slopes of the valleys of Kedron and Jehoshaphat, falling away from the ruined city, arid and bare, with only here and there bits of verdure, and crossed by many a winding pathway. In the foreground, resting on the slope of Olivet, is a group of figures—upward of sixty in all—European travelers and Arabs, Turkish captains and others, with oriental costumes, full of color—just such a scene as will meet the eye of every traveler who visits Jerusalem. At the right, not far off, are the old olive trees of the traditional Gethsemane. On the north of the city, toward Scopus and the hills, is the green verdure of olive plantations, almost forest-like in its density. Directly opposite the point of view are the massive old walls of the Temple Mount, above which, in the center of the picture, is the Mosque of Omar, with its beautiful dome, surrounded by the Haram Area, with its green trees and adjacent mosques. Beyond on either hand is the city with its churches and synagogues, mosques and minarets, convents and nunneries, and ancient and modern buildings. About one hundred buildings and points of interest are conspicuous and recognizable by those familiar with the city. Most noteworthy among these, in addition to those I have already

spoken of, may be mentioned the Pool of Siloam, the Valley of Rephaim, Tomb of David, Zion Gate, Dwellings of the Lepers, Hill of Ophel, Valley of Tyropean, Armenian Convent (one of the largest establishments in the city), Syrian Convent, Anglican Church on the site of the great palace of Herod, residences of the English Bishop and of the English, French, Prussian and Sardinian Consuls, Pool of Bethesda, residence of the Pasha, ruined palace of the Knights of St. John, the Latin Convent, the Mosque with the Highest Minaret, Tombs of the Kings, Damascus Gate, the Serayah or Turkish Government House standing on the site of the fortress of Antonia, the Gate of St. Stephen, the Jews' Burial Ground, the Church of the Holy Sepulcher, the Jews' Wailing Place, etc., etc. Beyond the city at the upper left are the bare slopes of Zion, which are now "plowed as a field."

On the frame at the bottom of the painting is placed this thrilling and appropriate text:

*Many nations shall pass by this city, and they shall say every man to his neighbor, Wherefore hath the Lord done thus unto this Great City? Then they shall answer, Because they have forsaken the covenant of the Lord their God. Jer. 22: 8-9.*

Of the other picture what shall we say? It is a magnificent work. Its first effect on one who is imbued with the history of Jerusalem is almost overwhelming. The long lapse of eighteen centuries is forgotten, and one feels himself almost literally in the presence of Jerusalem of the days of Christ. The picture is not merely a work of the imagination, but it is wrought out from a thorough study of all that is known, from history and archaeological research, of the city at the time of her grandeur. It is an attempt to place on canvas, as accurately as possible, the Jerusalem of the New Testament and Josephus. The date of the scene is the triumphal entry of Christ into Jerusalem. The point of view is the same as in the other painting; but how different the scene! Instead of a fallen city, dead under the ruinous results and perversions of eighteen hundred years, here we have a glorious and wonderful city, worthy to be the capital and joy of the whole earth. Here is the same slope of Olivet, the vales of Kedron, Jehoshaphat and Hinnom, the Judean highlands, all bathed in the same splendrous Palestinian atmosphere. The light is the light of noonday, not of evening. The same glorious eastern sky is over all, gently burdened with beautiful, silver-edged clouds, whose shadows rest here and there on city and on landscape. They shade the great tower and citadel of Antonia, the Tower of Hananeel at the northeast corner of the Temple Area, the Great Armory of David, the Shallecheth Gate, the Tyropean Bridge, and the lofty Watch-tower of Pastophoria; while the great Temple Area with its wondrous walls, its gates and courts, its cloisters, the altar with its perpetual cloud of smoke, and above all the Temple itself in the pure white of its Grecian marbles, its lofty porch—center of the picture—are bright with the priceless splendor of noon. The sunlight also rests on the vast Herodian Palace, standing far up on the height of Zion, and on the greater part of the city. The valleys of Kedron and Jehoshaphat are verdurous and picturesque with palm and olive and cypress and great cedars. Verdure greens the plain of Scopus and the hills beyond, the Mount of Gihon on the west, and many points, here and there among the stately buildings. Stately buildings! Wonderful, majestic, beautiful are these. And yet doubtless vastly less wonderful, majestic and beautiful than the reality, in that age. For the reality was the work of the imperial ambition of Herod, wielding untold wealth and commanding the consummate resources of Grecian art. Probably no city on earth ever surpassed in majesty and splendor the

Jerusalem of Herod and the days of Christ. "Forty and six years" was Herod rebuilding and beautifying the Temple and its courts and cloisters. Natural was it that the disciples should be impressed by the great works around them, and should say, "Master, see what manner of stones and what buildings are here!"

In the foreground of this picture is the triumphal procession of Christ when he came up to Jerusalem from Bethany, after the raising of Lazarus. There are about 150 figures, among whom at the right are some Roman cavalry looking on, scribes and doctors of the law seeking the condemnation of Christ, a mother with her dying child imploring the compassion of Jesus, Judas contemplating his treachery, the disciples and the accompanying people, Christ is riding upon an ass's, colt surrounded by the crowd, who spread their garments before him, and strew palm branches in the way.

Over one hundred and twenty points of interest are made conspicuous in this painting. The mere enumeration of them serves to impress one with the imposing character of the great city. They are catalogued, and the authorities given for their location and appearance as follows:

*Villa of Caiaphas.* Ordnance Survey.

*Hill of Evil Council.* Jos. Wars v. 12, 2.

So designated from the bargain of the traitor Judas, said to have been concluded in the country-house of Caiaphas. On this hill Pompey pitched his camp.

*Aqueduct from Solomon's Pools.* Jos. Wars ii. 9, 4; Ordnance Survey; Notes to Traill's Josephus, ciii.

*Aceldama.* Matt. xxvii. 7-10; Ordnance Survey; Catherwood's Plan.

The "Potter's Field," bought with the reward of Judas's iniquity, "called the Field of Blood to this day." It has been used until very recently for the purpose for which it was purchased by the High Priest, having been the burial-place for foreigners who died at Jerusalem.

*Brook Gihon, and Valley of Hinnom.* Jer. xxxii. 35; xix. 11; Jos. Wars vi. 8, 5.

"Black Gehenna, called the type of hell." *Tophet, Gehenna. The Valley of Slaughter.* The seat of the idolatrous services rendered to Moloch, called Tophet on account of the noise made by the drums to drown the cries of children thrown into the lap of the heated brazen idol. How fearfully was fulfilled the doom pronounced against this valley and the city during the siege of Jerusalem! "And they shall bury them in Tophet till there be no place to bury." Josephus records unwittingly its fulfillment, "that the very last struggle between the Jews and Romans occurred on this very spot," and myriads of dead bodies were thrown out of the gates into the valley.

*Sepulcher of David.* Acts ii. 29; Jos. vii. 15, 3; xiii. 8, 4; xvi. 7, 1; Wars i. 2, 5.

The "sweet singer of Israel" was buried here by Solomon with great pomp and magnificence. Immense wealth was buried with him. Hyrcanus and Herod successively plundered the tomb, and Josephus relates that the latter was obliged to desist in consequence of his two guards being slain by fire which miraculously burst forth.

*Palace of the High Priest, Caiaphas.* Luke xxii. 54; Ordnance Survey.

Where the council of scribes, elders, and priests, were convened for the trial of the Savior, and where Peter denied his Lord.

*Herod the Great's Palace and Gardens.* Jos. Wars i. 21, 1; v. 4, 4.

This splendid palace was constructed with boundless magnificence. It contained two magnificent saloons, named after Herod's patrons, the *Cæsareum* and the *Agrippium*. Attached to the palace were groves with long walks through them, ornamented with streams of water, bronze fountains, and dove-cotes. It was no doubt here that the blessed Redeemer was mocked and set at naught by Herod the Tetrarch and his men of war.

*Mount Calvary.* John xix. 20-24.

The hill of ground which sustained the Cross of Christ in the hour of His Crucifixion!

*The Holy Sepulcher.* John xix. 41, 42.

The genuineness of the sites of our Lord's Crucifixion and Burial have been much controverted, but the localities shown in the picture agree with the description given in the Gospels, and attempts that have been made to locate them elsewhere have invariably failed.

*Mount Gihon.* Jer. xxxi. 38, 39; Thrupp, p. 198; Catherwood.

*The spot where Titus encamped.* Jos. v. 12, 2.

*The Camp of the Assyrians.* Isa. xxxvi. 2; xxxvii. 36; Jos. Wars v. 7, 3.

*Amphitheater of Herod the Great.* Jos. Ant. xv. 8, 1; Kitto's Anc. Jerus. p. 171.

An immense edifice, capable of containing 80,000 persons. Here the spectators were entertained by the wrestlers and the combats of the gladiators. Here also lions, leopards, bears, bulls, boars, wolves and other beasts, were set to fight with each other, and sometimes condemned men and captives taken in war were cast to them to be devoured.

*Tombs of the Judges.* Salzman's Etude, p. 33.

*Tomb of Samuel.* 1 Macc. iii. 46; Kitto's Bib. Cycl. vol. ii. p. 349.

*Tombs of the Kings.* Jos. Wars v. 3, 2; Williams, ii. p. 521; Memoir, p. 91.

Supposed to be the monuments of Herod. The tombs of the Kings of Judah were on Mount Zion.

*Palace of the Asmonæan Princes.* Jos. Ant. xx. 8, 11; Thrupp, p. 191; Williams, ii. p. 44.

Afterwards the Palace of King Agrippa. The Palace of Solomon probably occupied the same site.

*The Great Armory, or Tower of David.* Neh. iii. 19.

An immense number of spears, bows and arrows, balista, battering rams, &c., were stored away in this great military magazine. It was the custom to hang the shields over the battlements. "Thy neck is like the Tower of David, builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men," (Cant. iv. 4.) This is a beautiful simile alluding to the gold coins that hung round the neck of his dark beauty; a custom continued in the East to this day. i. 11, C. S.

*Great Mound, or "Millo."* 1 Kings ix. 24; Thrupp, p. 57.

King David united the stronghold of Zion to the rest of the city, by carrying a fortified mound from hill to hill. This embankment in Scripture is called "Millo." No doubt the water was conveyed to the temple by it.

*The Via Dolorosa.* Ordnance Plan; William's Memoir, p. 29.

Christ was led from the Judgment Hall, or Prætorium of the Castle of Antonia, after his condemnation by Pilate, to Calvary, along this road.

*Hospital of Hyrcanus.* Kitto's Anc. Jerus. p. 175.

Founded by Hyrcanus with the money which he took out of the Sepulcher of David. It was an asylum where poor foreign Jews, visiting Jerusalem, the destitute poor and the impotent, were maintained and lodged.

*House of Records.* Jos. Wars ii. 17, 6.

The *Repository of the Archives* where the civil documents of the Jews were kept. One of the first acts of the seditious at the fall of Jerusalem was to destroy this building by fire, that creditors might possess no evidence of their claim against their debtors.

*The Judgment Hall, or Prætorium.* John xviii. 28, 33; xix. 3.

*The Pool and Valley of Siloam.* Isa. viii. 6, 7; John ix. 7, 11; Ordnance Survey; Catherwood.

*The Fountain of Siloam.* Barclay, p. 518.

One of the fountains sealed by Hezekiah.

*Valley of Jehoshaphat.* Joel. iii. 2, 12. Catherwood's Plan.

*The Great Cedar Trees.* Kitto's Anc. Jerus. p. 186.

Lightfoot mentions, after the Jewish writers, that there were two great cedars on Olivet, under which were tents for the sale of all matters connected with purification.

*The Mount of Olives.* 2 Sam. xv. 20, 32.

*The Garden of Gethsemane.* Matt. xxvi. 36; John xvii. 1; Ordnance Survey; Thrupp, p. 212.

*The Valley of the Kedron.* Catherwood's Plan.

*The Great Triple Cloisters of Herod.* Jos. Ant. xv. 11, 5; Ferguson, p. 13.

One of the most remarkable of all Herod's magnificent works. It consisted of four rows of

Corinthian pillars distributed into nave and aisles. The shafts of the columns were monoliths of white marble, twenty-seven feet high, and of such ample circumference, that it required three men with their arms extended to compass them. A more splendid architectural building probably nowhere existed in the world at that time.

*The Court of the Gentiles.* Rev. xi. 2.

Called so because all persons might enter. Beyond the wall which separated this from the next court, and which the Apostle terms "the middle wall of partition," no uncircumcised person was permitted to pass. Around this outer court the stock for the supply of the temple services was kept, and the money-changers had their places of business. It was completely paved with marble, which had a very splendid effect.

*Western Cloisters.* Jos. Wars, v. 5; Barclay, p. 283.

To these colonnades and cloisters (most of which were occupied by the Levites) the doctors were accustomed to resort to expound the law. No doubt in one of these places the sorrowing mother of the young child Jesus found him sitting in the midst of the doctors, "both hearing them and asking them questions."

Etc., etc., etc.

Underneath, on the frame of the painting is this passage:

*When he was come near, He beheld the city and wept over it, saying, If thou hadst known, even thou, in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. Luke 19: 41, 42.*

I have written of the paintings in the reverse of their chronological order, because it seemed most natural to go from the present to the past—from the city of to-day to the city of a far-off day. They seemed to me most impressive when viewed in this order. Then one realizes most vividly the history they epitomize. From one to the other is eighteen hundred years. But the Jerusalem of the days of Christ was the result of two thousand years of previous history. In these paintings I could not but feel that Art had with a reverent inspiration worked as the handmaid of History, the Bible and Faith; bearing witness to the truthfulness of Bible prophecy and the words of Christ, the certainty of their fulfillment, and to the thoroughness of the judgment of God against unbelief.

T. L. P.

New York, April 9, 1872.

## ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, APRIL 22, 1872.

From the *N. Y. Tribune* of the 16th:

Washington, April 15, 1872.

The opinion of the Supreme Court in the Mormon case, to-day, was predicted correctly in the dispatches to the *Tribune* last night. The opinion was read by Chief-Justice Chase, and was very conclusive, reviewing the history of legislation relative to the Territories from the foundation of the Government. The Court decided, first, that, while powers are granted to Territories by organic acts passed by Congress, that body has no right to pass any class of laws relating to the Territories which it has not a right to pass for the government of the States; second, that the District-Attorney and United States Marshals in the Territories are precisely the same as they are in the States; and, third, that the juries which have been drawn in Judge McKean's Court during the past year, both grand and petit, have been illegal. The effect of this decision is to make void all criminal proceedings in the Territorial Court of Utah during the past year, and render necessary the immediate discharge of one hundred and thirty-eight prisoners who have been illegally held, at an expense of \$40,000 to \$50,000, which there is no law to provide the payment of, and to affect in the same way all civil cases in which exceptions were taken to the legality of the juries. It is said that twenty or thirty of these civil cases have been appealed to the

Supreme Court. The effect of the Voorhees bill is to make legal in the future what the Court decided to-day, to have been illegal; and as the general sentiment of Congress seems to be in favor of letting the Mormons alone, and providing that no more polygamous marriages take place if any legislation at all is enacted, it is doubtful if the bill passes. The decision of the Court to-day, is considered as very damaging to the Administration, as Judge McKean was supported in the course he took by the President, though Attorney-General Williams was always of opinion that the proceedings in Utah were illegal. The prosecution of the Mormons was known to be a distinctively Administration measure, set on foot by the advice of the Rev. Dr. J. P. Newman, after his return from Salt Lake, where he went to discuss polygamy with some of the prominent Saints.

We might let the above pass as simply a matter of current news; but as the Community has, though without cause, been more or less associated in the popular mind with the Mormons, and some who were foremost in promoting the persecution of them loudly proclaimed their intention to wipe out the O. C. as soon as the Utah polygamists were disposed of, we may be fairly excused for taking a little special interest in the failure of the first part of the programme. This decision of the highest tribunal of the land cannot mean less than this—that no religious sect, however unpopular its doctrines or practices, is to be dealt with illegally and in the spirit of sectarian intolerance. We judge from the allusion to Dr. Newman at the close of the the above paragraph, and from many other things which have come to our notice, that this is a lesson which the Methodist church particularly needs to lay to heart. It seems to have constituted itself the special champion against all religious and social innovations, which is all the more strange in view of the fact that it is itself a modern innovation—being not a century and a half old—and that many now living can remember when Methodism was in some quarters a term of reproach as offensive as are the names of the sects against which the Rev. Dr. Newman and his religious confrères have declared war. The American people love justice and fair play; and will always rejoice in their assertion and maintenance.

### TEMPERANCE MOVEMENTS.

AT a recent convention of the Connecticut State Temperance Society some interesting statistics were given. It was said that there are three thousand liquor shops in the State; and a calculation has been made that if the liquor-bills with the interest be saved for two generations, the sum of forty thousand dollars would accrue to each family in the State. The committee spoke of intemperance as on the increase, and said that more intoxicating liquors are now used in the State than ever before. They also spoke of violated pledges, lack of interest in the temperance cause, and strongly recommended the adoption of more stringent laws, quoting Maine and Illinois as examples for Connecticut to copy. Curiously enough, we find a letter in the same paper from a Maine correspondent, who complains of the inefficiency of the liquor laws of that State, and says that intoxicating drinks are sold in nearly every town; dealers secreting the demoralizing liquor in sewers, sinks, safes, and other dark places.

The Illinois law referred to is one of great stringency. It requires persons who wish to sell liquors to obtain a license. In order to get this, they must give bonds sufficient to satisfy all claims of damages that may arise from the use of said liquors; and must not under any circumstances sell to minors nor drunkards.

A correspondent of the *Golden Age* remarks that Vineland is also in trouble. In spite of the efforts of its founder to make and keep it a temperance town, and notwithstanding the fact that a large majority of its citizens have warmly supported

him in such efforts, the *better* part of the population has been forced to acknowledge that the rumsellers have outwitted them, and are constantly and successfully carrying on their wicked work. Many families were induced to make their home in Vineland on account of its exemption from the evils of intemperance. Parents brought their children there to be educated, thinking to secure them from the temptations of drinking saloons. Drunkards also came there for help to resist the appetite which overcame them in less favored localities. Vineland has been settled twelve years, and has more than ten thousand inhabitants. The prime impetus to the rapid development of the town has been its temperance principles, and now, when these are in danger of being abandoned, its citizens cry, "What must we do to be saved?" The Vinelanders are constrained to lose faith in the liquor laws, because they see such evidence of their futility in other quarters. The editor of the *Golden Age* says in a late number: "We see no hope of practical prevention by legislative prohibition. Wherever tried thus far, prohibitory laws have been a failure."

The same is true of every movement that has been made since the commencement of the temperance reformation. We well recollect its beginning in New England forty years ago. Temperance societies were formed in every town and village, and in nearly every school-district. Some of the smartest speakers in the country were engaged in the enterprise. For a while they seemed to carry all before them, and looked forward to the time when alcoholic drinks would be among the things of the past. After a few years their enthusiasm seemed to flag, the Washingtonians being the first to yield to discouragement. The Sons of Temperance, Good-Templars, and several other societies, afterward became disheartened. Each in turn gave great promise, but each and all according to their own showing have signally failed.

We have no doubt that failures of this kind will continue until men get a true conception of the nature of the foe with which they are dealing. Intemperance is but a single branch of the great upas-tree of sin. Instead of dallying with this, the ax should at once be laid at the root. Salvation full and complete was offered to all eighteen hundred years ago. The reformers of that age made no attempts to prevent or check specific sins; but they testified that a good tree could not bring forth evil fruit, nor could a corrupt tree bring forth good fruit.

B. B.

### THE "TWIN RELIC."

IN a notice of a work entitled, "The Origin of Civilization and Primitive Condition of Man," by Sir John Lubbock, which we find in the *Atlantic Monthly*, occurs the following passage:

The chapter on marriage relationship which follows in the order of the book contains a variety of curious information which has never before been put into a popular work. The author brings these into an arrangement apparently substantiating his propositions on this subject, which are essentially these: that this relationship was at first communal, every male in a community having equal right to every female; that only the woman captured from other tribes could be held as individual property, and that to this preëmption of the captor we owe the beginning of the institution of marriage rights. The author regards the peculiar position of public women among the Greeks, who showed to this class much consideration, as due to the fact that at an earlier stage the women held by the communal right, being of the same tribe, were naturally held in some esteem, while the captured wives would be looked upon as belonging to a lower estate.

This chapter is much to be recommended to the attention of those who conceive that the position of man is to be bettered by experiments with the marriage system. They will find that most of the panaceas have been tried and abandoned.

Thus scientific investigation apparently demon-

strates that the relation of Communism between the sexes has the advantage of the institution of marriage, so far as antiquity is concerned; and also that marriage is the direct outgrowth of war. The term "twin relic of barbarism" has been applied with special emphasis to the polygamic form of marriage. In the light of these investigations we certainly cannot see why the term is not as applicable to the dual as to the polygamic form. All will probably admit that war is a most atrocious relic of barbarism; and if the institution of marriage originated in war there certainly seems to be some sense in the idea of regarding it as a "twin relic." The veneration existing for certain forms and fashions in society on account of their antiquity is receiving a rude shock from such merciless investigators as Mr. Lubbock. For our own part, we are disposed to respect forms and fashions only as we have evidence that they were instituted by heavenly wisdom, and even then we are ready to discard them when we have evidence that the same heavenly wisdom requires it.

H. J. S.

"PARTURITION WITHOUT PAIN; *A Code of Directions for Escaping the Primal Curse*," is the title of a book just received from the publishers, Wood & Holbrook, 15 Laight St., N. York; price \$1.00. The author's treatment of his subject is modest and unpretentious, and he relates facts in point, and gives his readers their money's worth in sensible advice and useful hints, which it will undoubtedly be for their health and happiness to give heed to. Nevertheless the foregoing title strikes us as something of a misnomer, and the author's treatment as superficial, when we consider that, though apparently devout, he does not seem to recognize the deeper spiritual causes which underlie the subject in hand—an omission which detracts from the scientific value of the work.

## COMMUNITY JOURNAL.

## ONEIDA.

—The carpenters are busily employed fitting up the Wilson house for occupation by the Willow Place family.

—The Hardware Department is very busy nowadays. Traps, chucks, gate-hinges, and silk machinery—all are in active demand.

—The foundations are laid of the new Dye-House to be built near the great barn. Adjoining this, preparations are making to erect a Preserving House.

—The farmers and gardeners are actively engaged in their usual spring work. The backwardness of the season is illustrated by the fact that they are now sowing peas, just a month later than this was done last year.

—A subscriber writes that a prominent citizen of Buffalo, in referring to Mr. Higginson's article on the O. C. (recently copied into one of the leading papers of that city), said—"It is really a most radical and thorough commendation of the Community, which the apparent bias of the writer only intensifies."

*Sunday, 14.*—April is proverbial for fickleness, and for a day or two has been "putting on airs;" indeed, she went so far last night as to consort with Jack Frost, and in consequence "gives us the cold shoulder" to-day. We expect, however, she will soon tire of her carousal with H. J. S.'s old chum, and then we shall live in her sunshine again.

—Our Sunday evening entertainment opened with a pleasing little performance by the children. First a merry chorus as if from invisible birds filled the air. A band of youthful hunters then appeared upon the stage armed with guns, and evi-

dently bent upon the slaughter of the feathered songsters; but ere they had accomplished their fell purpose, a company of maidens approached, and each in turn besought them in tuneful accents to spare the innocent birds. The appeal for mercy prevailed, and the affair terminated amidst a tumult of song from the birds, as if poured forth in gratitude for the efforts of their fair protectors. Next followed music by the small orchestra, a new organization in which the piano is included with fine effect. They played several pieces with applause. The last one—an "Opera without Words" by De Beriot and his son, and exquisitely rendered—fairly brought down the house."

—The following note from a gentleman in Cleveland was received the past week. No better testimonial to the excellence of our preserved fruit could be given; it made us think of the saying—"and their works do follow them:"

"The other day I bought a quart-can of cherries, and brought it home without noticing where it was put up; but this morning I took off the wrapping, and discovered it had the label of O. C. on it, and on wiping off the top, I discovered that the revenue stamp on it had the cancelation 'O. C., Oct. 2, 1866,' which would make it nearly six years old. I opened the can, and found it contained yellow cherries; and the fruit was as sweet and perfect as it is possible for fruit to be. An unexpected testimonial to the honest work of O. C."

—The following is part of a private note from one of our associates who has been detained in New York for the past few weeks, on account of a slight injury he received on getting off the cars:

"Most of my time is spent in meditation, which includes a good deal of prayer. I have a great desire that I may get good out of my present experience, and I have a great hungering and thirsting after righteousness. My constant prayer for a long time has been that God would give me a meek and lowly heart; that He would help me to put away all small-heartedness and become a public servant. God comes near to me occasionally, and at such times I feel such an overwhelming sense of his unfathomable greatness and goodness, that my heart leaps within me, and I would not exchange the sensations of delight and peace that come to my soul for all the pleasures that this world can afford."

—Among our late callers was a colored minister from Liberia, Africa, who is engaged in collecting funds for the missionary labors of his colony among the African natives. He was formerly a slave at St. Louis, Mo., but just before the war his mistress allowed him to come north to raise funds for his freedom; and he succeeded in obtaining \$800 for this purpose. About three years ago Miss Anna Dickinson furnished him funds to take his family to Liberia, where he remained ten years; but his health failing in that trying climate, he was sent on here to raise \$4,000 for the purpose stated above, and has already obtained \$3,200. He says that the natives in Liberia are naturally smarter than the colored people in our Southern States, but are of course more uncivilized. The colony is trying to introduce the civilizing influences of education and Christianity among the children of the natives; while at the same time the latter are shown how to successfully cultivate the land, and carry on other businesses in improved ways. They now successfully raise their coffee and sugar-cane, the coffee trees yielding two crops a year. Coffee usually brings them about four cents a pound. Many are engaged in collecting ivory, which always finds a ready market. Our informant lost his wife in Liberia; and when it became known to the native king, he sent him as a present fifty wives, which of course were respectfully declined. Wives are held there as slaves and work to support their

lords, who, in turn, sell them in exchange for anything they happen to need. The colonists are trying to abolish these barbarous customs.

## WALLINGFORD.

—Work on the new dam progresses. Mr. F. A. Marks officiates as superintendent of the earthworks; Mr. A. Kinsley is foreman of the quarrying; Mr. E. H. Hamilton has general oversight of all operations in connection with the new enterprise.

—About half-past ten, one night last week, some of the folks were aroused by the repeated and peculiar whistle of the evening express train; and looking from the window, saw that a fire had broken out in the roof of a dwelling-house on the plains southeast of us. The building was one sheet of flame before any assistance could be given, and in less than half an hour was burned to the ground. Fortunately there was no wind; otherwise the fire might have spread to other buildings.

[The following story is too good to be lost; but that our readers may understand it, it is necessary to premise that the "T—house" mentioned is a large building standing at a little distance from the Community dwellings, and occupied in part by the T—family (whence its name) who are in the employ of the Community, but not members of it; and partly by our W. C. friends; Mr. I. and a few others having rooms there.]

—Mr. I. was called on the other evening to relate the following incident. It appeared from his story, that while coming from the factory just before supper he bethought himself of a table in his room that he wished to fix, and so bent his steps thither. While occupied with his errand, Mrs. T., who had been to the garret for something, came down the stairs, and seeing the door of his room ajar, and knowing that it is seldom occupied at that hour, took the liberty to shut and lock it. His work finished, Mr. I. was rather dismayed at finding himself so summarily made a prisoner. He at first tried by loud calls to induce Mrs. T. to open the door; but that good lady is hopelessly deaf, and calmly went her way satisfied in the performance of a good action. The broom-handle next did vigorous service on door and stove-pipe, but in vain. He opened the window, and looked out—first in hopes of an escape that way, and that hope failing, of seeing some one who could come to the rescue. Good fortune presented to view one of our teamsters, returning from his work. In response to Mr. I.'s call he came up, and unfastened the door, silently laughing in his sleeve the while. Mr. I. met Mr. T. as he was coming away, so he had to explain, and they had "a funny time."

## A LATE SPRING, BUT DON'T HURRY.

THE prospects of an early spring are not very flattering, and the work of farmers and gardeners will doubtless be urgent, as the planting season must necessarily be quite short. Still, let not the apparent shortness of the planting season tempt the cultivator into a hurrying spirit, thus neglecting the more important consideration of doing well what he undertakes, trusting Providence for sufficient length of season to bring his crops to maturity. He had better cultivate a few less acres than neglect to put his ground into the best possible condition for the reception of the seed, as we are sure to be the losers in the end, if we slight this part of the work. There is, besides, great satisfaction in harvesting good crops. It makes one feel thankful and happy, which is of more value than overflowing barns and granaries.

There is not only a proper time for planting, but also for transplanting. Every variety of grain and plant has its season; and we should never lose sight of this fact in our dealing with the vegetable kingdom. Many people come to us every spring

to purchase tomato- and egg-plants two or three weeks before the proper time for setting has arrived, and insist upon having them without apparently reflecting that these vegetables are naturally adapted to a warm climate, and cannot therefore withstand an exposure which a cabbage might endure without injury. Even though delicate plants which are set thus early manage to escape the frost, the ground is so cold that they cannot take root. Consequently they linger, become stunted, and if half a crop is ever realized, the fruit will not be as early as that from plants which are set later and at the proper time.

H. T.

### SPRING SUGGESTIONS.

THE icy fetters of winter are broken, and the pure white covering that concealed from view all impurity and unsightliness has vanished before the magic wand of the sprightly young queen who is fast dethroning the frigid old monarch, who so recently held undisputed sway.

There is a tender glance in the softened blue of the sunny sky, which proclaims the approaching maternity of the waiting earth. Already there is a great pulsation of life filling all the air with a subtle exhalation, which man inhales after his long rest, and his whole being is quickened into a new life. Joyously he hastens to the work of aiding nature in bringing forth her myriad forms of life and beauty.

How pleasant to see gray-headed seers and silver-haired matrons, sprightly youths and fair young maidens, going forth together, with rake, fork, broom and basket, ready for an assault upon all rubbish and debris and everything offensive to the eye that was hidden beneath the snowy mantle of winter. Not a stick nor a stone escapes the vigilant eye; then the rake leaves the ground in fine order for the sunlight to enter and dry the soil, preparing the way for the springing grass that will soon appear upon the beautiful and smoothly shaven lawn, a joy to all beholders.

The paths and grounds well cleaned, many improvements may suggest themselves in the way of making an attractive, happy home. A fruitful border may be thrown up here for luscious grapes in the future, while producing early salad, strawberries and other small fruits for the present.

If the climate is favorable, an unoccupied wall or fence may be found upon which to train the fragrant apricot. Every inch of ground or wall may be made to yield something useful or ornamental by the exercise of a little ingenuity and industry; and every kind of decaying matter may be used to increase the yield of luscious fruits and wholesome vegetables. Nothing need be wasted; every kind of rubbish may be turned to some good account, yielding more pleasure and profit than ascending smoke or smoldering embers.

Now, too, is the time for repairs—the searching eye will rest upon many defects, and see many places in fences and buildings that good taste and economy will not allow to grow worse by neglect. That projecting nail and this obtruding screw should be driven. That broken hinge, and this useless latch should be repaired or replaced.

What a contrast between a home beautified and made attractive by culture and true refinement and that of the savage, who, with no thought of the future, leaves all kinds of nuisances to accumulate around his dwelling, to offend the eye, insult the nostril, and poison the air; but not in this do we find the greatest contrast between civilization and barbarism. The secret of a happy home is not found in the surroundings, however perfect they may be, so much as it is in the spirit of love and unselfishness that leads each one to find his or her happiness in contributing to the happiness of others.

C. E.

### STUDENT'S LETTER.

East-River Bridge—Is its Brooklyn Pier Tipping Over?

The long weary winter term is ended at last. Examinations—nerve-racking, soul-harrowing—are past, and over their horrors we will draw the veil of forgetfulness.

"Now" said I, as I dropped into my seat on the New York train, "if I have the chance, I'll do the East-River Bridge." The story had come to us students of the New Haven Scientific School, that the Brooklyn pier, already one hundred feet above the water, was tipping over, and certain grave post-graduates had requested me to especially investigate the subject. With the calm assurance of a junior engineer, I promised to do so, time permitting.

As the Fulton-st. ferry-boat drew near the Brooklyn shore, I looked about through the fog, expecting to see the slender pier towering upward with something like the angle of inclination usually pictured for the Leaning Tower of Pisa. But no pier was visible.

"Sir," to a gentleman at my side, "where shall I find the tower of the Brooklyn Bridge?"

"There," he replied, pointing to a huge mass of mason-work on our left, which, looming up dimly through the fog, I had taken for an unfinished warehouse.

Suppressing my surprise, we stepped ashore and gained admittance to the yard where the tower stood. Imagine a huge pile, 168 feet long and 104 feet wide at the base, carried up with a decided taper on all sides to a height of 85 feet. Try to detect by the eye whether one side tips an inch or more than the other! One might as well look at the two opposite sides of a mountain for the same purpose. Seeing no one about there but a couple of laborers, we concluded to climb to the top. Carefully protected stairs invited to the ascent, so up we started. Eighty-five feet isn't very high, especially if you have a stone platform 100 by 50 to stand on. Still it was some way down, and I didn't feel like going very near the edge. I turned to see how my companion felt. I found him making a minute examination of his hat, which was a new one.

"What do you think of it, Fred?" said I.

"Well, I guess it will do, considering the price," he replied critically.

My nerves grew calmer.

We found the surface diversified by two huge openings, extending down, apparently nearly to the bottom of the foundations. Great cranes stretched out their long arms above us, while little hoisting-engines nestled at their feet. It certainly looked as if they were going on up.

We reached the ground again just in time to meet Mr. Douglass, who has charge of all the mason-work on both sides of the river: a tall middle-aged man, with kind, unassuming manners, yet a touch of the eagle in his eye. We introduced ourselves as correspondents of the ONEIDA CIRCULAR, and told him we wanted to know if that great pier were really tipping over.

He gave us a quiet smile. "The newspaperman that started that story was a little too fast," he said; "what he *should* have said was, that the whole pier has settled about a quarter of an inch, owing to the compression of the wooden part of the foundation. This is just half an inch *less* than we expected—the settling has been the same on all sides."

"How do you find out?" I questioned.

"We have 'bench-marks,' on the wharf, and have nails driven into a seam of the wall all the way around, from these a careful line of level is made out every few days."

"How much higher are you going?"

"One hundred and ninety feet."

"One hundred and ninety feet more?"

"Certainly."

I don't know as this sounds very high, but let any one go up eighty-five feet, and then see if one hundred and ninety feet more doesn't seem well up.

"I don't think I should care to work up there."

"Oh, if you begin at the bottom and follow it up, it doesn't seem very high."

"Why are they not going on with it?"

"Our supply of stone laid in last winter has given out; but we are to commence again next week. As the stone comes from Maine, we have to wait till navigation opens up there. If you will come over to Pier 29 on the New York side tomorrow I shall be happy to show you around, as we are in full operation there."

We thanked him and promised to come; but what we saw I shall wait till another time to describe.

C. A. C.

### OCCASIONAL NOTES.

IV.

Minneapolis, Minn.

DEAR CIRCULAR:

St. Anthony was at one time a flourishing place, with the prospect of becoming the great manufacturing city of the Northwest, having control of the immense water-power formed there by the natural falls of the Mississippi; but its prosperity now appears to be on the wane; while Minneapolis, across the river, has become a thriving manufacturing city of 13,000 inhabitants, and is rapidly growing. St. Anthony lost its opportunity of achieving greatness. It is thought, through the niggardly policy of a few individuals who owned its water-power, and were unwilling to share it with others. Capitalists were therefore led to develop the power on the opposite side of the river.

Minneapolis is situated on a slightly undulating prairie, and is well laid out with wide, well kept streets, and neat substantial buildings. It reminds one of some thrifty New England city, and must be a pleasant place of residence. There is a spirit of enterprise and thrift about the city that makes it an attractive place to business men.

The river at Minneapolis falls seventy-five feet in a mile, and the quantity of available water-power is immense. There are fears, however, that the present falls will be carried away during some great freshet. The bed of the river at the falls and for some distance above rests upon a limestone foundation, underneath which is a layer of soft sandstone. A few years ago parties undertook to tunnel under the falls, intending to take water for manufacturing purposes down to an island below. In excavating for the tunnel, a passage was made through the limestone into the soft sandstone, and the water in working through the latter did great damage to the falls, taking away a large amount of stone, and opening seams in the bed of the river above the falls. It is thought if these seams are not stopped the water will work through underneath the limestone bed of the river, and carry the falls away. U. S. Engineers are at present engaged in puddling the bed of the river above the falls with water-cement, and hope by this means to stop the action of the water in working under the limestone. The Government has already expended considerable money in attempting to protect the falls, as have also the cities of Minneapolis and St. Anthony. But these two cities, although both greatly dependent for prosperity and growth on the stability of the falls, have, I am told, found it difficult to work together harmoniously in this matter.

Minneapolis is fast becoming a great center of business, but lumber is at present its chief productive interest. It is estimated that 150,000,000 feet of lumber in logs is rafted down the Mississippi every year, 100,000,000 feet of which is

stopped annually at Minneapolis and St. Anthony, and the other 50,000,000 feet is landed at various points down the river, reaching as far South as St. Louis.

At present there are in Minneapolis two woolen mills, one cotton mill, ten flouring mills, six sash, door and blind manufactories, twelve manufactories of lumber, besides other manufactories of various kinds. Lumber is scattered all over the city, and great quantities of it are to be seen in almost every unoccupied lot, neatly piled up to season. Saw-mills are successfully running by steam, using the waste lumber for fuel; so that the lumber business would no doubt go on if the falls should disappear. The extensive prairies in Southern Minnesota and Iowa furnish an excellent market for lumber, and the new railroads that are in process of construction south from it offer new and increased facilities for shipping.

In passing over the Lake Superior and Missouri railroad from St. Paul to Duluth, 150 miles, I was surprised to find that the far-famed State of Minnesota possesses such an extensive tract of infertile, swampy land as is seen beside this railroad. Lumbering alone can be carried on there to advantage, and this will in time be exhausted for want of trees, leaving large tracts of cold, poor land for the settler to obtain a living upon.

The railroad passes White and Black Bear Lakes and several others, which afford abundant sport in the line of boating and fishing during the summer months, and are becoming popular places of resort.

H. G. A.

HOW TO SWEEP.

BY A BACHELOR.

AT the risk of being arraigned for attempting to question the wisdom of ages, I venture to hold forth just a little on the use of the broom. When we consider how unaccountably dust will gather about us (and all the world over, I suppose), and how necessary it is to sweep it away, the proper use of the broom assumes an importance that places it among the *arts*, my friends—not to say *fine arts*! Now don't laugh, for verily, the broom is one thing in one person's hands, and quite another thing in another's. Some use it, not to gather the dust, but rather to make it fly. Just observe that woman—how she holds her broom. What can you expect but a cloud of dust at every stroke? for the stroke is too short to be anything but a *toss*. And yet she cannot be less than fifty—long past being shown "how to sweep," I opine. But just hold your broom slanting instead of upright, and see the difference. You now gather all that can be gathered fairly, drawing it *toward* you, and not throwing it *from* you, by which the air is soon filled with dust, and not the air only, but the lungs of the unfortunate wight that happens to come along. And there it is hovering about the room dubiously, until it "gently distills" upon the unconscious furniture—soon however to be remanded to its wonted resting-place by the relentless dusting brush—thus undergoing day after day, a process, as it were, of *sublimation*. And so the broom wears, the carpet wears, the furniture wears, and the maid wears; and after all what becomes of your dust? How much of it leaves the room? Now, it takes a good draft of air to carry out any quantity by the windows, and few will submit to that. And what do you get in your dust-pan? Very little of the real dust, which is too fine to stand the toss of the broom and not take to flight. Hence, among those who must "go it with a jerk," some use tea leaves, some sawdust, etc., which however you would suppose would be thought indispensable almost in any case, especially in nicely kept houses. It is a little more trouble, to be sure, but then—Again, how much better it would be, instead of

brushing the furniture and making the dust fly once more (perhaps square into your neighbor's face), to gather it with a cloth and shake it out at the window—where it belongs—a little more trouble, to be sure, but then—

THE MIDLAND RAILROAD.

AS we stand at one of the southern windows of the CIRCULAR-room, we espy two long freight trains slowly laboring up the heavy grade. Across the high trestle they cautiously move, and skirting along the hillside turn sharply to the left and disappear in the woods beyond, while clouds of steam mingled with smoke go rolling over the tops of the trees and cling along the hills above. Although the trains themselves are now invisible, their cloud-like banner enables us to easily watch their progress up the 600 feet rise to the distant barrier-like water-shed, which at the termination of the Oneida Creek valley sends the streams southward to the Susquehanna. Turning to the right, the road cuts and winds through the hills and ravines, passes the "Divide," and is soon following the headwaters of the Chenango river down the Chenango valley to Norwich.

The New York and Oswego Midland Railroad, now rapidly approaching completion, is destined to become an important addition to the number of trunk lines now completed and surveyed through the State of New York. Serving as a direct outlet to the seaboard of the increasing commerce of the great Lakes, it is also rapidly becoming an important artery in the distribution of coal to Canada and the States east and west. The road is in a measure the result of the discriminating system of the railroad tariff on freights. The city of Oswego, with great natural advantages of location, with a water-power almost unlimited, and which under the old system of water transportation had once given promise of becoming one of the most important of the commercial cities of the Northern Lakes, had for years been oppressed and her business crippled by the discriminating policy of railway monopolies, which compelled her to pay as much or more for the transportation of a barrel of flour to New York, as was charged from Buffalo, Toledo and Chicago. This state of things at last becoming intolerable, the manufacturing and commercial interests of Oswego and other counties along the proposed new road united and formed the New York and Oswego Midland Railroad Company. In April, 1866, it procured the passage of a bill authorizing the towns and cities along the line to issue bonds and subscribe to the stock of the Company. Under this law subscriptions to the capital stock were obtained to the amount of \$7,500,000, nearly all of which was from towns and cities.

The line of the road, as originally designed, was from Oswego through the village of Fulton to Syracuse, and thence down the Chenango valley to Norwich and Sidney Plains; but from the failure of Syracuse to take the required amount of stock, the line was changed to the north shore of Oneida Lake, crossing the New York Central Railroad at Oneida and joining the original line at Norwich.

In Feb., 1868, the Company advertised for proposals for the work from Oswego to Sidney Plains, a distance of 125 miles, and awarded it in the June following. The contractors began operations immediately, the first earth being moved on the 24th of June, on the line of the road a short distance south of the O. C. Station.

In June, 1870, the first train passed over the road from Oswego to Sidney Plains, since which time work on the numerous branches as well as on the main line has been pushed with ceaseless energy and perseverance. On the middle division between Sidney Plains and Middletown the Shawangunk

mountains have been tunneled through 4,000 feet of solid rock at a cost of \$366,000. The remaining unfinished portion of the road through Delaware County and New Jersey are under contract to be completed by August, 1872.

The rolling stock of the road at present consists of 45 locomotives, 36 passenger coaches, 24 baggage, mail and express cars, 536 eight-wheel freight cars, and 219 four-wheeled coal cars. The Tradegar Iron Works, Richmond, Va., are now building 1000 box platform cars, and the Baldwin Locomotive Works of Philadelphia have a contract for 48 locomotives, ten of which have been already delivered.

From President Littlejohn's Annual statement of the condition of the road we select the following statistics:

Receipts from subscriptions up to March 1st., 1872,	\$5,536,143.26
Receipts from Mortgage Bonds,	7,233,440.00
Profits and transportation,	237,734.65
Outside obligations for iron, etc.,	702,082.49
<b>Total,</b>	<b>\$13,709,400.40</b>
Cost of Road and Buildings including Branches	\$11,638,238.55
Cost of Telegraph,	33,135.43
" " Equipments,	1,333,812.21
Aid to New Jersey Midland for which this Company holds securities.	524,974.31
<b>Total,</b>	<b>\$13,530,160.50</b>

"From Middletown, Orange Co., the Company controls two lines to the city of New York; one by the way of Greenwood Lake & Montclair Railway, and the other by the way of the Middletown, Unionville & Water-Gap Railroad, and the New Jersey Midland Railway terminal arrangements at Jersey City have been made for business at the depot and ferry of the New Jersey Railroad and Transportation Company, by which passengers will be landed at the foot of Courtland Street, New York City."

The following is a list of distances on the main line and branches.

	Miles.
New York to Oswego (Main Line),	304
Norwich to Auburn,	68
Sidney-Plains to New Berlin,	25
Walton to Delhi,	17
Summitville to Ellenville,	8
Middletown to Crawford,	14
Smith's Valley to Utica,	32
Clinton to Rome,	14
New Jersey Midland,	70
<b>Total,</b>	<b>552</b>

At Oneida, Utica and Rome the Midland connects with the New York Central & Hudson River Railroad; at Middletown and Patterson with the New York and Erie; at Norwich and Utica with the Delaware, Lackawanna & Western, and at Sidney Plains with the Albany & Susquehanna. The Midland Railroad has also made connection with the Delaware & Hudson Canal Company, one of the oldest and most powerful of the coal mining and transportation Companies. The Syracuse & Chenango Valley road, now building from Syracuse to Earlville, will when completed bring the Midland into direct connection with the former city.

Of the connections with proposed roads nothing definite is as yet determined. The Rondout & Oswego, the Ontario Lake Shore, Portland, Boston & Oswego, the New York & Chicago West Shore road, and a dozen others, have connections with the Midland on paper, but they may perhaps never be realized. A glance at the map of the State of New York will convince any one that the Midland is well named, and is destined to play an important part in the future prosperity of the Empire State. Running a direct through-line from the great Northern Lakes to New York city, through the interior counties hitherto unsupplied with railroad facilities, with numerous branches to the most important towns and villages along the route; tapping the great through East and West trunk-lines, making close connections with the coal mines of Pennsylvania, and ultimately extending its own line west to Buffalo and Chicago, the road when completed will be one of the greatest rail-

road interests of the country, and will stand a lasting monument of the energy and perseverance of its projectors.  
G. E. C.

**THE NEWS.**

**AMERICAN.**

Wisconsin has made election day a legal holiday.

The prospect of a large crop of oranges in Florida is encouraging.

Some excitement has been caused in California by the finding of a valuable diamond in the gravel of a gold mine in Eldorado county.

San Francisco has formed a "Committee of Safety" of one hundred leading citizens to guard her interests against railroad monopoly.

A new charter for the city of New York has passed both houses of the legislature of the State, and now awaits the action of the Governor.

The New York, West Shore and Chicago Railroad Company has purchased the Elysian Fields, Hoboken, with one thousand feet front on the Hudson river.

A bill has passed the House of Representatives to distribute \$190,000, the estimated value of the Alabama, as prize money to the officers and men of the Kearsage.

Several whales have been seen lately off the shores of Long Island, and one was caught on Saturday, April 9th, by the fishermen of Amagansett, which, it is thought, will yield fifty bbls. of oil.

Memorials from different persons have been presented to the Senate against the renewal of the Wilson Sewing-Machine Patent, and the Senate Committee has reported adversely on a bill for its renewal.

A bill granting land of great value to the St. Croix Railroad has been defeated in the House of Representatives, by a vote of 110 to 54, after a joint committee of the Senate and House had failed to agree.

Judge McKean, of Utah, in an address to the Judiciary Committee of the House of Representatives, said that a number of Morinons had recently renounced all of their wives but the first, and had made provision for their support.

A Mexican camp formed at Laredo, Texas, by General Valdez, with the intention of attacking a point in Mexico, has been broken up by United States troops under the command of Capt. Meyers; about twenty men were captured.

General Sheridan reports by telegraph the capture of seven officers and thirty-five men of the Juarez party, who had crossed over into Texas near San Antonio. He had released the men on parole, but held the officers awaiting orders from Government.

The Committee of Foreign Affairs of the House of Representatives is discussing the propriety of withdrawing the claim for indirect damages before the Geneva Board of Arbitration. The chairman of the Committee has been directed to consult with Mr. Fish, the Secretary of State.

In the mountain regions of Utah the snow fell to the depth of six feet during the second week in April, and snow-slides occurred as great as at any time during the previous winter. Several companies of miners were buried under the snow, and the foreman of one mine was killed.

The Catholic Bishop, McQuaid, of Rochester, N. Y., has informed his people that funerals will not in future be allowed on Sunday, if they can be arranged conveniently for other days; that the priests must not eulogize the deceased; and that not more than twelve hacks will be permitted in funeral processions.

The United States Circuit Court for Virginia has decided a case in which the State law discriminating in favor of its own citizens, and requiring "sample merchants" of other States to procure license, is declared unconstitutional. This makes about half a dozen States that have been beaten in the attempt to sustain local laws of this kind.

A bill to allow the building of a railroad through Utah, from Salt Lake to the Colorado River, has passed the House of Representatives. Mr. Hooper, the delegate from Utah, opposes the bill, on the ground that the Morinons have already built fifty miles and are ready to complete the road this season.

The Ways and Means Committee of the House of Representatives has presented two tariff bills to the House, a majority and a minority bill. The majority bill reduces the revenue only about \$32,000,000. The minority bill makes tea and coffee free of duty, and is otherwise quite similar to the Senate bill which was rejected by the House.

A legislative committee of the State of Wisconsin has reported that fifteen hundred families, or 6,907 persons, sufferers by the great fires of last fall, besides the gift of agricultural implements, seeds, and materials for building, and provender for horses and cattle, have been supported mainly by the relief committees, and will continue to receive provisions until June.

A committee of the Massachusetts legislature is charged with the duty of solving the problem whether a plunge into an ice-cold bath in the morning is beneficial to the human system or not. The Perkins Institution for the Blind, of Boston, which receives the blind children of both sexes for the purpose of giving them a good education, insists upon this bath as a rule, and some of the parents, who consider the practice "cruel and barbarous," have appealed to the legislature; and hence the committee is raised to inquire into it.

**FOREIGN.**

A telegraphic cable has been successfully laid from Java to Australia.

The National Academy of Design has been thrown open for exhibition on Sundays.

The result of the elections in Spain was the return of 113 ministerial candidates and 39 opposition members.

On a question of local taxation in the British Parliament the Ministry were defeated by a majority of one hundred.

The Japanese have announced that a Fair will be held at Kioto, to last fifty days, which foreigners will be allowed to attend.

The Grecian Island of Zante exported 25,000,000 lbs. of currants and 80,000 barrels of olive oil the past year. The Zante currant is a small grape.

A fight took place in the streets of Rome, Sunday, April 7th, between some of the citizens and the Pontifical *gens d'armes*, in which one of the soldiers was killed and two wounded.

A large number of families removed from Lorraine to France when that Department passed under German rule, but they are now returning prepared to become German subjects.

The French Government is using extraordinary vigilance on the frontier of Spain to prevent assistance being sent to the Carlists. A quantity of munitions of war destined for the Carlists has been seized by the authorities of Bayonne, in the Department of Basses Pyrenees.

A new British war vessel, the Thunderer, which has just been launched, is of the American Monitor pattern, but of greatly enlarged proportions, being 285 feet long, and 62½ feet wide, and of 4,500 tons' burden, with a storage capacity for coal of 1,750 tons. Its armament will consist of four thirty-five-ton guns.

The fourth annual Congress of the Coöperative Societies of England has been held at Bolton, Mr. T. Hughes, President. The report shows a large increase of members, and states that the coöperative movement has attained such dimensions as to sensibly affect the interests of the ordinary shopkeepers, who are alarmed at the prospect before them, and take an attitude of hostility.

The Board of Arbitration under the Washington treaty met at Geneva, April 15th, but only a few of the members were present. The British and American Governments presented their "counter cases," and accompanying the British case was a note which explicitly declares that her Britanic Majesty's Government will not consent to submit the claim for indirect damages to the Board of Arbitration.

The Japanese Government, in forming a contract with Mr. Clark, an American gentleman who was going to Japan as a teacher, inserted a clause that he should not speak on the subject of religion, which he indignantly rejected, and the Government yielded the point. Again, Prof. Scott, of Yeddo College, finding that a class uniformly parsed "God" as a common noun, told them that in English the word God was a proper noun, and if

they wanted him to teach them English they must parse it so. One intelligent lad said, "That is because there is but one God." "Exactly so," he replied, and the point was gained.

**ANSWERS TO CORRESPONDENTS.**

The Community has no more flower seeds for sale. W. G. W., De Kalb Center, Ill.,—T. L. P., is now absent on a business agency. We will hand him your communication on his return.

**ANNOUNCEMENTS.**

**SILK GOODS.**

Machine Twist, Sewing Silk, and Ribbons, of their own manufacture, in wholesale quantities, for sale by the Oneida Community.

**STEEL TRAPS.**

Eight sizes and kinds, suitable for the House Rat, Musk-rat, Mink, Marten, Fisher, Fox, Otter, Beaver, the Black and Grizzly Bears, are made by the Oneida Community. Descriptive price-list sent on application.

**MACHINE-SHOP AND FOUNDRY.**

Silk Machinery, Lifting-Jacks, and all kinds of agricultural, machine and light castings, on hand or made to order. General Jobbing and Repairing done on reasonable terms. Descriptive price-list sent on application. Address,

ONEIDA COMMUNITY, Oneida, N. Y.

**THE WALLINGFORD PRINTING COMPANY.**

Orders for all kinds of Book and Job Printing will be promptly attended to. Manufacturers' Illustrated Catalogues made a specialty; also Bronze and Color Work, and the finer kinds of Card, Circular and Bill-head Printing. It is the aim of this Company to do a superior grade of printing at moderate rates.

P. O. Address, Wallingford Conn.

**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.

**NEW PHOTOGRAPHIC PICTURES**

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

**LARGE VIEWS.**

Bird's-Eye View, looking West, of Community Buildings and Grounds, 12 by 14 inches, neatly mounted on fine enameled board 10 by 20. Price \$1.75.

Quadrangle and Group, 12 by 14, mounted like the above Price \$1.75.

South and East Fronts of the Community Dwelling, giving a good view of the New Wing, occupied by the Children—8 by 10; mounted on tinted board 10 by 12, with ornamental border. Price \$1.00.

**STEREOSCOPIC VIEWS.**

No. 2, East and North Lawns No. 3, East Lawn and Portico. No. 4, East Front. No. 5, North Front and Lawn. No. 6, Bird's-Eye View of Buildings, looking West. No. 6, Lawn and Summer-House. No. 15, South and East Fronts.

Price of Stereoscopic Views 40 cts. for single picture, three for \$1.00, six for \$1.75, or \$3.50 per dozen.

Sent by mail, post-paid, on receipt of price.

**NO. 17. CONTENTS.**

Realism of Christianity	129	Hurry	123
Backward Glancings	130	Spring Suggestions	134
A Dream	130	Student's Letter—East-Riv.	
Pictures of Jerusalem	130	Bridge	134
Temperance Movements	132	Occasional Notes	134
The "Twin Relics"	132	How to Sweep	135
"Parturition without Pain"	133	The Midland Railroad	135
Community Journal	133	The News	130
A Late Spring, but Don't		Answers to Correspondents	130