

Oneida Circular.

A WEEKLY JOURNAL OF HOME, SCIENCE AND GENERAL INTELLIGENCE.

Published by the Oneida & Wallingford Communities.

ONEIDA COMMUNITY, NOVEMBER 4, 1872.

New Series, Vol. IX, No. 45
Whole No. 1431.

POST-OFFICE ADDRESS:

ONEIDA CIRCULAR, ONEIDA, N. Y.

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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.

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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.

SCOTCH HYMN.

There are blossoms that hae budded,
And been blighted with the cauld;
There are lammies that hae perished
Because they left the fauld.
But cower ye aneath his wings
Wha died upon the tree,
And fauldeth in his bosom,
Helpless weans like you and me.
In the warld there's tribulation
In the warld there's wae
But the warld it is a' bonnie,
For the father made it sae,
Then brichten up your armor,
And be happy as ye gang,
Tho' your sky be often clouded,
It winna be for lang.

[Selected.]

GOD'S METHOD OF BUSINESS.

Home-Talk by J. H. N.

FAITH, as we understand it, consists in a recognition of the presence of God *within* us and *around* us; or in the twofold form of Inspiration and Providence. And these two methods of manifestation are perfectly responsive to each other. When God works within us he also works around us. If he gives us an inspiration tending to a certain end, he also surrounds us with the circumstances adapted to bring about that end. Belief in this matching of inspiration and providence is simply adhesion to the Bible doctrine of faith in prayer. The Bible idea of prayer is that it is given to us—that it comes by inspiration—and will therefore have providences to match it; or in other words will have answer. "Whatsoever ye shall ask believing, ye shall receive;" the reason being that whatsoever you ask in that manner you ask by inspiration, and its answer is already provided for. "The Spirit itself maketh intercession for us:" that is to say, prayer itself is a miracle; and this being so, the answer to it is sure, even if it also should require a miracle. Thus God rules in the believer and around him simultaneously; and inspiration and providences coming from the same source will harmonize with each other.

This faith is the law of a Christian life, and it is one in which there is no uncertainty. A Christian life is one like Paul's, of which he said, "I run not as uncertainly: so fight I, not as one that beateth the air;" because walking in the Spirit or by inspiration, we recognize the internal guidance of God; and, as the counterpart of that, we are surely walking in the midst of his special providences; and there is in reality no difference between a providence and a miracle; they are the same in nature, differ only in degree.

An important modifying circumstance, however, is to be taken into account in connection with this principle: and that is the fact that

there frequently is and must be *time* between the given inspiration and its execution—between the prayer and its answer. God may give us an inspiration now, that in his mind is to be fulfilled at some future time; and hence may withhold for the present the corresponding providences. And if we overlook the element of time in the case, that is, if we receive an inspiration and imagine it relates to something that is to be done immediately, while in truth and in God's mind it relates to something that is to be done at a future time, we may be very much perplexed, and think that our faith has failed us, and that there is inspiration given without providences to match. Such was the case with some of the Primitive Christians, with reference to their expectations of the Second Coming. Their misunderstanding of the interval that was to take place between the inspirations predicting that event, and its fulfillment, led some of them into impatience and disappointment.

The dealings of God with mankind, in the twofold spheres of inspiration and providence, are illustrated by the transactions of ordinary commerce. The circles of finance are filled with business paper, such as notes, drafts, bills of exchange, etc., pledging payment of sums named by the signers, at different periods from date; as three months, six months, one year, ten years, etc. The payment of these bills is counted upon by those who receive them, when they fall due or at maturity; and it is the part of the makers of the bills to carefully register the dates of their maturity, and provide for their redemption at that time. The inspirations given by God in the hearts of men are like this time-paper of the money-world. The spiritual sphere is full of them. They have their periods of issuing, of running, as it is called, and of maturity. In receiving them we are to accept their conditions in respect to time, as we do those of our neighbor's note. And more surely than the bills of any Rothschild will they be paid at maturity. It is the characteristic of faith to take God's paper, the promises of inspiration, at *par*. The true believer, while recognizing the intervals of time that may be required for their fulfillment, never gives them up or abates their value. He absolutely knows that God will redeem his word—that he rules in things around us as well as in us—that sooner or later wherever is inspiration, there will be corresponding execution.

THE VIRTUE OF OBEDIENCE.

BY H. H. SKINNER.

MOTHERS! do you wish to have your children healthy? *make them obedient.* Do you wish to have them handsome? *make them obedient.* Do you wish to have them

geniuses? *make them obedient.* Do you wish to have them a lifelong comfort to you? *make them obedient.* Do you wish to have them grow up children of God? *make them obedient.* Your tenderness revolts at chastisement; nevertheless let your motto be, "Anything but disobedience!" Stripe upon stripe, rather than disobedience; and begin early. If a child is old enough to be willful, it is old enough to be subdued. You say, "It does not understand; I want to wait until I can reason with it." Not so. It has an instinct of *fear* very young, and it should be made afraid of disobedience the first thing. You cannot explain to your child why it should not touch the hot stove, but you excite its fear to do so, and one or two burns are sure to give it a wholesome dread. See that your child has that dread of disobedience in some way, if it is by the rod. What is a little tingle of the switch, in comparison for instance with a fever; and many a fever has begun with a spirit of naughtiness that might have been forestalled by timely chastisement. The spirit of disobedience is an open door to disease. When will mothers find this out and shut it? You are too tender to punish your child, but you indulge it in a naughty, willful spirit, which is a deadly poison to its health, and by and by it suffers by sickness a hundred times more than by reasonable chastisement. Many mothers would think it awfully cruel to correct an ailing child, though it were never so perverse; but the same mother would force down it a nauseous dose of oil or syrup without any compunctions. The difference between the two medicines, the whipping and the oil, so far as distress to the child is concerned, is very little. Some children will take a good whipping rather than the oil. But there is a very great choice in the two medicines as to the effect. Subdue the child, and it may not only forestall a threatened sickness, but it will bear good fruits forever. Indulge the child through false tenderness, and whatever temporary effect the oil may have, the child will be more naughty when it gets well than it was before it was sick; and be sure if that is so the seeds of future disease have been planted and watered. "Honor thy father and thy mother, that thy days may be long," &c. This is called "the first commandment *with promise*," but it is not less a scientific law than it is a promise, that long life shall follow filial obedience. Let your child grow up in disobedience, and you will not only be unable to restrain it from ruinous paths, but its very blood will be full of humors and feverish passion. Its very health will be a very coarse health.

And this leads us to the secret of *beauty*. I care little what a child's natural dower may be in this respect; make it obedient and it will grow handsome. The spirit of obedience is homogeneous, as you may say, with the line of beauty. It is graceful, gentle, mobile; but self-will is hard, unyielding—full of elbows. All its expressions in the personal appearance are repulsive. The obedient child is happy, and happiness is a great beautifier. It rounds the face, glows in the complexion, brightens the eye, and softens the hair. Teach a child to obey promptly, and you put into its hands

the power of self-control; you make it master of its own body. It is when the body runs riot that it contracts blemishes and deforms itself with grossness. Daniel and his three companions were fairer than all the children in Nebuchadnezzar's palace, because they could *purpose in their hearts* and subdue their bodily appetites. If it is set down that no one is fit to govern who has not first learned to obey, it may further be set down that the child who has been trained in thorough obedience to its parents is thereby fitted to govern itself; and the father who can leave his son ruler in the kingdom of his own nature has done better by him than if he had made him king of a nation.

Genius is defined by some one as an educated will, or the perfection of self-discipline. Another writer defines genius as the power of obedience to inward conceptions. Again it is an organization of the faculties; it is patience, perseverance, resolution to plod. In all these definitions of genius we see that the spirit of obedience is at the root of it. Says one writer, "Suppose you have a genius for something, did you get it by chance of nature? No. I infer that you, or your forefathers somewhere back, have had a training of obedience; and if the latter, that obedience has been transmitted from generation to generation, and is showing itself in you. If a man is in possession of a large estate, you conclude at once that either he has been industrious and faithful himself, or that his forefathers were before him; and you may as safely conclude in the case of a genius that he has either been a faithful plodder himself, or has inherited the fruit of some one else's plodding." If you want to have your child a genius, then, make him master of his own faculties by training him originally to yield them readily to your will.

It were words wasted to say much in proof of the necessity of making your children obedient if you would enjoy them and have them a blessing to you. Let them be healthy and handsome and brilliant with genius, still their willfulness may spoil all your comfort. On the other hand, a child loves a faithful parent. It loves the hand that delivers it from the dominion of its own perversity—that casts the devil out of it. You have never found the heart of your child if you have never subdued its will. A perverse spirit is a torment to a child, and if you take hold and clear it out, the child will cling to you by the most natural instinct, the instinct that knows its friend.

Finally, the motive above all others which should induce parents to train their children in obedience, is that this training prepares them to enter the school of Christ. Educate veneration, because that will make your child receptive to God. The child that is insubordinate to its parents will certainly be rebellious toward God, and if ever it is saved it will be by chastisements severe beyond any comparison with what would have sufficed at a tender age. It is comparatively easy for a child that has learned to give up its will to its parents to give up its will to God; and salvation, as all know who have sought it, is a giving up and giving up of the will to God. Happy that child who has been trained to yield to its superior—it is "not far from the kingdom of God."

THE ELECT.

A GREAT deal is said nowadays about "natural selection," but to how many of us is it suggestive of spiritual selection? And yet there is such a thing among men, and has been since the world began—nay, long before it began, in the counsels of the Almighty. One of the objects of Christ's mission seems to have been to set the world right on this point. Up to the time of his advent, the "strong man armed" had reposed in apparent security, and must have been greatly astonished to hear the announcement made by the "stronger than he" at the outset of his public career, when he gave him and the world to understand that he was going to "divide the spoils"—that is, to take his share of the souls of men, although the strong man armed had made them all prisoners for awhile. This was a prominent subject with Christ, and the spirit of it pervades the gospels: "For the Son of Man is come to seek and to save that which was lost." "My sheep hear my voice, and I know them, and they follow me." "All that the Father giveth me shall come to me," etc. And, after his departure, we find the apostles dealing it out largely to the churches: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope," etc.—"according as he hath chosen us in him [Christ] before the foundation of the world." It is a frequent theme with them. This process of selection has been necessitated by the interference of the "strong man," who contrived to inoculate our first parents with his own virus—making it necessary to inoculate anew with a counteractive, occasioning as it were a new birth. "Marvel not that I said unto thee, Ye must be born again." This applies to the whole race, though the antidote does not take effect upon all, or else there would be no need of selection. Christ himself plainly intimates that Satan has bona-fide children of his own in this world: "Ye are of your father the devil," etc. It is enough to make one tremble to think of it; but then, it enables us to appreciate the necessity of selection, and in a measure to comprehend the fact. It is a fact that gives pungency to our faith, and the nerve to "endure unto the end"—therefore "fight we, not as one that beateth the air." It is a stern reality with us that there is a wicked one, and that he has his agents; that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The doctrine of election, in the Bible sense, produces none of the evil effects upon me ascribed to it by some. On the contrary, it strikes me with awe, and stirs me up to vigilance, whenever I give it proper thought. And that it may not reflect upon the glory of God in the mind of any one, it needs only to be remembered that the elect are so constituted simply from the foreknowledge of God: "elect according to the foreknowledge of God the Father," as Peter has it. Nor is it surprising, truly, that the Lord should know his own; "nevertheless the foundation of God standeth

sure, having this seal, the Lord knoweth them that are his."—I don't think that any one who understands his Bible is in any danger of quarreling with the doctrine of election. If any one has a mind to find fault, let him go back of that doctrine, and question the wisdom of the Allwise in sanctioning the intervention of evil in any shape.

R. S. D.

REMINISCENCES.

III.

DURING the winter of 1837-8 I was much confined to the sick-room of my aged grandmother. I longed for the continuation of *The Witness*; I read over and over again the three numbers that I had received, until I could almost repeat them word for word. It was a dark winter to me on account of the suspense about the continuation of the testimony of *The Witness*. I sent to Mr. Noyes such money as I would formerly have given to charitable institutions, until I heard that he had been absent from Ithaca for two or three months, in much trial and suffering of spirit. On his return to Ithaca Mr. Noyes wrote me the following letter:

Ithaca, April 3, 1838.

DEAR SISTER: I write to you at this time, because after reading the letters which you sent here in the winter, and learning the full extent of your liberality, my heart bleeds for you, and I am in a sort of hurry to make some return. I beseech you for the Lord's sake either to stay your hand and stop running me in debt, or to make me sure that you look at my heart and not at my outward works for evidence that your generosity is not misplaced. Else you will tempt me to seek to "please you and not the Lord," and in so doing I should indeed become unworthy of your kindness.

I arrived here from Kingston two days ago, and my present intention is to proceed with the testimony commenced last fall as far as I am permitted by the Judge and Court before whom I stand. I only know that I have many things to say, and that "sooner or later" I shall say all, and that no one will suffer loss by dealing with me. Further than this I have not promised, and cannot promise.

I am in the midst of a mighty contest between the love of God and the malice of Satan. The one heals as often as the other wounds. Woe after woe rolls over me, and alternately joy after joy. But love prevails, and I plainly see my salvation nearer than when I believed. God gives us "the valley of Achor for a door of hope." If we long for victory, we must long for battle. My hope of full deliverance stretches across the "valley of decision," in which the righteous shall be forever separated from the wicked. Till then I "stand in jeopardy every hour." My daily feeling is that I shall either be killed or crowned soon.

J. H. NOYES.

This letter, so sincere and yet so kind, increased my confidence in Mr. Noyes's devotion to God. I was sure that in sending money to him I was actuated by a desire to have the truth published, and at first I felt grieved for fear that I had been suspected of personal motives. I had no father nor mother, no brothers nor sisters, and a sense of loneliness came over me, and I said, "To whom shall I go?" Immediately my heart turned to God, and I felt assured by him that Mr. Noyes was worthy of confidence; that he walked in the spirit in all things; and I said within myself, "I will take him in the place

of all these relatives; I will follow him as he follows Christ." I was comforted, and went on my way trusting God would comfort Mr. Noyes.

H. A.

"THOSE EARLY DAYS."

V.

BY W. H. W.

I HAVE said that there was not much thought or anticipation of Communism in the minds of the Belchertown believers at the time of which I write; but this statement should be somewhat modified, for I bethink me of one man, Charles Dwight, who had an ardent zeal for some kind of Association. Mr. Dwight was one of the new converts who came from the ranks of the ungodly when the revival fervor was at its height. He had been an associate of my brother-in-law, and the conversion of the latter was undoubtedly the immediate occasion of bringing Dwight to a surrender. Dwight had a bright mind and active habits of business, and his enthusiasm seemed to impel him primarily in the direction of objective results. He saw, or thought he saw, in the band of Perfectionists material for a great business organization; and his ambition and labors were directed quite persistently to the realization of this object. His Utopia filled his imagination, and he would warm with enthusiasm and wax eloquent while setting forth the many and great advantages that would be secured by associative labor. The believers were principally mechanics engaged in some branch of carriage manufacture—a leading business in Belchertown—and Dwight would have them, instead of working for A, B and C, with their interests all separate, unite and build carriages on the coöperative basis. A laudable purpose surely, but it proved abortive for two reasons at least: first, there was not sufficient unity between the believers; and, secondly, there was not sufficient confidence in Dwight himself, and unfortunately no proper basis for such confidence, as he was but a novice in the faith.

His impatient zeal could hardly brook the apathy of the brethren in furthering his plans; but his courage did not quail before ordinary obstacles. He verily thought if he led off boldly others would follow, and unite with him in carrying out his darling scheme. To show his faith by his works, and convince his friends that he was in earnest, he purchased an old and dilapidated edifice, which had been previously occupied by the Baptist church. After it came into his possession it was jocosely called "the Sanctuary," or "Dwight's Sanctuary." It was subsequently partitioned into shop-rooms, and still stands, I think, not only as a spectacle of what strange uses church edifices may come to, but also as a monument of mistaken zeal for Association.

THE STRONG AND THE WEAK.

In every community there is a large class of people who have to be helped. In some communities the class is so numerous that the helping becomes a weariness.

They are not always people who are sick or infirm, not widows, nor orphans, not halt nor blind. Nor are they people whom sudden calamity has overwhelmed in indiscriminating ruin. Neither are they people whose condition is the result of their own vices. They are often healthy, intelli-

gent and apparently capable people enough. There seems to be no reason why they cannot take care of themselves like others; only the fact is they cannot. There is some vice in the blood, some failure in the make-up, and they are always helpless and dependent.

And the higher the civilization, the more numerous is this class. For civilization, thus far, is a matter of individual competition. The struggle is fierce, and the weak go to the wall. It has no mercy for failure. A man must get out of the way or be run over. The lightning express train is its true symbol as it is its product. Into such a civilization will be always born a class of people for whom the world is too much. They cannot understand it, as it cannot understand them. They lack self-assertion and aggressive power. They need to be directed and controlled, and our civilization directs and controls nobody. Its intense individualism throws every man on his own resources, and insists he shall guard his own head with his own hand. The man who does this in a self-reliant, successful and half savage way, who gives back blow for blow, and treats the world as its master, is the modern hero. And the world is very forgiving of the weapons of his warfare, and the method of their use, so only the success be striking and the victory undoubted.

In such a state of things each success argues a dozen failures. The easy tempered, the unambitious, the gentle give way. The weak make their presence known by feeble cries for help to the strong. It has been said that not one man out of ten knows how to make his own living. Certainly not more than one out of ten, in a high civilization, can set himself to work. The nine seek work under somebody's direction. Failing to find it organized to their hands, they are helpless. They cannot make it for themselves. They are born *men* and not *masters*, and finding no master ready to direct them, they drift about lost, dazed and imbecile.

Let us hope that sometime civilization will put itself on the basis of organization, that it will accept the facts of human nature as they are, and see that every man is not fit to go to sea on his own spar, captain, cook and crew all in one; that on the whole it is best to make the voyage of life in a sound vessel, where, though there can be but one captain to a hundred hands, yet the hands are happier on the well ordered decks than they would be, each man swimming on his own plank through the surges—happier, at all events safer.

But as that time is not yet at hand, since we are only groping our way toward it by blind roads, yet what is to be done in the meanwhile with the failures in our fierce competition? with the man who has tried everything, well meaning, honest, simple fellow that he is, and has failed at all? with the helpless soul that "can't get work," and goes dazed amid the rush and noise of life, wondering where his place is or whether it wasn't a mistake that he was born at all? He has of course a wife and half a dozen children. He always has this kind of man. He is never known to miss. There is a whole generation like him coming on for the future. What shall be done with him and them?

The Christian answer is ready—"We that are strong ought to bear the infirmities of the weak?" It is the plain duty of the able to give an arm to the unable, of those who have to give to those who have not, of those who have power to organize, to help those who have no such power.

The friend who sent us the above article, cut from the *Church Journal*, says: "How powerful are prejudice and tradition! Here is a churchman deploring the very evident evils of our competitive social order, and 'hoping that civilization will sometime put itself on the basis of an organization which will secure the well-being of every one,' and almost stating that the needed organization is Christian Communism, whilst, only a few hundred miles away from his office, is the home of a Christian brotherhood, a model of just what this man hopes for, but which he would probably term the abode of unclean spirits, because its domestic arrangements are at variance with the practices of those persons whom he has been taught to respect, and with certain preconceived and settled ideas of his own as to right and wrong."

No face which we can give to a matter will stand us so well at last as the truth. This alone wears well. For the most part, we are not what we are,

but in a false position. Through an infirmity of our natures, we suppose a case, and put ourselves into it, and hence are in two cases at the same time, and it is doubly difficult to get out. In sane moments we regard only the facts, the case that is. Say what you have to say, not what you ought. Any truth is better than make-believe.—*Thoreau.*

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, NOVEMBER 4, 1872.

THE COMMUNISTS AT ZOAR.

GEORGE RAPP, a stout religious soul, and founder of the Communists at Economy, driven out of old Wirtemberg by the pressure of Government, had led his people to America in 1803, first settling them at Harmony, Butler County, Pennsylvania, where they prospered awhile, thence down the Ohio in 1815 to New Harmony, Indiana, when two years later Joseph Bimeler, another stout religious soul, and likewise driven out of Wirtemberg, led his six hundred Germans across the sea and across the land into the oaken woods of Zoar, Ohio, there to struggle with the forest and with the fever-and-ague, while they built a quaint little town, carried out their ideas of Communism and won a substantial success.

Having once seen the German Communists at Economy, who do not marry, I said I would sometime see the German Communists at Zoar, who do marry.

To reach Zoar, supposing yourself in Pittsburgh or Columbus, you take the "Pan Handle" cars, and, getting off at Uhrichville, you go by stage to New Philadelphia, thence ten miles by rail, when you are set down at Zoar station. If you are in Cleveland you take the Pittsburgh and Cleveland road, and at Bayard you change cars for Zoar.

The Community is four miles from the station: four miles of solitary road, notwithstanding I have a fellow pedestrian and meet a farmer now and then. On the right of me are bits of woodland and high rail-fence through which I see old fields in grass and new ones in wheat sprouting among the stumps. On the left are the still waters of the Tuscarawas, a plenty of stately oaks, a white canal-boat creeping northward. And over all is that unspeakable seeming which I never feel except in places touched by southern life. I was feeling after the Zoarites and found Old Virginia.

The hills which have crowded on the river all the way up now seem to stand back, leaving some fine meadows and uplands. There is Zoar in a valley bounded by little hills. The first building you see is a large custom flouring-mill. The miller in the door is Mr. — Bimeler, a grandson of old Joseph Bimeler. There was, I thought, an air of refinement and gentleness about him that would save him from ever going to a tailor to make him a gentleman. The leadership of the Community has not continued in the Bimeler family, yet I understand that this one of the two grandsons has some place in the administration.

"Zoar is a little city" hidden in an apple-orchard. You ramble in it and never seem to see it, unless you climb a hill. There are two principal streets intersected by three or four others. Near the center of the town is the Bimeler House, or "No. 1." Adjoining this is the Public Garden and greenhouse. This garden is well fenced, the posts being of cut stone, and is quite as much for use as for pleasure. The walks are kept in grass and well-mown. The rest of the town is destitute of lawns and flower-gardens. The church, the school-house, hotel, store, barns and shops are on the outskirts of the village. The mills and factories

are still further off. The houses are not uniform either in fashion, size or material. The Bimeler House and Church are made of brick and cut-stone; as well as the school-house and some of the dwellings. Many if not all of the old block- and log-houses are now standing. Among these is the one built in 1817. If the houses have anything in common it is their large piazzas, whereon are baskets of fruit and vegetables, and where the women can sit and do some kinds of work. Many of the buildings are roofed with red earthen tiles. The Bimeler House, and may be others, have something of that beauty which men achieve when they only mean to build well and scarcely think of beauty at all. There is many a bit of quaintness about the town which the pen cannot set down; the pencil should do that. One old house I remember; it was a stout frame of oak, filled in with brick and rough-cast with mortar, and above all a steep jutting roof of tile. The place is in nowise going to ruin; new houses are building from year to year; there are indeed a hundred things which fine taste would throw away, but which simple rustic taste will cling to. All in all, it is the work of people who have not tried to aim much above rude comfort, who have preserved everything and wasted nothing. On going through the streets I said to myself, this is not Communism for the folks who know how to make use of music and leisure; it is Communism for the peasantry—for men- and women-of-all-work. Communism, I said, ought to have a more brilliant showing.

The society consists of two hundred and thirty persons, and is increasing again by the birth of children and by accessions from outside. It has 7,500 acres of land. A considerable part of this is let on shares. On the home-farm the Communists have fifty horses, ninety cows, a thousand sheep, to say nothing of young cattle and swine. Besides the industries common to most all villages, they have a tannery; a cider-mill that will make a hundred barrels of cider a day; a foundry; a machine-shop, with all the more common machinery for wood- and iron-working; a custom grist-mill; a large three-story woolen factory; two stores—one in the village and one at the railway station; and two great flouring-mills, which are driven by water from the Ohio canal. To get this water-power the society dug the canal across their land, men and women taking hold and working manfully with shovel and barrow. They have some bank-stock—envious hearsay believes they have too much to put into any one bank, and that they have millions of it in the banks of Canton, Massillon, Cleveland, Pittsburgh and Philadelphia. They have made the most of their water-power, but they have scarcely touched their mineral wealth. Their hills are full of iron and coal and building-stone and fire-clay. That they have not the enterprise to enter on the development of their great mineral resources is not peculiarly their fault; it is the fault of old and rich men everywhere. To carry on all their business they have to hire from eighty to one hundred men and women. A. B.

(To be Continued.)

We send the CIRCULAR free to all who choose to receive it as a gift, while we expect to receive payment for our books and pamphlets. This arrangement is generally regarded as sufficiently liberal; but occasionally one finds fault with us and calls us "no Christians" because we rather insist that orders for publications, other than the CIRCULAR, shall be accompanied by the money. We beg such persons to consider that in most cases we have no means of determining whether those who send us orders are honest or otherwise, and that we adopted the rule only to protect ourselves from rogues.

COMMUNITY JOURNAL.

ONEIDA.

—One of the little signs of the headway that woman is making, and a most novel and interesting sight, is the performance in New York of a Lady Orchestra of twelve players. Their instruments are three violins, a viola, a violoncello, a double-bass, a flute, a harp, a cabinet organ, a piano and two drums. You might expect a sense of incongruity and awkwardness in seeing women handle such instruments as the flute and the violoncello, but there is no appearance of any such inadaptation. On the contrary, these women play with thorough grace and skill. The music which they give is by the best composers, and their performance is excellent and marked by astonishing enthusiasm and spirit. The lady violinists switch their bows like willow wands, with all the ease of practice and all the dash of an afflatus. Their inspiration (for when they are playing they seem inspired) appears to lie in the consciousness of having seized and strongly fortified a point hitherto held solely by man—the point of handling unused instruments and of making musical organization. All their music, in its abandon and bold aspiration, seems to be an assertion, I might almost say a proclamation, of this fact; and the admiring crowd who listened to them when we did appeared to be penetrated by it. Some of the faces near us expressed this: "Here is another thing that woman can do seemingly as skillfully, palpably, as pleasingly as man. Where will it end?" The answer which the O. C. is making in its practical life to this question is: It must and will end ere long in mutual acknowledgment and a deeper reconciliation. Man need not lay down the fiddle and the bow in respect to anything, but he can give these and all other things to woman, and yet keep the leadership that Providence designed he should have. If it is his birthright to be the head of woman, he will be so more completely than he ever has been, by taking her into a more thorough partnership and allowing her to become his glory.

—Two specimens of the Flowering Dogwood, brought to our lawn from the woods of Wallingford, are now in all their glory of red and purple. This species of dogwood (*Cornus florida*) is not indigenous to this region, but on our grounds it appears to be quite hardy. It is this shrub—and it very often becomes a small tree—which makes your southern woods so gay with flowers in the spring and so royal purple in the fall. Its wood is particularly hard and fine-grained, and for this reason has sometimes been called the New England Boxwood, though we have never known of its being used in place of the imported wood. In olden times the people of Kentucky made use of its bark as a specific for the fever-and-ague. Every one who likes the autumn leaves ought to have a dogwood.

—Dear, little yellow haired Maud had such a brave spirit at the table the other day that she deserves a cheer. There were not enough of the coveted sugared nutcakes at dinner to give each of the children one. Some of them would have to take the plain cakes and do without the pretty frosting, but it came so that Maud had one of the sugared cakes: "I will give you half of mine," she said to her neighbor who was not so lucky. "O, but I want one too," said one of the children a little farther off. "Well," said Maud stoutly, "I will give you the other half." "Why," said the person who was waiting on the children, "don't you want to keep part of the cake for yourself, Maud?" "Yes," said Maud, "but I had rather be kind." Hurrah for Maud!

Wednesday, Oct. 30th.—How does the O. C. like the new regimen? After a ten days' trial of the system of two meals per day, Mr. Woolworth in

the evening meeting invited the family to say what they thought about it. The expression in favor of the new manner of life was at once hearty and unanimous. Some spoke of aches and pains that had disappeared since discarding the third meal, and others testified to a more equable spiritual life. Clearer heads, lighter spirits and a new delight in food, make all rejoice in the era just begun; and we seem to be nearer to eating our meat with gladness and singleness of heart than ever before.

Apropos to the above, a printed notice, yellow with age and in a little black frame, has hung for several days in the Summer Court. Attached to it is the following in J. H. N.'s handwriting:

"Here is the programme of eating arrangements which J. H. N. and H. A. N. adopted during their first year of housekeeping (1840) at Putney, and continued to live by about two years. This card, thus framed, hung on their pantry door during that time. Mrs. Thayer has brought it to light after thirty years, and at a time when we are attempting a similar change of meal-times."

HEALTH, COMFORT, ECONOMY AND WOMAN'S RIGHTS.

Believing that the practice of serving up in a formal manner three meals of heated food daily is a requirement of custom and not of nature—unnecessary and injurious to health and comfort—subjecting females almost universally to the worst of slavery—we hereby notify our friends that we shall omit, in our ordinary domestic arrangements, two of the usual meals, viz., *dinner* and *supper*, and instead of them shall keep in this pantry a supply and variety of eatables, which we invite them to partake of at such times and in such manner as appetite or fancy may suggest.

JOHN H. NOYES.

HARRIET A. NOYES.

—Mrs. Chick insisted that "this is a world of effort," and was very strenuous about everybody making efforts, but for all that it isn't pleasant to make efforts that waste your time and don't amount to anything. This at least was the conclusion of the little O. C. world when it considered, an evening or two ago, the importance of having some immediate means of quickly ascertaining the whereabouts of individuals. It adds so much to the care of business and the wear of patience and the tear of vexation, to spend half an hour in seeking a person who is wanted for some home emergency right away, that the family decided unanimously that the time had come for having a system by which the proximate whereabouts of any member of the Community could be told in a moment. The Community establishment has so many home places, and so many business places, that they have become as good as hiding-places. A is anxious to find B for something that calls for immediate attention. A is a man of many cares, and can ill afford to spend much time in quest of B. Nevertheless A, having first gone to B's room and found it vacant, starts upon the scent, and after going to the Upper Sitting-Room, Lower Sitting-Room, South Sitting-Room, Hall, Library, Seminary, Garden, Croquet Ground, Dentist-Office, Printing-Office, Business-Office, Farm-Office, Barn, Kitchen, and Boiler-Room, he don't see the humor of the hunt if, at the end of this fruitless search, he hears that A is at the Railroad Station, or at the Villa, or has gone to Utica. However, the meeting considering this vexation was one of much merriment, and a system of tracing suggested by T. L. P., and facetiously called the "Pegging-out System" was decided upon. A strong committee including the Chief Carpenter was appointed to set the system going. It is this. A board of suitable size is marked into squares by perpendicular and horizontal lines. At the top of the board and over each perpendicular row of the squares is placed the name of an individual. Up and down the board, against the rows of squares horizontally, are put all places of familiar resort like those mentioned above. Each of the squares

has a hole bored in it, and each person has a peg corresponding to it. Then, if A wishes to go to the Villa on business, instead of doing so without leaving any sign, and thus subjecting B to a vexatious search, he goes to the Pegging-out Board, and running his eye down his column till he comes to the square opposite the word "Villa," he puts his peg in there. B, now wishing to find A, goes directly to this Board and looks for A's peg. Seeing it in the square opposite "Villa," he knows at once where A is, and sees him with the least possible delay.

—The skies seem to have wept themselves dry for a while, and we are having continuous beautiful weather.

—The Visitors' Register shows by names recorded that three thousand six hundred and ninety-nine strangers have visited the O. C. since the beginning of the year. This is really a small minority, probably not more than one-third of the transient callers that we have had, as many visitors neglect to record their names. There were on one occasion as many as seven hundred visitors on the O. C. grounds at one time during the past summer. Besides people from the Canadas and most of the States, the Register contains the names of residents of Norway (Ole Bull), Denmark, England, Scotland, Ireland, Germany, Russia, Thracia, and Turkey in Asia. There have been representatives from the cities of London, Liverpool, St. Petersburg, Dundee, Arab-gir, New York, Boston and Washington; so that the knowledge of the O. C. would seem to have gone through all the earth. Our visitors this season have been uniformly agreeable, and we believe that the O. C. is a pleasant remembrance with most of them.

—Yes; the sole end and aim of the Oneida Community is *to make a happy home by reconciling man and woman to each other, and by reconciling both to God*. It has no other ambition; it might be said to care for nothing beside. This idea, that the building of a home which angels might be glad to visit is the sublime motive of existence, has been enunciated many times by J. H. N. It glows in the pages of American Socialisms, and it was expressed by him with new strength in these remarks at a late criticism:

"Never, never forget that the true object of all business and all learning is *to make a happy home*. Whoever strays from this aim misses the very end of existence. And never forget that the first element of a happy home is *the love of God in all hearts*, and the second element is *true love between man and woman*. These two elements make heaven, which is home. This is the true theory of life."

THE EVENING MEETINGS.

Characteristics of the Spiritual Man.

The article in the "Berean" entitled "The Spiritual Man" was read, which presents a view of the traits of character which distinguish spiritual from carnal believers. The first point made is that the spiritual man has a *renewed mind*. "He that is spiritual," says Paul, "judgeth all things." His intellect is under the influence of that Spirit which "searcheth the deep things of God." He has the mind of Christ; and the mind of Christ not only apprehends freely the mysteries of God, but detects readily the impostures of the devil; so that the spiritual man is firm and steady in the truth of the gospel. Another distinguishing characteristic of the spiritual man is a *loving heart*. Paul recognizes no such thing as an envious, contentious spiritual man. The spiritual man "dwells in love." He has gained the crown of all attainments, the "bond of perfectness," which is *charity*. This is just the quality which fits a man to live in social contact with his fellow-men without

giving offense and without taking offense. The man who has it will live in peace in spite of all the sons of discord. He cannot be drawn into an envious, grudging, murmuring, evil-eyed spirit. Still another characteristic of the spiritual man is *an unquenchable desire of progress*. A thirst for progressive conquest in the field of spiritual attainment belongs to the very nature of the renewed mind and the loving heart; and no imagination of having attained to unimprovable perfection, or of being a passive subject of grace, will prevent the spiritual man from pressing onward in the knowledge and service of Christ.

There was not a great deal of comment. One remarked that the article read furnishes an excellent standard by which to judge ourselves individually and as a Community. Let each one inquire, Have I a renewed mind, a loving heart, and an unquenchable desire of progress? Are these characteristics more marked in my present than in my past experience? If so, there is ground for encouragement; and if otherwise, then I must on peril of my salvation remove the obstructions to my spiritual progress. Whatever encouragement we may have in applying this standard to ourselves as individuals, when we compare the present state of the Community with its state at any remote past period we see that great improvement has been made respecting the characteristics named.

Another remarked: there is much said nowadays about the true basis of a Community. We have the true basis in the three characteristics named—a renewed mind, a loving heart, an unquenchable desire of progress. People find fault with us for not starting new Communities—let a sufficient number of candidates show that they have these characteristics in some degree—we ask not for their full development—and there will be no hesitation in the matter of forming Communities.

One was associated with the early Perfectionists twenty-five years ago, and commented upon their lack of these traits. Those with whom he was acquainted especially gave little evidence of a loving heart. They were doctrinally well instructed, and had the New Testament at tongues' end, but they were destructives and not constructives.

Another remembered that the article read on "The Spiritual Man" was written for the special purpose of starting the Perfectionists in a certain town in Massachusetts, where they were much given to disputations and other equally unedifying exercises, upon a course of personal spiritual improvement.

The Question of Authority.

N.—I have great faith in the power of truth to harmonize people. Talk about authority is bad, either in the way of resisting it or imposing it upon the minds of others. All the authority that is of any value is the authority of a good spirit and the truth. Whoever has these has power that, as the Scripture saith, no man shall be able to gainsay or resist—a power that will rule in spite of all things else. Paul talks about "sound speech that cannot be condemned." That is a thing that leaders and teachers should seek night and day. Let them acquire that, and they will find themselves in the possession of all needful authority. That kind of speech is obtained by coming into full accord with the truth. Christ based the authority of his whole kingdom on the truth. When Pilate asked him, "Art thou a king?" he answered—"For this cause came I into the world that I should bear witness unto the truth." That was the "good confession witnessed before Pontius Pilate," of which Paul speaks. God had commissioned him to bear witness to the truth, and that made him King.

The Central Object.

Mr. N.—Good religious experience has been the central object of my heart for forty years. That is

what the Community was made for, and it is the only thing worth living for. All our property accumulation, all our external conveniences and blessings, are worthless except as they help us to good religious experience. And this is the deepest desire of all—to know Christ and feel his presence in our hearts—to have the love, joy, peace, gentleness and purity that Christ and Paul had. They lived not to accumulate property, or to gain the admiration and love of those around them, but for a good religious experience—for fellowship with God; and to promote that experience was the real object of all their labors. That is what they understood by salvation; and it is salvation. You may have all the wealth of Croesus, and all conceivable love of men and women, and everything else that heart can wish, except good religious experience; and still you will have an outlook of nothing but misery, death and damnation. That is the skeleton in every heart where God is not. Dispose of it as you may—hide it in your closet or cover it up—it will haunt you everywhere and forever.

THE FORTY-ACRE FARM.

I'm thinkin', wife, of Neighbor Jones, that man of stalwart arm;
He lives in peace and plenty, on a forty-acre farm;
While men are all around us, with hands and hearts asore,
Who own two hundred acres, and still are wanting more.

His is a pretty little farm, a pretty little house;
He has a loving wife within, as quiet as a mouse;
His children play around the door, their father's life to charm,
Looking as neat and tidy as the tidy little farm.

No weeds are in the corn-fields; no thistles in the oats;
The horses show good keeping by their fine and glossy coats;
The cows within the meadow, resting 'neath the beechen shade,
Learn all their gentle manners of the gentle milking maid.

He never has a law-suit to take him to the town,
For the very simple reason there are no line-fences down,
The bar-room in the village does not have for him a charm,
I can always find my neighbor on his forty-acre farm.

His acres are so very few he plows them very deep;
'Tis his own hands that turn the sod, 'tis his own hands that reap;
He has a place for everything, and things are in their place;
The sunshine smiles upon his fields, contentment on his face.

May we not learn a lesson, wife, from prudent neighbor Jones,
And not—for what we haven't got—give vent to sighs and moans?
The rich ain't always happy, nor free from life's alarms;
But blest are they who live content, though small may be their farms.

[Exchange.]

SWEET-CORN.

THIS excellent variety of corn is pretty generally cultivated throughout the Northern States and the Canadas. It is a peculiarly Northern variety, and does not succeed in the Southern States, or at least it loses its peculiar saccharine flavor when grown there, and assumes the character of the more commonly cultivated variety. However, the Southern people evidently have learned to appreciate our sweet-corn as much as we Northerners do their Southern sweet potato; for thousands of bushels of it in a canned state find their way into the Southern markets. Here at the North it is not only esteemed as a table luxury, but has come to be so highly prized as a nutritious and wholesome article of diet that a garden is scarcely considered complete without its patch of sweet-corn. Indeed, such a demand has sprung up for canned sweet-corn within the past few years that corn-packers find themselves scarcely able to supply the demand. For a time considerable difficulty was experienced in the preservation of sweet-corn, and firms who undertook the business without a thorough knowledge of the nature of the article and the process of canning it, lost heavily, and some even failed in business. But science and skill have finally triumphed, and the business of canning sweet-corn is now a safe one. The farmers, too, are profiting by the new business. The corn-packers are dependent on them for corn; and this in turn creates a demand for labor, both in raising the corn and in the process of canning it. Thus it seems that the

community at large is likely to be more or less benefited, whilst the farmer asserts that he finds it more profitable in raising sweet-corn for the packer at forty cents per bushel of ears, than he does in raising the common variety at market prices. Still another advantage the farmer finds in raising this kind of corn: the packers take the corn in a perfectly green state; hence there is no loss of time spent in curing, and if the stalks are immediately cut up and properly cured they make good fodder for cattle in winter. Also the cobs, after the kernel has been shaved off, make excellent feed for cows in milk.

H. T.

OCCASIONAL NOTES.

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DEAR CIRCULAR:

Atchison, Kansas, is well situated on the west bank of the Missouri river, and with her present and prospective railroad facilities she will naturally become a place of considerable commercial importance. Some attention is already paid to the jobbing business, and eventually she will be able, it is claimed, to successfully compete with St. Joseph and other western cities for a portion of the growing wholesale trade in Kansas and southern Nebraska. Her connection by rail with the coal mines in the State is a great help to her growth and prosperity. The many neat-looking brick cottages scattered about on the hill-sides remind one of New England. Horseback riding seems to be the favorite way of traveling in this western country, and during the busy part of the day the streets are lined with saddled horses. One firm in St. Joseph does a large business making saddles, and even competes with the East in manufacturing harnesses, sending their goods all through the Southern States and to Mexico.

Leavenworth, the commercial metropolis of Kansas, is beautifully located on the west side of the Missouri river, two miles below Fort Leavenworth, the military head-quarters for this section of the country. High bluffs extend along this side of the river for some distance, the lower portion of which forms a lasting levee of solid rock. Leavenworth has long been noted as a great distributing point of the Government in sending supplies to the various military-posts southwest, west, and northwest. This has given the place a decided advantage in the past, and has tended to make it the leading city in this young State. Leavenworth is finely laid out with good wide streets, and the houses have an air of comfort and good taste that adds much to the many natural attractions of this beautiful place. One firm here has a large Indian trade in the far west and northwest, and its trading-posts are scattered for hundreds of miles up the waters of the upper Missouri river. Its annual collection of furs is quite extensive, including a large amount of buffalo robes. Its large store is filled with a complete assortment of Indian goods, including, of course, beads, blankets and brightly-colored cloths. One man is employed most of the time in New York purchasing supplies and selling its collection of robes and furs. Considerable is done here in the way of packing pork and beef, but this industry is as yet in its infancy.

Kansas City, Mo., is curiously situated on a bow in the river, where the land was not formerly considered of sufficient importance to be claimed by the State of Kansas, to which it naturally belongs. Now that a thriving city has sprung up here, a movement is on foot for having it ceded to the State of Kansas, which will probably be accomplished, says common report, if Kansas has money enough to expend in getting it through the legislature of Missouri. At first a few houses appeared along the side of the river, back of which rose a large steep high bluff, upon which as business increased people were forced to build. It was

finally decided to cut streets down through the hill, leaving some of the houses sixty feet above the graded streets below. This has cost the city a large sum of money, to obtain which bonds have been issued; but if the city continues to prosper it will prove a profitable investment. Good business streets have in this way been made, but in some instances it has cost as much to grade down the streets as to erect their fine brick stores. The city has made a very remarkable growth, and has large expectations.

The packing of meat is carried on extensively in this city. It is estimated that 50,000 cattle and 75,000 hogs were packed here last season. The cattle are driven from Texas up through the Indian Territory, to the border of the State, whence they are shipped by rail. The drovers start with the cattle early in the season, allowing them to graze on the way, so that they reach Kansas City in fair condition. It is said that Texan cattle will nearly starve before they can be induced to eat corn or any other grain, they as well as their ancestors for unknown generations having confined themselves to a strictly herbaceous diet.

For a long time the Indians would not allow any railroad to be built across their Territory, but finally consented to let the road that first reached their lands go on its way toward Texas. This of course caused a great strife among several competing roads, and there are a number which have been obliged to stop on reaching the Indian Territory. It is hoped that the restriction will be removed, and that the trade with Texas through the Indian Territory will be open to competition. The small towns that have sprung up at the present terminus of these railroads, where the Texas cattle are shipped, are said to be terrible places—filled with Texan desperados who don't make anything of shooting a man down at the least provocation.

A packing establishment, recently erected just outside of the city limits to avoid taxes, packed last season 28,000 head of cattle in about six weeks, sometimes reaching 1,000 head a day. This packing house with all the latest improvements is a model of its kind, and was built by its present owners, Messrs. Plankinton & Armours of Milwaukee. I found one of the Armours in charge, who proved to be an old neighbor of the O. C., having lived formerly at Cook's Corners. On learning where I was from he gave me a genuine western welcome, and bid me look over their extensive establishment at my leisure, which I was pleased to do, never having previously visited an establishment of this kind.

H. G. A.

D'AUBIGNÉ.

THE Rev. Jean Henri Merle D'Aubigné, the well-known Swiss theologian and historian of the Reformation, died suddenly in the city of Geneva, October 21st, in the seventy-eighth year of his age. He was born in Geneva in the year 1794, and was educated in that city. On completing his collegiate course, he journeyed to Berlin, where he attended the lectures of Neander. He subsequently entered the theological class, received ordination, and was, during several years, pastor of a French Church at Hamburg; and again, later, the favorite court preacher of a late King of Holland in Brussels. He returned to Geneva in the year 1830. Here he was appointed to the chair of ecclesiastical history in the theological school which was founded by the Evangelical Society in the Swiss capital. He applied himself as a writer on theology and Church history with great force and success, and soon became widely known in Europe and America as a prominent authority in both departments of literature, but particularly in the latter. He identified himself, by sympathy, as it appeared, more intimately with the Protestant Church in Great Britain—especially in Scotland—and the United States than with that of his brethren at home in Geneva. In his "History of the Reformation of the Sixteenth century," he unfolds the ruling principle of God in history; and the pub-

lished work has had, consequently, a most extensive circulation, followed by the exercise of a very decided influence on the Christian mind in Europe and America. D'Aubigné visited Scotland in the year 1856, and was presented with the freedom of the city of Edinburgh. Forty years since, and D'Aubigné established in Geneva a religious system of Swiss Methodism. To-day the new Church has congregational connections in France, England, Ireland, Scotland and America. The historian, its head, taught its doctrines in Geneva. When he was unable to go out of doors the students came to him. The appearance of his face resembled in some degree that of the late Daniel Webster. His eyes looked forth brightly from under heavy, overarching eye-brows. He spoke English fluently and correctly, and his book entitled "Germany, England and Scotland; or, Recollections of a Swiss Minister," was printed in that language in London 1848.—*Church and State.*

From the Cincinnati Commercial.
THE PRODIGAL YANKEE.

The lively Bostonian, DR. DIO LEWIS, has found that he can live, thrive and grow fat upon victuals which cost him but fifty-four and a quarter cents per week, or at the rate of twenty-eight dollars and twenty-one cents per annum. This does not include cost of cooking, which, we judge, does not come to more than five and three-quarter cents per week, so that the weekly living expenses of this jolly Yankee amount to sixty cents, or perhaps a quarter of a cent more or less. He considers this altogether too costly, however, and says he could live and be happy on half the money. During the week of which he has just published a detailed account, he had to work very hard, and needed to live in hearty style. On several of the days he gave way to gluttony, which resulted in stupidity, and at the close of the week his bulk and weight, already very great, were materially increased. As these are supposed to be rather hard times for people whose incomes are under a dollar a week—indeed, we hear complaints from people who have more than a dollar a day—the experience of the economical Doctor must be highly interesting. His published account of it is far too brief, and we hope he will write out a lecture on the subject and deliver it around the country, charging not more than a cent for admission, women and children half price. Everybody is groaning about the high price of everything. Think of the price of beef, potatoes and flour, coffee, sugar and butter. People try to reduce their expenses a dollar or two a week. They never think of attempting any more serious reduction. But "cheap Dio" comes along, and shows that a man can victual himself for a whole month on the wages which a laborer gets for a day's work. We have for a long time been expressing our gratitude to the man who made two blades of grass grow where but one grew before; but what shall we say of the man who makes a cent as big as a dollar, and solves the problem of existence for those who have been struggling with it all their lives? He is a creative genius, a philosopher, a philanthropist, and a life-saving machine. He is more to the world than Grant or Greeley, Shakespeare or Demosthenes, Bismarck, Thiers, or the Pope, virtuous Cato, or the divine Raphael.

The fare of the Doctor was varied and nourishing during the week he has described. He did not confine himself to rice, like the Chinese; or to polenta, like the poor Italians; or to roots and beetles, like the Guacamos; or to herrings and whisky, like the Scotch fisherman; or to black bread and grease, like the Russian peasants; or to raw game, like the Tartars; or to what the Parisians call "siege food," or to sourkrout, or to pilau, or to any such things. He did not resort to any outlandish diet at all, but lived on decent American comestibles. The first day of which he gives account he had but two meals (he eats but twice a day) of hulled Southern corn, with milk—cost, six cents. The next day, his fare was oatmeal porridge with milk, and boiled whole wheat, with milk—cost, six cents. The third day, his breakfast was beans with vinegar, and his dinner bean-porridge and coarse bread—cost, five and a half cents. The fourth day, he had breakfast of hominy with sirup, and for dinner he had beef stew, made from "certain coarse, cheap, parts of the animal, which are the best for a stew," with sauce, followed by hominy—total cost, eight and a quarter cents. The fifth day, he had oatmeal-porridge with milk, baked beans, and cracked wheat with milk—cost, seven and a half cents. The next day he had corn and milk in the morning and a stew for dinner—cost eight and a quarter cents. The last day of

the week, he had an epicurean riot—the breakfast being oatmeal-porridge with sugar, cracked-wheat with milk, and rye and Indian bread with more milk, and for dinner he had half a little lobster, with coarse bread, hominy, salad, cracked-wheat with milk—total cost twelve and three-quarter cents. On this diet, he worked hard, was lively, and gained in weight. He says the proportional cost for one person is higher than it would be for a number:

"Let me," he observes, "feed a family of ten instead of one person, and I will give them the highest health and strength upon a diet which will cost not much more than two dollars for the ten persons for a week. Let me transfer my experiment to the far West, where wheat, corn, oats and beef are so cheap, and the cost of feeding my family of ten would be so ridiculous that I dare not mention it, lest you laugh at me. And so far from my family group being one of ghosts or skeletons, I will engage that they shall be plumper and stronger, healthier and happier, with clearer skins, brighter eyes, sweeter breaths, whiter teeth, and, in addition, that they shall live longer than your Delmonico diners, each of whom spends enough at a single dinner to feed my family of ten for a week. And last but not least, they shall enjoy their means more than your Delmonico dinners."

Yet Dr. DIO LEWIS is playing an interesting part as a "sign to this generation"—this expensive, wasteful generation. He is showing how people may at the same time live very cheaply and very well. Few, even among the poorest classes, will find it convenient or desirable to follow his example. Yet it will set many people thinking, and may be helpful in producing a change in those thriftless, wasteful ways of life which are peculiar characteristics of the Americans, and which straiten the circumstances of so many families. There was another New England philosopher, Thoreau, who reduced the art of living to great simplicity; but he never formulated his method on a scientific basis, as Dio Lewis has done. In China, the poorer classes, whose food is principally rice, live even more cheaply than the cheap Doctor; but such living is out of the question in this country, and wholly undesirable in every respect. Our people can afford to live generously; but that is no reason why they should indulge in reckless waste, or ignore the invaluable economical teachings of modern science.

SCIENTIFIC NOTES.

Flies are distributors of contagious diseases. Such is the conclusion of a German professor in Vienna as the result of certain experiments. Finding flies very numerous on the faces of his small-pox patients, he put some glycerine in a saucer to entangle the flies. Many of them were caught by the glutinous matter, and the glycerine was filled with strange cells like those on the small-pox patients. The inference was that the flies communicated the infectious matter to the glycerine, and could carry the contagion to other houses.

The subject of spontaneous combustion is receiving some attention in England, and a series of experiments has been undertaken by Mr. J. Galletly for the purpose of determining the conditions requisite to it. The result of his experiments thus far indicates that boiled linseed oil in conjunction with cotton waste or rags is more liable to produce spontaneous combustion than any other oil. In one trial it took only one and a quarter hours to produce combustion. The box in which the trial was made was at the beginning of the experiment heated to 170° Fahr., but the temperature rapidly rose till the waste took fire. All such investigations show the importance of care in the disposition of rags that have been used to clean machinery.

AN EXPERIMENT WITH PAPER CAR-WHEELS.

The *Springfield Republican* says the Connecticut River Railroad Company is about introducing, for trial, a set of paper car wheels under the forward truck of one of its engines. These wheels have been known to car-builders for some time, but the demand for them has been moderate on account of their cost, notwithstanding the universally admitted fact that they are safe and easy-going. The wheels are manufactured by bringing a pressure of 350 tons upon sheets of common straw-paper, which forces them into a compact mass, which is then turned perfectly round and the hub forced into a

hole in the center, this requiring a pressure of 25 tons' weight. The tire is of steel, and has a one-quarter inch bevel upon its inner edge, thus allowing the paper filling to be forced in, 250 tons' pressure being required in the process. Two iron plates, one upon each side of the paper, are bolted together, which prevents the possibility of the fillings coming out. The tire rests upon the paper only, and partakes of its elasticity in consequence. Although these wheels are much more expensive than those in common use, the patentee claims that they are cheaper in the end, as they wear longer, injure the track less, and run with less noise than wheels of any other pattern.

TRANSMISSION OF SOUND BY WATER.

In the experiments made on Lake Geneva in 1827, to determine the velocity of sound in water, the source of sound was a bell weighing 144 lbs., fixed to a boat immersed in the water near Rolle. Another boat moved near Thonon carried the observers who employed a long acoustic tube made of metal, one extremity of which, widened and closed with a membrane, was thrust into the water. The distance from Rolle to Thonon is about 44,302 feet, so that the range of the sound was considerable. The water in that part of the lake is of great depth. During the siege of Paris the idea arose of establishing an acoustic telegraph by means of the Seine, between the invested city and provinces that had not been invaded. The Geneva experiments appeared to favor the proposal. Experiments were made with a bell weighing 90 lbs., another weighing 796 lbs., and a third but 4 inches in diameter. The mode of observation was the same in each case, and the unexpected result was arrived at that the very intense sound of a bell weighing 796 lbs. has a less range than the weaker sound of a bell weighing 90 lbs.; and that by increasing both the intensity and gravity of the sound the range is but little increased, and may even be diminished. It further appeared that the range of sound in a river, even in the direction of motion of the water, is much less than that of the sound in a lake, and that with equal intensity the range of sound in a river will increase with its acuteness.

BOTANICAL TERMINOLOGY.

A writer for *Nature*, who is also a teacher at Rugby, strongly protests against the confusion caused in the minds of the young students of botany by the terminology used. Many who give some attention to botany in public and middle-class schools will have no time to continue the study in detail, hence the desirableness of placing as few impediments as possible in the way of their progress in the short time allotted to it in these schools. Botanical terminology is certainly an impediment, diminishing the educational value and restricting the scope of the subject. The names chosen to denote parts are mainly derived from Latin or Greek or both; and even if their meaning were known they would express but a fanciful resemblance, or some pre-adamite stage of botanical knowledge. If the opening through which the pollen-tube passes is already called "little gate," perhaps we must submit to the name, but why call it "micropyle?" Many words are utterly confusing; either they seem by their jingling similarity to make the learner, and indeed even older botanists, sure to confuse them, as *loculicidal* and *septicidal* and the troop of words which end in *tropous*, or they convey a morphologically impossible idea, as *inferior* and *superior*, as applied to the ovary. The writer suggests some principles, which, while remedying the faults of the old terminology, seem not to clash with the necessities of the subject:

"(a) Names for new things to be given in English, *ex. gr.*, the names *calyx* and *corolla* to be taught as *cup* and *crown*: in this we should be only following the German use of *Kelch* and *Krone*.

"(b) Where a part of a thing already named requires a fresh name, the preference to be given to a name framed like the German double words—*Kelch-blatt*, *Staub-blatt*—so as to indicate the relation of part to part, thus *cup-leaf*, *leaf-stalk*, *flower-stalk*, to be taught instead of *sepal*, *petiole*, and *peduncle*.

"(c) Short expressions involving English (not Greek) prepositions to be used for adjectives: thus *splitting by mid-ribs*, *on seed-vessel*, *united by dust-pouches*, to be used for *loculicidal*, *epigynous*, *syngenesious*.

"(d) Where the definitions of the terms is given in

numbers, numbers or fractions be used instead of those terms: thus in æstivation, 2-5 to be used for quincuncial; in cutting of leaves the fraction of the leaf cut to be stated instead of *omnia quæ exsunt, in-fid. -sect and -partite.*"

THE NEWS.

AMERICAN.

Mrs. Greeley died on the 30th ult.

An unusually severe snow-storm prevailed in Utah on Sunday, the 27th.

American minister Washburne has arrived in this country from France.

There are 700 Japanese students in various schools and colleges in America.

Henry Ward Beecher's friends in Brooklyn talk of raising \$100,000 by subscription for a Beecher memorial.

The Marquis of Ripon, who presided over the Joint High Commission at Washington, expresses great satisfaction at the results of the Geneva arbitration.

There seems to be some trustworthy evidence that there are diamonds, rubies and emeralds to be found in a certain part of Arizona or Colorado, the exact location of which is not yet made public.

A letter from St. John's says that the potato crop of Newfoundland is to a great extent destroyed by blight, and that the income from the cod-fishery will not be more than two-thirds what it was last year.

The Atlantic mail-steamship Missouri, which left New York Oct. 17th for Havana and Nassau, was burned off Abaco in a gale on the 22d ult. Of 29 passengers, 40 officers, and a crew of 58, only 12 are known to be saved.

The horse epidemic is abating in some places and increasing in others. There is danger that in the large cities especially, where the demand for their labor is so imperative, horses will be put to work again before they have fully recovered from the effects of the disease.

The President has issued a proclamation, declaring that "all the provisions of the acts imposing discriminating foreign tonnage and import duties in the United States are hereby revived, and shall henceforth be and remain in full force as relates to goods and merchandise imported into the United States in French vessels from countries other than France so long as any discriminating duties shall continue to be imposed by France upon goods and merchandise imported into France in vessels of the United States from countries other than the United States."

In a recent letter to Geo. H. Stuart of Philadelphia President Grant says: "Your favor of the 24th inst., saying that a change in the Indian policy of the Administration is reported to be contemplated, is just received. Such a thing has not been thought of. If the present policy towards the Indians can be improved in any way I will always be ready to receive suggestions on the subject, but if any change is made it must be on the side of civilization and Christianization of the Indian. I do not believe our Creator ever placed the different races of men on this earth with a view of having the stronger exert all his energies in exterminating the weaker. If any change takes place in the Indian policy of the Government while I hold my present office, it will be on the humanitarian side of the question."

A Washington dispatch says: "A letter has been received at the General Land Office setting forth that a movement is on foot by the Israelites of Europe for settling a colony of Roumanian and continental Jews in America. It appears there is a company formed possessing a paid-up capital of \$1,500,000, who contemplate settling in this country some 8,000 families, comprising 40,000 persons; and the question is presented to the General Land Office whether the United States Government will extend to the company a title to a tract of land, say 250,000 acres, for this purpose, on condition that so many families should be located annually, it being the desire to have but one settlement. In reference to the subject Mr. W. W. Curtis, the Acting Commissioner, replies that there is no law providing for the disposal of public lands in the manner proposed, even if a compact body of land comprising such an area could be found, but shows how the title may be acquired by the heads of these families under existing laws, and furnishes the writer with the necessary cir-

lars relative to the public lands of the United States. The frequent calls from Europe and elsewhere for large bodies of land for the purpose of founding colonies would indicate that special legislation is desirable to further such enterprises.

FOREIGN.

The population of Vienna is 900,000.

Mr. Stanley will leave England for America on the 9th inst.

The Emperor of Germany has conferred upon Mr. Hepworth Dixon the decoration of Knight of the Golden Cross.

It is reported that Father Hyacinthe is going to reside in Brussels, where he will start a political and religious newspaper, to be the organ of his friends and adherents.

The Prussian Diet has rejected a Government measure known as the Reform Bill by a vote of 145 to 18, and the Government has dissolved the Diet and ordered elections for a new Diet.

A dispatch has been received by President Thiers from President Grant, congratulating him on the progress of republicanism in France as shown by the recent elections for vacancies in the National Assembly.

One of the novel features of the Vienna Exposition will be a very complete collection of American newspapers, arranged according to States, with a catalogue giving full particulars with reference to each one represented. This will be a peculiarly American feature, and it is believed that it will be a most interesting one.

A great inundation of the country adjacent to the river Po in Italy has taken place, and vast damage has been done. Whole towns and villages are submerged. In some places the water reaches the roofs of the highest buildings. Thousands of people are homeless, and others are flying from their dwellings, which are threatened with destruction. The suffering is wide-spread and intense, but relief is going forward from all parts of Italy.

A London letter says of the next telegraph soon to be laid: "In addition to the present three marine cables, a fourth is in course of construction and embarkation on board the Great Eastern. The new cable is a duplicate of the French one, and is to have its termini at Land's End and Halifax. Its main length will be thirty-six hundred miles, and will cost, less the laying down, £1,200,000 and upward. It is being placed on board the Great Eastern in lengths of two hundred and fifty mile coils. Already a large portion is on board, and early the coming year it is contemplated to put it in case. The experience of the past has given some important lessons in the construction of this cable, and every new feature that has been submitted by electricians and engineers has met with investigation and adoption. The machinery for submerging and laying is also improved, and marine cable-laying is now a thing of care and energy only. The London Telegraphic Construction and Maintenance Company, with their immense capital and net profits of last year, amounting to £115,500, and having a monopoly, find it a very easy thing to lay Anglo-American cables. The next thing expected is the reduction of the rate of messages."

The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus:
Let no such man be trusted.

Merchant of Venice.

A Michigan paper tells an amusing story of a minister of that State who took an old-fashioned sweat, and was wrapped up in an old-fashioned patch-quilt of many colors. In due course of time he waked up, to find himself all over spotted, blue, black, and purple. Believing that mortification had already set in, he began to settle up his earthly accounts and prepare for his final dissolution, while the members of the flock gave themselves up to uncontrollable grief. The arrival of a physician and the examination of the faded quilt gave another explanation of the spots, and turned the house of mourning into one of laughter.

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