

The Circular.

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BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

NEW SERIES.

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THE CIRCULAR, WALLINGFORD, CONN.

TERMS:

Free to all. Those who choose to pay may send one dollar a year.

GEORGE W. NOYES, EDITOR.

Having had so good success in "stamping out" the cholera, we trust that the people of this country will next try the same process on consumption, fever, rheumatism, and other ailments, and finally on old age itself. Stamp them out! Medicine has been tried for three thousand years and failed. We are at last on the right track, in getting the courage to treat disease as a diabolical intruder, to be combated, and not petted or fled from. If cholera will give way before a united and courageous front, why will not other diseases do the same? Stamp them out!

In addition to the success of the New York sanitary officials in withstanding the cholera, we can give testimony to the efficiency of the "stamping out" process in the case of another disease—the diphtheria. A spark of this kind of fire caught in the Community. One was struck down by it, then another, then a third, a fourth, and fifth, till it threatened to destroy the whole of us. But instead of yielding to the disease in a panic, the family, at this point, plucked up courage, and fought it with a spirit of defiance and a liberal use of ice that soon expelled it from our circle. Though others were attacked, there were no more deaths. It was fairly "stamped out."

If readers wish to define to themselves more clearly the purport of the new idea in the treatment of disease, which is expressed by the term "stamping out," we will try to help them. It means a vigorous, daring, aggressive, no-you-don't manner of meeting the evil. With faith in God at the center, and armed with science and truth on either hand, it does not stand in trembling fear on the defensive, but attacks the devil in his den. Instead of seeking merely to parry blows, it strikes back two to one. It is the moral power of indignant and united will, brought to bear on a concealed and cowardly miscreant, who prevails mainly by the terror which he is wont to excite. Thank God, the day of superstitious fear and abject submission to the tyranny of disease, is giving place to a truer feeling.

Undoubtedly success in "stamping out" disease depends in a great measure on the amount of popular unity that is concerned in the operation.

Aggregation of courage and will which comes by unity, multiplies the effects of any single effort a thousand-fold. This is seen by the success of the united and organized movement of the authorities and people of New York against cholera. A crowd *without* unity is the place where cholera originates, and makes the most havoc; a crowd *with* unity is the place where it will be put down.

MT. TOM STRAWBERRY CULTURE.

THE CROP OF 1866—STATEMENT OF ITS COST AND VALUE.

It is pleasant business to tell of great crops, and in making out our annual strawberry-statement last year, we enjoyed that pleasure. We do not find exactly the same satisfaction in presenting this year's report, because the crop is so much poorer. Still, as it is our purpose to give as complete a showing of the business as possible, it is perhaps better to have a very poor season succeed a very good one, as in the case of the two past years.

The amount of land in strawberries, the present season, was eight acres and thirty-four rods, of which four acres and thirty-four rods were new beds that had been set the previous season, and yielded their first crop this year. The remaining four acres were old beds that had yielded one crop already.

The cost of cultivation was as follows:

THE CROP,	DR.
To 41 days' team work and cultivating.....	\$110.50
" 459½ days' men's work at 1.50 per day.....	689.03
" 150 loads of manure, at \$2 per load.....	300.00
" 37 bushels of bone-dust.....	87.00
" Fish guano.....	5.00
" 17 tons of mulching, at \$5 per ton.....	85.00
" Interest and taxes on land.....	57.49

Total cost of cultivation.....\$1853.01

The expense of harvesting and marketing the fruit was as follows:

THE CROP,	DR.
To cost of picking.....	\$305.97
" Labor of overseeing and marketing.....	193.00
" Freight, traveling and telegrams.....	248.71
" Commissions.....	171.17
" Team-work.....	50.00
" Wear of boxes, crates, &c.....	50.00

Total for harvesting and marketing.....\$928.85

Total cost of the crop.....\$2781.86

The returns to be credited are as follows:

THE CROP,	CR.
By 12,165 quarts (890 bus.) of fruit at an average value of 87½ cts. per quart.....	\$4661.67
" Plants sold.....	134.95

Total value of crop.....\$4796.62
Deduct the total cost of the same.....\$2781.86

Balance of profit.....\$2014.76

The above account is that of the whole crop as determined by the pickers' tally-book, at its market value, and supposing it all to have been sold. But some margin must be

allowed in such a crop as this for waste and shrinkage, as well as for a liberal provision for family use and for canning. Taking our book-keeper's account of actual returns for sales, we have

Cash receipts for the crop.....	\$4246.72
Cost of the same.....	2306.46

Balance of profit.....\$1940.26

which is at the rate of \$236.25 per acre, or somewhat less than half that which was obtained last year. The yield per acre last year was 156 bus. 21 qts., while in the present season the average per acre was only 46 bus. and 10 qts. The deficit in production was partly made up however, by the increased market price of fruit, which reached at one time seventy-five cents per quart.

The reasons for the comparative failure of the crop were probably owing to an unfavorable winter, for which our management of the plants was not exactly adapted, and the sharp frosts which occurred on the 22d and 23d of May.

Of the comparative merits of different kinds of berries, we have but little new to say. It has been a bad year to test new kinds. The *Wilson* still maintains its character as the most profitable market berry. The *Triomphe de Gand* fell very far behind the *Wilson* in productiveness and profit this year, notwithstanding it brings a greater price in the market by ten cents per qt. The *Tribune* strawberries Nos. 1 and 3, after two years trial with our cultivation, do not recommend themselves as market berries, but appear to be what might be called good amateur kinds for gardens. The *Tribune* No. 2 we have not tested. The *Russell* has had a fairer test this year with us than ever before, and we can say of it that it is an excellent producer, though not equal to the *Wilson*. It does not bear carriage so well as the *Wilson*. It grows much larger, however, and to our taste has a better flavor. We are disposed to keep it to use principally for home consumption.

A few *Agriculturist* plants that we allowed to bear yielded us a few large, fair, deep-colored, solid, and fine-flavored berries. We shall look forward with interest to what this plant will do in a more favorable season.

H. J. S.

ROBERT OWEN AND NEW LANARK.

SECOND PAPER.

IN our last number we presented extracts from Sargent's Life of Owen, showing the pitiable condition of the factory population of New Lanark at the time that Owen entered upon the management of the works, and some of the measures which he adopted for winning

the confidence of the people and for improving their condition. The success of these measures, was such as to spread abroad their fame and to attract many visitors to New Lanark. The following description of the place is abridged from the statement given by one of the members of a deputation of visitors from the town of Leeds:

The deputation, after their arrival at Lanark, went on to Mr. Owen's mansion, which they found situated in a delightful and rural spot; and where they met with Owen in the grounds, with his wife and children and Sir. W. C. de Crespigny, M. P. In going from the old town and back again, they questioned their two guides, and found their answers corroborative of the alleged well-being of the people. One of them had a wife and eleven children; five employed at the works, together earning 36s. a week, and the remainder under ten years of age. The man had no fear of Malthus before his eyes; and if he had had a family of twenty, would not have been alarmed; he found his children well-taught, religiously disposed, and properly behaved: the education of the whole cost him three pence a month, including books and stationery: during a four months illness of one of them, excellent medical attendance and drugs were supplied gratis: his house and furniture were excellent.

Another of the deputation set off on a voyage of discovery on his own private account, and was convinced that Mr. Owen was regarded in Old Lanark, as the "landmark" of beneficence and goodness. Mr. Dale, he heard, was an eminently good man, and Mr. Owen was just as good. In a Methodist chapel, he found two men from New Lanark, conducting public worship.

The writer does not seem to have seized on the striking features of infant education. He only states in general terms, that he and his friends were particularly gratified with the sight of the children from two to four years old; and that nowhere could be seen a more pleasing sight, than the "glow of health, the innocent pleasure and the unabashed childish freedom" of their appearance; a scene so charming as to be of itself enough to repay the toil of the journey.

The elder school was remarkable for its neatness and cleanliness. At the time of the visit, a psalm was being sung; after which there was a prayer. Then followed the reading of a chapter in the New Testament: the boys and girls standing on opposite sides of the room; and portions of three verses being read alternately by a boy and a girl. A catechiser in another part of the room, was hearing the Assembly's catechism. This visit seems to have been made on a Sunday.

Afterwards, the deputation, with other visitors, as well as Owen and part of his family, attended worship in one of the chapels; where the people seemed devout, and the service was decorously and rationally conducted. Then came lunch at Braxfield; a long discussion (how tiresome to Owen if he had not been an enthusiast!) on the effects which would follow from the universal adoption of the system. After that, the party turned out to see the people returning from Old Lanark, whither a large part of the population repaired on a Sunday morning, to attend two services. The writer's mind was much excited by seeing a thousand persons out of so small a place, returning from this errand of religion, with smiling faces and decent apparel: rebutting the charge ignorantly made against New Lanark, of irreligion or profanity.

The deputation, the following morning (as I suppose), walked with Owen to the play-ground, where there was all the happiness of well-trained children. Here did Owen appear especially in his element, as if in that improved state of society on which his imagination was always running, and in the possibility of which he without hesitation believed. Here he loved to preach

his sermon:—Give me a colony of infants; I will suppress all erroneous reasoning and all false conclusions; nothing shall be believed but what is thoroughly understood; I will then so educate my children that they shall grow up to despise those things which now they most value, and unite in a community of interest which will end in universal brotherly love and unity.

After this, the deputation visited the play-room for bad weather, generally appropriated to children from two to six years old, though some of the forwardest pupils were drafted off into the higher schools, at four years old. In another large room, six boys entered in Highland costume, playing a quick march on the fife, with all the boys and all the girls following in order, the rear being closed with other six boy-fifers. The whole body, on entering, formed a square: then, after practising *right face* and *left face*, they marched around the room in slow and in quick time. At the word of command, fifty boys and girls, by means of a sort of dancing run, met in two lines in the center of the square; and sang, with the accompaniment of the clarionet, *When first this humble roof I knew, The Birks of Aberfeldy, Ye Banks and Braes of Bonny Doon, and Auld Lang Syne*. The square having been re-formed at the word of command, other children came to the center, and went through several dances in an elegant style. In England there would be great awkwardness in such a case, from the clumsy or ragged shoes; but these youngsters went barefoot. The narrator describes the whole scene as the most exhilarating, and as bringing tears to his eyes.

The next visit was to the large school-room, which could seat four hundred children to practise writing and arithmetic. It had a pulpit at one end, and with the help of some neat galleries, would hold twelve hundred people. The children's acquirements seemed highly respectable. In another place, a dancing-master from Edinburgh was training four boys and four girls to bow, curtsy and perform steps. There were also two paid violin players.

A short account is given of the public kitchen mentioned in the articles of agreement of 1824, as detailed in my last chapter. The building was 150 feet by 40 feet, and was finished but not fitted up; having kitchens and store-rooms on the lower story, and an upper story consisting of a large elegant eating room, with a gallery for an orchestra at the end, and a library, with lobbies in the center; and of a room of equal size, at the other end, constructed for a lecture and concert room. The intention was to furnish a dinner at a fixed price, to all who chose to come.

The manufacturing department does not seem to have been anything very striking. There were ordinary cotton mills, spinning annually a million and a half pounds of cotton: a foundry of iron and brass, judiciously constructed, with an elegant cupola, and, aided by good sand, turning out excellent castings: a smith's shop, 140 feet by 30, containing many excellent lathes and several hearths: and over this, an engineers' shop, employing about thirty people.

Concerning the visit of another gentleman (Dr. Macnab, physician to the Duke of Kent) Sargant says:

The arrangements of New Lanark seemed to Macnab as precise as those of an army. But with this difference: that soldiers are ruled by fear of punishment; Owen's soldiers of industry by appeals to the social affections. The agents were required to conduct their own departments, without any appeal to Owen, except on extraordinary occasions; and from this arrangement it followed that when he was absent, in London or in Paris, the business went on with its usual regularity. Macnab, until this visit, had been a sceptic as to the possibility of such moral machinery, but he was now convinced of his error.

The whole population of Owen's village was in connection with the works and numbered

about 2300 persons. Children under ten years only were not allowed to work.

The young people from ten to seventeen, were employed all day; and in the evenings, from 7 to 8.30, had lessons in continuation of what they had been taught as children. These youths were steady and industrious in their conduct, and singularly pleasing in their manners.

The adults appeared clean, healthy, and sober; and as might be expected in the absence of drunkenness, well fed, warmly clothed, and excellently housed. Making all allowance for the disposition of the Scotch to a strict observance of Sunday, it would still seem that the tendency of the New Lanark practices was to foster a religious character; so that Mr. Owen might be believed without hesitation, when he asserted that he presided over the most religious manufacturing community in the United Kingdom. The people did not spend their evenings in taverns: there was in public no cursing or swearing, nor any brawling women. A sick-fund and a savings'-bank, had been successfully established.

Another visitor who wrote an account of the place to a Dublin paper,

—noticed that in the large room where the children assembled, there was a belt several feet deep, half way up the walls, painted by a lady of great artistic power, with figures of quadrupeds and birds as large as life, and in their natural colors: the room altogether being singularly elegant. The boys all wore the kilt, or rather a shirt and plaid jacket reaching almost to the knees: the notion being a very just one, that this dress was favorable to activity and hardihood. The children were wonderfully handsome; and all of them had straight, well-formed limbs. The little ones, as young as four years old, showed great prowess in climbing the smooth iron pillars. All seemed unhappy if they failed to attract the notice of Mr. Owen. The writer, while he admired the dancing and singing, feared that in practice, judging by experience, these accomplishments would be found detrimental in after life. On paying a second visit, he was again struck with the affection displayed by the children towards Mr. Owen; even some little ones who were too young to walk alone, being eager to get within his reach. He was also confirmed in his estimate of the unusually handsome and athletic appearance of those who were natives of the place; and he observed a striking contrast in the case of a few whose parents had lately come to the village: these late comers looking pale and unhealthy by the side of the others. The young women also, he pronounced to be the handsomest he had seen during an extensive tour through Scotland.

Such was New Lanark, as seen by visitors, in the time of Owen's superintendence fifty years ago. As a partial reform of the evils of the factory system, and as showing what a man of benevolence and ability could do in elevating the circumstances of a mass of poor people, it was a noteworthy success, and accounts to us for the interest which many Englishmen of the middle class (deriving their ideas from Owen) manifest in communistic projects. To Owen certainly belongs the credit of attempting to realize his theories in practice, and of freely sacrificing his means for that object. In this respect the English socialist was superior to Fourier, his French contemporary. And although he did not achieve anything like the true ideal of Communism yet some of his practical measures have survived and are among the moral forces of the age. The infant-school system is the invention of Robert Owen, and it was he who gave the first impulse to humane legislation for the benefit of factory operatives.

Owen was through the most of his life an infidel, treating the claims of religion as an infringement of his pet principle that circumstances determine character; but toward the last of his life his position seems to have changed, so far at least, that he recognized the superintendence of a guiding Providence. In looking back over his career he said, "I can trace the finger of God, directing my steps, preserving my life under imminent dangers, and compelling me onward on many occasions."

New Lanark was his most successful effort. His experiments in Communism in this country and elsewhere, failed. His theory, ignoring religion, and looking mainly to the physical well-being of men as its object, was too narrow for the needs of men, and could not obtain that Providential patronage without which success is impossible. Nevertheless, as a pioneer of thought and of practice in some of the untrodden paths of socialism, Owen's name is first among his cotemporaries.

MEMORIAL OF MRS. P. NOYES.

BY HER DAUGHTER, H. H. S.

VI.

CONCLUSION OF MRS. N.'S REMINISCENCES.

IN bringing up my family the Lord was my helper. I will relate some instances of his attention to my prayers.

When we had eight children, the eldest seventeen, Mr. Noyes having acquired a competence determined to retire from business, and find a place with better advantages for the education of his family. When he talked with me about it, I saw that it was a matter of considerable importance where we went. I felt my own insufficiency to advise, and I could only make it a subject of prayer, which I did three months. The burden of my prayer was that we might choose a place which would best promote the spiritual improvement of the family. I think I was divested of any desire for worldly advantages for them, and I had the comfort of believing that God directed the movement when we took up our residence in Putney instead of Amherst, where the four oldest children were at school, or any of the large towns that we had in view.

At the age of nine, John began fitting for college under the tuition of his father, who was himself a graduate of Dartmouth. As the time drew near for John to leave home, his father determined to enter him at Yale. This however was quite contrary to my views of what was best for him. I hoped he would go to Hanover. There was some advantage to be derived from his father's acquaintance with Dartmouth, it was near home, and above all it was not in the midst of the temptations of a city. He was only fifteen years old, and I thought his exposure to bad influences would be great in New Haven. But his father thought him well fitted and a superior scholar, and wished to give him the best opportunity for a complete education, and did not seem to appreciate my objections. I saw that my only resource was in prayer to God—to give up my own will, and ask him to direct. And so it turned out when the time came for him to be entered, John was sent to Dartmouth with two other young men, acquaintances and neighbors. He graduated at

the age of nineteen, maintained a good reputation, received a respectable appointment at Commencement, and acknowledged ever afterwards that home-influences were what saved him from falling into youthful vice and profligacy. Mr. Noyes changed his mind without any apparent cause.

A year or two after we came to Putney Mr. Noyes purchased a piano for the girls, and a lady from Boston was engaged to teach them music. She was to have other pupils, and it was expected that she would find another boarding place, but as it turned out, she came into my family to board. I regretted it very much, as I saw it would bring in many worldly influences, and add very much to my cares, which were already large. I was afraid my time and thoughts would be so absorbed as to hinder my religious improvement, and as the only remedy I could propose to myself, I determined to have an extra season of private prayer and devotion. I said, the more I have to do, the more need of drawing near to God; and though we were in a vortex of company and had a worldly summer of it, I never was more sensible of spiritual progress than I was that summer.

My second daughter from her infancy required more sternness and strength of purpose in her management than any of the other children. She was very independent and self-reliant, and at the same time pleasing and attractive, and she knew her own powers. I found it difficult to make much serious impression on her mind. On some occasion, when she was quite grown, being hindered from doing as she wished to by something which occurred, she spoke in a way so reckless and so unreconciled to what I considered a providential circumstance, that I was at a loss what to say. I saw at once that if she was to go on in that spirit she could never be happy; it was opposed to every thing that could make her so for time or eternity. I knew too that nothing that I could say would affect her proud spirit. In my grief I felt utterly unable to do any thing for her or myself only to cast myself down before God in prayer that he would soften her, and of his great mercy change her spirit. I lay on the carpet all night in prayer, and I have reason to believe that for Christ's sake my petition was heard and accepted, for in less than two days I had unquestionable evidence that her spirit was changed. She was subsequently converted at the same protracted meeting with John, and died a few years after in the faith of salvation from sin.

I come now to my later experience in connection with the doctrine of salvation from sin, brought out by John in 1834. I was one of the first to receive it as Bible truth, but it was three years before I made a personal confession of Christ as a whole savior. At that time after a winter of much seeking and studying I was led to confess Christ in me a savior from sin and all evil. It was a simple act and was not attended by any remarkable manifestations, but my heart was encouraged, and all my experience since has gone to strengthen and confirm me in that confession. I have been through innumerable temptations and contradictions of feeling, but have always returned to that, and there I stand with more and more confidence.

The first three or four years after John came out as a Perfectionist, was a time of great re-

proach. He was an outcast, excommunicated from the church and from society as promulgating doctrines and practices subversive of all religious and moral principle. I was also expelled from the church, with my daughters H. and C. for entertaining his views respecting the second coming, the sabbath, &c. We were all in disgrace, and the subjects of much calumny. Shut in from the world, we gave ourselves to religious studies. John had times of being at home, which were seasons of great interest; they were one protracted meeting. We formed ourselves into a family school for the study of the Scriptures, and spiritual improvement.

In 1838 John came to Putney to live, married Miss H. A. Holton and began printing operations. Then commenced a train of experiences which I shall not attempt to detail, but in which my pride and self-righteousness were consumed. Then commenced criticism, and submission one to another, and one offence after another against the traditions of a legal religion and the precepts of worldly wisdom. It was a furnace of fire to me. How could I take a subordinate place to my own son? How could I let him overrule my judgment in respect, for instance, to the education of G——, who would have gone to college, but for his earnest resistance? How could I trust him in his freedom from the temperance pledge? How could I have confidence in his management of property when I saw him governed by no ordinary principles, spending it freely without income? Besides printing a free paper, his house was full of persons who came as to a school, and made an expensive family. While others received him as inspired of God, my personal relation to him was always a stumbling-block with me. I was his mother. For eight or nine years I was questioning his ways. Not that I was all this time, or most of it, out of fellowship with him. I was feeding on the truths he brought out, and fully believed he was taught of God; and yet my legal conscience and my worldly prudence would come up to make me doubt his practical course in this thing and that. I would have a conflict which would lead me first, perhaps, to a discussion with him, and then to heart-searching and prayer, and that would always bring me back into fellowship with him. It was not till a year or two before the dispersion at Putney, that I could fully trust him. Since then I have been at least quiet, and now I am earnestly seeking a spirit that will strengthen him in the work in which he is engaged.

I was saved from stumbling at his social innovations, which commenced in 1840 about a year before we were broken up at Putney. It was so ordered that I was in Connecticut at the time of the popular excitement about the Community and was comparatively shielded from the terrors of those days. I heard by letters of John's arrest and indictment, the bonds, the threatenings of mob violence, and of all the rage and malice of our enemies. I saw that the Community were passing the Red sea with the Egyptians behind them, and inaccessible mountains on either side, but I saw that their faith was equal to it, and I entered into their faith. Though I can never describe my feelings on first hearing of John's arrest, yet I did partake of his faith, and was able to trust God to carry on the work begun.

When I returned, John was gone and the

Community had dispersed; the "foreigners," as they were called, going different ways, and the families that lived in Putney dividing. The popular feeling soon subsided and we had a quiet winter. None received an insult from any quarter. I was not in the least brought into suffering, and there was enough to make us thankful and strong for the truth. As spring advanced, funds were needed for the bonds and other demands, and it was determined to sell the homestead. It was a serious event to me. I had never expected to leave it; yet as I saw the propriety of the move I cheerfully consented. But when Esq. K. came in to have me sign a quit-claim to the room which with the furniture was given to me when the estate was settled, then I was grieved, and tears filled my eyes. I said to myself, "I am signing away all my right to a home; I have no home for myself or my children here any more." For a moment I was distressed, but the next it pleased God to show me that he was the owner of the property, and as I was his child, it was mine now; I might look upon it as mine just as much as I ever had done. My tears were wiped away, and I have never had a moment's regret about it since. Many endearing associations cluster around the place; others have possession of it; my claim is the ownership of God.

[She removed with the portion of her family that occupied the homestead into the house in Putney built by J. H. N. It was in the same house some years later that she wrote these "Recollections."]

When I had been here a few months, I had the following experience, which may be less interesting to others than myself, but I have ever felt it as one of the greatest mercies of my life. The location and the dwelling had never been so pleasant to me as my old place—it had never seemed like home. I meant to be quiet and submit to the situation I found myself in, but could not make it quite pleasant. As I was one day sitting in the parlor, my daughter's little children about me, a spirit of contentment was given me; it came upon me like a baptism from God, and I had no more of those feelings that oppressed me; and this spirit of contentment has followed me in all my changes since.

In April 1849 I went to Oneida, and was there two years. From there I went to Brooklyn and spent one year. From Brooklyn I came back to Putney. I left B. in June, expecting to return in September. But I soon found that this was my home, that here I should be accommodated with less trouble to the Community than at Oneida or Brooklyn; besides, many little incidents that occurred gave me good evidence that it was the will of God. I found I had the same spirit of contentment here; this little room was easily prepared for me; and as I have often said, God shut me in as he did Noah in the ark. On the whole I have the unspeakable comfort of believing that "God arranges all our circumstances."

P. NOYES.

Putney, Vt., April, 1853.

My mother left her narrative here. She was living now in a Community family which had been detached from Oneida to take care of the land and property still owned in Putney. When we sold this property in 1859 and withdrew the second time from that place, she went to the Wallingford Commune, where she remained until 1862, when she went to Oneida.

We find in her diary, Sept. 19, 1858, [Putney] the following expression:

While reading the remarks occasioned by the death of Mrs. Seymour, I said to myself, if I must die, let me die at Oneida. According to the common course of things, this mortal must put on immortality shortly. I would not be thought preparing to die, and surrounding myself with the dread and sorrows that usually attend this event, but still I think there is a way in which we may most effectively advance towards the resurrection, and that is by boldly going forth to meet it. As I read the remarks, it appeared to me that the spirit that prevailed there on the late occasion so illumined the dark passage, and so opened the portals of heaven as to make Mrs. S.'s dismissal from the burdens of the flesh as little more than a passage from one room to another, or as a departure for a journey to take possession of a bequeathed inheritance. As I pursued this train, it quite put to flight some thoughts that I had had about Community life—that in so large a family, the occasions must be so frequent when the sympathies of the whole body must be called forth by sickness and death, as to be a great interruption to the general enjoyment. Instead of this I now saw they might be made occasions of joyful anticipation, and truly more like a birth than a death. To be present with the Lord must be the consummation devoutly to be wished above all others.

She told me at Wallingford that she hoped she should die and be buried at Oneida; and I have no doubt she went there with that distinct purpose in her mind. She lived there in much enjoyment four years, and then her body was laid away in the heart of the Community domain, while of her spirit it is enough for us to know that God was her friend. Her age was 86. Her sickness was short and she went through the dread separation under the chloroform of heavenly presences, so that those who wrote from her dying room said there was no death there.

A DISCOURAGED VISITOR.

[Here is a letter that was lately picked up some where about Hurl-gate, or as it used to be called, Hell-gate. It had evidently been dropped by accident. What can it mean?]

Five Points, New York, July 1866.

TO HIS MAJESTY THE D—L: Honored Master:—As you sent me this way to do a little business on your account, viz., to pick up such recruits as I could find for the Shady Kingdom, I regret to say that my success has not been such as I could wish. Always heretofore I have found a resident here of the name of FEAR who has been my most efficient assistant, going about and preparing the minds of the people for my proposals, but this time my able coadjutor is absent. Also the firm of FILTH and MIASM, your well-known friends with whom I generally put up when in the city, have this season been obliged to contract their premises very much, by which my own accommodations are somewhat straitened. Still, I should expect, notwithstanding these drawbacks, to do a fair business, if it were not for some parties by the name of FAITH and SCIENCE who are constantly busy in undoing all my efforts. If I succeed in getting a man now and then to emigrate, with a fair prospect of inducing his friends and neighbors to follow him, these busy-bodies immediately pounce upon his dwelling, eject my agents, and put the whole neighboring district under guard of some of their minions. Instead of treating me with the deference to which I have been accustomed, the citizens even talk about "stamping me out," singing to my face such a hostile ditty as this:

"Yes stamp it out with utter rout,
From street and lane and alley,
Give to the dire infernal fire
No time to breathe or rally.
Each spark that falls, to battle calls,
Up! men, and jump upon it:
A million heels the demon feels,
The fight is short—we've won it!"

Under these circumstances, your Majesty, I cannot do much here. Disagreeable as it is to confess myself circumvented, I am obliged to do it, and see no way but to return to my home in the east where my sway and influence are still respected.

Yours to command, THE CH—A.

ADMISSION OF NEW MEMBERS.

A Home-Talk by J. H. N., July 4, 1866.

[IN treating applications for membership in the Community we are to consult the right source of wisdom, and not be governed by any low influences. In the first place I will not be swayed by my own feelings, whatever they may be, in deciding the case of an applicant. Any prospect that may offer of worldly advantage from a person, shall not determine me to receive him, and any certainty of labor and responsibility coming upon us through new members shall not cause their rejection. I am ready to go through any amount of labor in disciplining new soldiers that I may be called to perform.

Having thus a consciousness of freedom from the direction of personal feeling myself in this matter of receiving members, I will go a step further and say, that we must not be governed by the wishes and feelings of the applicants. Our sole care should be to do the will of God, wait upon him and act in consultation with his Spirit, who is the principal party concerned in the transaction of joining the Community.

Persons offer themselves to the Community, apparently in a good, sincere spirit, and with accompanying advantages. I am called to answer the application. But what if I do not have any inspiration from God responding to it, but only feel the pressure of those persons upon me? What shall I do in such a case? I have no heart to answer that question otherwise than by saying, I will do nothing. I have had in my hands for two or three weeks a letter from a person proposing union with the Community. If I were to be governed by my own feelings or by the writer's wishes I should know what to say. But I have not any light given me in the case, and under the circumstances all I can do is to hold still and do nothing, and let the proposer suffer suspense, if he must. I have suffered a good deal of suspense at various times. After addressing my requests to God I have sometimes waited a good many years before I received an answer.

We are accustomed to think the having of children is a matter of great importance, demanding preparation and consultation with the mind of God. Well, the taking in of new members by the Community is certainly as important a step as that of propagation. It is attended by similar advantages and inducements on the one hand, and on the other by similar responsibilities, labors and difficulties. We should treat the two subjects in the same way. We will not shrink from any labor; and on the other hand we will not be tempted by mere fleshly inducements. In the long run I shall do better, not only for myself and the Community, but for outsiders also, to thrust aside my own feelings of liberality and generosity and appeal to God. I believe he is more generous than I, and more likely to do good to those that we have to do with.

Rushing into a Community may not be the best thing many people can do for it. If what they want to do is to help the Community, this is not always the best way to accomplish their purpose. The Community has a certain job before it—a certain function to fulfill. It is not intended to be a refuge. I have pointed out the principle that it is impossible for us or for others to escape outside evils by joining the Community or separating from the world. All we can hope to do in forming Communities at present, is to establish a sort of school—a West Point Academy—where officers can be trained for general service; and such a school should be filled not by random volunteering, but by wise selection. "Ye have not chosen me, but I have chosen you," is the law by which the whole matter will be governed at last.

The tendency in all cases where an attractive system has commenced is for it to draw around itself a great deal of material, raise up a party, and get a large constituency moving toward it and laying hold of it, until at last the center is swamped and drowned in the circumference. The head of the party becomes subject to its constituency—the President comes to be the mere tool of his party. That is the tendency and the great danger to be guarded against.

We may admire Christ's management for the pro-

tection of Christianity. The real meaning of the great doctrine of the Second Coming, as we hold it, is seen when we consider the position of Christ and the Primitive Church in reference to this danger I am now talking about. Christ, foreseeing that the mere external doctrine, the superficial refinement and civilization that he started and that has been called Christianity since, was going to be very popular and attract numbers, arranged things with reference to limiting his own responsibilities, so that the church which he really undertook to master and save should be separated entirely from those volunteer militia who were coming in to take possession of the doctrine of Christianity, while at the same time they were perfectly unmanageable by the true church. Christ limited his responsibilities to one generation. He told them that this one generation of his disciples and the church they were to form, should be taken into the heavens out of the reach of the temptations of this world within the period of the life-time of some of them, and that was the end of his responsibility. All the Christianity of later times has been a volunteer affair; it has chosen him, but he has not chosen it. That first church he chose himself; but there has been a vast system of volunteering since that he has had but little to do with. He was responsible for the actions of those he chose and commanded; but he has not been responsible for the doings of the so-called churches since the apostolic age.

Now what I insist upon is, that we must learn from Christ in respect to the reception of new materials, and hold ourselves subject to him and his principles of managing this matter. If we cannot see what to do, we will do nothing, but wait quietly till we see that the matter is going by his choice and not by the choice of the applicants—until we can see in some way that we are not going to be swallowed up in a great volunteer system of converts. It is an excellent thing to have persons looking up to us as leaders and teachers. But it is a very dangerous thing when you are rowing a life-boat, with about as many in it as it will carry without swamping, to have a great constituency catching hold of the sides of your boat and pulling and hauling to get in. You must look out or they will swamp you and do themselves no good. The best way is to select those best fitted to help you ashore and to man the boat and go back for another load. You may say that God takes all who come. I say so too. God will take all who come to him *in the heart*; but that is a very different thing from taking all who come to the Community in person.

COMMUNITY GOSSIP.

ONEIDA, July 19.—The health of the family is very buoyant.

....Another night-blooming cereus opened its petals last night at the green-house.

....The farmers last week cut seventy acres of grass for ourselves and sixty acres for our neighbors.

....Among our visitors yesterday, was the author of articles, somewhat extensively copied, under the title "By Our Fat Contributor."

....The pea-shelling machines shell a bushel in from five to eight minutes, according to the state and quality of the peas. Some of the best peas obtained from our neighbors are raised by the Indians.

....Our wheat looks well, and promises a good yield. We believe it has not suffered from the depredations of the weevil to any serious extent, and as yet shows no signs of rust.

....A curiosity is seen at the ice-house now-a-days—wheat growing in ice. Some of the wheat grains from the straw covering of the ice, have germinated and pushed their slender roots into the solid blocks of ice. We suppose the evolution of vegetable life in the seed generates heat, and as the rootlets push forth they melt a space in the ice in front of them.

[The Oneida Journalist is requested to look at that "curiosity" a little more sharply. The first part of the statement intimates that the roots of wheat grow in contact with the ice. Is that so? —ED. CIR.]

....The right for laying down French's patent

walk has been purchased. This walk proves to be very satisfactory, and is rapidly coming into use at Syracuse and other places. We are told that the first that was put down in Syracuse five years ago, is now in as good condition, apparently, as when newly put down.

....Applications to join us are frequent. A lady in Vermont, writes: "Can I have a home in the Community? My heart has been there for years." A gentleman, recently from the South, wishes to know our conditions of membership, and says: "I came north, partly, on account of pecuniary losses, sustained in consequence of the proscription to which loyal men are subjected, and partly for the purpose if it were possible, of associating myself with your own or some other Communistic society." A lady from Ohio comes herself without any previous correspondence and claims to be sent here by the Lord. We do not see it in that light, and give her money to return to her friends which she receives as a loan, saying she will repay it. Several letters have been received from persons proposing to locate near us.

The weather of the last week has been hotter, it is said, in this vicinity, than that of any similar period since 1778. The thermometer under our cherry trees on Tuesday the 17th, reached 100 degrees.

A GLANCE AT THE SITUATION.

O. C., July 10, 1866.

DEAR BRO. NOYES:—I thank you and thank God for the glorious Talk on the Perennium. It is a compact, triumphant statement of our faith. There is power in the quiet assumption that the second advent theories and the millennial theories of thirty years ago are dead, and that what is before the churches and the world now, is the *resurrection* of the revival and millennial spirit of that epoch. What the millennial spirit of those years, and of all the previous years of Gentile Christendom, prophesied of, came to a birth when you apprehended the gospel of salvation from sin in 1834, and stepped forth on the platform of the kingdom of heaven. In bringing that child to the birth the mother died.—The child lived and grew, though the church and the world disowned it, and now it sounds the trumpet call of the final kingdom.

We have all along had the prophecy in our hearts of a new and glorious outburst of the revival spirit. But we can now see that it is not a return of the old movement of thirty years ago that is desirable, but the *resurrection* of that movement—a standing up of men's hearts in the faith of the PERENNIAL—the everlasting government of the king of kings.

We can speak to men with new power and convincing demonstration, from this scientific platform of Gospel truth. We call men not to a repetition of old revivals, and old prophecies, but to something new—to

The Coming Worship,
The abounding presence of God,
The age of Final Judgment,
The dawn of the Perennial Kingdom.

We call men in their deepest hearts to an upward march toward unity—combined effort for God and the truth, and victory over all evil. It is too late for spasmodic revivals, that lift men on the waves of temporary excitement toward heaven's gates and then strand them again on the sands of pleasure and business. What is wanted now is an organic revival, reaching onward in purpose and power to the farthest eternity, never letting men down but wafting them ever nearer the throne of the living God. It must organize business and all human relations into this central movement. The outer must be reconciled and married to the inner, and taught to move with rhythmic harmony in the heavenward march.

The programme of Bible Communism bursts none too soon upon the world. The foremost masses of men are becoming ready to have their hearts kindled anew with the fire of God's truth. They wait only for some one to sound the reveille which shall call them to the camp of "the new heavens and the new earth." The heart of this nation is growing weary over the diabolical work of political "recon-

struction." It has fought to victory through a four years battle of blood and carnage with slavery and treason, and now staggers under the perplexing questions of a new adjustment. But have slavery and treason been destroyed, only to leave the people to the settlement of such questions as now agitate Congress and President? No doubt these questions need settlement. But there are others vastly more important—questions on which depend the nation's salvation. Where now are the "cloud and pillar of fire" of God's movement? Let us revert to history a moment for an answer to this question.

Thirty-two years ago the great revivals of that period gave birth to Perfectionism at New Haven. Perfectionism called the church and the nation forward to the Kingdom of God. The church and the nation did not follow. Why? Because of slavery. Slavery, and its antagonist anti-slavery, at the moment when the revivals culminated and Perfectionism took the field, rushed in and turned the attention of the people from the Kingdom of God, and spiritual warfare for salvation from sin, to the kingdom of human oppression and to outward moral and carnal warfare with one of its grossest forms. Treason in the camp of Perfectionism, brought about through the malignant influence of Charles H. Weld, soon turned nearly all the newly organized forces in the same direction. The result was that Perfectionism and Revivalism, as a conspicuous movement for the time failed, and retired to begin a new and comparatively hidden growth; slavery and anti-slavery swept the field.

Now a thorough, comprehensive survey of the history of the nation for the last thirty years, will show that the great result worked out in that time, has been the removal of these two obstructions to Perfectionism and Revivalism—slavery and anti-slavery. Slavery died of the war which its own diabolism began; with the death of slavery, the occupation of anti-slavery is gone, and its vitality ceases. Thus the field is cleared broadly and fairly for a revival resurrection, and the going forth conquering and to conquer of the gospel of salvation from sin, and the advent of the perennial kingdom. The way opens also for the revealing and judging, in the presence of an outraged mankind, of the false-hearted agents who betrayed Perfectionism and the revivals, and turned aside the people from following after the kingdom of God. Their condemnation is sure and speedy.

And now before the world, dawns the perennium—the age of resurrection. "Ah, who shall lead us thither?" Thank God, the coming kingdom mourns no "Lost Leader." Christ lives, though devils and traitors die. Perfectionism and Revivalism, born anew in BIBLE COMMUNISM, are alive to-day. Their personal leader, faithful through all defection and outward defeat, lives. Bible Communism stands to-day the beacon light of the world's salvation; and from its camps in Central New York, among the hills of Connecticut—the old revival home—and in the front of business-battle in New York city, is sounded the drum-beat of the resurrection-march.

Yours truly, THEO. L. PITT.

THE NEW PATHY.

Away with doses, draughts and pills,
That vex all human feeling;
Since "stamping out" contagion kills,
Perhaps t'will prove for other ills
The truest art of healing.

"STAMPING OUT" THE CHOLERA.—Our readers and the public have, we hope, taken note of the remarkable phenomena which have lately been presented in connection with the cholera at Liverpool. Its clear importation from an infected place; its frightful development under the insanitary conditions of a crowded emigrant ship; its rapid disappearance under a better sanitary condition of the affected; its limitation by isolation, the only parties attacked beyond the original group, who came from an infected place, being those waiting upon the sick in various ways. The phenomena require comment now.—They involve no particular theory of contagion; but they involve the portability by persons or personal luggage of the cause of cholera, and are full

of interest and importance. They go to show that cholera may be carried into a country, and may be "stamped out" of it.—*The Lancet*.

EXTRACTS FROM LETTERS.

—, Ill., July 14, 1866.

DEAR CIRCULAR:—I should be ungrateful if I did not feel like writing you a few lines. Every week you come to me freighted with good news and glad tidings, and for years I have had the pleasure of perusing your pages. Your friends first introduced you to me, and when I found Jesus inscribed on your pages I loved you, for I read in the Bible that there is no other name given under heaven whereby man can be saved. From my youth upward I have loved this name, and I am now over fifty years of age. Every Thursday I expect you and look for you. For years I have been afflicted, and your weekly visits to me have afforded me comfort and consolation. May you live long to do good! When I invited you to my house, you came without money and without price. I now inclose you one dollar for your kindness and for your service, and as soon as I can spare the money I shall invite the "Berean." A Christian lady loaned it to me and I found it food for my soul. I would like to have it in my library and on my table where I can pick it up and read whenever a leisure moment offers. Go on, dear friends, and if we never meet here, we will hunt each other up in Hades. Farewell! Though I have to contend with the world, I remain Yours, dear CIRCULAR,

G. S. M.

—, Ohio, July 13 1866.

"I receive much from the CIRCULAR that is of great worth to me. I read the "Memorial of Mrs. P. Noyes," with much interest. I am endeavoring to serve Christ, and am helped along much by the CIRCULAR. Accept my best wishes for Christ's blessings to you.

G. W. R.

IRISH AND SCOTCH FUN.

—, N. Y., July 14, 1866.

EDITOR OF THE CIRCULAR:—It is said that "variety is the spice of life." It is equally true that variety is the spice of a newspaper. It is in view of this oft-repeated maxim, I presume, that you occasionally give us in the CIRCULAR some odd and amusing scraps of poetry. I make no apology, therefore, for sending you the following

DIALOGUE BETWEEN TOM FLINTER AND HIS MAN.

Tom Flinter.—Dick! said he;

Dick.—What? said he.

Tom Flinter.—Fetch me my hat, says he,

For I will go, says he,

To Timahoe, says he,

To the fair, says he,

And buy all that's there, says he.

Dick.—Puy what you owe, says he,

And then you may go, says he,

To Timahoe, says he,

To the fair, says he,

And buy all that's there, says he.

Tom Flinter.—Well, by this and by that, says he,

Dick! hang up my hat, says he.

The above specimen of Irish poetry is taken from Judge Barrington's "Sketches of Irish Life," and may amuse some of your readers, as it once very much amused S. T. Coleridge, the poet.

Here is another specimen from an old Scottish poet of a hundred and fifty years ago, giving an account of a practical joke played upon honest Davie and his wife while they were quietly sleeping in their mud-walled cottage with one window:

THE MISTAKE.

Gude honest Davie and his wife
Led lang an easy, kindly life
When hogmanay came round at night,
The year was done, and a' was right;
And up they raise, on New Year's day,
Life to begin, new bo'le, new play.
Thus on they lived, and on they loved,
He weel content, and she weel woo'd
By him when he came home at e'en;
Then life was like an evergreen.

A neebour chield, wha had some spunk,
Contrives to play them a begunk;
Comes lang before the break o' day
And steeks their winnock up wi' clay.
They, wakened at their usual time,
Looked up, but could na see a styme.
Their wearid limbs were weel content,
And sae to sleep again they went;
Their een, glad of a hearty doze,
Took their ain sweet fill o' repose.
Seldom they could sic dainties get;
And now the sun began to set.
The wife gat up, ran to the door,
And saw—what ne'er was seen before!
Nae, what was never yet seen since
Nather by subject nor by prince;
She saw, and troth it is nae jest,
A sight that kept her mind frae rest.
To tell the ferlie, in she ran
Wi' pegging heart, to her gude man;
"O Davie! Davie! man! come here,
The like was not this thousand year!
See, but say nought—silence is best;
See the sun rising in the West!"

J. B. W.

In Linn County, Iowa, on the 10th of April last, nine persons out of a family of ten were suddenly attacked by a new and singular disease. The symptoms at first were violent and gradually assumed a milder form, but they were such as to puzzle the family physician. As the disease bore a general resemblance to typhoid fever, the treatment applied to the patients was the treatment suitable for that disease. At the end of twenty days two doctors were called in to consult with the doctor in charge, and it was decided that the family had eaten trichinous meat. Not long afterwards three of the patients died, and a *post mortem* examination was made. Trichinae were discovered. Portions of the muscular tissue were sent to many surgeons and scientific men, who are said to have confirmed the conclusions of the local doctors, and to have stated that the average number of worms found in the various pieces of flesh submitted to them, was two hundred thousand to the cubic inch. Three more of the unfortunate family have since died, and it is well ascertained that they had all eaten of diseased pork—ham which had not been cooked at all. This seems to be about the first perfectly authenticated case of trichiniasis which has occurred in that country.

—*The Nation*.

REVIEW OF SPIRITUALISM.

SPIRITUALISM UNVEILED, and shown to be the Work of Demons: An examination of its Origin, Morals, Doctrines, and Politics. By MILES GRANT, Editor of the "World's Crisis," &c., 16 mo., pp. 77. Boston.

We have read with considerable interest the pamphlet, of which the title is given above. Some of the author's positions appear to be well sustained. On other points, especially his view of the human soul and spirit, we may differ from him essentially—though we have not seen his tracts, in which these views are, as we suppose, stated more fully. But without discussing at present the points whereon we may differ, we will state briefly the scope and tenor of the author's argument in the pamphlet before us.

He considers Spiritualism under four heads, as indicated in his title; viz., 1, The Origin, or cause of the phenomena of Spiritualism; 2, Its Morals; 3, Its Doctrines; 4, Its Politics.

Under the first head he admits, to begin with, the reality of the phenomena generally reported of spiritual manifestations. While he would allow for some cases of fraud on the part of mediums, he concludes that the evidence for the facts of the phenomena reported, is so overwhelming, that it is more irrational to believe they are the mere effects of trickery, than to believe that they are real facts. Then, as to the origin of these manifestations, he takes the position that human spirits (i. e. the spirits of human beings who have died) have nothing to

do with them. The argument here he bases on the doctrine held by him in common with a considerable class of Adventists, that human spirits have no conscious existence after death, until the resurrection; which doctrine is drawn from certain passages of the Old Testament where it is said, that "the dead know not anything;" that there is "no work, nor device, nor knowledge, nor wisdom, in the grave," &c. Thus excluding human spirits from any agency in the manifestations of Spiritualism, the author, in reply to the question "From what source do they proceed?" answers—"from demons"—"the angels that sinned"—called also "evil angels," and "unclean spirits," and "devils," or more properly, "demons."

Having settled upon the theory that the phenomena of Spiritualism are the work of demons, the author proceeds to consider, under his second head, the *Morals of Spiritualism*. And here, as we might rationally expect from his preceding conclusion, he draws a dark picture of the moral tendency and effects of the Spiritualistic faith. On this point he sustains his charges by the testimony of several witnesses from among spiritualists themselves, some of whom had been trance-mediums and public-speakers, or had traveled with such, as agents; others having been editors, and public advocates of Spiritualism. One of these witnesses, who states that he has had extensive opportunity of observation among the first class of Spiritualists, says: "I am frequently asked if I still believe in the phenomena of Spiritualism. I answer, yes. I should deem it more than a waste of time to write about what does not exist. * * * But through it all, I believe there is a powerful influx of infernal error into nearly all mediumistic minds, which greatly corrupts the moral sensibility, and proves most disastrous to its victims. * * * There are thousands of high-minded and intelligent Spiritualists who will agree with me that it is no slander to say, that the inculcation of no doctrines in this country has ever shown such disastrous moral and social results as the spiritual theories. * * * All change, of whatever nature, is believed to be an improvement, as there is no retrogression. Iniquity is only the effervescence of the outworkings of a heavenly destiny. God is shorn of his personality, and becomes simply a permeating principle; the Bible is regarded as a libel on common sense, and Christ as a mere medium, hardly equal to the spiritual babies of 'this more progressive age.' * * * During the past eight months I have devoted my attention to a critical investigation of its moral, social, and religious bearing; and I stand appalled by the revelations of its awful and damning realities, and would flee from its influence as I would from the miasma which would destroy both soul and body. Spiritualism and prostitution, with a rejection of Christianity, are twin sisters, which everywhere go hand in hand. With but little inquiry, I have been able to count up over seventy mediums, most of whom have wholly abandoned their conjugal relations, others living with their paramours called 'affinities,' others in promiscuous adultery, and still others exchanged partners." Dr. T. L. Nichols, a distinguished Spiritualist, is next quoted, as making in the "*Monthly Magazine of Social Science*," for Nov. 1854, the following declaration:

"Spiritualism meets, neutralizes, and destroys

Christianity. A Spiritualist is no longer a Christian, in any popular sense of the term. Advanced spiritualists do not teach the atonement of Christ; nothing of the kind."

Another witness, who had been a noted lecturer on Spiritualism, and a medium about eight years, characterizes Spiritualism (in a sermon preached by him renouncing it) as "anti-Bible, anti-God, and anti-Christian, and consequently to be shunned by every true follower of God and holiness."

Thirdly, *The doctrines of Spiritualism.* Under this head the author enumerates twelve points of belief, which he calls "The Spirits' Creed," and on each point he cites particular passages from the writings of Spiritualists illustrating their belief. As our limits will not allow us to quote these illustrative passages, we will only name the several items comprised in the enumeration. They are the following:

1. *The Bible is not a reliable book.* 2. *There is no sin.* 3. *There is no devil.* 4. *Christ is not raised.* 5. *Man is his own judge.* 6. *There is no resurrection of the dead.* 7. *Man is his own Savior.* 8. *Christ will not come personally.* 9. *Man is the Son of God as truly as Christ.* [Or, to state this point more fitly, in accordance with the quotations on which it is based, *Christ was no more the special Son of God than is any benevolent man.*] 10. *Man is God.* 11. *There is no God.* 12. *The soul of man is immortal,* [i. e., naturally so, instead of receiving immortality as the gift of God, through Christ].

Such, according to Mr. Grant's examinations, are the *Doctrines of Spiritualism.*

Finally he gives under his fourth head, his view of *The Politics of Spiritualism.* It is evident, he says, that for some years the demons have been laying plans to get control of the governments of this world through the agency of their mediums. Hence, that they have taken special pains to win to the belief of Spiritualism the leading men of the world; that they have had much success in their efforts, and now claim as Spiritualists many prominent men in the American government, including generals in the army, members of Congress, and other leading men. That Napoleon III. is a Spiritualist, and that other crowned heads, and noted men occupying high political positions, are consulting the spirits.

As to the character of the politics of Spiritualism the author gives us further the following statements, among others that we cannot here present: That a convention of Spiritualists was held in Boston, March 10th, 1857, one object of which as expressed in their call, was, "to consider the wisdom of taking incipient steps toward forming a *new confederation*, wherein distinction of clime, of color, and of sex, will be no bar to equality." That a similar convention was held in New York the same year, and reported in the *Spiritual Telegraph*, which paper in an article setting forth the "Purposes and Plans of Spiritualism" says, "It aims, in short, at the establishment of a new social order on the earth. * * * Another purpose of the movement is the establishment of a new system of government. It is a combination of the two elements of monarchy and republicanism, making therefore a new idea of government. It has already matured its plans to quite an extent. . . . It is the purpose of Spiritualism to so educate a class of persons in certain practical func-

tions, that they shall become pivots of groups in the coming new social order. About two hundred and fifty persons have already been selected. These persons are scattered all over the United States and the Provinces." (These pivot men, it is supposed, are to be as commanding officers in an army, when the time comes for action.)

We finish our quotations from Mr. Grant's pamphlet, with the following short extract concerning the nature of the new government expected to be set up by Spiritualism—the words being credited to a publication called "The Soldier's Tract."

"The next government which shall arise over this people, and which is even now drawing nigh from out the angel world, will be a Theocratic Democracy—God ruling through mediumistic man."

There is an apparent incongruity between the definition in this last quotation, describing the new government to be set up by Spiritualism as a Theocratic Democracy, and the statement previously made that one article of the creed of Spiritualists is, that "there is no God." If there be no God, how can there be a Theocratic government?

While we can sympathize with the author of the pamphlet here noticed, in his desire to warn people against the false doctrines and influences of Spiritualism, we confess we are not much alarmed by the fear that it is about to gain possession of, and rule the world. For, if we admit that Spiritualism is the work of demons—and we are by no means certain that this is not true—yet, as believers of the Bible, we are assured that the reign of falsehood and of wickedness, whether it be that of demons or of human rulers, is to cease; that "the God of heaven shall set up a kingdom that shall break in pieces and consume all other kingdoms, and shall stand forever." We are assured that to this end Jesus Christ is the "appointed heir of all things"—the Prince of the kings of the earth. He has met and overcome death, and "him that had the power of death"—and of course all demons—and having risen from the dead, has declared, "All power is given unto me in heaven and in earth." As we have firm faith in this coming kingdom—that it is in truth already begun among us—we rejoice, and "lift up our heads; for our redemption draweth nigh."

J. L. S.

WHY NOT?

The *London Spectator* says that a firm in Manchester, bound themselves by a trust deed to divide their profits, over fifteen per cent. on the capital invested, among their workmen:—

"The first result was a sudden decrease in waste, the men not seeing why they should waste their own property any more than any other master's; and waste is, perhaps, next to bad debts, the greatest source of manufacturing loss. The next was an immense advance in the pace of the work done, the men putting their hearts into it as hired people will not do, and scolding each other for neglect, as if each man was overseer. The last was a great increase of orders, every man being as anxious to obtain work, and profitable work, or, as he himself expressed it, to 'carry some'ut to bonus,' as if he had been the sole master. The result was a first dividend at the rate of fifteen per cent. per annum, and four or five per cent. over for division among the men."

Why would not the plan work well generally? A man who places his money at interest, by investing in loans, is satisfied with the regu-

lar and uniform percentage of profit. Why could not the dividends on manufacturing stocks be limited to the stock-holders, and the surplus be divided among the employes? Indeed, we cannot see that the stockholders could lose much by such an operation, and it is certain the workmen would be great gainers. In a measure, they would become joint owners in the stock, at least they would feel jointly interested with the stockholders, and manifest a degree of interest in the success of the concern impossible to be realized when their profits did not so much depend upon the contingency of application, care, and economy. Such an arrangement would greatly reduce the liabilities of failure.

—*Scientific American.*

HOW A GREAT DISCOVERY WAS MADE.

The discovery of the power of nitrous oxide to produce anæsthesia for surgical purposes, was made by Dr. Horace Wells, a practicing dentist in the city of Hartford, Conn., on the 10th of October, 1844.

At the time of the discovery Prof. C. G. Colton was giving a course of chemical lectures, and administering the gas to different persons for the amusement of his audience. At one of these exhibitions a young man was brought under its influence, and while performing various gyrations about the room hit one of his legs against a bench, causing the blood to flow.

Dr. Wells who saw that the young man took no notice of this, asked him, when he came to full consciousness, if the bruise he had received did not pain him; the reply was, he did not know before that he was bruised. In an instant the idea was suggested to the mind of Dr. Wells that this agent might be employed to prevent pain during a surgical operation, and on his way home from the entertainment he told his wife of these impressions and that he meant to have the experiment tried upon himself while a tooth was being extracted. The next morning he saw Prof. Colton, revealed his impressions, and made arrangements to have gas administered to himself, while a brother dentist should try to extract a defective tooth. The next day they met at the office of his fellow dentist, and when things were in readiness, Dr. Wells placed himself in the operating-chair. Prof. Colton administered the gas, and while he was under its influence a large molar tooth was extracted. As soon as Dr. Wells recovered consciousness enough to know what he was about, he leaped from his chair, and exclaimed: "A new era in tooth-pulling; it did not hurt more than the prick of a pin!" This was the first time an anæsthetic was ever given to prevent pain during the performance of a surgical operation, and to Dr. Horace Wells of Hartford, Conn., is due the honor and gratitude of mankind for this discovery.—*Herald of Health.*

"GOD SAVE THE QUEEN."—Queen VICTORIA is, just now, experiencing the bitter truth, "Uneasy lies the head that wears a crown." She is harassed on all sides. No sooner had she reached her secluded summer home in the Highlands of Scotland, than she is summoned back to London, to form a new cabinet. She makes haste to respond to that summons, and enters a fast railway train, and has a narrow escape with her life, owing to a collision near Forfar. On her arrival in the capital, she finds a tumultuous popular agitation threatening the public peace, while from the Continent come woes innumerable to add to the catalogue of her griefs. In this German war she has war relations fighting against each other. On the one side is her brother-in-law, the DUKE OF SAXE COBURG GOtha, and a son-in-law, the PRINCE OF PRUSSIA. On the other is another son-in-law, PRINCE LOUIS OF HESSE, and her cousin, the King of Hanover, while her new cousin,

PRINCE TECK, has been summoned to the war before his honeymoon is half spent. To make the situation still more melancholy, her eldest daughter has just lost a child, while that daughter's husband is allowed no time for mourning, but has to take the field; and her second daughter, whose husband is on the other side, has been compelled to send home her children to England for safety, while she herself is about to be confined. Add to this the want of friendliness that exists between the PRINCE OF WALES and his intended brother-in-law, the PRINCE OF AUGUSTENBURG, rival of the PRINCESS OF WALES' father, and we certainly have a combination of misfortunes but too well calculated to aggravate the constitutional misanthropy, under which her Majesty has been laboring ever since the death of PRINCE ALBERT.

—Home Journal.

NEWS ITEMS.

THE joint resolution for the admission of Tennessee, was taken up on Friday and passed by a vote of 125 to 12. This act following so quickly after the adoption of the constitutional amendment by the Legislature of that State, shows that Congress is acting in good faith in its efforts at reconstruction.

THUNDER storms have been unusually severe the last week. Several persons have been killed by lightning, and considerable property injured. A most singular and fatal accident from this cause, occurred in Williamsburgh, L. I. The lightning struck a tall chimney, completely demolishing it; ran down the interior into the engine-room, striking in its course the supply pipes, which at once caused the four boilers to explode with a fearful crash. A tremendous peal of thunder occurred at the same moment. Two of the boilers were driven with frightful velocity through a brick wall, to a distance of six hundred feet, snapping in their course large, stalwart trees, like so many twigs. The other two were hurled in a contrary direction across the street, through a brick stable which they totally destroyed, and finally buried themselves in a rope-walk. The body of the engineer, fearfully mutilated, was found lying on the side-walk, a heavy iron plate resting on his back.

FOREIGN.

A DISPATCH from Cyrus W. Field, dated at Valentia, to the agent of the Associated Press in New York, says, "The shore end of the Atlantic Cable was successfully laid on the 7th inst."

THE news received from the seat of war since our last issue is of the highest interest. The Austrians, unable to prevent the advance and concentration of the different divisions of the Prussian army marching into Bohemia, were compelled to fall back into the neighborhood of Josephstadt and Koeniggratz, two positions strongly fortified. The Prussians after storming Gitchin pushed forward, and on the 3d of July brought the Austrians to a general and decisive engagement at Sudowa. The losses on both sides were very heavy. The Austrians lost 34 guns, and from 10,000 to 15,000 prisoners. Their total loss since the opening of the campaign, is set as high as 40,000 men. They are reported to be falling back towards Vienna along a level region. The fortification of Vienna is going on—500 guns are said to be already mounted.

This disaster on the part of Austria has greatly humbled and discouraged her, and has led her to cede Venetia to France as a price for intervention. She has also asked for an armistice, but Prussia and Italy refuse to enter upon such an arrangement. France has sent a fleet to Venice to take possession of the ceded province, which it is thought will be given to Italy in exchange for the Island of Sardinia.

The foreign journals are greatly surprised by the decisive nature of the conflict, and by the sudden return to diplomacy, and to the work of reconstructing the map of Europe. These results appear to be chiefly owing to the remarkable foresight, promptitude, vigor and superior armament of the Prussians, who were more or less supplied with breech-loading guns.

AN exchange says: "Senator Lane is dead. He

died from the effects of suicide at Leavenworth, Kansas, on the 11th. inst."

That's it: he died from the effects of killing himself.

TO CORRESPONDENTS.

P. S.—\$3, received, also a package of books, for which the generous donor has our heartfelt thanks.

ONEIDA COMMUNITY.

ITS HISTORY—RELIGION—SOCIAL THEORY—BUSINESS MATTERS.

EVERY new subscriber to the CIRCULAR wishes to know something about the O. C. To save constant repetition, we give up a part of a page to a standing account of the Community and its affairs, for the information of strangers.

HISTORY.

As the pilgrim fathers fled from old England to New England, so in 1848 the leaders of the Oneida Community fled from New England to New York, and settled in Lenox, Madison County, on the banks of the Oneida Creek. There they were joined by other families and members from New York, New Jersey, Vermont, Massachusetts and Connecticut, till their numbers amounted to about two hundred and fifty. They were much despised in the first years of their settlement, but God prospered them, and they went steadily forward, buying land, building houses, and establishing manufactures, till they are now, after eighteen years, in a fair way to be as respectable as their Puritan forefathers. The parent Community has thrown out two branches, one at Wallingford, Connecticut, established in 1851, and now numbering about fifty members, devoted in part to the publication of the CIRCULAR; and one in New York City, established in 1864, consisting of a corps of young men devoted to mercantile affairs.

RELIGION.

The main religious features of the Community consist in an inextinguishable notion that Christianity means the abolition of selfishness; that Jesus Christ came into the world as an emancipator from that kind of slavery; that whoever soundly believes and confesses him, is thereby freed; that his kingdom was founded and his second coming took place 1800 years ago; and that all progress, civilization and reform since, have been the fruit of the heavenly organization of which he is the center.

SOCIAL THEORY.

The Community believes with Christ, that marriage ownership is to be abolished when the will of God is done on earth as it is in heaven (Matt. 23, 30); with Paul, that the marriage spirit is the greatest of all distractions and diversions from Christ (1st Cor. 7); with Socrates, that the improvement of the human race requires scientific attention to breeding, the same as in the case of other animals (Plato's Republic, B. V. chap. 8); and they claim to have discovered a new physiologico-moral principle, which they call *male continence*, by means of which the new state of society demanded by Christ, Paul and Socrates, becomes practicable. If these hints are unsatisfactory, they must be taken as an invitation to inquire further. We cannot tell all we know in a little advertisement.

BUSINESS.

The industry of the Oneida Community is mainly given to manufactures. Its domain, however, consists of over 500 acres, 50 of which are devoted to gardens and fruit. The Wallingford Branch has 228 acres, with nearly a similar proportion in fruit. Such of the mechanical productions of the Community and its articles of commerce as are interesting to outside consumers, are specified below.

Business Announcements.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by Oneida Community, Oneida, New York, of whom they may be procured, or of the Community Agency, 385 Broadway, New York. Descriptive list and price-list sent free on application.

TRAVELING-BAGS.

The Oneida Community manufacture a great variety of Gen-

tlemen's and Ladies' Traveling-bags and Satchels, Noyes' Lunch-Bags, &c. Samples may be seen and orders will be taken at the O. C. N. Y. Branch, 385 Broadway, N. Y. Descriptive price-list sent on application.

IRON BAG-FRAMES.

For Common and Rail-Road Traveling Bags, are manufactured by the Oneida Community, Oneida, N. Y., and orders therefor will receive prompt attention.

CORN-CUTTER.

This is a patented Machine for shaving Green Corn from the Cob. It was thoroughly tested in the canning of a large crop last year, and can be warranted to do the work of at least six hands shaving in the old way. A set of curved knives, guided to fit the taper of the ear, followed by a set of scrapers, strip the whole cob at a single motion, not only of the corn but of all the valuable juice. And this is done as fast as a man can place the ears in a socket and bring down a treadle with his foot—say at the rate of from twenty to thirty per minute.

Vegetable Preservers, Hotel keepers, Boarding-house keepers, and the public generally, are invited to examine specimen machines at the Oneida Community, Oneida, N. Y., or at their office, 385 Broadway, (Room 9,) New York City.

PRESERVED FRUITS AND VEGETABLES.

Strawberries, Black, Red and Orange Raspberries, Cherries, Huckleberries, Plums, Peaches, Pears, Pine-Apples, Quinces, in quart bottles and quart cans, with syrup—Tomatoes, Sweet Corn, Peas, String-Beans, and Pie Fruits, in cans—are put up in quantities for sale by the Oneida Community. Orders will be received at the Community, or at their Office, 385 Broadway, N. Y. Descriptive price-list sent on application.

JELLIES.

The following kinds of Jellies will be put up the present season in pint and half-pint tumblers by the Oneida Community: Strawberry, Currant, Blackberry, Quince, Crab-Apple, Plum, Peach, Black, Red and Orange Raspberry, Cherry, Lemon, Grape and Pine-Apple. Orders will be received at the Community, or at their Office, 385 Broadway, N. Y.

SEWING-SILK

Of various brands and descriptions, in wholesale quantities for sale by the O. C. N. Y. Branch, 385 Broadway, New York.

O. C. PURCHASING AGENCY.

NO. 385 BROADWAY, NEW-YORK.

This Agency buys goods of all kinds for those who cannot afford to come to the city, or those to whom shopping is a bore—in fact for all who want to get good bargains and yet cannot study and attend the markets.

We charge not more than five per cent. commission in any case, often much less, and sometimes not any, according to the kind and quantity of goods ordered, and our opportunities of obtaining discount. Our purpose is to give our customers the advantages aimed at by "Protective Unions;" i. e., to buy for them at wholesale prices, and reduce costs of transportation and distribution to a minimum.

Send money enough with your orders, and we will return any surplus, or, if you prefer, will keep it, and allow you four per cent. on it till the next order.

PICTURES.

The following Photographic views of the Oneida Community can be furnished on application; viz: The Community Buildings; Buildings and Grounds; Rustic Summer-House and Group; Bag-Bee on the Lawn—size of pictures 8 inches by 10—price 75 cents.

The following stereoscopic views can also be furnished—price 40 cents each: Buildings and Grounds; Summer-House and Short-Dress Group; Butternut Tree and Group (men); Trout-Pond, Grotto and Group (young men); Flower-Garden and Arbor; Children and Play-Ground; Bag-Bee in the Hall; South view from the Tower.

Small pictures of *carte de visite* size, may be obtained at 25 cents each, of The Buildings and Grounds; Summer-House and Short-Dress Group; Butternut Tree and Group of Men; Bag-Bee in the Hall; South view from the Tower.

Any of the above pictures will be sent, post paid, at the prices named. Address, "Oneida Community, Oneida, N. Y."

BACK VOLUMES

Of the CIRCULAR, viz., Vol. I of the Old Series, containing Writings and Reminiscences of Mrs. M. E. Cragin, with an account of her death, Home-Talks by J. H. Noyes, &c., and Vols. I and II of the New Series. Price, \$1.50 per volume unbound. For sale at this Office.

PUBLICATIONS.

THE BEREAN. A Manual for the help of those who seek the Faith of the Primitive Church: 500 pp. 8vo. By J. H. Noyes. Price by mail, \$2.00.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cts. for single copy, or \$2.00 per dozen.

THE ONEIDA COMMUNITY; A Familiar Exposition of its Ideas and Practical Life, in a Conversation with a Visitor. Price 25 cts.

THE TRAPPER'S GUIDE; A Treatise on the Capture of Fur-bearing Animals, by S. Newhouse. With Narratives and Illustrations. 118 pp. 8vo. Price 75 cts.

The above works are for sale at this office.