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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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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 SISTERS.

There be three sisters sweet,
But various in mind—
One daring, yet discreet,
True, humble, and resigned;
She standeth where would others fall,
And trusteth God for all in all.

Another, bright of mien,
And jubilant with life;
She spyeth the unseen,
Beyond all earthly strife.
Who hath this fair, vivacious maid,
Hath sunshine in the darkest shade.

The last is all divine—
The greatest and the best,
O world! were she but thine,
Thou wert supremely blest.
But whoso hath these sisters three
Hath Faith, Hope, and Charity.

[Selected.]

THE STRATEGY OF CHRIST.

Home-Talk by J. H. N.

IT is one thing to save a man or a number of men from a specific evil, and another thing to break down evil itself and save the race. The first is comparatively an outward affair; the last is a question of principalities. The first may be done at a stroke; the last requires a campaign. This is a distinction to be remembered in studying what may be called the strategy of Christ's career. Look, for instance, at his miracles of healing. He entered the field at first with tremendous power against disease, healing all manner of maladies, and going so far even as to raise the dead. He commissioned his disciples to do the same, and they were also successful. It would seem at first view that the very jubilee of salvation was sounded by these miraculous works. What more could be desired than power to "heal the sick, cast out devils and raise the dead?" Yet when the disciples, in a state of natural elation, returned to tell Christ of their success against disease, expecting doubtless some personal congratulation, he answered in a manner to show that he was looking far beyond the scene of their exploits. He too recognized victory, but it was not an affair of individuals or of this world. Said he, "I beheld Satan fall as lightning from heaven." The soldiers thought only of the immediate skirmish in which they had been engaged; the Commander thought of its bearing on the campaign.

That the exertion of specific power in healing, though important as a part of Christ's strategy, was still secondary to a deeper and more comprehensive plan, is shown by the fact that its manifestations, brilliant and amazing as they were at the commencement of his course, gradually passed away and almost disappeared at its close. Christ in his own case chose to forego this power and die, thus giving

color to the Jewish taunt, "He saved others; himself he cannot save." Yet here again, in this apparent reverse of his original policy, in this descent into death, as well as in his previous miraculous ascendancy over it, he was not for a moment entangled by the outward show, but kept his eye on the essential point of the conflict, which was in the spiritual world. There he saw an impending victory, which caused him to exclaim as he went to the cross, "Now is the judgment of this world; now shall the Prince of this world be cast out!" He saw another fall of Satan; resulting this time not from the power to heal, but from the power to die. The disciples, looking at outward events, were as much dismayed by the present movement as they had been elated by their power over disease; but to their leader, who could view the whole field, the victory gained by the cross was immeasurably greater than any number of specific cures by miraculous power. It was more than a skirmish; it was a victorious advance on his whole line.

Grant's flank movements, by which he compelled Lee to evacuate one position after another and to fall back by successive stages from the Rapidan to the James, were masterly manœuvres—each in itself a victory. The soldiers in their advance exulted in many a fort taken and many a successful day's fight. But to the thoughtful commander, these way-side encounters were important only as steps toward striking the final blow—the capture of Richmond. So the success of Christ and his followers against diabolism in the early days of the cause were but steps in a plan of final conquest. The devil was made to evacuate one post after another (now "heaven," and now "the world," whatever spiritual localities those may be), as the federal army of liberation moved on its course. But the ultimate object was the breaking down of his entire power; and the final evacuation is yet to come in the casting of death and hell "into the lake of fire."

Death is the last enemy to be destroyed—the Richmond whose fall will end the war. Christ at the outset pointed to this as the objective point of the campaign. In attacking disease and death on the plains of Judea, he begun the war as he will end it in the world-wide victory to come. Though his tactics have been various, and the point to be gained is still in the future, yet the plan of the Commanding General has not been changed. Whether in fight or skirmish, in advance or retreat, his eye, now as at the first, is ever on the citadel of evil; and no eclat of partial or external victories will divert him from it. Here is the greatness of Christ's character—a greatness which grasps victory by the most opposite means; which counts ages in the scope of his

designs; and which estimates success only as it tells on the final object. The battles which we, his last recruits, are fighting to-day are but the final incidents of the campaign, begun and foreseen by him 1800 years ago.

“THOSE EARLY DAYS.”

VIII.

BY W. H. W.

MY joining the Putney family was nearly coincident with the development, in an interior circle, of the social theory of the Community. Mr. Noyes clearly saw, when he embraced Perfectionism, that very different conditions and institutions from those that obtain in ordinary society were appropriate to unselfish society; and that such conditions were provided in the economy of the gospel; that the Pentecostal principle when allowed free scope would radically revolutionize society. But still he did not overlook the preparation that was necessary; on the contrary, he insisted that holiness of heart must precede any innovations on established rules of sexual morality.

Mr. Noyes disclosed his new views of sexual morality in a private letter, in the early days of Perfectionism, and that letter was surreptitiously published, giving rise to much scandal and compelling him to defend the principles, while disclaiming all responsibility for their publication, and warning all against their premature practice. Mr. Noyes's course was consistent with his exhortations to others; he devoted twelve years faithfully to the moral and religious culture of the Putney believers, and, through various publications, of Perfectionists in general. During this interval of twelve years the principle of “Male Continence” was discovered and adopted by him as a practical, governing principle in social amelioration; Free Criticism also became a systematic ordinance in the Putney family; and thus the road was prepared and the rails laid for a new departure in the direction of social progress and civilization.

Up to this time the members of the Putney Community had lived in separate houses more or less remote from one another—the “Noyes Homestead,” the “Noyes House,” the “Red House” and the “Campbell House;” but now there was a movement toward concentration. The families of Mr. Noyes and Mr. Cragin united and took possession of the Campbell House. From this time family meetings—which had been quite infrequent and limited more or less to the Sunday gatherings at the Chapel—were held regularly two or three times a week. I recall those meetings with pleasure. They were truly revival meetings—seasons of heart-refreshing. There was no excitement and no effort to produce it; but I am sure there were prepared conditions that attracted a good spirit, and love, joy and peace were shed abroad in every heart. Singing was a prominent feature of the meetings. Mrs. Cragin took an active part in this exercise, and her spontaneity and enthusiasm had much to do in attracting the afflatus that gave an electrical charm to these family gatherings.

The new social life, heaven ordained, was to the heart what the advent of spring is to the earth; the frost and ice of selfishness and exclusiveness melted and disappeared under the warm rays of unselfish brotherhood. The revival that was experienced was different from ordinary revivals; it had the Pentecostal element in it. The spirit of Communism, which left this world with the Primitive Church, appeared and came down on this little body of Perfectionists who were together in one place, and “no man said that aught of the things he possessed was his own, for they had all things common.” They had held their external property in common for years, and so had enjoyed partial Communism, but the spir-

it that led Mr. Noyes would eliminate all selfishness; it would have Communism of life and of the affections; in short, vital, organic society.

The weekly meetings for criticism were conducted in the spirit of deep sincerity and faithfulness, and though none shrank from the ordeal all felt that “judgment was laid to the line and righteousness to the plummet.” The general character was subjected to close scrutiny, and habits, manners and the spiritual and social state passed under crucial analysis. A good margin was always left for praise, and the kind, impersonal way in which the criticisms were given left but temporary soreness.

The Sunday meetings at the Chapel were well attended, by the believers living in the village and those residing in the outskirts of the town. Mr. Noyes usually spoke at these meetings, giving extemporaneous discourses that were deeply interesting—characterized by sound speech that none could gainsay or resist. Their effect was very apparent in drawing believers together in the bonds of love and devotion, and binding all hearts in confidence in and loyalty to Mr. Noyes as an inspired man and leader. They prepared the Putney believers for the persecutions that soon followed. The trial was severe when the shock came, but the unity was unbroken, and there was no disorder or desertion in the ranks, though some were for a time outcasts and wanderers.

THE ONEIDA COMMUNITY.

An Inside View of the Workings of this Curious People—their Religious Belief—their Moral and Every-day Life. Special Correspondence of the *Elmira Advertiser*. Oneida Community, Nov., 1872.

I had not been here a sufficient length of time when I received your letter, to give a satisfactory answer to your inquiries; but now, after a lapse of several months, in which I have had ample time to study this peculiar people through a careful observation of their every-day life. I will cheerfully reply with all frankness to your questions, without any fear of betraying confidence, as the Community rather invite investigation than otherwise.

In reply to your first inquiry, “Do their theory and practice correspond?” it may be in place to state what their theory is and wherein it differs from that of other religionists; afterward how their practice agrees with their theory, so far as observation enables me to state facts.

All agree in accepting Christ and the Bible as the foundation of their faith and principles, claiming to believe the Bible more fully than those who rest in the letter and fail to apprehend the spirit of it, being, as they say, in fellowship with the men who wrote the Bible, and open to the same inspiration which guided them. They believe that men and women were first created spiritual beings, yet having natural bodies approved of their Creator as without sin or shame, they held communion with each other and with God until they believed the great representative of all evil and became partakers of his nature. Changed from spiritual to sensual beings, separated from God and each other, their hearts were filled with evil thoughts, and the earth became a battle-ground where the warfare between good and evil has been waging and will continue until all evil is cast out of human nature and from the earth, when men and women, recreated and regenerated in Christ, raised up from sensual to spiritual beings, reconciled to God and each other, shall be fully restored to their primeval purity.

They do not believe that the resurrection changes men and women into mythical beings having wings, but that it will clothe them with bodies as real as were those of our first parents before the fall, and as was the body of Christ in which he ate and drank with his disciples, and which he carried with him into the resurrection sphere. They believe that after ages of preparation, Christ, near the close of the Jewish dispensation, entered into human nature and perfected it; that he came off victorious in every combat with evil, and finally with death itself; that on the day of Pentecost his spirit was poured out on all flesh, not in any stinted measure, but in a great river of life that has been running through humanity ever

since; that the first manifestation of its power was to cleanse men's hearts from selfishness, so that “all that believed were together and had all things common; and they sold their possessions and goods and parted them to all, as every man had need” (Acts 2: 44-45); and that this was only the beginning of its work in human nature, which continued during the forty years that followed, taking possession of the whole man, developing a superior race of beings, with the passions regenerated and under the control of Christ, doing as faithful service for him in building up his kingdom as they had done in building up evil under the control of the Wicked One; men who could say, “Now are we the sons of God;” and, “Whosoever is born of God doth not commit sin;” fully realizing the fulfillment of the promise implied in the enunciation, “And they shall call his name Jesus, for he shall save his people from their sins.” They believe that near the close of this dispensation, and in connection with the destruction of Jerusalem, the Second Coming of Christ took place as he foretold in the twenty-fourth chapter of Matthew—the event which the Primitive Church had been so anxiously watching and waiting for, as indicated in all their writings. They believe that the great day of judgment to the Jewish nation and the first resurrection took place principally in the in-world, and that all who were alive and perfected passed into the resurrection sphere, disappearing in a cloud similar to that in which Christ vanished from the out-world, leaving only the Bible and the Spirit of Truth in the world at the beginning of the law dispensation of the Gentiles, which in many respects has been similar to that of the Jews, having a worldly sanctuary and the ordinances pertaining thereto filled with disciples of Moses, but failing as utterly as did the Jews to receive Christ as the end of the law and to be clothed with his righteousness. They believe that Christ was manifested midway between the two dispensations, and as the Jews looked forward to him through types and shadows during their law dispensation, so the Gentiles have been looking back to him in a similar way during theirs; and that as the Jews have been deceived in regard to the time of his first coming, so the Gentiles have been equally in the dark in regard to the time of his Second Coming. Since that event they believe that Christ and the Primitive Church, though invisible, have been living and speaking in the earth through the Bible and the Spirit of Truth, preparing the way for the dispensation of the fullness of times in which we are now living.

Forty years ago their leader apprehended the doctrine of Salvation from Sin and the truth about the Second Coming, and over thirty years ago with a few others formed the nucleus of a visible organization, in which they might together seek a more perfect knowledge of God—not claiming to have made any new discoveries, but asserting that they are content to follow Christ and Paul, and that in following them they have received a restoration of the faith of the Primitive Church and found a direct way to open communication with them.

The Community regard their leader with an affection similar to that evinced by the early believers toward the apostle Paul, believing that God has raised him up for a great work, and that he is the medium of the same spirit or afflatus that Paul transmitted to the Primitive Church—a spirit that so far as it is received cleanses the heart from selfishness and egotism, making all of one heart and mind, producing the same miraculous changes that followed its first outpouring, imparting the power to love God with all the heart and their neighbor as themselves. They believe that the true test of a Christian church is unity. For the last thirty years the Community have proclaimed with untiring zeal the gospel of Salvation from Sin and the truth about the Second Coming, maintaining with all boldness that the kingdom of God has come, and that their words are not so much a proof of it as their purity and oneness of life, which have made it for all time impossible to say that Christ's gospel of unselfishness is merely theoretical, and that the pentecostal exhibition of Communism was a temporary affair rendered successful by special conditions which may never again exist. In fact, they claim that a clear solution of the question, “Is selfishness in any form essential to the production of an enterprising, intelligent, happy society?” may be found in the history of the Oneida Community; that selfishness has been abolished from its every relation; and that it yet stands, even according to the testimony of its worst enemies, a conspicuous example of the virtues most prized in general society. They claim that they

have clearly proved that the anti-selfish principle may be trusted in all the relations of life; that all the human passions may be made to work harmoniously without the restraints of selfishness if persons can only find a way to attract the spirit that on the day of Pentecost made all hearts flow together in the love of God. They readily admit that if their religious foundation is not built upon Christ their superstructure of Communism, which they claim to be the outgrowth of their religion and inseparable from it, is all wrong, as the one cannot be separated from the other, and they must be judged together. They believe that the Communism of a heavenly state of society is not possible upon any other foundation than a full redemption from sin and selfishness. In other words, that the institution of marriage, in some form so necessary and indispensable in a worldly, selfish state of society, can find no place in the resurrection, where they neither marry nor are given in marriage, but being made "equal to the angels are accounted worthy to attain to the resurrection of the dead." It is indeed marvelous how perfectly their faith and belief harmonizes with the Bible, making an unbroken chain in which every link strengthens their position. So much for their belief; now for their life and practice.

Not being a member of the Community, my opportunity for observation has been much the same that a governess might have in a well-regulated family in the world. My impressions of them have been gathered as I have mingled freely with them at the table, about their work, in their meeting and sitting rooms, where there is constant interchange, and in their evening meetings, where the family spend an hour daily for religious improvement; and as they seek to make their business and every act of their lives a part of their religion, a variety of topics are introduced in these meetings and discussed with freedom by the family. In each and all of these relations they appear to me like a band of brothers and sisters—children of one father with a mysterious bond of union existing between them, making them of one mind and heart. Instead of "twin souls with but a single thought," I see two hundred souls united in the single thought of seeking to please God, and only so far as they are successful in this do they seem to succeed in pleasing one another. They possess a refinement and delicacy and a keen perception of what is fitting and agreeable to one another which are evidently the result of great interior culture and entire negation of selfishness, by the growth of that true charity or love so fully described in the thirteenth chapter of Corinthians.

I cannot doubt that after living together thirty years, and finding themselves more harmonious, more perfectly at peace in all their internal relations, than at any previous period in their career, this people have really solved for the world the questions of most vital importance to mankind for all the future. The strong bond of unity which makes it possible for them to agree so perfectly, enabling them to trust one another with an implicit confidence that certainly does not exist elsewhere, more than all words or preaching proclaims to the world that the Christ which they confess, from the least to the greatest, is the Son of God, and that they being members of Him are members one of another. In this their practice agrees with their theory, and is a direct answer to the prayer of Christ found in John 17th, presenting to the world the greatest miracle of unity and harmony that it has ever witnessed. Should the Community go to pieces to-morrow, it has already proved so much, and made so deep an impression upon the world's thought by what it has already achieved, that the relation between man and woman, which is second in importance only to that which exists between man and God (but not second in purity and holiness in a divinely constructed society), can never again be enshrouded in the mystery and darkness which has made it the stronghold of the wicked one in all past ages. Whatever becomes of the Community, these agents, which are now at work, will continue to expose and uncover his strongly fortified position to the united forces of religion and science already in the field and attacking him in his last stronghold. The battle of the ages may be drawing near its close, but it can never cease until the enemy is fully routed and driven out of human nature and from the face of the earth forever.

Surmising that your inquiry refers more particularly to the social practices of the Community, and that you with many others honestly wonder how such a departure from the long established usages of society could be otherwise than the fruit of a corrupt tree, and most disastrous in its results,

I will speak of a few of these results as they appear to me; for it is true that their practice agrees with their theory, and in seeking to do the will of God on earth as it is done in heaven they "neither marry nor are given in marriage" after the fashion of the world; yet I do not find the first indication of licentiousness. Although the sexes mingle together with great apparent freedom, there seems to be a power within them stronger than any law, controlling their relations with each other. I see vastly less of familiarity than exists in what the world considers refined society. All this compels me to admit that this people have a higher standard of purity and refinement than I have found elsewhere. The men appear continent and reserved—the women are modest and self-possessed. During my stay here of so many months I cannot recall a single unchaste or immodest expression upon the countenance of either man or woman, nor have I heard that a single instance of it has ever been observed by the hundreds of employes at work for them.

Instead of being what they are slanderously reported to be, they appear to me more like ascetics; yet the bright-eyed children here, more perfectly developed, happier and better behaved than any I have ever seen elsewhere in the world, give proof that they are neither ascetics nor Shakers. These people seem to find rare enjoyment in their children, which are never regarded as a nuisance, and left to the care of hirelings and strangers; but, instead, the wisest and the best of the family are selected to take care of the "children's house." While great care and labor are bestowed upon their spiritual and physical development (and this with them includes the highest morality), it is a labor of love; and I do not believe there is another place in the world where children are so well cared for, with surroundings so favorable for a true development. From nothing are they so carefully guarded as from the influence of a bad spirit in themselves or in those with whom they come in contact. They literally grow up in an atmosphere of obedience, faith and love.

The result of this kind of training has been very apparent to me in the class of girls I have been teaching. At the opening of school, upon making the inquiry, "What is the first condition of a good school as well as of good society?" I received the ready response, "A good spirit." It was not the reply expected, but time has proved to me that these three words cover the whole ground.—Good order, and many other desirable conditions conducive to the rapid improvement of these pupils, have been the natural outgrowth of a good spirit. I have had none of the neglected work of parents to do, and instead of spending weeks or months in the preparatory work of getting into good rapport with my pupils, I found myself at once in open communication with their minds, discovering in them great receptivity and earnestness, with an unquenchable desire for improvement. I have never found these qualities in such perfection in any school that I have been connected with during many years of teaching.

I gave a class of girls, the majority ranging from twelve to fourteen years of age, over a page in "Wilson's Outlines of History," to commit verbatim, and was surprised at the ease and rapidity with which they accomplished the task, and with the enthusiasm manifested as they became interested in history, equaling that usually awakened by a novel in girls of the same age. After a term I required them to write an abstract or epitome of several pages, during the usual time occupied in recitation. They readily, almost intuitively comprehended the work desired of them, and the abstracts written by them I believe would compare favorably with any efforts made by pupils of the same age in the best schools of the world; and in saying this I am confident of speaking far within the bounds of truth. In no school have I ever found so clear a perception and discernment between the true and the false, the right and the wrong, with so firm an adherence to the truth at any cost of standing or reputation.

The theory of self-government and self-control, as advocated by Prof. Steele and other progressive men, is no longer to me a Utopian dream; for I have found it here a glorious possibility, and have seen its perfect realization. Not a doubt remains after the experience of the last few months; and while making this admission, I still agree with those who do not believe this theory to be perfectly practicable in a school composed of pupils gathered in from promiscuous and unregenerated society. The foundation must be laid in the family before the pupil enters the school-room; but there are so many obstacles in the way of the ac-

complishment of this work in ordinary society as it now exists, that the best, if not the only outlook, for teachers, whether in church or school, seems to lie in the direction of a general reconstruction of society upon a new basis, in which the family and school shall be united, and where the conditions of birth and education shall be under the control of a God-given inspiration. Just in proportion as religion and science unite in raising humanity to a higher level—producing better material for the teacher to work upon—will the education of the young become elsewhere what it has been proved here—easy, pleasant and successful.

Trusting you will pardon this digression, I will now try to reply to your second question, "Are some good, and some bad, and how are the bad punished?" I have not seen any that I should call bad, although there are different degrees of goodness; but if there were bad persons here they would be punished only by kind criticism and a natural exclusion from fellowship until they either repented or seceded. The only other punishment I have heard of is that of not assigning the culprit any department of labor, which was practiced in troublesome cases years ago with very good effect, though I have never seen anything of the kind. A few rare instances of correcting very small children are the only punishments I have seen, and these were light. Their system of criticism, or plain truth-telling in love (something like a looking-glass in which all may see themselves as others see them), together with the strong spiritual atmosphere for good which preponderates over evil here, seem to be all that are needed in the way of government. I do not think there is any place in the world where a really wicked person would feel so ill at ease and so anxious to escape as here. One of two things is inevitable to all who enter here, seeking their own more than the things that be Jesus Christ's: either a thorough and radical change of character, or a separation sooner or later.

In reply to your third and last question, "What is wickedness according to their standard?" the Community believe that God made human nature right; that he made it in such a manner that if it had not been disordered and perverted by the devil and sin, it would always act right; that every original passion and appetite, both of body and soul, is right in itself, because it is given of God, and that under proper influences they would act right; all the desires would act in harmony with one another and the will of God. Hence, all wickedness, according to their standard, emanates from the Wicked One, and all evil in human nature is the fruit of his life, as all righteousness or goodness is the fruit of God's life in the soul, which gains entrance just so far as Christ's life supplants or crowds out the life of the Wicked One; and the fruit of his life, or the works of the flesh, which are manifest in the world, as described by Paul, are, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murder, drunkenness, reveling, and such like. In fact, their standard seems to be identical with that of Christ, who entered into human nature and redeemed it—who came to make the tree good; and they do not believe that a tree which he makes good can bear corrupt fruit any more than a corrupt tree can bear good fruit. They believe with Paul, Romans vi: 16, that, "To whom ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness." and that now being made free from sin their fruit is unto holiness, and the end everlasting life; and that as they have yielded their members servants of righteousness unto holiness, and are planted together with Christ in the likeness of his death, they are also planted in the likeness of his resurrection. While they believe with John, viii: 34, that "Whosoever committeth sin is the servant of sin," and that "sin is the transgression of the law," they as fully believe, Rom. iii: 21, that "Now the righteousness of God without the law is manifested, being witnessed both by the law and the prophets." and that Christ in them becomes the end and fulfillment of the law; and that whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God; and that in this the children of God are manifest and the children of the Devil: "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1st John, iii: 9, 10.

Studying and testing this people by the standard given by Christ to his disciples, "Ye shall know them by their fruits; Do men gather grapes of thorns or figs of thistles?" I must believe, un-

til otherwise convinced that the tree of Bible Communism is a good tree, for I have found the fruits of the spirit which leads and governs this Community to be love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which the apostle Paul declared there is no law; and which, according to his standard, are all fruits of the same spirit that was in Christ and the Primitive Church. In this their theory and practice agree, and I cannot doubt that they are what I believed them to be before coming here—a God-fearing people, and that He dwells in them; and in saying this I admit that it requires as great a stretch of faith to believe the truth which God is revealing to the world to-day, and which is preparing the way for the general judgment and resurrection, as it did for the Jews to believe in the Son of God, whose humble and mysterious birth and ignominious death were to them a great stone of stumbling. It certainly requires the same faith to believe that the righteousness of God without the law is revealed in a number of human beings that was required to believe in its manifestation in one human being before the first resurrection. It is as hard to believe it possible that Christ can reign in the bodies as well as the souls of men, as it was for the Jews, and is for the infidel of to-day, to believe that He reigned victorious in His body while in the flesh. I do not regret any sacrifice of place or position in adhering to the truth which I cannot doubt was revealed to me of God concerning this people; but I do regret not having had the power, while in contact with those who are ignorant of their life, to better represent the spirit and wisdom I find in them, which only grows brighter by a longer acquaintance with them. Freely admitting all this, I could not advise any one seeking acquaintance with them to be in a hurry about an external union with them. Sooner or later all that have a vital union with Christ will wake to the discovery that they are united to them by the strongest bond in the universe.

Yours sincerely, S. E. A. D.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, DECEMBER 16, 1872.

THE KINGDOM OF HEAVEN; *What it is; Where it is; and the Duty of American Christians concerning it.* By Jesse H. Jones.

Note by the Author.

THE CIRCULAR has spoken very kindly of my book, "The Kingdom of Heaven," for which I heartily thank its conductors. When one is in Greenland, a single warm breeze is very grateful.

I wrote and published the book to proclaim most important truth. But to gain this end it must be read. This can be only as it gets into the hands of those who will read.

Were I able, I would make the same offer concerning it, that the Community does concerning the CIRCULAR. This, however, is out of my power. But what I can do I will do. The retail price is \$1.75. But if any reader of the CIRCULAR wishes it, and is not able to pay that, and will pay less, I will send it for less, down as low as one dollar. Let no one imagine I am making money; for I am several hundred dollars out of pocket. Reforms are not paying investments money wise, at least in the beginning.

JESSE H. JONES.

East Abington, Mass.

We readily give place to the above communication, though it necessitates a fuller expression from us concerning Mr. Jones's work. We have read it with interest, and with an increasing admiration of the author's boldness. Many of its passages are truly eloquent, and the entire book evinces an earnest, truth-seeking spirit. Its argument for Communism as the true expression of Christianity (which was partly reproduced in our 46th No.) is unanswerable. His idea that man's relations to man will be modified by his new and near relations to God needs but his forcible utterance to produce conviction in all reasonable minds. Much, too, that he says concerning the principles and institutions of the Kingdom of Heaven would doubtless

command the approval of our readers; but we judge that they would still find considerable in the book to criticise and some things to entirely reject. For instance, in his chapter on "Woman's Place in the Kingdom of Heaven," the author asserts and reiterates that "Jesus Christ lived on the earth and died on the cross to give woman the ballot." This statement seems to us to be without good foundation in Scripture, reason, or the nature of things; as also the accompanying statements, "The giving the ballot to woman by constitutional amendment in the United States of America will be the first day of the millennium;" and, "Giving the ballot to woman will do more for the conversion of the world to Jesus Christ than all the merely religious labors which men have ever performed in it."

In another place he assures his readers that the Methodist church has been specially selected by God to introduce his final kingdom into the world. This is invidious and doubtful, to say the least. We hope all churches will be found at the Pentecostal gathering.

In still another place he says the Republican party is entitled to be called Jesus Christ's party, while admitting its growing corruptions. We think Christ uses all parties in promoting his own objects, but that no party is entitled to bear his name.

There are other things in the book that strike us as objectionable, but we prefer not to be very critical. Writers who sincerely desire, as does our author, that the institutions of society should be conformed to the heavenly standard, are altogether too rare.

GENERAL COMMUNISM.

"If Communism is good for a small body of persons, why not for all men? How can it be made to work through an extensive nation like ours? How will our railroads and shipping interests be managed? How shall we conduct our foreign relations? Will the fine arts and taste be cultivated the same as now? These are questions which have perplexed me considerably. Can the interests of all men be so united as to constitute one corporate body? for if one society bought and sold to another society, each would study for the balance in its favor, the same as nations do now. It may be easy to merge an individual interest in a corporation; it may be easy to merge corporate interests together; but an amount of intelligence or wisdom would be required that is now totally unknown. Education will do much toward achieving so desirable a result. B. F. M.

The advantages of Communism are seen in a simple duality; they are much greater in a combination of a dozen persons; still greater in a combination of fifty; and vastly increased in a Community of two hundred. What number may be advantageously included in a single Community is an open question. But Communities may themselves be combined as well as individuals. We have had a fine illustration of the benefits of the Community principle in its application to different Communities the present year. There was an opportunity at Wallingford to create a first-rate water-power, but the Community there had neither the men nor the capital requisite for such an undertaking, and without assistance the Quinipiac might not have been dammed by them for a score of years. But the interests of the O. C. and W. C. are one; and so O. C. sent to W. C. her skillful mechanics and able workmen and whatever money was called for; and in a single season the W. C. was made to rejoice in a great water-power, and is now ready to erect factories and go on her way of prosperity rejoicing! Whenever O. C. needs the assistance in any manner of W. C., the generosity of O. C. the past summer will be repaid. A number of Communities thus leagued together in a common interest would be like an army, which, while ordinarily stationed in

detachments at separate points, could at any time act in concert to accomplish a definite object of special interest. If after a time the number of Communities that could advantageously be grouped together were found to be limited, then different leagues might be formed which might themselves sustain an organic, coöperative relation to one another. And so the Community principle might control first individuals, then societies, then combinations of societies or leagues, then combinations of leagues, and so on until it should cover nations, and in fact the world.

Our correspondent asks how our railroads and shipping interests will be managed under the reign of Communism. We see no fundamental distinction between running a railroad or a line of ocean steamers and managing a large mechanical business; and Communism is doing the latter thing in several places. But perhaps our correspondent is perplexing himself over the question, What inducements will take the place of those now offered by selfishness in case Communism shall some day come into general favor? It is a sufficient answer, that if money should disappear as the medium of exchange all the good things which it represents would remain and be distributed in some way to the worthy according to their needs and merits, while Communism would have its additional rewards to offer.

"Will the fine arts," he asks, "be cultivated the same as now?" It is easily seen that everything of this kind would receive better attention than at present. Now only the rich, as a rule, are able to follow their inclinations in respect to such culture; then there would be no distinctions of rich and poor, and all would have facilities for the most complete development of talent.

In reply to the remark that Communities might study for the balance of trade just as nations do now, we must admit that the world would gain little by the multiplication of Communities that were themselves based on the selfish principle; for in proportion to their size and wealth they would become monopolies, and so institutions of oppression. The individuals forming the Communities might have their circumstances improved, but society in general would not be improved, unless Communities became very numerous, and in that case there would be more intense competition between the Communities than there is now between individuals. Let us all strive therefore for the triumph of the anti-selfish principle, which improves every condition, abolishes every oppression, and makes a heaven of every home, whatever its size.

Rev. George L. Walker, in a late number of the *Independent*, says the present times were foretold by Peter when he said, "There shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation." "This is to say," Mr. Walker continues, "men in the last days of religious history would argue against the truths of Christianity from the permanence of the ordinary course of nature." When will men cease to confound the "last days" of the Jewish dispensation with "the last days of religious history?" There seems hardly an excuse for this blunder. Peter in another place says, "The end of all things is at hand." So John, writing thirty years later, says, "We know it is the last time," because the antichrists had appeared that Christ foretold would come immediately before his second appearance, or "the last days" spoken of by Peter. Again he says, "It is the last hour." Such language is incomprehensible on the supposition that Peter and John referred to "the last days of religious history." A conception of two distinct dispensations, and that Christ came in the last

days of the first one according to promise and prediction, and that "the last days of religious history" belong to the present "dispensation of the fullness of times" or Gentile dispensation, makes an end of all confusion, and leaves Christ and his apostles true prophets. Any other view makes them deceivers.

The *Galaxy* sends us its prospectus for 1873. Among its engaged contributors we noticed the name of Hon. Gideon Welles, who is to furnish political reminiscences; Justin McCarthy, who is to write a new novel for the new volume; Richard Grant White, who will resume his discussions of philological and other subjects; Junius Henri Browne, who is to contribute a series of papers on women in their relations to society and affairs; and of other well-known writers. The *Galaxy* is less sensational and less sentimental than most of the popular magazines, and in other respects merits commendation. \$4.00 a year—Sheldon & Company, New York, publishers.

COMMUNITY JOURNAL.

ONEIDA.

—The snow was gently falling just at twilight on Monday evening, and we had drawn the curtains and lighted the lamps and taken our books, or music or dominoes, for a cosy hour before meeting, when a sound of sweet voices in melodious concord floated in at the windows. Hastening to the door, lo, we found our brave serenaders to be four of the Hutchinsons—John, Joshua, Henry J. and Katie! They were engaged giving concerts at Oneida during the day, and seizing a spare hour before their evening concert, drove out to the Community to greet us and renew old friendship. The good news was flashed through the distant parts of our various houses almost as quickly as though all were connected with the center by telegraphic communication, and people began swarming into the Hall from all directions. Our guests, seating themselves among us in the peculiarly home-like way for which they are remarkable, addressed us with a song of greeting. Then we all joined in the hymn, "Nearer, my God, to Thee." Then another song by the troupe. But we could only "meet and pass on," and it was already time for adieu; so moving slowly down the Hall, chanting in silvery tones,

"Good bye, brother, good bye, sister,"

the sweet singers passed out again into the snowy night and were gone.

—Four of our people attended the Hutchinsons's Concert at Oneida village the same evening. One of the number thus writes of it:

"Upon entering Devereux Hall we found it well lighted, but poorly warmed; the audience respectable, though small. The entertainment began at 8 o'clock, and lasted nearly an hour and a half. The singing was fine and soul-full as the Hutchinsons's singing always is, and was much enjoyed by those present. Mr. John Hutchinson alluded to the coldness of the room and the small attendance in his own peculiar style, evidently intending a slight rebuke; but the audience took it as a good joke and laughed. Miss Katie Hutchinson, the only female vocalist of the troupe, did great credit to herself, and the execution of all was faultless. A great charm of the Hutchinsons's singing is the perfect harmony of their voices and the distinct articulation of their words. They feel the words and the music in their very souls, and convey the sentiment with which they are inspired to the hearts of their listeners."

—The singers who now and then sing some of the Jubilee songs at the close of our evening meeting have lately learned some new ones. These

songs all have the same revival fervor, and some of them put into exceedingly quaint and homely phrase ideas that go to the heart by ways that are not nearly so roundabout as preaching. Here are two refrains occurring in the song, "Gwine to Ride up in the Chariot," which make it easy to think of Christ and the angels as sociable, loving beings, fitted for the familiar, every-day communion of home:

"Gwine to chatter with the angels,
Chatter with the angels,
Chatter with the angels,
And I hope I'll join the band.

"Gwine to walk and talk with Jesus,
Walk and talk with Jesus,
Walk and talk with Jesus,
And I hope I'll join the band."

The plea of the song called "Room Enough" is simple and persuasive:

"Oh, brothers, don't stay away, brothers, don't stay away,
For my Lord says there's room enough,
Room enough in the heavens for you:
My Lord says there's room enough. Don't stay away."

In mentioning the Jubilee Songs before, we spoke of the humorous effect of "Turn Back Pharaoh's Army;" but the drollery of the song called, "Didn't My Lord Deliver Daniel?" is much more irresistible. The fun of it does not lie in the words, but in the curious way in which the chorus is tacked on to the verse, and comes scurrying after it. Here is a verse with the chorus:

"I set my foot on the gospel ship, and the ship it begin to sail;
It landed me over on Canaan's shore, and I'll never come back any more.

Chorus.

"Didn't my Lord deliver Daniel, d'liver Daniel, d'liver Daniel,
Didn't my Lord deliver Daniel, and why not every man?"

—God persuades us to hope and faith and to see good, and to expect things to turn out well; but the devil persuades us to think evil and expect evil. It is a very bad thing to be more prone to believe the devil than to believe God.

—I stepped into the East Room the other evening to have a romp with the little ones before they went to bed. My heart melted at the scene presented when I opened the door. Eight baby boys and girls—Pierrepont, the eldest, just two and a quarter years old, then seven younger than he, Felix, George, Elinor, Agnes, Holton, Berton and Joanna, ranging from two to one and a half years old—were sitting in their little chairs in a semicircle, having their evening meeting with Mamma Newhouse and Papa Hatch. This meeting by the way is a regular institution in Babydom. Pierrepont is busy as a bee all day with baby sports, but he is sure, when the shadows fall and the evening lamp is lighted, to climb on Mrs. N's knee and say, "Mamma House, have a meetin'." I came in just after "meeting" had begun. Each pair of chubby white hands was clasped in front while Pierrepont repeated after Mrs. N., in broken baby language the verse, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." Then the verse went round the circle. Each baby voice articulated after its own fashion, but once in a while a well-rounded word came out. All was interrupted, often of course, by a funny by-play of roguish smiles, comical twistings in chairs and irrelevant exclamations. But the little ones hushed quickly when reproved, and uplifted their bright, earnest eyes to watch the lips of their teacher. When each had repeated the verse, then came "Twinkle, twinkle little star." Pierrepont again led, and raised his hands and waved his fingers, and all the little ones followed in great glee, trying to imitate his words and motions. Then came the evening prayer, or the confession of Christ—"I confess Christ in me a good spirit." This form of words is the first taught and most used among the children. The babies could all say it or something meant for it, and each accompanied his broken words with a charming and significant gesture, laying a dimpled

hand over his breast. This was the concluding exercise. The whole had lasted only ten minutes. It was the happy close of their long, merry, romping day. Then came undressing, a scamper with little bare feet over the nursery floor and the good-night kiss. In ten minutes more every baby head was on its pillow and far on its way to dreamland.

C.

—The famous ballad, "Excelsior," being the subject of conversation one evening in a small circle of O. C.-ans, J. H. N. maintained that the common interpretation of it, as a representation of lofty aspirations to be commended and imitated, is absurd; and that Longfellow meant it, or ought to have meant it, as a *warning* against fanatical ambition, that turns its back on friendship, love, and common sense, and seeks fame in a suicidal attempt to achieve the impossible. Let us read it once more and see what it means:

1. The shades of night were falling fast,
As through an Alpine village passed
A youth, who bore, 'mid snow and ice,
A banner with the strange device,
"Excelsior!"
2. His brow was sad: his eye, beneath,
Flashed like a falchion from its sheath:
And like a silver clarion rung
The accents of that unknown tongue,
"Excelsior!"
3. In happy homes he saw the light
Of household fires gleam warm and bright:
Above, the spectral glaciers shone;
And from his lips escaped a groan,
"Excelsior!"
4. "Try not the pass!" the old man said,
"Dark lowers the tempest overhead:
The roaring torrent's deep and wide!"
And loud that clarion voice replied,
"Excelsior!"
5. "Oh! stay," the maiden said, "and rest
Thy weary head upon this breast!"—
A tear stood in his bright blue eye:
But still he answered, with a sigh,
"Excelsior!"
6. "Beware the pine-tree's withered branch!
Beware the awful avalanche!"
This was the peasant's last good-night;
A voice replied, far up the height,
"Excelsior!"
7. At break of day, as heavenward
The pious monks of St. Bernard
Uttered the oft repeated prayer,
A voice cried through the startled air,
"Excelsior!"
8. A traveler, by the faithful hound,
Half-buried in the snow was found,
Still grasping in his hand of ice
That banner with the strange device,
"Excelsior!"
9. There, in the twilight cold and gray,
Lifeless, but beautiful, he lay:
And from the sky, serene and far,
A voice fell, like a falling star—
"Excelsior!"

J. H. N. comments thus: "Here is a fellow who marches up into the region of eternal ice and death, against warnings and entreaties, for no purpose under heaven that anybody can discover, except the boyish conceit of flaunting a banner and bawling 'Excelsior!' as he rushes on destruction. Is that sublime or beautiful? It is insanity. That is the best you can make of it. 'But it is typical,' says a poetical enthusiast. I reply, the story is a very plain one and has all the details that belong to matters of fact. If it is typical of anything wise or good, it must be interpreted by the rule of contraries. The action stated is as foolish a freak as any that ever maniac attempted. Is art licensed to make such an action typical of noble aspirations? It may indeed be typical of the crazy ambition that flings away friendship, love, home, health and life for imaginary glory in pursuit of science, art or politics. As such I enjoy the music of it, and commend the moral taught by the freezing to death, as well worthy of devout consideration by our young men at college. In any other sense the teaching of 'Excelsior' is simply infer-

nal. Longfellow probably got the germ of his ballad from this verse of Byron's :

He who ascends to mountain-tops shall find
The loftiest peaks most wrapt in clouds and snow ;
He who surpasses or subdues mankind
Must look down on the hate of those below.
Though high above the sun of glory glow,
And far beneath the earth and ocean spread,
Round him are icy rocks, and loudly blow
Contending tempests on his naked head ;
And thus reward the toils which to those summits led.

But Longfellow's climber is infinitely more absurd and dismal in his preposterous freak than the man that Byron had in his imagination. The last lines of the ballad do indeed intimate that the freezing to death was not the end of the young man's adventure, as it appears that his soul continued to shout as he ascended to Paradise or else heavenly spirits echoed his "Excelsior" approvingly. But how such a pleasant sequel could with any probability be attached to a silly suicide it is difficult to see."

—The interest manifested by our outside friends and the public generally in our two-meals-a-day experiment, leads us to think that some hints on the philosophy of the matter would be a welcome contribution. When we began the experiment six weeks ago the following suggestions were presented to the family by Dr. T. R. Noyes :

"In the first place, considered from a physiological point of view, health depends on two things : a sufficient supply of pure blood containing all the different substances in the right proportion which the body needs ; and a properly balanced circulation of the blood. With these two conditions existing in a body which contains all its organs perfect, the most abundant health must be the result ; for pure blood contains abundant nourishment for every tissue, and an abundance of oxidizable material for furnishing heat and power. With this blood circulated to every part of the body in just the proportion needed, and at just the right rate of speed, sickness and indisposition of any kind are impossible. All cases of ill health, whether caused by spiritual, mental or physical evil influences are brought on by deranging these two conditions ; and disease manifests itself in the myriad forms which we are familiar with, according to the temporary or constitutional weakness of the individual. But we may safely assume that if the first of these conditions is attained—that is, the manufacture of pure blood containing the right proportion of nourishing material for every part, the second condition—equal circulation—will not fail. In other words, pure blood will in the end regulate its own circulation. So we may reduce our definition of good health to one condition—pure blood. Now the blood may be impure and unfit to nourish all the tissues, from two causes : first, a supply of unfit food—food which is deficient in some of the necessary constituents of good blood, and which contains an excess of some other constituents ; or, secondly, blood may be impure and insufficient from failure of the digestive organs to manufacture it from the material supplied. Both of these causes of ill health are in operation in almost every household, and most diseases can be traced to one or the other of them.

"The matter of proper material for forming good blood need not at this time be discussed. It will be sufficient to say that wheat in its natural state is known, by analysis and by its effects when used as food, to contain everything which the body needs, in very nearly the right proportion ; and that it is perfectly unstimulating and sufficiently hard to digest to give the digestive organs work enough to keep them healthy. There are several other grains which nearly approach this standard, but which vary enough from it to render their habitual use only applicable to persons of peculiar constitutional tendencies or of particular occupations. Most of the fruits come very near to the true standard ;

but some of the articles in common use are very deficient in some of the most important elements of nutrition. Among these may be mentioned all preparations of white flour, potatoes, rice and many other less common vegetable preparations ; while butter and all kinds of fats, and sugar of all kinds, are totally deficient in some of the most important nourishing materials.

"The second great cause of physical weakness is the failure of the digestive organs to elaborate good blood. This failure has generally two causes: first, overwork ; second, irritation by stimulants, applied to goad on the overworked organs. Overworking the stomach is a habit people fall into who live largely on food deficient in some of the most important constituents of good blood. The consequence of this unbalanced state of the blood is that hunger, which should be merely a feeling of pleasant appetite for food, becomes an imperative demand of the system for more of the materials which are so poorly supplied, and the deficiency is made up by constant and frequently repeated additions of the same unbalanced food. Now three undesirable conditions result from this: first, hunger becomes a state of suffering, and the habit is formed of continually appeasing its demands by supplying food. Secondly, the system is overloaded with material which is in excess in the unbalanced food, causing disease and strain and torpor in the organs which eliminate this excess from the body. And thirdly, the stomach and assimilating organs are kept almost constantly at work, and become weak and feeble in the performance of their duty.

"The object of eating but two meals a day is, first, to allow the stomach rest by working it only about twelve hours in the day instead of about twenty—to accustom it to rest when not digesting, and in this way causing it to gain strength, so that when it is at work it will supply better blood to the system ; and, secondly, to diminish the amount of extra matter which is constantly introduced when these imperative demands of the stomach are acceded to. At the same time by regulating the quality of the food a great deal can be done to make two meals a day furnish vastly more of real nourishment to the system than is supplied by three meals of unbalanced food. Those who wish to make a fair trial of this thing should avoid eating luncheon, especially at night. In case of those who work in the shops and feel faint from twelve o'clock to three, a slight lunch at half-past eleven will not seriously interfere, though it would be better to do without it—the experiment would be more successful. But no one need expect any thing but misery from the system of two meals a day if a luncheon is taken on going to bed. Breakfast ought to be the heaviest meal. A person can digest more in the forenoon, when his body is in the most vigorous state, than he can in the afternoon ; but if a person takes luncheon at seven or eight o'clock in the evening, his appetite for breakfast will be poor, and he will inevitably work round to making the last meal in the day the heaviest one ; while if he goes to bed with his stomach nearly, or quite, empty, in a very short time he will find his appetite for breakfast as good as that for dinner. Another practical point is, that if a person gets hungry at twelve o'clock I would recommend him to spend the noon hour in lying down, and if possible get a little snatch of sleep. If this can be done the remaining two hours to dinner will pass quite comfortably.

"I think persons will find more difficulty in breaking into two meals a day if they live on high, stimulating food, than they will if they come down to simple food, with as little butter and sugar as may be ; for the unstimulating food holds out longer, as the saying is. But real exemption from suffering lies in the quality of the blood.

If persons have been long accustomed to eating fine, rich food, that is, food which is quickly and easily transferred into the blood, their systems have got into a habit of living from hand to mouth, so that they may suffer intensely for a time if they take food which requires a long process of thorough assimilation, and consequently when they go without food they are considerably unstrung. But a person who lives on simple food, rightly balanced, has, when thoroughly accustomed to its assimilation, a supply of blood sufficient to sustain his powers in activity for several days. In the Bible there are instances mentioned in which the blood evidently supplied the body with sustaining materials for a great many days together without suffering from hunger. Now it is reasonable to suppose that the blood of these persons was rich in those natural materials which sustain the forces for a more or less lengthy period. This I take to be the true state of things in genuine fasting. The mere mortification of the appetite, producing faintness and hunger, is probably quite a different thing from the true process which is referred to by Christ as fasting and prayer. Such a state must really consist in the cessation of the action of the digestive operations, and the concentration of the powers of the body upon the one spiritual exercise going on. We read in one place where it speaks of Christ's long fast, 'that after that he was an hungered ;' so that in true fasting which results in spiritual benefit the body is in a state of comparative rest and entirely subordinate in all its operations to the spiritual exercises going on."

RESPONSES.

Maywood, Cook Co., Ill., Dec. 4, 1872.

DEAR FRIENDS:—I enclose herewith \$5.00 for the CIRCULAR. I wish it could be \$100.00. It is as dearly prized by me as ever, and its weekly visit is a joy and comfort. Sincerely yours,
H. A. W.

Hesperia, Mich., Dec. 8, 1872.

DEAR CIRCULAR:—Please continue your ever-welcome visits to me the coming year. May the good Lord bless you, is the daily prayer of
Your friend,
H. K.

Conneaut, O., Nov. 28, 1872.

PUBLISHERS OF ONEIDA CIRCULAR:—Please accept my hearty thanks for the favor of your paper. I should not know how to do without it. I am bound for heaven, and no paper offers me greater aid than the CIRCULAR. A. M.

Port Rowan, Canada, Dec. 4, 1872.

DEAR CIRCULAR:—You cheer me on my lonely way as nothing else could do. I read and re-read much of your contents, and feel thankful to every contributor ; but the "Home-Talks" I prize most. I know that you will not withhold the paper from those who love its appearance. I am as usual suffering much in the body ; but Christ carries me over every wave, and gives me power to overcome all things, making me a wonder to myself and I believe to all around me. How glad I should be to receive criticism from you ! I know that there must be much in me that requires it, and I should be glad of your help to overcome many things ; but the Lord will do all things well. S. L.

Fond du Lac, Wis., Dec. 1, 1872.

DEAR FRIENDS:—I have read the CIRCULAR for the last five years with the greatest pleasure, and shall be pleased to read it another year. It has helped to lift me out of all *isms* except Communism. I find that Christ can be in me here in the woods just as well as though I were at Oneida. I rejoice in Christ that he is a Savior from all sin to those that accept him as a Savior. I have followed the railroad business for more than four years, and during that time I have kept the New Testament and the CIRCULAR almost constantly by me, and I can truly say that I have found the kingdom of heaven and some of the people that dwell therein. Inclosed you will find one dollar. Please accept it as a free gift as I have accepted the CIRCULAR.

There is no use in trying to start a Community unless Christ is at the head; for it cannot stand unless he is the commander. Glory to the Lamb! It is a great deal easier to live without sin than to live in sin. W. P.

ABOUT PEARS.

It has often seemed to me that our pleasure in partaking of the many delicious varieties of cultivated fruits would be greatly enhanced by a knowledge of their accidental or studied beginnings and of the events connected with their development into their present state of excellence. The luscious Black-Eagle cherry is said to have sprung from a stone planted by a young lady. When I became aware of that fact I could no longer look upon that variety of cherry as a mere article of food. The charm of romance was added to my enjoyment of its flavor. Many pleasant thoughts have arisen in my mind while inhaling the rich perfume, admiring the delicate beauty, and enjoying the fine flavor of Brinckle's orange raspberry. Though I am unacquainted with its history, it is worth something to know that such a man as Dr. Brinckle was inspired to raise so fine a fruit. One involuntarily feels drawn toward him in friendship.

Actuated by such reflections as these, I have been reading the works of Downing and others on the common fruits. I was quite interested in some things I found respecting the pear in general, and the Seckel pear in particular. Downing says:

"The pear of modern times, thanks to the science and skill of horticulturists, is quite a different morsel for the palate from the pear of two or three centuries ago. In its wild state it is one of the most austere of all fruits, and a *choke pear* of our fields, really a great improvement on the wild type, seizes one's throat with such an unmerciful gripe as to leave behind it no soothing remembrances of nectar and ambrosia.

"So long ago as the earliest time of the Romans, the pear was considerably cultivated. It was common in Syria, Egypt, and Greece, and from the latter country was transplanted into Italy. Theophrastus speaks of the productiveness of old pear trees, and Virgil mentions some pears which he received from Cato. Pliny, in his 15th book, describes the varieties in cultivation in his time as exceedingly numerous, and mentions a number which were named after the countries from which they were received. Of all pears, he says, the Costumine is most delicate and agreeable. The Falernian pear was esteemed for its juice; and the Tibernian, because it was preferred by the Emperor Tiberius. There were 'proud pears,' which were so called because they ripened early and would not keep, and winter pears, pears for baking, as at the present day. None of these old Roman varieties have been handed down to us, and we might believe some of them approached the buttery lusciousness of our modern pears, did not Pliny pithily add, most unfortunately for their reputation, 'All pears whatsoever are but a heavy meat, unless they are well boiled or baked.'

"In fact, the really delicious qualities of this fruit were not developed until about the seventeenth century. And within the last sixty years the pear, subjected to constant reproduction from seed by Van Mons and his followers, and to hybridizing or crossing by Mr. Knight and other English cultivators, appears, at length, to have reached almost the summit of perfection in beauty, duration and flavor."

THE SECKEL.

Its precise origin is unknown. The first pomologists of Europe have pronounced it to be entirely distinct from any European variety, and its affinity to the Rousselet, a well-known German pear, leads to the supposition that seeds of that variety having been brought to this country by Germans settling near Philadelphia, this superior seedling was produced by chance. However this may be, the following account of its history may be relied upon as authentic, it having been related by the late venerable Bishop White, whose tenacity of memory was remarkable.

Eighty years ago, when the Bishop was a lad,

there was a somewhat notorious sportsman and cattle-dealer in Philadelphia, who was familiarly known as "Dutch Jacob." Every season, early in the autumn, on returning from his shooting excursions, Dutch Jacob regaled his neighbors with pears of an unusually delicious flavor, the secret of whose place of growth, however, he would never satisfy their curiosity by divulging. At length the Holland Land Company, owning a considerable tract south of the city, disposed of it in parcels, and Dutch Jacob then secured the ground on which stood his favorite pear-tree—a fine strip of land near the Delaware. Not long afterward the farm became the property of Mr. Seckel, who introduced this remarkable fruit to public notice, it receiving, in consequence, his name. The property was afterward added to the vast estate of Stephen Girard. The original tree is still (or was a few years ago) vigorous and fruitful. Specimens of its pears were quite lately exhibited at the annual shows of the Pennsylvania Horticultural Society.

Mr. Downing says of this pear: "We do not hesitate to pronounce this American pear the richest and most exquisitely flavored variety known. In its highly concentrated, spicy, and honied flavor it is not surpassed, nor indeed equaled, by any European variety."

It was sent to Europe by the late Dr. Hossack, in 1819, and the fruit was pronounced by the London Horticultural Society as more excellent in flavor than the richest of their autumn pears.

C. E.

FACTS AND TOPICS.

A citizen of Boston has invented a new brick-making machine which will make from 25,000 to 40,000 brick per day, all perfectly rectangular, with all the edges and corners sharply defined.

In the French army where re-vaccination is not practiced, 23,469 deaths from small-pox occurred during the late war; in the German army where re-vaccination is compulsory, there were only 263 deaths from this disease during the same period.

Air was compressed by Prof. Tyndall, by means of a column of water 260 feet high, to one-eighth of its original volume, and then allowed to escape. As it rushed out, it expanded so violently and caused such an intense cold that the moisture in the room was congealed in a shower of snow, while the pipe from which the air issued became bearded with icicles.

According to J. R. Hind, the astronomer, there is high probability that a planet circulates between Mercury and the Sun, having a period of revolution of about nineteen days. Mr. Hind suggests that on the 24th of next March the sun's disk should be watched, as a conjunction of this planet, if such a one there be, with the sun, will occur about 10 A. M. on that day.

It is estimated that a total of 7,000,000 bales of cotton, valued at \$400,000,000 in gold, is now consumed every year in Europe and the United States. By the various processes of manufacture this raw material is increased in value six times, leaving a given total of \$2,000,000,000 over and above the cost of production, to be divided among merchants, shippers, manufacturers and dealers.

The Albany *Argus* says: "The Portland and Ogdensburg railroad will open up a tract of country betwixt Portland and Lake Champlain one hundred and seventy miles long and fifty broad, now substantially unaccommodated with railroads, or an area larger than Connecticut, Rhode Island and Delaware combined, in which 1,080 miles of railroad are now in operation. The population tributary to the road for local business is about 200,000; the value of property along the line is not far from \$200,000,000. The Vermont division is luxuriantly fertile territory. The Vermont and Portland divisions both have great advantages for water-power manufactures. The line is forty-nine miles, the shortest from the great lakes to tide-water, and fifty-seven miles from

Montreal to tide; 1,000,000,000 feet of lumber on the road are ready to be cut. Valuable mines of soapstone, hone-stone, copper ore, and quarries of beautiful marble, the best of lime and granite, are on the line. The road is half done; work is going on upon the residue."

The Pittsburg *Commercial* of the 13th says: "The iron trade just now presents some remarkable phases. There are at present in this city agents of an English house, who offer to deliver in Pittsburg sixteen thousand tons of ore from Algeria, at prices quite moderate. At the figures named the ore would not cost more than Lake Superior ore at the prices spoken of for next season. Ores are also offering from Nova Scotia at figures still less than the African ore. These ores are warranted to yield sixty-two per cent. of iron. Should Superior ores continue to advance, the foreign product will at once come in competition with them. It is remarkable that these ores can be carried such long distances by water, and then freighted several hundred miles inland and offered at prices so moderate. Should the demand for iron continue to increase, it will no doubt stimulate the development of our mines of low grade ore. The hills of western Pennsylvania and West Virginia are rich in iron ores, of lower per cent., it is true, than those of the Superior region, but which, considering the difference in cost, must soon find a market. It would be an anomaly indeed, should the iron ores of Africa be brought into competition with those of Lake Superior, in the Pittsburg market."

Few people are aware that the nickel, from which our smaller coins are made, comes from a single mine, which is the only one in the country that is now being worked. This mine is situated in Lancaster county, Pa. It has been worked for seventeen years, and developed to a depth of two hundred feet. The length of this lode is between two and three thousand feet, and it produces from four to six hundred tons per month, employing in the working of the mine a force of one hundred and seventy-five men. In the arts, nickel is rapidly growing into favor as a substitute for silver in plating steel, iron, and other metals. Its commercial demand is rapidly increasing, and as it is much cheaper than silver, it will undoubtedly be adopted in the manufacture of many articles as a substitute for that more precious metal. One mine, the Minelamotte tract, Missouri, was worked from 1850 to 1855. The ore was the sulphuret, associated with lead and copper. About one hundred thousand dollars was realized from the croppings of the vein. Croppings of nickel ore are found also in Madison, Iron, and Wayne counties, Mo. The refined metal is worth three dollars per pound.—*Christian Advocate*.

THE NEWS.

AMERICAN.

Mrs. H. B. Stowe is engaged this winter in giving public readings from her works.

There are reports that Mr. Colfax has been offered the chief editorship of the *N. Y. Tribune*.

Thurlow Weed at the age of 75 is said to have given up smoking, a habit of fifty years' standing.

Alfred Wiltz, the newly elected Mayor of New Orleans, is a creole and only twenty-six years of age.

The nomination of Ward Hunt as Associate Justice of the U. S. Supreme Court has been confirmed by the Senate.

The pressure for inland transportation is said to have created great activity in all the shipyards on the lakes, preparing vessels for next year's business.

William Cary of Galena, Ill., has been nominated by the President as United States Attorney for Utah, in place of George C. Bates. The unjust judge, McKean, has not yet been removed.

Secretary Delano has gone to Cuba, ostensibly, it is said, for his health, but really to look after political matters on that island, and see what can be done to stop the civil war now in progress.

A fire broke out in the Fifth Avenue Hotel, New York one night last week, and before it could be subdued eleven persons were burned to death. One wing only of the building was damaged. The persons burned were employes of the hotel and not guests.

It is reported that large tracts of very superior iron

ore have been discovered near Menomonee, Wis., by agents of the Chicago and Northwestern Railroad Company. The ore is situated in a finely wooded country, and is claimed to be equal in richness to the Lake Superior ore.

At the dedication of the new Jefferson school in Washington, last week, Mr. Mori, the Japanese Minister, said he had just received the details of the new educational system of Japan, which embraces the organization of 8 colleges, 256 high schools, and over 53,000 common schools at which the attendance is to be compulsory for all children over six years of age.

Attorney General Williams has decided that, under the statutes establishing the money order system, the remitter of a money order cannot stop the payment of it after it has passed into the hands of the payee, and cannot demand the repayment of the amount deposited without, at the same time, returning the order. This decision, which is of great practical importance, is based upon the special provisions of our statute, which differs in this respect from the provisions of the English statute on the same subject.—*Legal Opinion.*

A Washington special dispatch to the *Tribune* relative to bills before Congress says: "Among the other bills to which objection is likely to be made is one in relation to the payment of the expenses of the arrest, custody and trial of prisoners charged with Territorial offenses in the Territory of Utah. It may be remembered that Judge McKean, in his zeal to prosecute the Mormons, made decisions which the Supreme Court last spring reversed, and as his proceedings were all declared to be illegal, there was no provision for the payment of the cost of the court. This bill is to reimburse the United States Marshall for the money he advanced."

The Supreme Court of the United States consists of eight justices and a chief-justice, making nine members in all. Salmon P. Chase of Ohio, aged 63, is chief-justice. The justices are: Nathan Clifford of Maine, aged 67; N. H. Swayne of Ohio, aged 61; David Davis, of Illinois, aged 56; Samuel F. Miller of Iowa, aged 55; Stephen F. Field of California, aged 54; Joseph P. Bradley of New Jersey, aged 56; William Strong of Pennsylvania, aged 62; Ward Hunt of New York, aged 62. The justices are appointed for life or during good behavior. Congress has lately made a provision for the retirement of justices of advanced age, with a continuance of salary.

In an address at the anniversary of the Pittsburg Young Men's Christian Association, Cephas Brainerd of New York, said that the names of one hundred and fifty thousand young men are enrolled in the American Associations. By them, as their main end, efforts are made to reach and save the young men of America. Mr. Brainerd said: "The history of these associations, both here and in Europe, indicates the claim that they are the best agency which has been evoked by the exigency of the times for the performance of this work. In their short history—starting under many difficulties, and with much of obloquy from those who meant well, but were ill-advised—they have held steadily on their way, doing their work better each year, each year making a brighter record, and gathering troops of friends and supporters. They are now an acknowledged and commanding power."

A world's convention of Young Men's Christian Associations was held at Amsterdam from the 22d to the 26th of August last, at which the following document was adopted as a bond of union for Young Men's Christian Associations, including Christians of all Evangelical denominations in the world:

"The General Conference of Delegates from Young Men's Christian Associations of Europe and America, assembled at Amsterdam, the 26th of August, 1872, under the presidency of Mr. W. Van Oosterwijk Bruijijn,

Resolves, That the work of Young Men's Christian Associations can only be maintained on the basis of a scriptural faith animated by a comprehensive Christian charity.

"That this Conference reaffirms the basis of a confederation for Young Men's Christian Associations, which was adopted at the first General Conference at Paris, in 1855—viz.:

"The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as

their God and Savior, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom amongst young men."

"And, further, in view of the differences of judgment, which must often arise between men of different nationalities, and the members of different ecclesiastical organizations, it confirms and commends again to the Associations of all countries, the principles adopted at Paris as a sequel to the foregoing basis—viz: 'That any difference of opinion on other subjects, however important in themselves, but not embraced by the specific designs of the Associations, shall not interfere with the harmonious relations of the confederated societies.'"

FOREIGN.

The Germans are about starting a new African exploring expedition. The starting-point of the expedition will be on the Western coast, at Loando. Thence it will proceed by the northern lands of the Congo toward the region explored by Livingstone.

The German Upper House having been reorganized, and a majority for the reform measures of the Emperor secured by the creation of new peers, the Counties-reform bill has been passed. This is a measure which secures a greater degree of local self-government in the German Empire, and is popular with the people, but not with the old aristocracy.

The *Pall Mall Gazette* notices a letter in the *Allgemeine Zeitung*, indicating religious changes in Turkey, likely to be brought about by political causes. Among these is the union of the old Catholic and the Protestant Armenians. The Greek Church, in some parts of Turkey, is also represented as having become alienated from Russia in feeling, and from the Czar, who is the acknowledged head of the Greek Church, and to be tending toward the simple truth of Protestantism, and from the superstitions and formalities which have from a very early age cursed the Eastern Church. They are represented as tending to fraternal relations with the free Protestant Churches of Germany and America.—*Church and State.*

The annual report of the Governor and committee of the Hudson Bay Company, submitted to the shareholders in London, is as follows: The ships from Hudson's Bay have arrived, bringing with them the greater part of the returns of the outfit 1871. A considerable stock of valuable furs, being the produce of the Athabasca district, was also at the time of the last advices being forwarded to New York for transmission to this country, and will, it is hoped, reach England in time to be included in the spring sales. The returns of the outfit, taken as a whole, are satisfactory. The quantity of furs is somewhat greater than that of outfit 1870, and it is encouraging to find that the returns of the southern department include a large quantity of martens, which have recently been very scarce.

ANSWERS TO CORRESPONDENTS.

Mrs. M. V., Morrisville, N. Y.—We have forwarded the 25 cts. to the publishers of the *Guide*, and have no doubt that you will receive it regularly.

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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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