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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.

THE INNER SUN.

O sunshine of the heart!

How easy 'tis to smile and be at peace
When through the clear and ambient upper air
The soul mounts freely to its God! Sustained, up-
borne,

No drags of feeling weigh me down. I drink
In hope at every pore and gratitude
And praise. Enough to take thy goodness, God,
And in the quiet of a humble life
Return such incense as the full heart may.

THE BRIDE OF FAITH.

Home-Talk by J. H. N.

THOSE religionists and socialists who disparage learning, as being opposed to spirituality, are wont to refer for their justification to the example of Christ, who chose his apostles from among illiterate fishermen. The fact is conceded, but we match it with another. Christ not only chose fishermen, but he also set the example of personal poverty, and inculcated principles that are opposed to the accumulation of wealth. Do those who cite his example as a patron of ignorance accept his example as a rule also in pecuniary matters? We judge not. We know of some who deem scientific culture little better than the trappings of Babylon, who yet are notoriously fond of large barns and fat cattle; thus reversing in one case the example of Christ, as much as they claim to follow it in the other.

But the immediate example of Christ in either particular is not to be taken as a complete guide. We are to look, not at the letter of his conduct, but at its spirit and tendency. And what was the tendency of his plan with respect to education? It is shown as with the clearness of a sunbeam in the history of the apostolic church. He went on with his fishermen long enough to lay the gospel foundation in faith, and show that spirituality is more valuable than education or money; but as soon as this was done, as soon as he had made it sure that faith and inspiration were to be the basis of his system, the next thing he did was to seize for his service a young man, named Saul. And who was he? He was an educated man—one who was reared in the best schools in Jerusalem and accomplished in all the learning both of the Jews and Greeks. He was a person of splendid genius and splendidly cultivated. Such was the man whom Christ chose and made the chief publisher of his gospel. In this office what did Paul do under the inspiration of his master? He set his face straight for Greece—for Corinth and Athens, those haunts of Plato and Socrates. He itinerated through the cities of Asia Minor—the seats of the highest refinement and culture then extant—and at last found his way to the world's capital, Rome. He did not go back into the dark

places of the earth, or seek to build the body of the church out of the rude and ignorant. The whole direction of his labor was to take possession of the best education there was in the world, and make the most of the Greek and Roman mind. The great transaction by which Christ obtained a lodgment in the world was in fact executed by Paul in the amalgamation which he effected between the spirituality of the Jews and the science of the Greeks. In this union, Religion beautified itself with art, and Faith obtained its bride.

NEW LIFE.

Home-Talk by J. H. N.

THERE was once a man who advertised a medicine that would take away the *appetite* for rum, and so cure the habit of drunkenness in those who took it. The advertisement made a great noise in the world, and of course was a great humbug; but the idea contained in it is exactly what we want in reference to all bad habits. We want a medicine to put a stop to the *appetite*—to stop not merely the specific action, but the *habit*. You say this is a great matter. So it is. Salvation is a great matter—equal to removing mountains and raising the dead, and should not be considered any less than that. But as God has promised salvation, there is in Jesus Christ what that medicine promised. If there is not power in Christ to cure all evil appetites, then there is no salvation in him. Do you say you have tried his medicine and it does not cure you? It may be doubted whether your eye has ever been on that medicine; perhaps you have been trying to check the appetite legally, and get out of present distress; and the idea of *newness of life* that will put an end to the habit is an idea that you are not likely to have received. The medicine is in Christ; and if you have tried many times over and have failed, try again; for all will have to find it there or be damned.

We are pressed up to studying the science of what may be called *newness of life*. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should *walk in newness of life*." We must learn the full meaning of that text, if we wish to get at the medicine I have spoken of. Observe that Paul here distinctly holds forth both the negative and positive part of the operation required to put an end to old habits. He says, "In that he died, he died unto sin once." If one is *dead* there is an end of old habits, right or wrong; there is a cessation of them in death. If we are baptized into Christ we are *dead*,

and there is an end of all the past ; and then follows a resurrection into *newness of life*. Observe that this life that follows is *new* life, not life that is tasseled with old habits, with the ragged and tattered customs of old life. The life that raised Christ from the dead and is for us who believe is emphatically spoken of as *new* life. Notice an expression of the same kind in another place : "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held ; that we should serve in *newness* of spirit, and not in the oldness of the letter." The life here presented is the pure, simple, unsophisticated life of a little child who has no habits. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Who can say that the center-point of that passage is not, that we shall have no habits, but have the simplicity and purity of those who are just beginning life ?

ABOUT HEALTH.

BY H. J. SEYMOUR.

PERSONS will answer the question, "What is the value of health?" according to the particular stand-points from which they view it. The sensualist will say that it is the basis of all his enjoyment of the things that gratify his senses. The money-getter will say that it is absolutely essential in making a fortune. The literary man will say that it is indispensable in achieving literary fame. We might say also that it has a value of its own, aside from the consideration of it as an indispensable means of accomplishing other objects. A certain amount of happiness always attends perfect health.

But it may be worth our while to look at this question from a social or societary point of view. So let us put it in another form : Do we each of us desire that every human being around us should have perfect health—health that is secure against the assaults of even death itself? How many can give an affirmative answer ?

For instance, here is a man who has a monomaniacal passion for possessing land. He has acquired all the soil surrounding a growing village. He will never sell a foot of it for any consideration ; neither will he improve it. Many and weighty interests are interfered with by his presence and power, and he is voted a nuisance by his neighbors. Would they not wish to make an exception in his case when they were praying for perfect health for all mankind ?

Again, here is a man with a wonderful faculty for money-getting. Do his heirs desire that he should live forever? Would it be for the interest of society that he should go on for ages continually drawing into his possession the wealth of the world? Thousands of instances might be brought forward showing that perfect and continuous health of body would be a curse instead of a blessing to society at large.

Evidently it is only the individual, grabbing

spirit that cries out for everlasting life on the basis of selfishness. Death is one of the chief corner-stones of existing society. At the present rapid rate with which population is increasing, there would soon, as Malthus has abundantly shown, be no standing-room for earth's inhabitants, especially with the competitive habits which they now have. It is demonstrated that the laws which now control the increase of population will need to be greatly modified before the abolition of disease and death can be regarded as a blessing to the race. The same kind of logic proves with equal conclusiveness that every evil which afflicts mankind must necessarily be abolished before the abolition of death can be regarded as a blessing. The Bible speaks of death as the *last* enemy that shall be destroyed! The meaning of that passage may be, that when God shall see fit to bestow the gift of everlasting life upon the whole human race, every trace of evil shall be cast out of this world, and "righteousness shall cover the earth as the waters cover the sea."

The considerations we have presented lead to the conclusion that in the scramble for health people may be as short-sighted and selfish as in the scramble for wealth ; and that the desire for health and long life may in many cases be as ignoble as any desire for sensual enjoyment.

But it may be said in reply to all this, that assuming that all the passions of our nature—the love of food, the love of dress, the love of society, etc.—were implanted in us for some wise purpose, then this love of health and life, which is more generic than any of them, must have been put into human nature with a great and good object in view ; that if this struggle for health and life is a hopeless one, and sickness and death are inevitable and are in fact blessings in disguise, why did God give us this strongest of all passions—the love of life and health ?

This question must indeed be puzzling to those who have no faith in the purpose of God to do more for human nature than mankind as a whole has yet experienced in this world. We are disposed to justify God in this matter, and to declare our belief that he has provided a way to gratify to the utmost the passion for health and everlasting life. We believe that the same God who created man with this powerful desire for everlasting life and health at the center of his being, and who created this world for his habitation, also created the Bible, which points out to us the means, and the only means, by which the love of life can find its gratification. Eternal life is certainly all that human beings can ask for ; and if the words of Jesus Christ who said, "Heaven and earth shall pass away, but my words shall not pass away," are to be taken at par, then, certainly, nothing less than eternal life is promised us. But as we have endeavored to show that eternal life would be impossible, or at most only a curse to us, so long as we are victims of sin and selfishness, and are living in a society that is based on selfishness, then it follows that the only rational and consistent course for us to take is, first, to adopt effectual means of abolishing selfishness from our own hearts, and

secondly to establish a condition of things which shall supersede the form of society into which sin and selfishness have crystalized around us ; in other words, to labor as well as pray for the realization of that first prayer Christ taught his followers : "Thy kingdom come, thy will be done on earth as it is done in heaven."

Without dogmatizing about the rights or privileges of those who have gone to another world by undergoing the form of death, we are free to assume that the gift of eternal life will never be given to those who have not received courage and power to successfully grapple with the central evils of sin and selfishness within them, and to make at least a beginning at the work of changing their outward surroundings so that they may conform to this interior change. God will not be apt to bestow his gifts where they will not be a permanent blessing to all whom he may wish to favor.

To health-seekers we would say, "Seek first the kingdom of God and his righteousness," and expect to find health and all the surrounding conditions of health among the "all things" that are to be "added unto you."

REMINISCENCES.

IV.

FOR the period of two years I had been very happy in looking at the glories of the kingdom of heaven, the promises to believers, and their inheritance through Christ as portrayed in the New Testament ; but now (I don't know by what means) my attention was turned upon myself, and I was discouraged by seeing how far I was below my ideal of the true standard of Christian attainment. However, I was not long in this condition before I heard that Mr. Noyes was in Putney, and judging from past experience and an inward assurance that I should receive help from him, I went to see him. After hearing my account of myself, he said I was impatient to see the effect of truth on my character. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain," and does not dig up the seed to see if it has begun to sprout. He added that I needed good spiritual air and exercise. The spirit and power of his remarks brushed away the cobwebs that had gathered around me, and I felt renewed courage and trust in God that in time I should receive all the fullness that I had seen in Christ.

In a few weeks I realized what Mr. Noyes had prescribed for me, and had good spiritual associations and exercise by accepting an invitation he gave me to become a partner with him in his labors as a servant of God. This invitation has been published in the Community paper two or three times, and may be found, with my answer and other letters that passed between us about that time, in Vol. 3d of the present series of the CIRCULAR, under the heading, "A Community Mother." The first course of spiritual exercise I had in my new associations was a revelation and judgment of my old life. My circumstances developed, one after another, traits that I was

astonished to find in myself—egotism, tenacity of habit, pride, envy, etc. Through it all Mr. Noyes was my faithful and kind guide, and the word that God gave me respecting him which I have before mentioned, that "he walked in the spirit in all things," brought me out of every trial. I found it true that "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." During this process, though I was not much help to Mr. Noyes, he had patience with me as a man who waits for his tool to be sharpened, knowing there is no time lost, and he infused the same patience into me.

H. A.

"CAST NOT YOUR PEARLS BEFORE SWINE."

HEAVENLY truths are here likened unto pearls; persons with gross hearts unto swine. Precious jewels would be trampled under foot and destroyed by swine; the precious pearls of heavenly truth are treated in like manner by gross, carnal minds. These are selfish and swinish by nature, and trample under foot the dictates of the higher, Christ life. This life is governed by love, the natural life by selfishness. Love says, "It is more blessed to give than to receive;" selfishness declares it is more satisfactory to receive than to give. Love is gentle, and only waits to be asked to perform its offices without money and without price; selfishness is rude, and watches only to grasp whatever it can lay hold of, regardless of others. Hence a mortal antagonism between love and selfishness.

Believers, in proportion to their sincerity and receptivity, are made mediums of Christ, and unto them are imparted the truths and mysteries of heaven. But Christ enjoined secrecy on his disciples in their intercourse with unbelievers. He knew that selfishness could not comprehend nor at all appreciate the institutions of heaven. In fact, selfishness looking through Satan's eyes would see only evil in the fashions of heaven, and would be likely to turn upon those who proclaimed their nature, and rend them. We know that Christ was crucified for enunciating the word of God, and his disciples by the world at large were treated with contumely and often persecuted even unto death. The hardness of selfishness could not be appeased and melted by the warmth of love. Satan sat enthroned in the human heart. Only a few here and there were able to receive Christ; and they were chosen and drawn to him by God's will and design. They were like sheep in the midst of wolves. God knew their danger, and through Christ instructed them to be "wise as serpents and harmless as doves." When, through Christ's triumph in resisting Satan and faithfully obeying God, the prince of this world was cast out and all power in heaven and on earth was given unto Christ, a new era began, and the way was made open for the unfolding of the spirit of the institutions of heaven in the hearts of believers and its slow and cautious embodiment. Throughout the career of the Primitive Church a certain degree of secrecy was observed and a wise

reserve maintained toward unbelievers. There is not the same necessity for secrecy now, but there is opportunity for the exercise of wisdom and caution in the distribution of heavenly pearls. The re-development of the faith and practice of the Primitive Church, with all its present accumulated attainments, will present phenomena that will at first be as little understood and appreciated by the world at large as were those in the days of the apostles. Hence in this as in all other actions our only safety is in going home in the heart to Christ, hearing his voice, and speaking from inspiration. Thus we shall be secure from "casting our pearls before swine."

M. L. B.

New York City.

THE DIVINE MINISTRY OF SCIENCE.

WHEN Napoleon had examined the Nebular Theory of La Place, he asked its distinguished author why it did not mention the name of God? and La Place answered, "We have no need of the hypothesis of God." True Science, however, has adopted the language of Robespierre, who, when speaking on one occasion upon national prosperity said, "If there were not a God it would be necessary to invent one."

Mingling certain scientific preconceptions with their beliefs, many devout men have been afraid that the principles of Science conflicted with our divine Religion. A little more than a century ago this fear gave rise to a dogmatism, in the midst of which physical Science hardly dared to assert its birthright, and could even be forced to recant its demonstrated truths. In the advance of Science, however, the apparent discrepancies have melted away before the clearer light of investigation, and a theory has been established that there cannot be two truths in contradiction to each other. The scientist sees too much of the harmony between the works and the word of God to doubt the identity of their origin. He knows that the inspiration of the Almighty breathed the same spirit into Science as into Religion, and if they utter discordant tones it must be because one or the other has been made to speak in an unnatural dialect. Any Religion that shrinks from the light of investigation is unworthy the confidence of men, and must be overwhelmed as the tide of knowledge rolls onward. This fear of Science has, doubtless, been nurtured by the many false theories with which the world has been afflicted.

Man finds himself placed in the midst of a vast theater with the stupendous powers of nature at work about him, and his grand aim in the use of Science is to discover by an induction from facts the laws by which the material universe is governed. In a true study of these laws of nature he learns to regard them as merely the uniform method in which the Deity operates, Science thus becoming to him a history of the divine operations in matter and mind, and the universe the gradual manifestation of one grand thought of God.

From whatever side the scientist contemplates nature's problems he is brought, in their investigation, face to face with creative mind, and one of the hard things for him to understand is how any real inductive philosopher, penetrating through the door of Science into the very holy of holies of nature's temple, can be ensnared into the acceptance of such a hard mystery of skeptical belief as that which attempts to expound nature and solve its mysteries without the admission of a Divine Mind.

In the war that has been waged between Theology and Science devout men have sometimes forgotten that physical Science was remote from the

object matter of revelation. The Bible teaches the moral relations of man to God, and was never intended to give us scientific truth in a scientific way, yet men are continually constructing systems of astronomy, geology and anthropology from the Bible, and by them pass judgment on all that scientific men may say. The Bible would soon cease to be our guide if its enduring precepts are to be compared with the constantly changing theories of Science. Whenever the truth of a theory has been demonstrated it has fallen into its place as easily as did Galileo's theory respecting the revolution of the earth round the sun.

If we desire illustrations of the tendency of Science toward God, let us take a few of its established truths. Would we see design, we have but to look at the law of numerical relation. In the solar system, for example, the orbits of the planets and their periods of revolution, under a law of numerical simplicity, go on increasing, as we recede from the sun. In the plant the number of spiral turns and the number of leaves are always absolutely the same, and on whatever we gaze, from the movements of the heavenly bodies to the organization of a worm, there is the same symmetrical law, showing the whole to be the manifestation of the thoughts of one intelligent mind, which in the beginning created all things by the word of his power. The same is true if we look at nature's harmonious combination of agencies as seen, for instance, in the wonderful movements and adaptations of the human eye. Geology presents another example of the service of Science. Tracing out the characters in which the history of our planet was written, geology aims at nothing less than constructing a biography of our globe, and in its disclosures it has revealed but one mighty plan, reaching from everlasting to everlasting, by which the great Architect has been working through the ages to awaken our wonder and worship. From whatever department Science speaks to us, it fills us with a deeper sense of the grandeur of the universe and reveals the existence of laws by which God regulates all nature's forces. "It is true that as parts of an order of things too vast to be thoroughly understood, these laws present some difficulties which perplex the intellect, nevertheless they are in harmony with the human spirit, coming visibly from one pervading mind, and expressing the authority of one pervading spirit." If in the study of these laws Science is wrong she will sooner or later correct her error, for while speaking in all departments the poetry of the universe she still lays hold on the divine element that mingles in it all, and thus conducts the soul from nature up into the bosom of nature's God.

F. J. PARRY.

Madison University, N. Y.

The horse-disease is turning public attention toward steam as a propelling power for street-cars in the place of horses. The Messrs. Remington, of Ilion, N. Y., who have begun making steam street-cars, inform one of our business men that orders are coming in for them from all parts of the country, and even from Mexico. They could have sold a large number during the last few weeks had they been able to supply them. As yet they have only furnished two, but are preparing to make them on a large scale. Their car being a new thing, they first wish to satisfy the public of its practical value, and with this in view lately had two trials of one of their cars in Bleeker-street, New York. At the first trial they had the car loaded with seventy men, and it proved a great success. The same is true of the trial made a few days later. The prejudice which has existed in the public mind in regard to steam street-cars is evidently giving way before the success of this car, and it is thought by many that steam is destined to

supersede the horse in this particular sphere of labor. The Remington car resembles an ordinary street-car, having only one door like an omnibus, and the engine being in the fore part is invisible to the passengers. The car is easily warmed with steam from the engine, and it is claimed that it can be run fifteen hours with 150 to 200 pounds of coal. The present expense of the car is \$3,500. A conductor and engineer are required to run it.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, DECEMBER 2, 1872.

THE DOERS VS. THE TALKERS.

THERE are probably many who agree with the correspondent referred to in last week's CIRCULAR, that it is the duty of the Community to send out "messengers of the word," to proclaim everywhere the glorious principles of Communism. To the consideration of all persons thus minded we commend the following paragraph from Mr. Noyes's "History of American Socialisms"—a book, by the way, that should be in the hands of all who attempt in any way to discuss the socialistic question. It occurs in the chapter which treats of the causes of the failure of the Brook-Farm Association:

"If we might suggest a transcendental reason for the failure of Brook Farm, we should say that it had naturally a delicate constitution, that was liable to be shattered by disasters and sympathies; and the causes of this weakness must be sought for in the character of the afflatus that organized it. The transcendental afflatus, like that of Pentecost, had in it two elements, viz., Communism, and 'the gift of tongues;' or in other words, the tendency to religious and social unity, represented by Channing and Ripley; and the tendency to literature, represented by Emerson and Margaret Fuller. But the proportion of these elements was different from that of Pentecost. The tendency to utterance was the strongest. Emerson prevailed over Channing even in Brook Farm; nay, in Channing himself, and in Ripley, Dana and all the rest of the Brook Farm leaders. In fact they went over from practical Communism to literary utterance when they assumed the propagandism of Fourierism; and utterance has been their vocation ever since. A similar phenomenon occurred in the history of the great literary trio of England, Coleridge, Wordsworth and Southey. Their original afflatus carried them to the verge of Communism; but 'their gift of tongues' prevailed and spoiled them. And the tendency to literature, as represented by Emerson, is the farthest opposite of Communism, finding its summum bonum in individualism and incoherent instead of organic inspiration."

We also commend to the consideration of the same persons the fact that in general the Communities which have been characterized by zeal for propagandism, and which have had at command men gifted in utterance, like the Collins Community, Northampton Community, Mountain Cove Community, the Icarian Community under Cabot, and a score of others, have come to an early death, while several Communities like the Ebenezers, Zoarites, Rappites and Shakers, which have not displayed any great "gift of tongues," have flourished long and well. Even the Icarian Community, which had at first a man of words for leader, seems to have improved its chances of permanency since his death. Whether, on the other hand, the present zealous efforts at propagandism on the part of the Shakers are signs of weakness and decay we will not now inquire. Certain it is that deeds are always to be preferred to words; and when men or societies "run to words" they cease to command the confidence they would if they allowed their deeds to speak for them.

We had a very emphatic illustration of this fact

in the election just ended. Many causes of course contributed to the general result; but it is to be noted that while Greeley is a fluent talker, a ready writer, an author and editor, and was supported by the ablest newspapers in the country, and by the best orators, the successful candidate is one of the poorest speech-makers that ever asked for votes. His friends could only claim for him that he is a man of good sense and deeds.

And here we are reminded that this nation has generally chosen for its chief rulers men of deeds rather than of words. It has never made its chief orators Presidents. It has refused to intrust its highest interests to its Clays and Websters and Sumners. In this respect it has taken quite a different course from the French people, which is quite likely in times of national peril to resort for leadership to its chief talkers, its Mirabeaus and Lamartines and Thierses. Shall we say that the histories of the two nations would have been in a measure reversed if the United States had chosen its Presidents from among the orators, and France from among the men of deeds?

Whatever answer may be given to that question, we are fully satisfied that the wisest course for all Communities for a considerable time to come will be to concentrate their power at home—endeavoring to practically solve all the important social and industrial questions that present themselves. This done, they will have little occasion to send forth "messengers of the word." Their evangelists will be messengers of deeds—of facts accomplished, as the French say.

FREEDOM UNDER RESTRICTIONS.

SOME writer about the O. C. has defined our social system as one of "freedom under restrictions." That is not a bad definition; and further examination might have convinced him that these restrictions are of such a character as to put the amative passion under much greater discipline than marriage does. In the first place, our principle of Male Continence is a restraining, disciplinary principle. It requires that those who practice it shall stop short in sexual intercourse of what is generally supposed to constitute its chief charm. It attempts to check, restrain, and civilize the expression of amativeness. It makes ordinary sexual intercourse a refined social act—an expression of mutual love—instead of an act of unrestrained sensual indulgence.

In the second place, our favorite idea of Scientific Propagation operates as a powerful restraint upon amativeness. Of course, it entirely shuts off some persons from the propagative part of sexual intercourse. There can be no scientific selection in such a society as ours, unless all are willing that the highest wisdom should control social combinations irrespective of personal preference. There is nothing in marriage to be compared with this in the matter of restraint. It requires that one shall put love of the truth before present and prospective pleasure in respect to the two strongest passions of human nature, amativeness and philoprogenitiveness.

Then, again, by our system every man is compelled to be a gentleman in the exercise of amativeness. He has no marital rights which he can enforce. He is constantly put upon his good behavior. He must attract love; he cannot compel it, nor demand any of its privileges. Such barbarisms as are exercised under cover of marriage, and have to be tolerated in ordinary society, cannot long exist here, where criticism has free play upon all personal habits that are selfish or gross. The public opinion of the whole Community operates as a power of restraint upon individual selfishness and sensuality. We are perfectly certain that the health of thousands of women in our country is ruined in

marriage by sexual brutalities on the part of husbands which would find no place in a society that denies all rights of personal ownership—brutalities that are never described in newspapers, and of which, owing to the false modesty that enshrouds the whole subject of sexual morality, the perpetrators may themselves be often ignorant.

AN ADDRESS from Friends of the Workingmen to the Pulpit, the Platform and the Press.

This address, issued by a Conference of Labor Reformers in Boston, is the most forcible arraignment of the hiring system we have ever read. It urges the Pulpit, Platform and Press to solve problems for which, as it seems to us, there is no solution possible which does not involve the utter displacement of the spirit of private ownership—such problems, for instance, as these:

How shall poverty be made to cease forever?

How can it be right for one man to own a town, and make a thousand men pay him tribute for the privilege of living in it?

How shall every family have its own home, for which it shall be beholden to no one; and from which it cannot be driven out by any one forever?

How shall time for reading and study, for culture and refinement, and for home, with its pure and genial social life, be secured alike to all?

And how shall the material instrumentalities, the means to use this time well, be provided?

In short, How shall that work system which now prevails in our midst, and which is of the money-king, by the money-king, for the money-king, be supplanted by a system like unto our political system, which shall be "of the people, by the people, for the people?"

Or, in other words, How shall the present despotic system of work life be driven out by a republican system which shall exactly correspond to that sacred republican system of political life, which our fathers built and bequeathed to us?

Or, in yet other words still, How shall the irrepressible conflict between money and men be forever ended, and our republic be made to pass from its present position, as a heterogeneous contradiction, into a homogeneous unity of republican institutions, wherein harmony and happiness shall forever dwell?

The pamphlet does not suggest any remedy commensurate with the evils it exposes, and which it lays entirely to the charge of the existing "wage system." It has the fault, so conspicuous in most works which appear on the relations of Labor and Capital, of putting secondary causes for primary ones. When men lay the ax at the root of the evils of society, then the tree of selfishness, of which slavery, hiring service and all forms of personal ownership are but branches, will begin to totter. So long as the tree is left standing, it will avail little to lop off here and there a branch. Either those left will grow the more vigorously for the pruning, or new branches will shoot forth in due time.

COMMUNITY JOURNAL.

ONEIDA.

—One of the machinists is fitting up machinery at the Tontine for making the paper-boxes used in our silk-business. Box-making will be pleasant work for the children, and do something to vary our home-employments. We hope to add other home-businesses.

—The girls at the silk-factory are now brought from Oneida in omnibuses as heretofore. During the prevalence of the horse-distemper they came by rail to O. C., thence on foot to Willow Place, a mile and a quarter farther.

—The "Epizoötic" has passed away and "no harm is done."

—The lodge at the Lake is getting along finely. Besides the regular hands at work there, our men at leisure go down and help a day or two at a time. We hope to get it plastered this week.

Tuesday, Nov. 26.—This is the twenty-fifth an-

niversary of the breaking up of the old Putney Community; also the twenty-fifth anniversary of the first gathering of believers here at O. C. The day has been pleasantly celebrated. The breakfast was a little better than common, and the dinner considerably more attractive than you would think necessary should you live on two meals a day. Business went on as usual, and at 5 P. M. the family at Willow Place joined us in the Hall. The choir sang an anthem; Mr. Pitt read selections from the Psalms; Mr. Underwood read a poem by H. J. S.; Mr. Cragin told the story of the exodus from Putney and of the commencement of the Oneida Community; then "Hark ten thousand harps and voices;" then the reading of some of Mr. and Mrs. Ackley's old letters showing the spirit of those who first gathered at Oneida; and last, an antiphony—"O, sing unto the Lord." At a second gathering we had music by orchestra, violin and piano, and stage-representations of old-time scenes and characters.

—Frank Wayland Smith left on Tuesday for Wallingford. He retires from our hardware department, of which he has been the superintendent; also from our musical organizations, where he has long been a prominent member. His intention is to begin the study of law at once and enter the Yale Law School as soon as possible.

—Everything that God does has the element of eternity in it. "The word of God abideth forever." If he has done a work in us or in our children we may be sure that that work will stand—for it has the stamp of eternity on it.

—One of our customers who was burned out in the great Boston fire, writing to us in reply to some inquiries about the most trustworthy "safes," tells how his partner saved their books and papers from the fire:

"The papers will tell you of a variety of different safes which effectually preserved their contents during the late fire. Among others which met with a large sale here is the 'Steam Safe,' which, in addition to ordinary protection, is coiled with water-pipes. The contents of the pipes when exposed to heat generate steam, which is effective in preserving books and papers. You may remember the safe in our store—an old-fashioned affair built in the wall, which we did not regard as either burglar-proof or fire-proof, and to which we would not intrust any valuables. On the night of the fire Mr. Frye removed all the books, &c., which he could carry away, feeling that the safe was entirely useless for their protection. As a matter of experiment (knowing that the contents of the store would be destroyed) he placed in the safe two brass kettles filled with water, and on top of them a quantity of table cutlery and plated ware. The store was burned on Saturday night, and on Tuesday morning the safe was opened. The greater part of the water had evaporated, the paper on some of the bundles was charred and the strings burned; but the greater part of the goods were as bright and fresh as when they came from the manufactory, not even having the smell of fire upon them. Of course, the outside samples were tarnished, but the blades and ivory of the inside goods were absolutely perfect. The books which were left in the safe came out not only legible, but as fit for use as when they were put in. The covers of a few had warped, but not enough to do them harm. Similar safes in the stores of our neighbors did not preserve any of their contents. Some that were over us, and consequently not exposed to so great or so long heat, completely failed, and not a legible leaf was left."

LATE ARRIVALS.—E. H. Hamilton, C. A. Macknet, B. N. Shelley from Wallingford; G. W. Hamilton, G. D. Allen from business tours; Chauncey Leonard, and a little stranger.

DEPARTURES.—J. B. Herrick to visit friends in

New York; S. R. Leonard for Ogdensburg; B. N. Shelly for Indiana; Louisa Van Velzer and Ruth Barron for Wallingford.

WALLINGFORD.

—Studies and teachers for the ensuing winter are as follows: Trigonometry, John Freeman; Elementary Algebra, H. E. Allen; University Algebra, W. G. Kelly; Arithmetic, E. Whitney; Latin, J. L. Skinner; Physics, E. H. Hamilton.

—Men and teams at work on the embankments which lead to the prospective bridge and form a part of the dam.

Saturday, Nov. 23.—A party of five men started off in a pouring rain yesterday evening to take the cars for Meriden, where the "Jubilee Singers" gave a concert. The men were equipped with umbrellas, rubber-boots and lanterns, for they were to "foot it" home through the mud and darkness. They returned about midnight in good spirits and report themselves well paid: Three singers have been added to the troupe, making eleven in all. They have also added to their collection of songs. Here is a verse from one of the solos:

"Go chain the lion down, go chain the lion down,
Go chain the lion down,
Before the heaven doors close.
Do you see that good old sister,
Come a-wagging up the hill so slow?
She wants to get to heav'n in due time,
Before the heav'n doors close."

Vick's Floral Guide is now published quarterly, at the extremely low price of 25 cts. for the four numbers. They are worth more than that as picture-books for children. The January No. has just come to hand; it contains 132 pages, is printed on fine tinted paper, and has as usual a handsome colored plate. Our people speak well of the seeds they get from Vick's nursery at Rochester.

ENGLAND'S MISTAKE.

IN one of the letters which Mr. T. W. Higginson sent home from England last summer occurred the following paragraph:

"It was lately asserted by Lord Shaftesbury, at a meeting of the Christian Evidence Society, that in England bishops, deans, men of science, and the greater minds in literature all avowed infidel principles. It was difficult, in fact, to find a man under the age of forty who would confess to a belief in anything at all. It certainly seemed to me that there was among the educated men whom I met a more visible rejection or ignoring of what are commonly classed as Christian doctrines, even in the most general sense, than among a similar class in the United States. I am not now speaking of special students of theology, but of literary men and journalists as well as men of science. The Christian doctrines seemed to be in a manner ignored and set aside as having lost their hold upon the educated mind."

May we not account for the decay of religious faith in England, in part at least, by the policy pursued through many generations by the Government toward non-conforming religious denominations? The Pilgrims and Puritans, for example, were true children of the Reformation, and they struggled after a simple form of worship and a higher religious life; but continuous persecution led to continuous emigration, and thus England lost year after year her most earnest religious life. The acts of conformity passed in the reign of Mary, followed by the inquisitorial policy of Laud under Elizabeth, oppressed and drove to emigration men whom any nation could ill afford to lose. It would seem that the artery was then opened which drained England of her best blood.

Carlyle, in his "Letters of Cromwell," truthfully describes the effects of this drafting of the flock with special reference to the survival of the formal and irreligious. It was like the settling of night upon aspiring and progressive English manhood,

when the spirit of reformation and active faith in God was harassed to death or flight, and the old fog of religious formality fell like a pall upon Britain.

The frivolity and licentiousness of Charles II. and his court contrasted widely with the stern morality of the men whom they forced to abandon England forever. The diversion of the stream of religious men to another country continued from the Reformation until the acts of clemency of William III., with only the intermission of Cromwell's protectorate. Such a long course of special legislation against the most religious class must leave an indelible mark on the nation. Is it surprising that the posterity of men who preferred *livings* to the free service of the living God should in after generations prove to be what Mr. Higginson describes as "infidel bishops," or that in the culture of a soil where religious earnestness is treated as a weed and rooted out, infidelity finds room to grow?

Taine, describing the Saxons, says: "Religious instinct is not acquired; it belongs to the blood, and is inherited with it." If this is true, we see that the line of the transmission of the religious instinct in England has encountered all the obstructions that the Government could put in its way.

In the history of the settlement of New England we see a reverse process. The tide of immigration thither tended to concentrate the religious element of character. The early settlers of America, who were forced from England, carried with them a certain God-consciousness, which, by intermarriage, has been intensified in their offspring. We find in this strain of English blood a simple faith in God which science has thus far been unable to overthrow. We do not say that this blood has entirely run out in England, but the treatment it there received has not failed to impair its purity and strength by dilution.

If this view is correct, then England's great hope lies in recognizing her great mistake and in inviting back the religious breed which she so foolishly and persistently exiled. She might thus become re-seeded by men who have the conscious presence of God in their hearts, and who strive to raise religion, through revivals, to its rightful throne.

J. B. H.

THE DOUBLE-BASS AS A SOLO INSTRUMENT.

INCREDIBLE as it may seem to those who have never heard this noble instrument except in concert music, where it is usually confined to the simple bass part, the instrument in the hands of a master has rivaled the violoncello and even the violin in the brilliant character of its musical capabilities, and in the astonishing effects produced upon it as a solo instrument.

The greatest performer on the double-bass of modern times, if not the greatest the musical world has ever produced, was Domenico Dragonetti. An Italian by birth, a native of Venice, in which city he was born in 1771, young Dragonetti at an early age showed such an extraordinary genius for mastering the double-bass, that at twelve years of age he was placed under the best masters of this difficult instrument who could be found in Venice. After a single year's instruction he held the situation of first double-bass at the Opera-Buffa, and at fourteen he attained the same rank in the orchestra of the Grand Opera Sèria at the theater of St. Benetto. At the age of nineteen he was invited by the Venetian Government to perform at the magnificent musical festivals which were given in Venice in honor of a new Doge. He was also employed with the pay of a concerto

performer to take the solo and violoncello parts in quartets with his double-bass. At one of these meetings he was called upon to play a solo upon his instrument, and no music of that description being at hand, he executed a very difficult concerto written for the bassoon. After this he set himself at work to compose concertos, sonatas and solos for the double-bass, into which he introduced many difficult passages which he alone could overcome. At a great musical festival held in Venice in honor of fourteen sovereign princes, guests of the city, Dragonetti was often called upon to play several pieces of his own composition, to the great delight of the distinguished audiences which crowded the theaters to overflowing to witness his wonderful execution and brilliancy of performance. One of his concertos so pleased the Queen of Naples that she commanded him to perform it every evening of the festival which lasted fourteen days.

Soon after this he obtained possession of a celebrated double-bass made by Gasparo di Salo, master of the famous Amati. After having it thoroughly repaired, he visited the convent of St. Giustini, and while describing the excellences of his newly-acquired treasure to Signor Bertoni, the chapel-master and organist, he ventured to express an opinion that his instrument might be made to produce a more powerful effect than the bass of the magnificent organ belonging to the convent. Bertoni ridiculed the idea, which so piqued Dragonetti that he determined to compel the venerable organist to change his opinion in spite of himself. The result of the experiment is thus told in "Moore's Dictionary of Music."

"Having furnished his instrument with some immensely thick bass strings, at night, when sleep reigned through the whole convent, he quietly carried his double-bass into one of the spacious corridors, and there produced from the thick strings sounds so strange and characteristic as precisely to counterfeit the rising of a horrid tempest. The imitation was so complete that nothing was talked of the next morning in the convent but the storm of the preceding night. Great indeed was the surprise of the fraternity, when they discovered from the neighbors that the weather had been unusually serene. On the following night, Dragonetti, having remained unsuspected, was desirous of again conjuring up the spirits of the air; but unluckily he so alarmed one of the monks that, rushing precipitously from his cell, he stumbled over the double-bass, and the necromancer was thus discovered. After this, it may be well supposed that the organist allowed the double-bass to be more powerful than his own instrument."

Dragonetti had now reached the age of twenty-four, and being without a rival in his own country was prevailed upon to visit London in company with several noted Italian musicians. He remained in London the rest of his life, occupying the place of first double-bass in the Royal Theater and in the concerts of the Philharmonic Society. He died in London in 1846. G. E. C.

CORRESPONDENCE.

Alma, Wis., Nov. 13, 1872.

DEAR FRIENDS:—In your last issue you quote Shakespeare to the effect that no philosopher can bear the toothache. Allow me to inform you that you have taught me higher wisdom. I used to suffer excruciating torments with this disease, and it was the first on which I ever tried your "spiritual therapeutics." It is now nearly eighteen months since I have had a bad attack, and by the grace of God I never mean to have another. So you can correct friend Shakespeare in the name of Perfectionism, and give an outside Perfectionist as an example of one who can "endure the toothache patiently." C. L. J.

Champion, N. Y., Nov. 17, 1872.

DEAR FRIENDS:—The happiest time I have is when I get a new paper to read. I have been es-

pecially interested and refreshed in reading those articles in the CIRCULAR, "Backward Glancings," "Those Early Days," evening conversations under the head of "All-Forsaking Earnestness," &c. It is edifying to look back and see what Perfectionism has had to struggle against and then see what it is now. But O, such a leader as it had in Mr. Noyes! May God bless him! I, too, feel as though I were an old soldier in the cause of holiness. I have always been one in spirit with O. C., though I have not had the privilege of living with you personally, and consequently have perhaps not improved as much as I otherwise should; but God has kept me in the faith. I have never swerved from it, or had any inclination to do so, though my circumstances have sometimes been very trying.

W. K.

Plattsburg, Mo., Nov. 17, 1872.

DEAR FRIENDS OF THE COMMUNITY:—I have taken special delight in the articles on the first and second pages of the ONEIDA CIRCULAR; but the ones best suited to my condition have been those about "Obedience" and "The Master-Artist." May God bless Mr. Noyes abundantly for thus giving to the world his spiritual experience. I have been surprised to meet so many of my own ideas and thoughts in the CIRCULAR. I have no desire to have anything to do with irreligious Communities. If I cannot partake of Communism with religion, I will in no wise meddle with any other system. I wish to receive the call to a Community recommended and recognized by you, if I ever join one. The article in a recent number of the CIRCULAR, "Religion and Socialism," expresses exactly my thoughts on this point. J. G. P.

Bellevalle, N. Y., Nov. 25, 1872.

TO MY FRIENDS OF THE O. C.:—I once more, in response to the usual notice, send my yearly greeting and thanks for the CIRCULAR. I have often felt as if it would be great pleasure to me to write you a long letter, telling you how near to you in spirit I am, and yet alas! so far distant from and unknown to you in person. I have for a long time wished to link my life with you, but the many notices in the CIRCULAR to the effect that there was "no admittance" have deterred me from making an application. I agree with Mr. Noyes that the proper material for Communism is scarce, but still the fact that so many ask for admission to the O. C. is good evidence that there must be some wheat among all the chaff, and it seems rather hard to have to throw it away because it is with the chaff. But I suppose you act from experience, and doubtless have winnowed and found it did not pay. It does seem to me a pity that the advantages of Communism cannot be more generally enjoyed, and yet with all of Mr. Noyes's varied experience he seems averse or unable to name a pioneer for a new Community;* but I think he is perfectly right in withholding the names of his correspondents from one another, for I know for my own part that though I would gladly join a Community, I would not for twice its advantages endure the visits or correspondence of every visionary who thought himself or herself to be right material to form a new Eden on earth. With thanks for the CIRCULAR, and hoping to be continued on your list for 1873, I remain with you in spirit. J. H. C.

*Our Correspondent does not state with perfect accuracy Mr. N.'s position. He would be glad to have all enjoy the advantages of Communism, and is not averse to rendering them any assistance in his power; but he awaits the sure indications of Providence that the time has come for starting new Communities; and in the mean time is busily at work on questions the practical solution of which is of much more importance to the interests of Communism than the formation of any number of branch societies.

Why concern ourselves so much about our beans for seed, and not be concerned at all about a new generation of men?—*Thorau.*

SELECTIONS

From Jesse H. Jones's new book, "The Kingdom of Heaven."

If the generally received church doctrine of conversion, as a radical change in the moral character of the individual, is true, as I doubt not it is, then there is logically involved in it the further doctrine, that there must take place in the community a corresponding change in the structure of society. In other words, if the individual must be converted to be a "lively" stone, so also must the community be converted to be a "holy temple."—p. 64.

When, in this material world, any crystal has a given form, the mineralogic chemist will tell us that the reason must be, because the constituent atoms are of such a nature as to require that form. He will further tell us, that any change wrought in the nature of the atom will involve a corresponding change in the structure of the constituted crystal. The state of mankind is precisely analogous. Whatever is the moral character of the constituent atoms (the individuals which compose the community), the constituted whole (the community as an organic unity) will always have a corresponding structure. And if the character of the component atoms is changed a corresponding change in the structure of the community must inevitably follow.—pp. 65, 66.

Jesus Christ's followers have always truly taught that He undertook to revolutionize the character of the individual man. His doctrine of the New Birth, Paul correctly interpreted to be a "new creation." It was nothing less than an absolute, radical, total transformation in the character and nature of the human person. If Jesus undertook to achieve this work in the individual, it is logically involved therein that He must also have proposed to revolutionize the structure of the community. As there is a "new birth" for the individual, so must there be also a new birth for the community. As the person is to experience a "new creation" before he can live aright, so the community must experience a corresponding new creation, before people can live aright in it.—pp. 66, 67.

In every seed there is the interior, invisible vital force; and the exterior, visible, material form. Also every seed bringeth forth "after its kind." Individual and community correspond. If now, one should totally change the structure of the interior, invisible, vital force, he will also totally change the appearance of the exterior, visible, material form; and an oat will become a wheat kernel for instance. Precisely similar is the case of mankind. By nature his interior, invisible, vital force is fleshly in structure and selfish in action; and the whole exterior form of society corresponds. Jesus proposed to change this natural into a supernatural, this fleshly into a spiritual life; and put in the place of selfishness, the pure, vital flame of perfect love. In the nature of the case, this involved, and must produce, a corresponding change in the visible form of society.—p. 67.

Having correctly taught that conversion is the first step in the establishment of Christ's kingdom, the Church has illogically inferred that the whole process of building was religious, and that the completed edifice was to be merely a religious structure—the Church. If, for instance, while some rich church-members are bestowing of their goods to feed the poor, a bystander should venture to suggest that the better way would be to so change the structure of society that there could never be any more poor people, and that that was the result at which Christ aimed in the establishment of his kingdom, and which he will certainly one day achieve, they would turn upon him with a withering rebuke, as an upstart intruder, who was uttering the most preposterous notion, yea almost as a heretic infidel, and would cry out against him saying, "There always have been poor folks, and there always will be poor folks. Christ himself said so when he said, 'The poor ye have always with you.'" Is it any wonder that there are many infidels in the community when truly Christian people use such logic to defend such false positions?—p. 70.

The organic principle, the root-idea of all human society before Christ's day was SELFISH-

NESS. Formulated into law it is this: "Thou shalt love thyself supremely; and God and thy neighbor ONLY AS THEY CAN BE OF SERVICE TO THEE. Or, more concisely, "ALL for self, nothing for God and humanity." This is the devotion of all one's powers to the service of "the flesh" (self) to gratify it with this world. Selfishness is at once the central force in the natural (carnal) heart of man, and the natural law of his action as a depraved being. This was the law which Cain acted upon, and the whole human race adopted it, and has acted upon it ever since, in all the relations of human society, except where Christianity has wrought a change.—p. 109.

Jesus Christ proposed to absolutely revolutionize human nature, human character and human society. To this end he announced a new idea of human affection and human action, namely, No love of self, all love for others, or utter devotion to the true welfare of others. By this law and its exemplification in his life, and by the aid of the Holy Spirit, he determined to effect the revolution. He set out to make a selfish race totally unselfish; and each individual wholly devoted to the building up of his neighbor in good. He aimed also to establish a human society of the same kind. In the social life of this community, every one would seek to benefit all whom he could reach. In its business life also, every member would produce and distribute all the wealth he was able, for the benefit of his fellows. In its governmental life too, every line of public policy would be chosen and carried out, wholly for the good of the community.—pp. 121, 122.

The method of the Church is very idiocy. The Upas Tree, a selfish structure of society, is to be cut down; but the Church never thinks of laying the ax at the root. It commences at the top to clip off the twigs with shears, when the branches are growing faster than the cutters can work. The foul Ganges river of degradation and crime is to be dried up; and a few active members of the Church toil wearily on its shores, trying to dam it up with shingles and dip it dry with tea-cups; while the shadow of the thought even of cutting off the fountains, seems never to have crossed their minds, or at most to have only crossed.

The defect in the church method is that it but half meets the exigencies of the case. The conversion of individuals, the leading persons to obtain the heavenly, interior life, is indeed essential to the unfolding of Christianity in mankind. In Christ's plan it is undoubtedly the initiative of any abiding Christian work. But from the initiative he would go on to the completion, the total re-organization of the community. He would recognize, and work according to, the great fact of the organic unity of the race. Knowing that a change in the moral character of the individuals involves a corresponding change in the structure of the community, he would attempt to produce both changes in such a way as to insure success. Christ's plan has never yet been the Church's plan. The Church's plan is defective because it ends at the beginning. It seeks to convert individuals, but never dreams of converting society. It labors for "a change of heart," but refuses to labor for a change in the organic structure of the community. It toils to shape and polish the "living stones" for the sublime temple which God is rearing out of mankind, as it ought to do; but it refuses to try to learn what the temple is, and how it is to be built, almost deeming such an attempt wicked; and much more does it refuse to directly labor in building that temple. It is wholly a religious body, when it ought to be equally a political body. It teaches that Jesus Christ came only to establish a religious system, The Church, when he came also to establish a political system, The Kingdom of Heaven. "These ought ye to have done and not to have left the other undone."—pp. 142, 143.

Since the apostolic era one effort, and only one, on any large scale at least, has been made of a different and the right character—the sublime effort of the Pilgrims and Puritans to found a Christian republic on the bleak shores of New England. But that effort, although its organic idea was correct, was partial and defective, and its result a deformity. And yet God has ordained that what was defective shall be filled out symmetrically, what was partial shall be completed, and the mission of the Pilgrims shall end in the personal reign of Jesus over a purified, sinless race of the children of God on this earth.—p. 145.

SCIENTIFIC NOTES.

A new preventative for boiler scale is announced in England, in the shape of the leaves of the bearberry, a wild, trailing plant, common in this country, and also found in England and Scotland. The leaves are said to contain gallic and tannic acid.

The inner ring of the planet Saturn is reported by the astronomers to have disappeared. The astronomer Struve has long been watching the approach of the ring to the body of the planet, upon which it has now closed like a belt of transparent vapor, its centrifugal force being entirely overcome.

A Washington dispatch of the 17th says:

"The researches of the Signal Office have just been rewarded by an important meteorological discovery. On the coast of England from time immemorial the phenomenon of the great November atmospheric wave has been the puzzle of scientific men and seamen, but Sir John Herschel and others have supposed it was peculiar and confined to England and Western Europe, which it reaches from the South Atlantic, and over which it rolls in long-continued undulations from October to January, constituting an important element in the character of the European winter. On the 12th of November a similar atmospheric wave began to break over the shores of Oregon and British Columbia, as shown by the weather telegrams. By the evening of the 13th it had spread over nearly all the Pacific States and Territories, Utah and Nevada, and at midnight was pouring through the passes of the Rocky Mountains. On Thursday, the 14th, it descended upon Colorado, Nebraska, Kansas and the Indian Territory. On Friday morning it extended in unbroken magnitude from Oregon and Washington Territory eastward through the great trough or depression of the Rocky Mountain backbone in Idaho and Montana, and stretched thence to the Lower Missouri and Lower Mississippi Valleys and over the western shores of the Mexican Gulf. This discovery will enable meteorologists to anticipate, by many days, the approach of winter, as it advances from the Pacific coast eastward in the great current of westerly winds. It serves to clear up the old mystery of American winter storms, showing that they originate in the Rocky Mountains, upon whose cold and loftiest summits in Nevada, Utah, Colorado and Southern Wyoming, the vapor-laden air of this wave, coming from over the warm Pacific, is now seen to be condensed in the overwhelming snows of the 41st parallel. As this vast aerial wave is probably, like the English wave, continued in successive undulations for two or three months, it may assist in explaining the comparatively high temperature and light precipitation in winter along Puget's Sound and eastward."

DISCOVERIES IN THE EXTREME NORTH.

Valuable tidings from the Polar expedition have been made public by Dr. Augustus Petermann, of Gotha. He represents that Capt. Nils Johnson, of Norway, while on a fishing cruise, landed last August upon the land to the east of Spitzbergen, which was never visited except once before, and then very superficially, by Capt. Altmann, of Hammerfest. It has been placed on the maps in all directions from Spitzbergen, for over 200 years. On the 17th of August, Capt. Johnson anchored off this island for the purpose of fishing and supplying himself with drift-wood, of which large quantities lay piled up on the banks. He was the first to set foot on the new land, and landing to explore it, he ascended a mountain near the coast, from which he obtained an extended view over the wide expanse of territory. He thus discovered that what Capt. Altmann supposed were three distinct islands separated by broad channels, was really one, but very much indented. Only on the north coast was there any ice; in other directions the sea was entirely open. Among the most important discoveries made by Capt. Johnson were the fauna and flora of these far northern lands. Birds, seals and reindeer abounded, the latter of remarkable fatness. The immense longitudinal piles of drift-wood, which ran along the eastern coasts some twenty feet above the highest tidal mark, are suggestive of the current conditions of the Arctic Ocean, and also of the meteorologic and other atmospheric commotions in the "icy seas."—*College Courier*.

THE NEWS.

There are 700 Japanese students in various schools and colleges in this country.

Omaha has the finest high-school building in the United States, costing over \$250,000.

The losses of the Harvard University by the Boston fire amount to \$200,000 over its insurance.

Several late marine disasters are reported; but fortunately involving thus far little loss of life.

Brig. Gen. McDowell has been appointed to the Major-Generalship made vacant by the death of Gen. Meade.

Prof. James Hadley of Yale College died on the 14th instant, of chills and fever. He was an accomplished Greek scholar.

The tenth volume of Bancroft's History of the United States, bringing it down to the adoption of the Constitution in 1789, will soon be issued from the press.

The American Sunday School Union has organized over eight hundred pioneer Sunday Schools in the new settlements of Northwestern Minnesota within the past eight months.

The geographical surveyors sent out to examine the reported diamond fields in Arizona and Colorado have made their report, and, as one of the papers says, "it dispels the whole gem story into thin air."

The Chicago and Canada Southern Railroad, which is to run in connection with the New York, West Shore and Chicago road, has secured the right of way into Chicago, and is pushing ahead as rapidly as possible.

Surveys for the New York, West Shore and Chicago Railroad are in progress between Fort Plain and Little Falls, N. Y. At Little Falls it is proposed to make a tunnel 1,000 feet long through the hill south of the village.

The pillory and whipping-post still have their place as punishments for criminals in Delaware, and seven colored culprits and one white were recently publicly pilloried and whipped—which was not very creditable to Delaware.

The American Woman's Suffrage Association held a business session on the 21st. The following officers were elected for the ensuing year: President, Col. T. W. Higginson; Vice-Presidents, Julia Ward Howe, Henry Wilson, Geo. Wm. Curtis, Wm. L. Garrison, Mary A. Livermore, Mrs. W. T. Hazzard, Mrs. Langley, Mrs. Cutler; Secretary, Henry B. Blackwell; Treasurer, John K. Wildman; Chairman of the Executive Committee, Lucy Stone.

A "Swedenborg Club" is organizing in New York. Among the more or less distinguished literary men of this faith are mentioned Parke Godwin of the *Evening Post*, John Bigelow, Charles A. Dana, Major Bundy of the *Mail*, Robert Carter of *Appleton's Journal*, Mr. Howells of the *Atlantic Monthly*, and Mr. Scammon, publisher of the *Chicago Inter-Ocean*. The spirit of the new club will be that of advanced Swedenborgianism, or philosophical Swedenborgianism.

Rev. Josiah Brewer, one of the older American missionaries, died week before last at Stockbridge, Mass. He was a graduate of Yale College, and sailed as a missionary for the East in 1830. He began his labors at Smyrna. He was the first to introduce schools and the printing-press. He established the first paper in Smyrna. The schools he founded are said to have been the models for others, and have done much to introduce European education into the Turkish Empire.

The *Nation*, in a review of the late Presidential canvass, says that "beyond all question we have seen the last of the South as a political unit and concerted element in our national issues. Henceforth, it is safe to predict, the Southern States will take sides in Presidential elections exactly as the Northern and Western States take sides, from divers considerations, and not from an exclusive reference to "the South." As a province having peculiar institutions and a peculiar creed, it has ceased to exist."

The *Chicago Inter-Ocean* says: "Icy fetters are already making their appearance here and there on the lakes, and it is altogether probable that by the end of this month, when insurance expires, our immense marine will be for the most part in winter quarters. There will be stragglers after that date on this lake, and perhaps

some of the more venturesome will attempt the straits, but the number will be few, as it will be almost impossible to find a harbor on the lakes open, except, perhaps, it be Chicago. The Illinois and Michigan canal and the Illinois river are practically closed; Oconto, Menomonee and other Green Bay ports are obstructed, and similar reports from other points with a continuance of the present weather may be expected within a few days."

The fire-epidemic seems to be still in progress. Since the Boston conflagration many destructive fires of less magnitude have taken place in various parts of the country. One in Jersey city involved a loss of \$650,000, one in Brooklyn \$65,000, another in Boston destroyed the great printing-house of Rand & Avery, loss \$150,000 to \$175,000. On the 21st two-thirds of the business part of the town of Galva, Ill., was burned, loss several hundred thousand dollars. Other fires are reported at Lexington, Ky., Ashland, Pa., at Port Washington, Wis., Jacksonville, Ill., St. Louis, Philadelphia, Evansville and Lebanon, Ind. In the meantime the Boston conflagration has had the good effect of turning attention to the devising of better means of preventing and controlling fires in large cities than now exist.

Horace Greeley, founder, and for thirty-one years chief editor, of the *New York Tribune*, died at 6.50 o'clock on Friday evening. His disease, according to Dr. W. A. Hammond, was inflammation of the brain and its membranes. His long watching and care of his dying wife a month ago are said to have greatly exhausted his nervous system, and caused sleeplessness. This was intensified greatly by his overwhelming political defeat. After the election he rapidly grew worse. He is also said to have suffered from self-reproach and agony of mind at what he considered the fatal mistake of his Presidential candidature. All these things combined completely prostrated him and at length killed him. He was unconscious much of the time for several days before his death.

FOREIGN.

R. W. Emerson is in England, on his way to the East. Free schools are to be established in Melbourne, Australia.

The Protestant population of India numbered in 1871 more than 211,000; that of Ceylon and Farther India amounts to about 100,000 more.

The Khedive of Egypt proposes to send 5,000 troops, under command of an American officer, to aid Dr. Livingstone in his Nile explorations.

A colossal statue of John Bunyan is to be set up in Bedford, England, the place where he was imprisoned twelve years, and where he wrote his immortal "Pilgrim's Progress."

Henry M. Stanley, the discoverer of Livingstone, has arrived in New York and had an enthusiastic reception by the Geographical Society and several clubs. He will begin a course of lectures at Steinway Hall, Dec. 3.

The *Pall Mall Gazette* having criticised Mr. Hepworth Dixon's book, "Spiritual Wives," as immoral, the author has brought a suit for libel against the publishers of the *Gazette*; and the trial, now in progress, is exciting considerable attention.

Professor Blyden, who is making an exploring expedition into the interior of Africa, writes from a town eighty miles from Freetown, Sierra Leone, that he has found a Mohammedan university with about a thousand pupils, including a large number of girls, who are studying Arabic.

Uyeno, present acting Assistant Minister of Finance of Japan, is said to be preparing for the Mission to the United States, the rank of which is to be raised to that of Minister Resident, and possibly to that of Plenipotentiary. Uyeno is one of the most experienced servants of the Mikado's Government, and especially well versed in foreign affairs. He is about thirty years of age and speaks English well.

A Japanese newspaper, issued with the approval of the Government and bearing the governmental stamp, has recently published an article upon religious freedom, in which the writer urges the authorities to grant the same privileges to Christianity that are accorded to Shintoism and Buddhism. The missionaries in Japan are said to look forward hopefully to the establishment of full toleration for all religions.

The opening of the railroad from Yokohama to Yeddo took place on the 14th of October, in the presence of the Mikado. The Mikado rode over the road in both directions, and on his return to Yeddo read the following speech to the assembled officials:

"You announced to me the completion of the first line of railway in our country. I have opened it, and it gives me great pleasure that it is so great a source of convenience. This great work was begun in the early days of an extensive general reform, with the hope that the people would enjoy at all times the benefits arising from it. The perseverance and energy which have been manifested in carrying it out are worthy of high praise. I expect it to result in an increase of the national prosperity, and I congratulate both you and the people on the prospect which lies before us. It is my intention to develop the railway system still further, and I hope, beginning with this line, to spread it throughout the country."

India possesses a native press—journals now very numerous, respectable and influential—which is a phenomenon of great interest. It is quite distinct from Anglo-Indian journalism, being in the hands of natives, and representing native interests, not without general loyalty to English rule, but without faith that England can ever do justice to India, and with constant purpose to make India herself, in her own strength and in her own way, one of the nations of the earth. These Hindoo journals write in the best English, and are masters of English knowledge, but they calmly, good naturedly and thoroughly press discussion toward the goal of Hindoo civilization distinct from English rule, English religion, and free from the curse of English greed and vice. The number of these native journals increased in eight years after the mutiny from five to thirty-eight in Bengal, and on the Bombay side a recent estimate put at between fifty and sixty the newspapers which represent this phase of the newly-born, many-sided, intellectual energy which is trying to make the press a means of Hindoo enlightenment and regeneration.—*Christian Union*.

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To L. S. P., Willow Spring, Kan.—The payment of all debts is mentioned on page 35th of the "Hand-Book" among the indispensable conditions of membership of the Community. During the first years of the O. C. two persons were admitted whose debts were paid by the Community; neither has succeeded, so that our experience does not furnish any answer to your question.

C. L. C., Corning, Iowa.—We have at present all the business we can well attend to. We do not think of any one in Washington City to whom we could refer you for the aid you seek.

To B. W. C., Bradley, Mich.—We advise you to procure and study the pamphlets advertised in the last column of the CIRCULAR, as the quickest and best method of acquainting yourself with the principles and customs of the Community.

TO SUBSCRIBERS.

THE CIRCULAR will always be gladly sent to all who wish to receive it—as gladly to those who are unable to pay its nominal price as to those who in some degree voluntarily share with us the burden of its publication; but we earnestly desire that it should not go to a single person who does not care to read it; and as it is probable that some have sent for it during the year from simple curiosity, or on the recommendation of friends, or for other reasons, who do not choose to longer receive it, we hereby give notice that the CIRCULAR will be sent after January 1st only to those who have prepaid or who shall in the meantime renew their subscriptions. This rule will make it necessary for many old subscribers and well-tried friends to write to us—even those to whom we might safely send the CIRCULAR, with the assurance that it would be appreciated. We generally receive in connection with subscription-renewals many interesting letters from our friends and subscribers: we trust the present occasion will form no exception to the rule.

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