

Oneida Circular.

A WEEKLY JOURNAL OF HOME, SCIENCE AND GENERAL INTELLIGENCE.

Published by the Oneida & Wallingford Communities.

ONEIDA COMMUNITY, SEPTEMBER 9, 1872.

New Series, Vol. IX, No. 37
Whole No. 1423.

POST-OFFICE ADDRESS:

ONEIDA CIRCULAR, ONEIDA, N. Y.

TERMS:

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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.

HOLD ON, MY HEART.

Hold on, my heart, in thy believing!
The steadfast only wears the crown:
He, who when stormy waves are heaving
Parts with his anchor, shall go down:
But he whom Jesus holds, through all
Shall stand though earth and heavens should fall.

Hold in thy murmurs, heaven arraiguing,
The patient see God's loving face:
Who bear their burdens uncomplaining,
'Tis they who win the Father's grace.
He wounds himself who braves the rod,
And sets himself to fight with God.

Hold out! There comes an end to sorrow:
Hope, from the dust, shall conquering rise;
The storm proclaims a sunnier morrow:
The cross points on to Paradise.
The Father reigneth; cease all doubt:
Hold on, my heart, hold in, hold out!

(From the German.)

THE ASCENDING NODE.

Home-Talk by J. H. N.

THE natural course of things is for one generation to rise and culminate at the term of thirty or forty years, and then fall off into decay, gradually giving place to another generation, which rises and culminates and declines in the same manner. Children follow parents in that order like the waves of the sea. Now it is evident, if there is ever to be a manifestation of God's life in man, so that the heavens shall take possession of the world, this course of things will have to be stopped, or in some way modified. A generation must come that will not grow old and finally leave the world. The Kingdom of Heaven certainly is not conducted on this plan of successive generations. God does not fall away; the angels do not culminate and decline; the New Jerusalem is not under the law of old age and death.

As spiritual astronomers we must begin then, to make our calculations about the conjunction of heaven and earth—when it will take place, and what phenomena will attend a node of that kind; what will be the motion of individuals and of generations, when the orbit and influence of heaven shall cut the orbit of this world, and mortals shall feel the disturbing influences of the immortals.

In truth that conjunction has already taken place. It is not an event in the future. To find the node of heaven and earth, we must go back and study the generation with which Christ was connected. There heaven and earth did come into conjunction. Though Christ was crucified, he did not, like other men, pass away from the world. He reappeared in three days; he continued to hold intercourse with his disciples for forty days; he sent a spirit by which he was present at the day of Pentecost, and all through the apostolic age he was recognized as the actual leader of the church. All that believed felt themselves in vital union with him. He ap-

peared personally to Paul, and conducted him through all his career, managing the great campaign that he executed. We see him just before the destruction of Jerusalem issuing his commands and criticisms to all the churches of Asia, through John in the Apocalypse. Finally we know that immediately after that event he came the second time in person, and that he has since ruled the nations and shaped the whole course of history. He has not been a ghost, in the old sense of the word, since his disappearance from sight. His influence has been growing in the world from that time to this; and it is plain to those who study history that he has been the political manager of the world, as well as the head of the church.

A contrast is presented in the book of Hebrews between Christ and the old priesthood in this way: "They truly were many priests, because they were not suffered to continue by reason of death: but this man because he continueth ever hath an unchangeable priesthood." He expressly gave the same unchangeable priesthood to his disciples; he appointed them to reign with him, not only in heaven but on earth. They were to rule all nations. So *there* is a generation that broke the old natural progression. We must not shrink from joining that generation, and considering ourselves as in partnership with them, and ready to repeat that operation in some way, and on advanced principles, carrying it as much further as they choose. I maintain that a scientific calculation of the past makes it rational to talk as we have done about never dying, and as though a kingdom were coming that is not going to submit to the old law of successive generations. We have a right to look for new laws that shall supersede that law, and fulfill in some substantial way Christ's saying, "He that believeth on me shall never die." In some way he that believeth on Christ shall have a continued career, and a personal interest in the affairs of this world that the common dead have not. And we must find out how to take that promise and avail ourselves of it, and learn to join the eternal priesthood, and refuse to submit to the principle of natural succession.

Peter says, "All flesh is as grass, and the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away." But he denies that the children of God are in this category. Now if we acknowledge the law of growth, culmination and decay, as the great all-controlling law that we live under, then we acknowledge ourselves to be nothing but *grass*. I don't believe that that is the final theory of human existence. The grass-law has been broken, can be broken, and will be broken.

I want to understand how far the heavenly has already invaded the earthly and displaced it. Then I want to understand how much further it is going in the same direction, and to put myself at the disposal of God to carry out his utmost design. We need not make issue at present with the devil about our own generation: but let us clearly understand whether the Primitive Church had a different career from any other generation before or since. It is said of David, that "after he had served his own generation, he fell asleep, and was laid unto his fathers, and saw corruption:" and the understanding is that he had no more to do with this world. But the Bible represents that it was not so with Christ; that after he had served his generation, he did not fall asleep, but kept awake and at work. The Bible represents, moreover, that those who believed on him did the same. Now we will make issue on that. If we believe that, it is something very different from what the world generally believes. We will not build our faith on any new base, but on the base that the Apostles and Primitive Church had. And it is not fanatical for us to try and join that church, and accept what they have done. It is not wild to believe that they did not die in the common sense of the word, but have been at work in the history of the world from their own generation to this.

I have no doubt that the truth I am trying to bring to view is expressed in Revelation, where it is said of those who had part in the first resurrection, "They lived and reigned with Christ a thousand years; but *the rest of the dead* lived not till the thousand years were finished." Here is a plain distinction between a certain company of men and the rest of the world. We must learn to stand up with them against this great law of succession, and not admit that it is a permanent and universal law for man. Either the New Testament and Christianity go for nothing, or there is a law higher than the law of succession, and we may safely appeal to that highest law.

INTEGRAL EDUCATION.

II.

BY HENRY J. SEYMOUR.

OUR highest ideal of human existence is that of a perfect school—a condition of things in which persons are continually ripening toward a higher grade of excellence. How often is the idea presented that the schooling we get in the days of our youth is merely preparatory to the higher school of life, in which we ought to be constantly pressing toward the bright goal of perfection. I believe that human nature was made for this condition of things. We see evidence of it in the sorrow of heart that the student feels when he quits the work of brightening and sharpening his intellect in his favorite school, and goes into the world to push and crowd for a subsistence or for a possible preëminence. He finds that the step he is taking is a downward one, at least so far as it affects his own happiness and improvement. In the majority of cases these feelings are true. Certainly the work of sharpening and brightening one's faculties, in whatever manner it is done, is a

higher and nobler one than that of merely scraping together the means of subsistence.

But why need these two great departments of human industry be separated? How is it that education has come to be regarded as one thing, and the work of obtaining a subsistence another? This is certainly not heaven's arrangement. It is rather a part of the barbarism that the All-wise intended we should outgrow. It is God's design that there should be connected with the production of every thing that supplies human need, comfort or happiness, a certain reflex action that tends toward the improvement and elevation of the producer.

The work of improvement and the work of production were made for each other; and "what God hath joined together let not man put asunder." It is a poor and mean idea of human nature to regard it as we would a saw or an axe or other implement, that is necessarily destined to be worn out and used up in the work of production. Such a conception is a poor compliment to the power and skill that created man. It would be more truthful to compare human nature to the violin, the tone of which grows ever stronger and sweeter by use. The man who raises potatoes, instead of being worn down and depressed by his labors, ought to be educated and elevated by it. He ought to feel that it is his mission, and that he is performing a high service for himself, his fellow men and his Maker. The same rule should apply to every kind of industry to which man applies his hands or his brain.

How different from all this is the practice of the industrial world. Under the pressure of necessity, people are compelled to undertake some crude, undeveloped business like farming, which is practically made to include gardening and horticulture, as well as the raising of grains, grasses and roots, and the rearing and caring for all sorts of domestic animals; and over this conglomeration of industries his attention and labors are thinly spread. Under these conditions, he has but meager facilities for perfecting himself in any one branch, and the results of his industry are correspondingly poor. Perhaps, on the other hand, he may find work in some manufacturing establishment where labor is properly and economically divided, at some small monotonous branch like that of sharpening pins; and there work on for years and years in a position in which his whole nature is dwarfed by a continuous application to a business that he could master in a few hours. If I could caricature the system by which industry is carried on in the world, I would make a picture of a great press called, "The Press of Business," into which the devil has put a lot of human beings, many of whom, representing factory laborers or counting-house workers, are held merely by their fingers, their heads, or their feet, while his majesty turns the screw with a long lever called "Human Wants," and presses out the fluid of wealth, while death is pitching the pomace into the grave.

But let us look at another picture. Let us assume that Communism has taken charge of every variety of industry, and has divided and systemized every department, farming as well

as manufacturing, so that each minute branch can receive the attention it requires at the proper time. There are no separate interests, and no pressure of necessity compelling individuals to devote themselves so exclusively and continuously to any one branch or number of branches as to operate injuriously on their physical, moral or mental growth. The whole system of human industry would thus be as completely under human control as are keys of a piano under the fingers of a skillful performer.

Under this system what would be the leading motive governing the assignment of persons to the various branches of work that must be attended to? It is very evident that the leading motive would be a purpose to secure the highest and best education for the workmen, who are at the same time the proprietors of the business. It would be this reflex action of industry, operating to elevate and refine human beings that would be valued most. The main question would not be, How much and how rapidly can wealth be extracted from human effort? But it would be, How much and how fast can we improve and elevate the laborers? Such a society would practically carry out the axioms of Christ, "The life is more than meat, and the body than raiment."

But it may be objected that the attainment of wealth is after all a very necessary thing, and with this exclusive devotion to education that interest might suffer. To this objection we would reply, that there is nothing that so enhances the productiveness of human industry as good tools and machinery; and of all the sorts of tools and machinery, the strong and steady purpose and the bright and sharp intelligence of man are the most efficient. It may be objected that such facilities for change would lead to pleasure-seeking; that they would tempt persons to such frequency of change as to result in superficial education in whatever is undertaken as well as in unproductiveness in business. We would reply that the fact that such facilities for change may exist does not necessitate the unwise use of them. They would be controlled by judicious persons. It is this everlasting, enforced monotony in business that we complain of—this making of business a mere means of producing wealth, and utterly disregarding it as a means of education. The rule that Christ laid down, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," might with perfect propriety be paraphrased, "Seek ye first the perfect development and education of your whole being, by means of your varied industries, and the wealth of the universe shall be added unto you."

BACKWARD GLANCINGS.

VII.

THE few weeks J. spent at home on this first visit passed away very pleasantly. There was no open manifestation of hostility on the part of his church friends. A partial suspension of intercourse gave him a better opportunity to labor effectually for the conversion of his own family. We felt the power of

God in his words, and saw it exemplified in his spirit and behavior. Before he returned to New Haven he was assured that the truth had gained a foothold in the hearts of his parents, brothers and sisters, that no future doubt or calumny could overthrow.

I will introduce here, as a specimen of his earnest dealing, a letter to a sister whose position and connections particularly exposed her to the temptations of worldliness.

DEAR SISTER J.:

I saw your letter to S. H., and heard of you by a letter from home. Both communications brought me the refreshing intelligence that God by his truth and spirit has stirred up your mind to new interest in things unseen and eternal. I cannot but hope that the Lord has so broken up the fallow ground of your heart as to prepare you for "the fullness of the blessing of the gospel of Christ." Probably you have heard before this that I have made myself "of no reputation," by becoming a *Perfectionist*. I will not undertake to describe the path by which the Lord led me to take this stand; only let me say, a resolution I made long ago to be an *independent* Christian, and to make it the business of life to study God's Bible for myself, *drove* me to this result. By the grace of God I am what I am; but that grace was manifest in leading me away from every other pursuit to the earnest and prayerful study of the simple word of God. Now the truth has made me free! I rejoice in the glorious liberty of the gospel, with "joy unspeakable and full of glory." God has set my feet upon a rock, and put a new and *everlasting* song into my mouth. Now my heart's desire and prayer to God for you and many more of my beloved kindred, yea for the world, is that you and they all may be saved, "not only from hell," but from sin—here—now!

Do you know that Christ comes baptizing with the *Holy Ghost*? When Paul asked some of Apollos' converts if they had received the Holy Ghost since they believed, they answered, "We have not so much as heard whether there be any Holy Ghost." Acts 19: 2. It seems to me that the great body of believers in Christ in these days are in a state nearly like that of those converts—somewhat instructed in the things of the Lord, baptized with the water of the word, but not with the Holy Ghost. The church with one consent has claimed the privilege (accursed privilege) of rolling back on the apostolic age all the peculiar burdens and blessings of Christianity. Men love their sins and hate the cross and reproach of Christ too much to claim the privilege of being the temples of the Holy Ghost; but I tell you, verily, the time has come for the triumph of God's truth over the infidelity of a wicked world. We live under the last and *best* dispensation of the grace of God. We live under the noontide sun of that day whose dawn blessed the apostles and primitive followers of Christ. We live under the sway of a conquering, risen, reigning Christ, whose prerogative it is to baptize with the Holy Ghost. I *know* this, not only by the "sure word of prophecy," but by my own blessed consciousness. The day has dawned, the day-star has arisen in my heart: and I praise the Lord that he enables me to bear testimony to his glorious grace, that I may prevail with you to wash your robes and make them white in the blood of the Lamb.

I beg of you to search the Scriptures with an inflexible purpose to know and *do* the whole will of God, in defiance of the scorn and opposition of a sin-loving world. I ask you to fix your eye on the *first and great commandment* of the law, and I know you will find yourself shut up to the faith by which the law will prove a schoolmaster to bring

you to Christ. And oh! if you come to Christ, you shall "sit with him in heavenly" places. "He that overcometh shall inherit all things." "This is the victory that overcometh the world, even our faith." "Believe and thou shalt be made whole." "According to your faith be it unto you."

Your brother, J. H. NOYES.

It should be added, as a sequel to this letter, that this sister after some fluctuations accepted of the truth J. presented her, and became a triumphant believer in Christ as a Savior from sin. She died in the faith a few years after, at Trinidad, W. I.

ABOUT GROVELING.

"Look how we grovel here below."

That hymn ought to be scratched out of the hymn-book. It is a regular prayer-meeting killer. If it were tried before a jury it would be convicted for more murders than many more *hims* who have dangled from scaffolds. What good does it do for us to groan about our groveling? How much more sensible it is to try to soar.

You have been in a prayer-meeting more than once, and just as you felt the fire beginning to blaze inside, good Deacon Groaner has gasped out how cold he was, and how cold you were, and how cold every body else was. What was the result? He squirted the steam-engine straight on to the fire, and when he wound up his hose—smouldering embers—chills—shivering—*ice*.

David mourned to God. He did not stand in Jerusalem and shout to the world, "Look, how licentious we Christians are," and if he had, he would not have continued the same sin and the same acknowledgement from youth to old age.

It would be just as reasonable for a man to deliver himself of a weekly confession of *stealing*, as regularly to edify his brethren with an account of the dying rate at which he was groveling. It is as much his own fault in one case as in the other. If there is anything taught in the Bible, it is that we have no *business* to stick fast in the mud, when we have a Christ to lift us out. True religion teaches men to smile, not groan.

Were half the breath thus vainly spent
To heaven in supplication sent,
Our cheerful songs would oftener be,
Hear what the Lord hath done for me.

If the bell rings you to a prayer circle, and you feel that your "heart can neither fly nor go, to reach eternal joys," kneel down in that little closet of yours and *tell it to Jesus*, and his word for it He will make it fly; and in that meeting you will be a flame of fire kindling the sparks all about you into a blaze, and not a patent-extinguisher to quench what blaze there may be. In *private* let us mourn over the Devil that is in us. In *public*—let us rejoice over the Christ that is in us.—G. T. Dowling, in the *Baptist Weekly*.

With a single exception this talk pleases us very much. Instead of saying, "In private let us mourn over the Devil that is in us," we would say: "Let us *everywhere* and *always* rejoice over the Christ that is in us." This great fact, if really believed, has tremendous consequences, which true faith boldly follows, thus:—"If Christ is in me his death and resurrection are in me; I am crucified with him; my soul is with him in the resurrection; I sit with him in heavenly places; his victory over sin and death is mine." If Christ has possession, where is there any room for the Devil?

BREAKING UP FAMILIES.

WITH what looks of pity and dolor do innocent people abroad recount the grievances to which Communism subjects its "victims." 'Tis curiously interesting and oftentimes amusing to hear a recital of the frightfully strange notions held by the Oneida Community, especially if you happen to belong to their number. You may hear that they are very immoral; you are sure to hear that they lead a life of monotony and restraint, and that they "mercilessly break up families," separating fond parents from their children, scattering brothers and sisters and trampling on every natural

affection. We generally keep silent of course; but we still think how wide the eyes of many people would open if they only knew what falsehoods they have swallowed. We would just like, for one thing, to tell them how the Community tramples on natural affections:

The Community numbers two hundred and sixty-nine members. In this number are included fifty-seven distinct families, each with its children, and more than a few with their grandchildren; and not one of them looks forward to an unnatural separation from its friends. Here is a lady, one of O. C.'s first members, who is now living with a brother and sister, her three children and a grandchild, while she can count around her ten nephews and two nieces. Two families have their four children and two grandchildren. Mr. B. has a sister, two children and two grandchildren, and numerous cousins near and distant. Mr. K. and Mr. B. have each a sister, four children and two grandchildren, and a long line of cousins.

And these are only illustrations that at once occur to mind. The truth is, that people would speak with much greater accuracy were they to say that Communism binds families together, for that it does in strong and healthy ways. Instead of "breaking up families," it occasionally brings them together in a curious and unexpected manner. Here is a girl who, while carelessly chatting with her father about her grandmother, catches at her maiden name, remembering to have heard the—s once speak of a grandfather of the same name. Here is a connecting link. With it she goes a relative-hunting, and suddenly discovers in the Community a number of new blood relations, though in some instances they are laughably remote. Again, some one turns upon a time-stained, long-forgotten paper which proves to be a genealogy of her ancestors. At a hint of a name, with a little study, a small host of relations spring up around her, which to trace with exactness is actually bewildering; and she is glad to content herself with knowing that she meets friends at every turn.

So this is the sad way in which the O. C. "breaks up families." A new use of the word "break," is it not? The Community is only chargeable in this respect with subordinating every tie of blood to the spiritual bond which connects us with Christ and holds us together in unity.

TWILIGHT.

FROM AN OLD PORTFOLIO.

A FADING glow in the west; a deepening gray in the east; earth and sky meeting; the first uncertain glimmer of stars; the moon but now a cloudlet in the sky growing palely golden; a breeze weirdly whispering in the tree-tops; the deepening roar of the river; fading outlines; common objects investing themselves with a fascinating terror: *this* is twilight. It is always a bewildering mystery. Mayhap, if absorbed in work or study, twilight will have yielded to glorious night, and we insensible to its spell. This is seldom. At times the sorcery of twilight is exhilarating, intoxicating, making our senses more keenly alive to the pleasurable; possessing us with a joy and exultation for we know not what. Sometimes its gray mystery arouses conflicting emotions we can neither explain nor describe, but the uppermost feeling is one of unrest,

"—of sadness and longing
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain."

Many have felt a nameless terror at the first intimation of twilight—the first deepening of the gray—"when all the air a solemn stillness holds," making them hastily shut window and blinds, put down the curtains, light the lamps, and apply to

book or work, that they may forget the dark and the fear.

The pleasantest spell twilight casts around us is when it overcomes us with a feeling of peace and repose. We then fling back the shutters, open wide the windows, and sit, shrouded among the folds of the curtain, gazing dreamily at the scene without—the darkening landscape, the rolling clouds, the blinking lights in the village, the twinkling stars: or, oftener, we are enticed out-o'-doors, and, either alone or with companions, wander down the dim garden-paths, sniffing the scents of unseen flowers, alert to note of cricket, tree-toad, or katy-did, to the drowsy chirrup of birds, and twilight's many voices. A feeling of calm joy and content governs us. Surely we have made peace with our brother at the going down of the sun. Happy are the resolves we make for the future; night's mantle shrouds the feeling that we are loving and loved. THETA PSI.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, SEPTEMBER 9, 1872.

THEOCRATIC PHASES.

IT is understood that a presidential campaign is a sort of judgment-day to all concerned. Each party says all it can in praise of its own principles, measures and candidates, and against the principles, measures and candidates of its rival or rivals. The present canvass is somewhat remarkable in this respect; it is intensely personal and bitter. Never perhaps was one party more busy in exposing the blunders, failures and sins of another party than has been the Liberal-Republican-Democratic during the last few months. Its newspapers have been filled with charges against the Administration of fraud, embezzlement and nepotism; the speeches of its orators, its Sumners and Schurtzes and Trumbulls, are terrible philippics against the incompetency and wrong-doing of Grant and the Government. And yet not a word is heard about the most flagrant case of wrong-doing, the hugest blunder, the most humiliating failure, in the whole course of the Administration! For certainly in stupid or willful violation of law, in dogged adherence to a policy opposed to the spirit of the Constitution as expressed in its first Amendment, and in direct violation of the principle which had most to do with the original settlement and subsequent prosperity of this country—*religious toleration*—there has been nothing in the history of the present Administration (perhaps nothing in the history of preceding Administrations) to compare with the persecution of the Mormons. Gift-taking, nepotism, treasury-robbing, San-Domingo speculations, are not to be named in comparison with it. At the instigation of a religious sect (unborn when the Pilgrims landed at Plymouth) in a country whose chief glory is its freedom of opinion, the Government started a religious crusade against the Mormons; and ignoring the plainest construction of existing laws, ignoring the counsel of its own law-adviser, the Attorney-General, continued it until the Supreme Court compelled it to stop. We say nothing now about the right of the Government to interfere in the Territories with social institutions; it had no right of law, or principle, or precedent, to interfere with their religious freedom; and that it undertook to do. Judge McKean distinctly avowed the determination of the Government to overthrow the theocratic system of the Mormons, and his superiors did not rebuke him; in fact, he was indirectly commended by the President in his message of Dec.

4, 1871. In face of these facts, the announcement of the President that Government would not interfere with the religion of the Mormons is to be received with some qualification at least. We have to consider facts, not promises; and the facts are, as we have stated, that the Administration illegally persecuted the Mormons and made a wretched failure. The highest tribunal of the land decided that its course had been entirely wrong—with no shadow of excuse in law.

Now we ask, Why do not the opponents of the reelection party make the most of this great blunder and failure? Who can explain their silence when their own interest bids them speak? If the silence continues it must be concluded that all parties are equally involved in the crime and failure, and tacitly agree to "hush up" the whole matter. But it cannot be "hushed up" or ignored. It has passed into history, and the responsibility must be clearly traced and fixed. We know the Grantites are guilty. Are the Liberals and the Democrats also guilty? If not, why then do they let the Administration pass unrebuked?

But let us be clearly understood. The Territories sustain a relation to the central Government similar to that which a child sustains to its parents. A parent has a right to correct his child, and so Uncle Samuel had an undoubted right to correct his little boy Utah; but if a parent undertakes to punish his child for a good deed, or for asserting the truth, then their positions are reversed, and the father becomes the culprit. This would be the case, for instance, if a father should undertake to punish his child for asserting that God is the Ruler of all men, and that his father owes obedience to him. So, again, the position of the parties would be reversed if, in case the child had been disobedient in some small matter, the father should go back to the old Jewish law, and assert his right to stone his child to death, or cut his ears off, or punish him in some other cruel, barbarous way. People would take sides against the father, and the child would become the plaintiff. So, if we admit that the Government of the United States has a right to put down polygamy, it has no right to put it down by wrong measures, and no right to meddle with the principle of Theocracy—no right to punish the Mormons for telling Uncle Sam there is a Supreme Ruler whom he is bound to obey. But that is precisely what the Government attempted—to put down polygamy by illegal, unjustifiable means, and to crush the principle of Theocracy.

Of course, after the Government put itself in this false position, only failure awaited it. It was impossible that it should be successful. As Jefferson said with reference to a different issue—"The Almighty has no attributes that could take sides with the Government in such a contest." He cannot make war on the principle of Theocracy without making war on himself. That principle is dear to him; he has protected it and prospered its representatives in all ages; and we may rest assured that he will continue to prosper them and cause them to succeed against all adverse combinations. If any Government enters the field against Theocracy—against the principle that God rules—and makes war upon any body or sect on account of it, no matter how meagre its numbers, the Government will find itself the weaker party. All the attributes of the Almighty will be against it.

A lesson might be learned by the party now in power from its own past experience. Thirty years ago those leagued against slavery were as few and feeble as are the Theocrats to-day. The great parties were united in the determination to crush them; every means, legal and illegal, was employed against them. But "the Almighty had no attributes that could take sides" with the majority in "such a contest," and they consequently failed. The persecuted few became the nucleus of a party

more numerous than all others, and has controlled the Government for the last eleven years. In its origin and early history it was a party of progress—of "higher law" against "lower law." Is it now ready to take sides against the higher law—against the principle that recognizes the right of God as superior to all other rights in this world? Its course with the Mormons almost compels this conviction. Are the Liberals and Democrats also ready to take sides against the theocratic principle? Their silence respecting the illegal, unjustifiable action of the Government in Utah leads to this conclusion. If all parties are leagued against the theocratic principle, then they sustain precisely the same position toward God that the great parties of twenty years ago sustained toward Anti-slavery; and let all remember that in every such contest there can be but one issue, for "the attributes of the Almighty" are all on one side.

COMMUNITY JOURNAL.

ONEIDA.

—The following old books have been lately added to the library: "Roister Doister," by Nicholas Udall, thought to be the oldest comedy in the English language; Sir Thomas More's "Utopia," a famous old book and delicious, too; the "Essays" of Lord Bacon, with Archbishop Whateley's "Annotations;" "Clarissa Harlowe," the masterpiece of Samuel Richardson, the pioneer of English novelists; the "Diary" of John Evelyn.

—Among our late guests was Mr. A. P. Mardirosian, a native of Turkey in Asia. He was born in Arab-gir, an Armenian city near the Euphrates. He was there converted by missionaries, and came to this country seven years ago. Besides learning the English language in this country he has studied Greek, Latin and Mathematics, and has just entered Hamilton College, in Clinton, N. Y. In appearance he represents the characteristics of his nation, having a very dark complexion, large dark eyes, raven black hair, and prominent features. His expression is pleasing and intelligent. Mr. Mardirosian came to this country to "get an education," as he said, and expects to return to his native land as a missionary. He entertained us very agreeably on Saturday by a lecture on the customs of the Turks, a report of which will be given in another column.

—A park phaeton drove up to our door a few days since, which was quite a novelty to some of us rustics. The handsome black-and-white steeds with their sleek sides and gold-plated harness, and the genteel liveried footman with his majestic bearing, gave to the turn-out an unusually grand appearance. Two elegantly dressed ladies sat in front driving, while the reins passed between them, within reach of the footman, who leaned back in his seat, with his arms folded, and looked as if he "were monarch of all he surveyed." The equipage belonged to a gentleman who resides in New York, and whose family is traveling in this way to avoid the heat and dust of the cars.

—The hop-picking season is just begun. Wagon-loads of men, women, boys and girls may be seen passing on their way to the hop-fields that dot the landscape of the Oneida Valley; and the noon train a few days since, going south, had four extra coaches filled to overflowing with hop-pickers. They always seem merry, and we imagine they look forward to these seasons as times of recreation, rather than of labor and money-making, though we understand that the diligent often make very good profits.

—Mr. Thacker lifts his voice against that beautiful and musical bird, the Oriole. "He may do no harm," he says, "in the early part of the season, as he flies from tree to tree, and thrusts his bill

into the blossoms as they open; but later he becomes a great nuisance—one of the worst evils the fruit-grower has to contend with. So soon as apples and pears begin to ripen, he commences his work. The finest specimens (especially of pears, which fruit he prefers) are most likely to be marred by him. He is shy at this season, and one has to be on the alert to detect him in his mischief; but you may be sure that the rogue is busy where there is fine fruit." Mr. T. recommends powder and shot as an effectual remedy in the case; but as he has found something to commend in the habits of the gluttonous Robin (see another column) we half expect he will some day have a better opinion of the Oriole.

—One of the outdoor men, who has been suffering from too much August, says he was partly awoke the other night by a sudden influx of health, and with it there came a strange "humming of the tissues." If he had been a musician he thinks he should have heard some new melody, but not being one, he could only catch a farrago of words:

Yellow, yellow, yellow—
Mellow, mellow, mellow—
O me honey O!
O me honey O!

Come and see the golden rods a-turning yellow in the sun!

O 'tis jolly O!
O 'tis jolly O!
Yeho! Yeho!

To see the golden rods a-turning yellow in the sun.

O 'tis happy O!
Happy O!
Googalo! Googalo!

To see the golden rods a-turning yellow in the sun.

—"An ounce of prevention is worth a pound of cure," is as good an adage as tradition leaves us. G. E. C. one evening last week exhorted the family to adapt their clothing to the temperature of the weather—when the days and nights grow cooler put on clothes enough to keep warm. He then proceeded to explain the physiological reasons in this manner: "The temperature of the human body is about 100 degrees or a little less. If the temperature of the whole mass of blood is reduced six or eight degrees a person will die at once; and the result is the same if it is raised that number of degrees. When a part of the skin is exposed to the cold, it is very often lowered eight or ten degrees with no bad result, because the temperature of the great mass of blood of the internal organs is kept up. But if the whole surface of the body is exposed it immediately produces congestion of the mucous membrane. If a person burns a large portion of the skin, it immediately causes ulceration of the bowels. This is because the skin is an active agent in throwing off matter from the system, and if it is checked in any way an extra load is immediately put upon the bowels. If you check the natural action of the skin by wearing too thin clothing, you immediately start such diseases as dysentery, diarrhæa, etc. This is often the result of taking cold at this season of the year. We have about twenty-seven miles of drainage in our skin, and if that is checked you see what an immense mass of pores is interrupted—so it is no light matter to interfere with such a system as that by catching cold. This is why we should change our clothes every time the weather changes." His advice has been followed by old and young, and with favorable results. We are happy to report that our children are all (with the exception of one teething infant, who is just recovering from a fever) healthy and hearty. With prudence and obedience we expect they will continue so.

—Every morning at just a quarter before seven our eight little prattlers are ready for breakfast. Pierrepont, Ruth and Agnes are trusted to feed themselves, but the other five—George, Holton, Felix, Elinor and Burton—are fed spoonful by spoonful. It takes four women to supply the demand of their insatiable little appetites. First, each must

have a drink of barley-porridge; then they are ready for their bread-and-milk, nice morning's milk right from the cow, with sweet baked apples or apple-sauce; then comes the favorite dish of mashed "totato." Eight pair of little hands and feet fly up and down in joyful anticipation when it is set before them, and even the youngest joins the chorus, "O, the totato—O, the totato!" When it is given them, they eat with a relish most refreshing to behold. The next course is mush, which they value for the "sugar on it," rather than for any charm in itself; then each is allowed a small piece of bread-and-butter, another drink of barley-porridge, and they are done. They jump down from their little high-chairs, and run to have their hands and faces washed, when they are ready for their morning walk, or ride, as the case may be. The house rings with their happy voices as they are preparing to go outdoors, for a merrier little company never lived under one roof. When they are gone the quiet is almost painful, and we wonder what our home would be without them. The noise of their busy voices from morning till night is a cheering sound, bringing comfort to all who hear it, and we think with the poet:

A dreary place would be this earth
Were there no little people in it;
The song of life would lose its mirth
Were there no children to begin it:

The sterner souls would grow more stern,
Unfeeling nature more inhuman,
And man to stoic coldness turn,
And woman would be less than woman.

Life's song, indeed, would lose its charm
Were there no babies to begin it;
A doleful place this world would be
Were there no little people in it.

—We have lately re-read the pamphlet "Faith Facts" in our evening meetings, and have appreciated it more than ever. Many of the younger members had hardly realized before the genuineness of the miracle performed in Harriet Hall's case twenty-five years ago; but none can doubt it when they know all the facts. Mrs. Hall, with her elastic step and lively manners, is a living memorial of the miracle. Her aged father, then a skeptic and doubter of the fact, must be convinced of it when he sees her well and able to support his tottering steps. But this was only a beginning of God's power with us. He has never forsaken us, and we shall one day have a long and interesting record to show the world of his dealings with us.

A MORNING IN THE BOILER-ROOM.

At a quarter before 5 A. M. my alarm-clock goes off with a whirr-r-r, a most startling summons in the midst of one's dreams—a summons not to be disregarded either, for there are two hundred sleepers quietly depending on the one for steam and breakfast. Hastily dressing, I descend and reach the boiler-room, where I find everything prepared for starting the fires. Our colored engineer, Joseph, the last thing at night rakes out the cinders and arranges coal and kindlings handy for the morning start.

Glancing at the glass water-gauge to see if there is plenty of water in the boiler, I pile in shavings, kindlings and large wood, open the dampers, apply a match, and soon have a roaring, crackling fire. Waiting a few minutes to allow the wood to get well a-going, I throw in a quarter of a ton of coal, and sit down and watch the steam-gauge. Within five minutes the pointer slowly starts upwards; ten, fifteen, twenty minutes, and the pointer shows 40 lbs. pressure. Taking a huge wrench I open for a quarter of a minute the blow-off cock, and clear out the "water legs" and "mud trap." At 5:30 steam is let on to the Tontine through the "archway," and the engine oiled, and started. Opening the valve which supplies the "heater," I return to the boiler-room and start the feed-pump, regulating the stroke so as to just supply the demands of the

boiler: the tank which supplies the pump being kept full by opening a valve from the hot-water pipe which comes from the heater. At 5:45 I blow the steam-whistle. This calls the dining-room waiters, and starts out a few early risers who constitute the "first table." If the morning is cool I allow the steam-pressure to reach 60 lbs., and then at 6 o'clock open the great valve which supplies the house. With a whistling rush the steam pours through and creates a tremendous snapping and thumping among the pipes and coils.

To prevent exhausting the boiler, as can be easily done when we have but one going, the supply to the main portions of the house is regulated by two large valves, the "North valve" and "East valve." I next draw the water out of the coils which supply heat to the "East Room," "South Sitting-Room" "Nursery" and "L. A. T's Room." Returning to the boiler-room I find the steam-pressure down to 25 lbs., and the engine lagging. Shutting off from the "heater" and stirring up the fire, the gauge pointer is soon brought up to 40.

Pretty soon S. comes along, and says, "Please, won't you fix our valve?—it leaks all over the floor." Taking a wrench, I proceed to the leaking valve where I find "Pip" deeply interested in watching the fizzling, and exclaiming explosively, "Wawter! Wawter!" A turn of the wrench, and all is well, the babies meanwhile looking on with wondering eyes. I return to my post, and meet A., who says, "Can't you let us have a little steam?" A little steam is let on to what we suppose is A's coil. In about twenty minutes B. comes down with, "We don't get any steam; I guess you haven't opened the waste-pipe." We examine more carefully, and find that we haven't opened the right steam-pipe. Anon C. thrusts his head in, and ejaculates in an injured tone, "I can't get a bit of steam through my coil. I wish you would look into it." An examination shows his waste-valve stuck fast.

It is now five minutes to seven, and we blow the whistle for going to work. Joseph soon appears, and I am at liberty to go to breakfast. G. E. C.

THE WHITE GRUB.

THERE is a certain spot on our lawn which is infested with this pest to its great injury. The grubs have completely severed the grass-roots, so that the turf loses its color and may be rolled up like a sheep-skin, disclosing quarts of the larvæ. The robins have found out the peculiarities of this spot, and I have often amused myself by watching their operations and observing the manner in which they feed morning and evening on the shiny, fat worms. Frequently two or three dozen birds at a time may be seen stalking over the spot, occasionally turning their heads to one side as if listening intently, then suddenly plunging their beaks into the turf and tearing away like mad until they drag forth the grubs, which they then eagerly devour. The robin does not, however, appear to be well adapted to this kind of work. The turf being rather tough he does not always succeed, pull as stoutly as he may. If he fails he deliberately turns aside and tries another spot. The crow, with his strong, sharp-pointed dibble, is much better fitted to be successful in this business of grub-catching. When we see him sauntering about in the pastures or meadows in his leisurely way, we must be sure not to disturb him, for he is doing the farmer good service. It is pleasant to know that the robin does some good. He is such a gluttonous fruit-eater that were it not for this propensity to catch insects we should regard his presence as an unmitigated misfortune, despite the sentimental fondness for "Robin Red-Breast" inculcated in our childhood.

H. T.

TURKISH MANNERS AND CUSTOMS.

[In the journal column will be found a mention of a visit from Mr. A. P. Mardirosian, an Asiatic Turk. The following is a phonographic report, made by Miss Annie M. Hatch, of the lecture which Mr. Mardirosian gave in the Community Hall, Saturday evening, Aug. 31st. We were so much pleased with the lecturer's simplicity of recital that we give his remarks just as they were taken by the reporter:]

Upon being introduced to the Community, Mr. Mardirosian said: "Before I speak anything I would like to sing you a song of the Crimean war, in the Turkish language." He then sang a song which was quite simple but sweet; after which he began speaking concerning

The Condition of the Women.

"Although in general the men of Turkey have very dark complexions, the women are white and beautiful. The women are stronger and healthier than the American women. In general, the men look down upon the women—what a woman kills a man will not eat; what a woman advises a man does not follow. They say, a woman's hair is long, but her understanding is short. It is a shame for a husband to walk with his wife in the street or to call her by name."

He then spoke of the cruelty of the men towards their wives—told some incidents of men beating their wives in a very cruel manner, stoning them, etc.

"The women have no education—not one in a hundred knows how to read or write. They cover themselves with long veils, leaving two small holes for their eyes. The ladies have no fashions like your American women; they wear very coarse garments, and wear them as long as they last; they do not have Grecian bends. When I first came into New York city I saw some curious looking people. I saw a *face* that looked like a woman's, but with a large hump on her back that looked like a dromedary camel—I supposed it must be an *American* camel! When the Turkish women are at leisure, they visit each other—they laugh and talk—some chew gum—they knit on their stockings—then some take out their snuff-boxes and pass around snuff—they begin to sing, something like this: "

Here he imitated their knitting and singing, doing both together in a very amusing manner.

"When people meet they do not take off their hats nor shake hands. The ladies kiss one-another on the cheek. When a nobleman meets a poor man, the poor man steps aside and lets the rich man pass. When a Turk enters a room he takes off his shoes; they have no chairs, but sit down on carpets."

Then Mr. Mardirosian gave us their different modes of sitting—sometimes with both legs crossed; then one leg over the other; then with both legs stretched out straight; sitting on the knees, etc.

"The gentlemen laugh, talk, smoke, tell stories, and are very jolly. They drink a small cup of coffee without any cream or sugar. They take a drink, and then smoke, and it sometimes takes them twenty minutes to drink a small cup of coffee. They have no servants—do their own housework. Some rich people have servants and have their fine dishes. At some banquets they have seventy-five different dishes. Common people eat with their fingers, and all out of one dish. Do not use knives and forks. For milk they use wooden spoons. They wash their dishes, but do not wipe them. They wash their clothes once in two weeks. Have no wash-boards or machines; do it all by hand. They do not starch nor iron their clothes. They sleep on their carpets—man and wife and children and strangers all sleep in the same room."

The Climate, etc.

"The climate is very healthy; but it is cold in

winter and hot in summer. They have two seasons; six months of rain and six months of dry weather. During the wet season there is plenty of snow. In my city of Arab-gir, it is often four feet deep. In some places I have known it to be twenty-five feet deep. During the dry season, there is no rain or dew, so we irrigate our gardens and vineyards. Raise all kinds of grain and vegetables. The houses are built old-fashioned. In my city the houses are built of stone from one to six stories high. The walls are six feet thick, plastered inside and out. The windows are made of paper—have no glass. People live and sleep on the housetops a good deal. You get up early, and you will see people getting up and dressing to go down from the housetops. In America a farmer builds his house on his own farm, but in Turkey it is not so; farmers build their houses close together and one story high. A person can go from one end of the village to the other on the tops of the houses."

Amusements.

"During the holidays, feasts and marriage-ceremonies, the people get together in large companies. You will see one leading a bear or a monkey, making him perform for the amusement of the people, and sometimes one will have a fighting-cock. They dance and sing."

Here he gave us examples of their dancing, both of the men and women. The dance is merely going around the room, keeping time with the singing with the heel and toe, snapping the finger and holding the hand above the head. It was simple and quite graceful. The dance and song of the Mohammedan was wilder and not so pleasing as that of the Armenian.

Hospitality, etc.

"The Turks are very hospitable to strangers. They will keep them over night and not ask them to pay a cent. If a stranger gives them money for bread, they will give it back or throw it away, saying: 'Sir, we do not keep you for that money; you are our guest; go your way and do the same. If you ever come this way call on us again.' They are very polite. If a person comes in they arise. The children never begin to eat before the older people. A young man does not kiss his baby before his parents. If a stranger comes in before meal-time, they always offer him food. No one laughs loud or cries at the table."

Medical Treatment.

"Their doctors and surgeons are entirely ignorant of the science of medicine. All they know is by tradition and experience. Sometimes instead of curing the sick they kill them. I will mention some of the curious ways they have of curing the sick. If one has the headache, they put snuff and vinegar into his nose. When I was a little boy my father had the headache, and he took off his inside cap, and giving me a penny said to me, 'My son, go to the old woman who uses charms (giving her name in Turkish) and give this penny to her, and tell her I am sick.' I did so, and the woman took the cap and did something like this: "

Here he took a handkerchief and said something in his own language over it, and then went through an operation that looked very much to us like the imitation of vomiting! After he had done so three times, the cap was ready to go back to his father; and the old woman told him to tell his father to put that cap on and in three hours his head would be well.

Schools.

"They have very few schools. They are supported by individuals and not by the government. In many cases the teacher does not know any more than the pupil. The children sit on the floor; read all day long, and read out loud. The teachers are very harsh, and beat the children."

Love-Making.

"The young people go to see each other. The

parents choose a wife for their son. They say that is none of his business. After engagement the young people are not allowed to see each other nor correspond until the marriage ceremony is over. If a young man meets his lady-love by chance, she runs into the house, or falls on her face, until he passes by. If a young man goes to see his sweetheart he is called a rascal. It is considered *wicked*. The Turks marry very young. Girls and boys marry mostly between the ages of fourteen and seventeen. A lady of twenty years of age is considered an old maid if not married. A man twenty-five years of age is an old bachelor. The Armenians marry but one wife. The Mohammedan marries more than one; he has from one to four wives. In my city the marriage ceremonies are something like this: The friends and neighbors are invited—they drink and make merry three days and three nights. On the last day they have a procession to walk with the bridegroom. A band of rough music follows them—the drummer beating his drum as loud as he can. After this come several hundred men—all armed with guns which they fire off—then follows a band of fine music—they sing and play on the way. [He sings a wedding song.] The women follow, their heads covered with long white veils; they ride like gentlemen; they have a gentleman to guide the horse—two hold her on—four hold a canopy over her head. After the dinner they all go back together—the bride with them."

Superstitions.

"I will give some of the superstitions that are prevalent in my city of Arab-gir: If a person pulls a hair out of a man's head and throws it into the fire, he will have the headache. If a person throws salt into the fire, he will have sore eyes. If a person steps on a piece of bread-and-butter, he will go to hell. If a man mocks the blind, deaf or any such person, his children will be like afflicted. When a person sees a new moon, he takes out his purse and looks on the money, believing by so doing that he will be fortunate in making money. Old women turn their shoes over when they hear dogs howling. If they do not do so they believe somebody will die. When a lady drops her scissors, thimble, or needle, she immediately begins to look for it, and if she is unsuccessful, she exclaims, 'The devil is sitting on them, and I cannot see.' They believe in genii or ghosts."

Mr. Mardirosian closed his lecture by giving us examples of the religious worship of the Turks. The preacher calls the people to church by putting his hands on each side of his mouth and singing. Mr. M. then took off his coat, filled a wash-bowl full of water, washed both arms three times, and each hand, each cheek, each eye, his nose, mouth and forehead in the same way, and finally touched his feet with water three times. After drying his face and hands with a towel, he knelt on the floor and bowed his head to the floor many times, stood up and bowed his body very low, knelt again, etc., etc. He said the Turks had no reading or singing in their religious ceremonies, but stood facing the south.

A NEW ENGLAND PAPER-MILL.

It is a pleasant picture that the *Scientific American* gives of a village clustered around a New England paper-mill, whose proprietors seem to have found a specific for "strikes:—

All the persons employed in the mills are provided with homes. Comfortable cottages, surrounded by gardens and flowers, dot the hillsides and adorn the banks of the river. They are all handsomely painted, and vary in size and elegance according to the business responsibility of the occupant. Some of the higher officers occupy what might be called villas—really beautiful houses architecturally, such as any gentleman from the city would like to own as a country-seat. For the un-

married women, there is a fine boarding-house, with its cupola, piazza, and every modern convenience, conducted under the careful superintendence of a matron. Ample provision is also made for the education of the children. And in order that the religious instruction of the community should not be neglected, the company have built a handsome church, and contribute liberally to the support of the minister. There is a fine circulating library and reading-room attached to the mill, absolutely free to all; and the character of the books on the shelves and the good use made of them, is one of the most interesting features of the place. There are often five hundred volumes out at a time, some of them histories, some novels, some travels, and all capital reading for instruction or amusement. There is a librarian paid for by the company, an intelligent woman, who is in attendance from 11 a. m. until 9 p. m., who gives information cheerfully, keeps a record of the books, and takes care of the place. Between 12 and 1 o'clock, the usual time for dinner, after partaking of that meal, clusters of men and women can be seen entering the reading-room, to look over the files of the papers; and in the evening, the place, warmed and well lighted, is often full of persons who come to consult such books and journals as cannot be taken home. There are no grog shops or nuisances of any kind, and if any of the workmen show a tendency to visit such establishments they are immediately furnished with a permanent leave of absence.

LOVING AND LIKING.

"Do the babies like tomatoes?"

"O, yes! They love them—they love them dearly."

We can forgive babies for loving tomatoes or apple-sauce or sugar; sentiment with them has not risen above the delights of the palate; but when we hear a man declare that he *loves* roast mutton or mince pie, we wonder what he has to say to his sweet-heart. How will she fancy the company with which she is associated in his mind! We heard a lady say one day that she loved parched corn. Good heavens! Can love be so degraded? Let us make our distinctions more carefully, and only like our food, our houses, our clothes; then for the higher sentiment with which our children, our friends, our God inspire us, we shall have the warmer word—sweet *love*. Z.

AN EXHORTATION.

Let us Bible Communists and others endeavor to increase the number of those who firmly believe the facts related to us concerning the incarnation, life, sufferings, death, resurrection, ascension, coronation in heaven, and mediation of the Lord Jesus Christ, whereby we learn with certainty, that he is the Son of man, the promised Messiah, possessing in his own person both the divine and human natures in full perfection; that he, having died for our sins and risen again, is Lord of all and Judge of all, possesses all power in heaven and on earth, is the only Savior of men, the only way to life everlasting, and is to be worshiped and glorified by all his people. But the Scriptures set no value on the belief that Jesus is the Christ the Son of God unless it is attended with a change of mind, a change of conduct. J. J. F.

Jersey City, N. Y.

If J. J. F. means that believers should seek to commend the truths of the gospel by embodying them in their daily life, we say amen to his exhortation; but if he wishes to urge the use of the means commonly used in proselyting, we say, "Nay."

GRACE GREENWOOD ON HORSEBACK.

In a letter to the *New York Times* Grace Greenwood tells how she was obliged to ride without a side-saddle, and how she liked it:

The only drawback to the enjoyment of the ladies of our party was the discovery that other parties had, by means of an *avant-courier* dis-

patched before daylight on a fiery mule, secured all the side-saddles—and that we must lie by indefinitely, or take to the Mexican saddle, and riding *en cavilier*, both for our excursion to the Big Trees, and our longer journey in the valley. So, with a tear for the modest traditions of our sex, and a shudder at the thought of the figures we should present, we four brave women accepted the situation, and, for the nonce, rode as woman used to ride, in her happy heroic days, before Satan, for her entanglement and enslavement, invented trained skirts, corsets and side-saddles. We were fortunately provided with strong mountain suits of dark flannel and water-proof, which fitted us for this emergency, and for any rough climbing we had a fancy for, and that was not a little. Well, after a trial of some fifteen miles the first day, and twenty-six the second, we all came to the conclusion that this style of riding is the safest, easiest, and therefore the most sensible for long, mountain expeditions, and for steep, rough and narrow trails. If nature intended woman to ride horseback at all she doubtless intended it should be after this fashion, otherwise we should have been a sort of land variety of the mermaid.

SCIENTIFIC NOTES.

The American Association for the Advancement of Science held its sessions this year at Dubuque, Iowa. Prof. Gray, the retiring President, made a valedictory address, in which he sketched his recent experience in the Mississippi valley. Never before this season had the Professor seen a western prairie or set foot in this great basin. What heretofore he has learned from books and dried specimens he has now verified by actual observation. The luxuriance and variety of the vegetation of the south and west opened to him a world of fresh delights. The main portion of Prof. Gray's address was devoted to showing the probability that many trees of the present day are not only closely affiliated in structure and general characteristics, but are the lineal successors by gradual modification, of the fossil trees of geological ages; and that our existing vegetation is a continuation of that of the tertiary period.

The next speaker was Prof. Benj. Pierce, Superintendent of the United States Coast Survey. The Government, he said, had lately been taking measures to establish astronomical stations at great heights, such as Sherman in the Rocky Mountains. Prof. Pierce had selected Prof. Young of Dartmouth College as the proper person to determine the best site for such observations. The aim is to avoid absorption of light, and this is accomplished by getting rid of half the atmosphere. Prof. Young's knowledge of spectrum analysis makes his investigations extremely valuable. The number of lines in the chromosphere of the sun as seen from Sherman is about 150. From ordinary heights 400. This fact alone shows that higher points should be resorted to for astronomical observations. In Europe the Alps are being examined for eligible situations for observatories. Observations made by reliable persons on high points of the Sierra Nevada range have detected the companion-stars or double-stars, as they are called, with the naked eye alone; ordinarily only to be detected by a powerful telescope. This is partly due to the steadiness of the atmosphere, a great desideratum in observation. The detection, for instance, of the star Polaris, reported to Prof. Pierce as seen from a high point of the Sierras, is a test of great nicety, requiring the utmost purity of atmosphere.

In respect to the Coast Survey, Prof. Pierce said the whole country has a common interest in its operations because of its importance to commerce and navigation. Our large harbors are receiving especial attention from the surveyors. In this work the local pilots render valuable assistance. Sunken rocks, the locality of which would never be discovered by any surveying party, are precisely located on the chart with the aid of these hardy sailors. The Professor expects the time will come when the Government will institute such thorough surveys throughout the country that local surveys will be unnecessary. J.

M. Gaudin has found an excellent substitute for borax in soldering; it is a mixture of equal parts of cryolite and chloride of barium.

Tobacco users receive another warning concerning the pernicious influences of the weed from M. Famisier,

of Paris, who states that out of fifty-nine grave affections of the nerve centers observed among men from 1860 to 1869, forty occurred in smokers. In fifteen cases of hemiplegia, nine abused tobacco, two used it moderately, and four did not smoke. Of eighteen cases of paraplegia, five were great smokers, three moderate smokers, and ten abstained from tobacco. Out of sixteen cases of locomotor ataxia, ten were great smokers, five moderate, and one abstained. Famisier thinks that it is especially, if not wholly, to this cause that we must attribute the disease in the majority of cases of hemiplegia and of ataxia he has noticed since 1860. M. Lefevre, of Louvain, thinks it indubitable that excessive smoking causes paralytic mania; because, first, nicotine causes in animals progressive enfeeblement of the muscles of motion up to paralysis, and congestion of the nerve centers; second, that analogous symptoms have been noticed in numbers of persons who use tobacco in smoking and chewing; and third, that it has been found in all countries that there is a constant relation between the consumption of tobacco and the increase of general paralysis.—*Exchange*.

"OPPOSITIONS OF SCIENCE."

At the annual meeting of the British Association for the Advancement of Science, held at Brighton, Aug. 14, Dr. William B. Carpenter took the chair in place of Sir William Thompson resigned, and delivered his inaugural address which is remarkable principally as setting up a standard against the system of reasoning which has led so many modern scientists to accept as conclusive the uncertain theories of such discoverers as Darwin and others, a system which he identified with the philosophy of the Greeks and Romans. "There was," he said, "a great deal of what he could not but regard as fallacious and misleading philosophy—'oppositions of science falsely so called'—abroad in the world at the present time; and he hoped to notify them that those who set up their own conceptions of the orderly sequences which they discerned in the phenomena of nature, as fixed and determinate laws, by which those phenomena not only were, within all human experience, but always had been and always must be invariably governed, were really guilty of the intellectual arrogance they condemned in the systems of the ancients, and placed themselves in diametrical antagonism to those real philosophers by whose comprehensive grasp and penetrating insight that order had been so far disclosed." He condemns the basing of theories upon the confident expectation of the orderly sequence of nature, as "not justified by any absolute necessity of nature, but arising entirely out of our belief in her uniformity."

There is another class of cases in which an equal certainty is generally claimed for conclusions that seems to flow immediately from observed facts, though really evolved by intellectual processes, the apparent simplicity and directness of those processes either causing them to be entirely overlooked or veiling the assumptions on which they are based. Thus Mr. Lockyer speaks as confidently of the sun's chromosphere of incandescent hydrogen and of the local outbursts which cause it to send forth projections tens of thousands of miles high, as if he had been able to capture a flask of this gas and had generated water by causing it to unite with oxygen. Yet this confidence is entirely based on the assumption that a certain line which is seen in the spectrum of a hydrogen flame means hydrogen, also, when seen in the spectrum of the sun's chromosphere; and high as is the probability of that assumption, it cannot be regarded as a demonstrated certainty, since it is by no means inconceivable that the same line might be produced by some other substance at present unknown. And so when Dr. Huggins deduces from the different relative positions of certain lines in the spectrum of different stars that these stars are moving from or towards us in space, his admirable train of reasoning is based on the assumption that these lines have the same meaning—that is, that they represent the same elements—in every luminary. That assumption, like the preceding, may be regarded as possessing a sufficiently high probability to justify the reasoning based upon it; more especially since, by the other researches of that excellent observer the same chemical elements have been detected as vapors in those filmy cloudlets which seem to be stars in an early stage of consolidation. But when Franklin and Lockyer, seeing in the spectrum of the yellow solar prominence a certain bright line not identifiable with that of any known terrestrial flame, attribute this to a hypothetical new substance which they propose to call helium, it is obvious that their assumption rests on a far less secure foundation until it shall have received that verification, which, in the case of Mr. Crookes's researches on thallium, was afforded by the actual discovery of the new metal, whose presence had been indicated to him by a line in the spectrum not attributable to any substance then known. In a large number of other

cases, moreover, our scientific interpretations are clearly matters of judgment and this is eminently a personal act, the value of its results depending in each case upon the qualifications of the individual for arriving at a correct decision. The surest of such judgments are those dictated by what we term "common sense," as to matters on which there seems no room for difference of opinion, because every sane person comes to the same conclusion, although he may be able to give no other reason for it than it appears to him "self-evident." Thus while philosophers have raised a thick cloud of dust in the discussion of the basis of our belief in the existence of a world external to ourselves—of the non-ego as distinct from the ego—and while every logician claims to have found some flaw in the proof advanced by every other, the common sense of mankind has arrived at a decision which is practically worth all the arguments of all the philosophers who have fought again and again over this battle-ground. And I think it can be shown that the trustworthiness of this common-sense decision arises from its dependence, not on any one set of experiences, but upon our unconscious co-ordination of the whole aggregate of our experiences, not on the conclusiveness of any one train of reasoning, but upon the convergence of all our lines of thought toward this one center. Now this "common sense," disciplined and enlarged by appropriate culture, becomes one of our most valuable instruments of scientific inquiry; affording in many instances the best and sometimes the only basis for a rational conclusion.

The science of modern times, however, has taken a more special direction. Fixing its attention exclusively on the order of nature, it has separated itself wholly from theology, whose function it is to seek after its cause. In this science is fully justified, alike by the entire independence of its objects, and by the historical fact that it has been continually hampered and impeded in its search for the truth as it is in nature by the restraints which theologians have attempted to impose upon its inquiries. But when science, passing beyond its own limits, assumes to take the place of theology, and sets up its own conception of the order of nature as a sufficient account of its cause, it is invading a province of thought to which it has no claim, and not unreasonably provokes the hostility of those who ought to be its best friends. For whilst the deep seated instincts of humanity and the profoundest researches of philosophy alike point to mind as the one and only source of power, it is the high prerogative of science to demonstrate the unity of the power which is operating through the limitless extent and variety of the universe, and to trace its continuity through the vast series of ages that have been occupied in its evolution.

THE NEWS.

AMERICAN.

Senator Sumner sailed for Europe on Tuesday last. Amicable relations have been resumed between Brazil and the Argentine Republic.

During the month of May 53 steamships arrived in American ports from Liverpool, or nearly two a day.

Another polar expedition is planned—to be under the leadership of M. Octave Pavy, and to try the Behring Straits' route.

Twenty-one lives were lost by the sinking of the steamer Metis of the Providence and New York line, instead of seventy as reported last week.

The Liberal Republicans and Democrats have nominated Francis Kernan of Utica for Governor, and Chauncey M. Depew for Lieutenant-Governor.

Another steamer burned—the America, of the Pacific Mail Steamship line, on the 24th ult., in the port of Yokohama. Loss nineteen lives and \$1,000,000.

The Louisville Convention of "Straight-out" Democrats failed to induce Charles O'Connor or John Quincy Adams to accept its nomination to the Presidency, and so failed of any practical result.

Hoping to secure the \$100,000 offered by the Legislature for a successful plan of displacing horse-power on the Erie canal, several models of steam canal-boats have been put on trial by their inventors.

John Gregory Smith has resigned the presidency of the Northern Pacific railroad, and George W. Cass, recently president of the Pittsburg, Fort Wayne and Chicago road, has been elected to succeed him.

More "ocean horrors" are reported, including the burning of the Pacific mail-steamer Bienville, on the way from New York to Aspinwall. There were 127 persons on board, of whom 34 are unaccounted for.

The election in Vermont on Tuesday last resulted, as was anticipated, in a Republican victory, but the Democrats and Liberals extract some comfort from the fact that they have succeeded in slightly reducing the large Republican majority of 1868.

A Troy paper calls attention to the interesting fact that a dispatch dated at "Bombay, Aug. 27th, 10:30 A. M.," reached its office in London at 9:30 P. M., Monday, the 26th, or apparently twelve hours before it left Bombay, and one hour before it left London.

San Francisco, Sept. 1.—Prof. Agassiz and party have gathered 100,000 valuable specimens of mineralogy, botany, and natural history, on the cruise of the steamer Hassler. A thorough survey of the Bay of San Francisco will be made, and the party will then break up, most of them returning East overland.

Nearly three million letters went to the dead-letter office last year. They are partly classified as follows: Fifty-eight thousand letters had no county or state directions; more than four hundred thousand lacked stamps; and three thousand were posted without any address at all. The sum of \$92,000 in cash and more than \$3,000,000 in drafts, checks, etc., was found in these letters. It appears that on an average every letter that is misdirected, or that goes to the dead-letter office from any cause, contains one dollar.

FOREIGN.

France has paid the Germans another installment—500,000,000 francs.

Père Hyacinthe was married in London on the 2d inst. to an American widow.

Queen Victoria has presented Stanley, the discoverer of Dr. Livingstone, with a gold snuff-box.

At an auction sale of horses in London in July, Blair Athel, esteemed the finest stallion in the world, brought \$65,625.

Bismarck celebrated on the 28th of July his "silver wedding;" he was overwhelmed with congratulations from all classes.

Another advance in the price of coal has taken place in England, notwithstanding the recent heavy importations from Belgium.

The International Society is holding a Congress in Holland. A dispatch to the *London Daily News* says: "Twelve delegates from New York, adherents of the Woodhull free-love section, were refused seats after an animated discussion of their claims."

One of the noteworthy events of the week is the meeting at Berlin of the Emperors of Germany, Russia and Austria. There were of course great parades and festivities; but at this distance one only cares to learn the object of the meeting. In this respect no fully authorized statement has yet been made public; but the *Provincial Correspondenz* states in positive terms: "The meeting of the Emperors at Berlin has not for its object the mere exchange of assurances of personal friendship. Its purpose is to give the world a pledge of the continuance of the *entente cordiale* between Germany, Russia, and Austria, and unmistakable evidence that the three great neighboring empires of Eastern Europe have accepted the new order of things growing out of Sedan and other German battle-fields. Europe may rely that the aim of the conference is peace, although the festivities attending it may be largely of a military character. This triple concord means the maintenance of a peaceful and settled condition for Europe."

The latest foreign news as condensed in the Saturday papers.

The labors of the Geneva Tribunal have ceased. All business requiring deliberation was finished at the session on Friday. The official signatures will be affixed to the award on Saturday, the 14th. The Spanish Government having objected to the domiciliation of the Pope at Pau, President Thiers has provided a residence for him at Campeigne. Emperor Francis Joseph arrived in Berlin on Friday, and was received with the same honors accorded the Czar. The people thronged the streets and cheered enthusiastically as the Emperors Francis and William rode through them. Coal has further advanced in England. Twenty thousand miners in the Midland districts are preparing to strike. The Spanish press indignantly repudiates the suggestion of the English papers that Spain sell Cuba. The report that the agent of France had been assassinated in Paraguay has been confirmed. No Egyptian force has entered Abyssinia, but the army of the frontier has been reinforced in consequence of the hostile attitude of Prince Kassî.

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PUBLICATIONS.

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

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

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

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.

Scientific Propagation. An Essay by John Humphrey Noyes; with an Appendix containing a Health Report of the Oneida Community, by T. R. Noyes, M. D. Large octavo pamphlet of 32 pages. Price 25 cents.

Male Continence. By John Humphrey Noyes. An octavo pamphlet of 24 pages. Price 25 cts.

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

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