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HOW AND WHERE TO PRAY.

Home-Talk by J. H. Noyes, W. C., March, 13, 1868.

I AM tempted to tell a little of my experience in regard to a particular matter, not with a view to make my case an example to others, but to set others thinking on their own experience. It is on the subject of prayer. By prayer I do not mean talk; I mean the exercise which I have sometimes called watching and waiting on the Lord; turning the attention from natural to spiritual things; true meditation in the spirit. Going to the Lord with petitions, I do not consider to be the main idea of prayer. It is labor and meditation in our heart and mind, working toward the spiritual world, and watching as for the Second Coming. As I said in the paper the other day, that kind of prayer is a large part of my regular business, as I think it was of Christ and Paul and all the Primitive Church.

I consider prayer in the spirit, as I have defined it, to be my *home*, and everything else to be away from home. As I said about concentration at Oneida, that we should adopt the principle, that when we are on an *out*, and find we have got through our business, we should close up and *go home*, so I now propose that as a *general* principle. I have come to use that principle, in reference to prayer. If I find that I have finished one duty, and that there is a break, and nothing especial before me, instead of reading the newspapers, or sitting down and doing nothing, *I go home*, meaning by that, that I go to praying; that is, to watching and waiting on the Lord in my heart. It has come to be a law with me to do it, and it is a comfort and a relief to me to have something to turn my attention to, just as soon as I get through a job. There is no chance for a dawdling, irksome, do-nothing state. I know what to do next, always. I go home and take a new start. By reflecting and meditating in the Lord, I put myself into the best attitude for finding out what is the next thing to do. Instead of going from one thing to another on the circumference, I go to the center and take a new view, and make a new *out*, fresh from the center. Even though I go out right, if I *stay* out, I lose my inspiration; the best and safest way is to go back to the center and start out again.

Now, just one step further in regard to our outward arrangements and facilities for prayer. I think that I have discovered the true *physical* method for doing this thing; and my *closet*, according to my personal habits, and, after some reflection, according to my best judgment, is my *bed*. My impression is, that when one wants to give himself up to reflection without formality, the best way is to go and lie down. I think that is the best attitude for prayer, physiologically, and every other way. When the heart has to labor, the best way to help the heart, is to have the body perfectly quiescent; unless you are liable, under such circumstances, to fall asleep or to get into a lethargic state, when it would not be so good. I have no difficulty in that respect. I know the best way for me to pray, is to lie down. I have a great many times met the temptation and accusation in regard to this, that it is unmanly and lazy to lie down in the day-time; but it has ceased to have any force. I would just as lief lie down in the day-time, as go in my closet in the day-time. So far as the formality is concerned, I do not think one is any better than the other. If persons can keep free from lethargy and laziness, I can recommend, from my own experience, the bed instead of the closet, for prayer. Let the body get into a perfect state of rest, as it is on the bed, and you are free for your work. I recommend to any of you, who are under any pressure that requires you to pray and to search for light, to lie down in the day-time, if necessary, and not be tempted about it. I believe that we can redeem that thing from the imputation of laziness. I do not go to bed to sleep. I go to bed to work. There is where I am getting my education more than anywhere else, and where I do, and always have done, the hardest part of my work. I know that is the true way for a spiritual man to work, and I am not going to be ashamed of it.

I have thought a good many times that I was a little like a dog—a dog on the watch, as you may say. He goes out and barks, and runs around, and does his duty, and then goes back to the door-step, and lies down and curls himself all up, until the next duty comes along. His home is to make himself into a circle and put his nose between his fore legs, and lie still and reflect. He keeps one eye open, perhaps, but holds quiet until something requires his attention; then he is up and lively. That is my method of life. If I were commander on a battle-field, in the greatest confusion and emergency I should want a bed where I could go and lie down and have a good

think. I can labor in mind and spirit in that position, better than I can on my knees, or sitting, or standing.

The churches have always tried to get their converts into the habit of spending considerable time every day in prayer, as they call it; and it is certainly an object to relieve the matter of prayer from all disagreeable accompaniments, and make it as attractive as possible. There is no better way to do so than to make it an exercise in which the body goes into a state of perfect rest.

You must give yourself up to this luxury of interior reflection, with the understanding that as soon as your reflection comes to a point where you can see a thing to be done, you are to go right off and do that thing. I lie down many times a day, but often before I have been on the bed five minutes, or even two, I see what there is to be done, and I jump into action, as if there were a house on fire. That is what I meant when I said, we are going to have a great deal of activity, but it is going to be based on quietism. As far as external things are concerned, I should recommend this as the form of a true life: Lie down, if necessary, twenty times a day, and when you find out what there is to do, do it swiftly and with all your might. This is on the principle of conservation of force.

It is conceivable that I should follow this way until I find some big job on my hands, and then go to work like a beaver, for weeks and months, without lying down at all. There is no rule that we can go by as to how long we shall stay out; the only rule I find for myself is, to go home when I am through. I suppose that the best kind of livers in the world would say, "When you get through your business, go home and enjoy yourself." What I propose, is only taking that rule into a higher sphere, and making our real home, not in any external place, but in the presence of God, and in fellowship with him.

PRINCIPIA.—NO. 16.

PERFECTIONISM THE ANTECEDENT OF COMMUNISM.

ARTICLES FROM OUR EARLY PUBLICATIONS,

SHOWING THE SPIRIT AND PRINCIPLES IN WHICH
THE O. C. ORIGINATED.

IN the beginning of the year 1846, two members of the Brook Farm Phalanx, while on a lecturing tour through New England, called at Putney. The following is their account in the *Harbinger*:

"The next day we sent our trunks to Putney by stage, and walked ourselves, it being only ten miles. We spoke in the Chapel of our Perfectionist friends, to a full audience. Mr. Noyes and his friends have

a small Community of about twenty persons. They are organized under a constitution, and have two farms and a store from which they derive a small revenue. I think they have no mechanical industry except that connected with their printing establishment. They publish a small paper entitled the Perfectionist, and are about publishing a *compendium* of their doctrines, which will form a book of five or six hundred pages. All are not members of the Community who belong to their society, and hold their peculiar notions. They have no confidence in the Associative doctrines. They hold that a man will not practice honesty in Association, if he do not before entering it. They are for making all perfect before associating them. But it strikes me the question to be settled, is not whether men will be perfect either in or out of Association; but whether Association offers better conditions for a holy life, than an isolated, incoherent order of society. They seem to me not to recognize sufficiently, the influence of social institutions, in the formation of character; and yet their zeal to have people quit the churches, would indicate a partial recognition of that fact.

Why not apply this principle to all institutions, as well as to the church? The difference between them and Associationists is this: they insist that men can live Christianity perfectly, while in present society. Associationists, on the other hand, insist that a Christian order of society is necessary to a perfect Christian life. They reject all science of Association not found in the New Testament. But *we* too say, the more perfect you can get people, before they enter Association, the better. Abating somewhat of bigotry, I think the Putney Perfectionists a sincere, well-meaning people, ardently longing for a divine order of society.

The above was commented upon by the editor of the *Spiritual Magazine* (for the paper was changed in form and title in the spring of 1846), as follows. The testimony of one of the members of the Putney Community is given in conclusion:

The writer states our position and views inaccurately, when he says that we "have no confidence in the Associative doctrines." We have been Associationists theoretically for more than ten years, and practically in a small experimental way, for six years. If by Associative doctrine is meant in general, the doctrine that a new form of society, in which there shall be a combination of resources and union of interests, is to be desired and sought for, we are far from being so indifferent and distrustful as this sketch represents us. Indeed so far as the external mechanism of society proposed by Fourier is concerned, we have expressed no general opinion against it, but on the contrary are free to avow that in many points his philosophy well agrees with our principles. But we can say nearly the same of the philosophy of the Shakers. We do not believe that either of them is an integral exhibition of the true Associative doctrine. In that doctrine (which to us is yet in a great measure an undeveloped ideal) we have all confidence, and we rejoice at the going forth of every herald or even counterfeit of it. But we confess that we have no hope of regenerating and perfecting human nature by improving its external conditions; and we have no confidence in the success of Associative schemes which are founded on such hopes, or which are not founded on the gospel of salvation from sin by the blood of Jesus Christ. We think that the Fourierists have begun at the wrong end of the business they have undertaken. They are trying to build a chimney by beginning at the top and working downward, and we think they will fail, not because we do not believe that chimneys can and ought to be built, but because we do not believe that such heavy structures can be durably built on any thing but a firm foundation, and by beginning at the bottom. The great problems of our relations to God, and of the relations of the sexes, which Fourier and his disciples postpone for hundreds of years, as of no pressing importance in the work of founding a new social edifice, we consider the very first problems to be solved by those who engage in such an enterprise. For this reason the philosophy of the New Testament seems to us truer, more profound, more practical, than the philosophy of Fourier. We do not "reject all science of Association not found in the New Testament;" for

we read the writings of the Fourierists with interest, in the eclectic way, and intend to get all the help we can from them. But we do reject all *systems*, of social science not *founded on* the New Testament; and such a system, in our view, is Fourierism. Our "bigotry," hath this extent—no more.

The writer says that we "insist that men can live Christianity perfectly while in present society." This is true, if it means only that individuals can live Christianity perfectly *in the world*, while present society exists; but not true, if it means that men can live Christianity perfectly *as loyal members* of present society. Associationists on the other hand insist that a Christian order of society is necessary to a perfect Christian life. We agree that a Christian order of society is necessary to the complete *external embodiment* of Christian life; but Christian life itself, is as independent of his physical circumstances as the horseman is of its horse. It can ride an ass's colt or a wild Shetland pony as well as a perfect Arabian steed. This is its glory—that it can accommodate itself to all circumstances and triumph over their temptations.

For more than thirty years, Jesus Christ lived Christianity perfectly in a state of society at least as bad as the present. The perfection of his life was gloriously manifested in the fact that it was strong enough to go into the worst of society and live there without sin, till it could prepare the elements of a better world. As well might it be said that a man cannot be a perfect patriot on the battle-field or in the midst of the confusion and distress of his country, as that we can not live a perfect Christian life in the midst of the selfishness and fraud of present society. Evil circumstances are the very birth-place of many of the noblest developments of Christian life. To our minds it is a cowardly, ignoble idea, that the heart is the slave and not the master of its circumstances—that the world in its wickedness is too strong for us. The charge given to every soldier of Jesus Christ is to "OVERCOME THE WORLD;" and shame will be the portion of him who faints in the battle, and begs of the enemy the mercy of better circumstances.

We will take this occasion to say a word about our experience, prospects, and intentions in regard to Association. The history of the band of believers in this place is briefly this: About six years ago we began the experiment of external union of interests. This experiment has always been a secondary matter with us. Our primary project has been to publish the gospel of salvation from sin, and to form a SPIRITUAL PHALANX—the only hopeful nucleus of a divine external order. Yet we have been deeply interested in the problems which our new social arrangements have presented us, and have solved many of them in a practical way, with much satisfaction. We feel that we have gained wisdom by the many trials of the past, and are prepared to advance, as Providence shall call, to more systematic and extended organization. With patience, and yet with enthusiasm, we look forward to the time when we shall be able to embody the union we have formed in appropriate externals—when we shall have but ONE HOME as we have but one heart, and shall present to many brethren an asylum of comfort and peace, and to the world a model of Christian Association.

For the purpose of exhibiting distinctly the starting-point of our hopes, the position we have attained, and the foundation on which we intend to build, we may be allowed to introduce here a testimony lately given by one of our number, which we all believe to be what its title purports:

A SOBER STATEMENT OF TRUTH.

I have been associated with the Perfectionists of Putney since their first establishment. I was led to identify myself with them, not, I trust, from unworthy motives, but from love of the truth. Consequently, years of trial and much apparent disaster, through which our Community has passed, have not moved me from my confidence in the final ascendancy of

those principles which we have found in the New Testament of Jesus Christ; neither would the future long continuance of dreary frost and backward influences (if so it should please God) make me doubt that the seed which he has sown will yet come to glorious maturity. But in respect to the circle of believers in this place, I can add to this general ground of confidence, the unmistakable evidence of present growth. Although far from sanguine in my disposition, the improvement that has been made among us the past winter is so palpable and universal, that I can not forbear acknowledging it, as do all the friends here, with much gratitude to God.

There has been among us a marked increase of union. This has not come as the result of excitement or any artificial stimulus; it is the ripened fruit of influences that have been operating for years. The central identity of all believers, that is established by the act of faith in God's salvation, has extended itself into and leavened the external relation—producing a healthy community of feeling and interest and the true harmony of love. While we rejoice in this fact, we are also aware of the magnitude of the change, and admire the power by which it is effected. To dissolve and remove the hard shell of selfishness and prejudice, which encases men in the world, and keeps every one isolated from his neighbor, requires a *miracle*, and nothing less. It is a disease, a sort of spiritual ossification, which mere reorganizations of society may ameliorate, but cannot cure. These earthly enclosings that grow up with our growth, yield only to the fire that faith enkindles in the soul. "Is not my word as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" We have found it so; and in proportion as the fire and hammer have done their work, so has there been a mutual enlargement of heart, and a throwing of sympathy and interests into a common stock. And the very length of time that has been required for the development of our present union, assures us of its origin and value. We know in our souls that it is not transient in its nature, not manufactured, or put on, but that we have *grown* into it through a long course of discipline, and that time will but confirm and extend the brotherly love that exists.

Many happy consequences attend this state of things. We are strengthened in spirit collectively and individually. We have in effect thrown ourselves into a *hollow square*—a well known military manoeuvre, by which alone infantry can successfully combat cavalry. Each individual of us is helped and protected by the whole; a firm face is presented to the enemy on all sides; and though hell itself may rage around our little square, there is yet an interior retreat preserved, the abode of peace and love. The grim cowards of Accusation and Despondency, that so terribly harass the lonely pilgrim, fly from our closed ranks, and in their place come innocence, courage and strength. Physical health has been with us; and it is not unphilosophical to expect that, enjoying the *spirit* of health and the sunshine of love and happiness, we shall present few points of attack to "the pestilence that walketh at noonday." Our social meetings, which are frequent, were never so pleasant and useful. Our influence abroad has certainly not been diminished by multiplying the bonds of union and confidence among ourselves.

Love is the first of the fruits of the Spirit enumerated in Gal. 5: 22; but inseparably connected with it are many of those other virtues which the apostle immediately specifies. Accompanying this first fruit in particular, there is present and manifest an increase of faith and hope. The "evidence of things not seen" becomes more clear—the confidence of victory more assured—and hope has anchored our hearts in the world to come.

If there are those who wish to form an opinion of us, let them give due consideration to the subjective particulars which I have alluded to. By the presence or absence of those *interior* qualities which are the fruits of God's spirit, we will be judged; for here, and not in external actions, is the primary, legitimate sphere for the application of Christ's test—"By their fruits ye shall know them." On reviewing the transactions of the winter, we do not recollect to have formed any resolutions or societies, against the use of tea, coffee, tobacco or alcohol; and if rigorous labor in these mighty reforms is the fruit by which we are to prove our Christianity, as a friend from Oberlin strongly intimated in conversation the other day, we are undoubtedly in a barren state. Neither has there been a spasmodic revival, liable at any moment to be extinguished by the unlucky intrusion of anti-slavery or some other extraneous matter. But we thank God for a revival, or rather a growth, of spirituality—an increase of vitality in the soul, which is the parent of all righteousness, and which is not subject to decay.

MY CROSS.

I THINK I must have inherited a temperament of unusual activity. From earliest youth, to sober middle age, my keenest delight was in the highest tension of nerve and muscle

—of brain and spirit. Repose was irksome to me, and the quiet routine of ordinary life, a dreary monotony.

And yet my life has been in the main, one of little outward variety. Circumstances seemed to close around me, and hold me, as in a vise, from which I sought in vain to extricate myself. Again, I would by some means become intimately associated with some person the exact opposite of myself, and who would serve as a constant check and counterpoise to my own activity.

For years I chafed under my limitations. I was wasting the best part of my life in idleness; I was rusting away a strength and vigor which might have been turned to some good account; I was the unprofitable steward, who had hidden his talent in the earth, instead of putting it to use. Such were some of the bitter thoughts which my great sorrow wrung from me. I prayed to God for deliverance, but the heavens seemed as brass over my head, and the response came not.

I waited long but not vainly. The answer came at last; not as an outlet for my natural longings, but in the opening of my eyes. I saw my limitations in a new light, and was thankful for them all. What had seemed a stern tyranny, was now the tender care of a kind father. I saw that God was determined to save me, as it were in spite of myself; and that the discipline against which I had so often repined was not the least of his mercies to me. I saw that he wished to fix my attention upon himself; and that this could only be done by checking and crucifying my outward-bound life, that I might be quiet, and listen to the voice of the Spirit in my heart. When I have learned to do this at all times, and in all places, I know that all my aspirations after a larger and a fuller life will be gratified to their utmost extent. I saw that if I had followed my own inclinations, my path would have been away from God, and toward the world, the flesh and the devil; and that a merciful Providence had patiently labored, year by year, to keep my footsteps tending heavenward. Henceforth I shall bear my cross cheerfully, with the firm assurance that in due season I shall reap if I faint not. v. w.

LIFE WITHIN LIFE.

SWAMMERDAM, the naturalist, discovered by accurate dissections that the caterpillar is not a simple but a compound animal, containing within it the germ of the future butterfly.

By plunging into vinegar or spirits of wine a caterpillar about to assume the pupa state, and letting it remain there a few days for the purpose of giving consistency to its parts, or by boiling it in water a few minutes, a rough dissection will then enable you to detect the future butterfly; and you will find, say Kirby and Spence, "that the wings rolled up into a sort of cord are laid between the first and second segments of the caterpillar; that the antenna and trunk are coiled up in front of the head, and that the legs, however different their form, are actually sheathed in its legs. A caterpillar then may be regarded as a locomotive egg, having for its embryo the included butterfly, which after a certain period assimilates to itself the animal substances by which it is surrounded, has its organs gradually developed and at length breaks through the shell that encloses it."

The worm exclusively devoted to eating is a type of the flesh, but the growing butterfly is a type of the indwelling Christ. The interior and finer life absorbs the coarser. Mortality is swallowed up of life. J. B. H.

WALLINGFORD COMMUNITY STRAWBERRY REPORT FOR 1868.

THE amount of land in strawberries this season was six acres and one hundred and thirty-four rods, or in other words, six acres, and fourteen rods more than three-fourths of an acre. Of this, one acre and ninety-one rods, or a little more than an acre and a half, bore a second crop; all the rest bore a first crop. The entire crop amounted to 13,280 quarts, or 415 bushels; a yield equal to within a small fraction of sixty-one bushels per acre.

The cost of producing this crop was as follows:

THE CROP.	DR.	CR.
To 88 1/2 days' team work, at \$4.00 per day...	\$184.00	
" 8 1/2 days' cultivating.....	17.00	
" 41 1/2 days' men's labor.....	623.75	
" 168 loads manure from barn cellar.....	836.00	
" special manures—bone, ashes, &c.....	167.19	
" 16 tons mulching.....	160.00	
" interest on capital, and taxes.....	80.89	
Total.....		\$1523.68

The expense of harvesting and marketing was as follows:

THE CROP.	DR.	CR.
To cost of picking.....	\$251.11	
" expressage.....	282.86	
" telegrams, &c.....	8.89	
" commissions.....	161.29	
" team work.....	50.00	
" wear of crates and baskets.....	100.00	
" our own labor in harvesting.....	240.00	
Total.....		\$1108.15

Total cost of raising and marketing.... \$2626.78

The returns to be credited are as follows:

THE CROP.	DR.	CR.
By 887 quarts shipped, at 20 1/2 cts. per qt.	\$2208.52	
" berries sold, canned, and otherwise consumed at home.....	885.19	
" plants sold.....	25.00	
Total value of crop.....		\$2618.71
Balance of loss.....		\$ 10.07

This is what sailors would call running pretty close to the wind. As our published reports of strawberry crops have been favorable, it is no more than fair that we make public this year's report which is far from presenting our experience in the business in such bright colors as formerly. The items of comfort which we can extract from the above figures are, first, that we have made pretty fair wages at the business, and secondly, that the greater part of the manure that we put on, is still in the land, and goes for the benefit of future crops. H. J. S.

SECOND COMING TESTIMONIALS.

I never heard of the doctrine of the Second Coming, as brought out by Mr. Noyes, until I read it in the Berean. I believed it, for there it was before me with Bible proof, and explained in so simple a manner that a child might understand. We believe Christ on other subjects, and why need we doubt on this? He said he would come at the destruction of Jerusalem, and I believe he did. I thank God for giving me faith to believe the truth. With this faith comes the presence of God's love in my heart which I never realized before, and which can come only through the confession of Christ and a thorough belief in all his works. MARION A. DUNN.

Although born and educated in the faith of the Second Coming, the great importance of that doctrine never appealed very strongly to my heart until recently. I believed in it because I had always been taught to, and I could see no reason for doubting the words of Christ. But one day, not long since, I took up the Berean with a desire to really know why I believed it. As I read with increasing interest the conviction stole upon me that the truth of the Second Coming was the very soul and essence of all our faith, and without that we had nothing.

Hitherto my eyes had been blinded so that I had failed to see how much was involved in our belief or unbelief in that fact; but now a warm glow filled my heart and I believed, not because I had been taught to, but because something within me told me that it was true. I saw that through lack of positive faith, I had unconsciously, all my life borne the burden of the world's unbelief: but now it fell from me and I realized the blessedness of perfect, unquestioning faith in the promises of God. HELEN C. MILLER.

Having been taught from early childhood that the Second Coming of Christ took place at or about the time the Roman army under Titus destroyed Jerusalem, I can hardly understand the doubt and unbelief of those educated in the faith of the churches respecting this simple fact. Christ most emphatically said that the generation then living while he spoke should not wholly pass away before his Second Coming would take place. The writings of the apostles show that they took him at his word, and that some of them did not expect to die, but believed their mortal bodies would be changed, without undergoing death, at the moment of Christ's appearing. I can find no proof that their trust was in vain; and in the absence of such proof the character of Christ and his disciples is to me abundant evidence that he did come at the time appointed.

The obstinate unbelief of the churches and their hostility to a doctrine that simply proves the truthfulness of Christ and the faith and good sense of the Primitive Church, are mysteries that I wish some one would explain. Why do they not gladly accept an interpretation that helps to simplify the whole Testament; that justifies the faith of the primitive believers, and saves them from the charge of inculcating fanatical hope; and above all, that redeems Christ's word from the stigma of deception that the commentators have fastened upon it?

The chief plea made by skeptics and churchmen for rejecting the doctrine of the Second Coming of Christ, as taught in the New Testament and by Mr. Noyes in the Berean, seems to be the *silence of history* respecting any such event. Now surely it is absurd to adduce the absence of historical records as proof that a positive pledge of the most sacred character was not redeemed. Such silence simply denotes the lack of proof that an expected event actually took place at the time predicted, and can not prove the obverse proposition. Early history is at best but fragmentary and imperfect in its record of events; but by reasoning from cause to effect, or from effect back to cause, the diligent student of history is enabled to take the facts that are given and supply the deficiencies with tolerable certainty. He has to learn "to read between the lines" as well as on them; that is, where the record is broken he completes it by a careful deduction from reported facts.

There happens to be tolerably full accounts of the destruction of Jerusalem. Still it should be borne in mind that a period of anarchy and destruction, as that was, distracts the mind and crowds the pages of the historian with numerous external, exciting events; while a transaction that could be compared to the "coming of a thief in the night," though destined to be of the most vital importance to posterity, would be very likely to escape observation.

Nothing seems more probable to me than that while the eyes of the outward world were fixed in terror and distraction, or in exultation, on the Roman legions, as they sacked and overturned Jerusalem, Christ should have come in "power and great glory in the clouds of heaven," gathered the faithful of earth to the hosts of risen dead and passed away with them to the inner mansion, leaving the world in total ignorance of the fact of his appearing. It must have been so: his coming was not a fact of external history, and consequently it is very natural that no record of it was made. So, though history is silent on the subject, in view of the integrity of his character I can not for a moment doubt that Christ kept his promise perfectly, and called the saints of earth and hades to the heavenly world "with a voice like a mighty trumpet;" and that those

thus gathered to reign with him are now exercising a controlling influence in the affairs of earth.

DANIEL J. BAILEY.

As a member of the Congregational Church I was dissatisfied with my spiritual attainments. Instead of my religion making me better, I saw more and more evil in myself. In seeking for more faith (which I was satisfied I needed) the idea that Christ came the second time soon after the destruction of Jerusalem was presented to me. This appeared so clearly foretold in the 24th of Matthew, that I wondered I had never seen it before. I said, I will believe Christ, though all around me deny the truth of his words. Heaven and earth may pass away, but his words will remain true. Believing the Bible testimony as to this event, led to my faith in salvation from sin and from an evil conscience. New light shone on every page of the Bible, and I rejoiced in the promises contained in it as substantial realities. Since then my mind has from time to time been turned to this subject, and always with a similar result—an increase of faith. It seems to me the plainest truth in the whole Bible, and if any one does not see this truth, he is in darkness concerning the whole gospel.

H. A. NOYES.

THE CIRCULAR.

O. C., MONDAY, AUGUST 31, 1868.

MR. SNELLOC ON THE SECOND ADVENT.

WE have to announce one more to be added to the long list of theories about the Second Coming. After Swedenborg, and Ann Lee, and Miller, and Andreas Bernardus Smolnikar, &c., &c., comes Mr. Didymus Snelloc, with the following notion of his own, and "no if about it!" We presume he has no authority to speak for the Catholic Church. Indeed, if we remember right, there is something in the regular creeds of that church about Christ's coming "at the end of the world," which would upset his theory. We print his letter as a curiosity:

Carrollton, Lou., Aug. 20, 1868.

REV. J. H. NOYES:—You seem to find it difficult to answer those who object to your theory of our Savior's Second Coming. You hold that he did come before the generation existing at the time of his crucifixion, had passed away; but you object that his Second Advent was not public—you say that privacy was part of the programme, and to explain the text and prediction "every eye shall see him" you insert or add the word "spiritually." You assume and argue from your assumption that Christ promised to return in the spiritual and not in the natural world. This, to get over the fact all Protestants concede, to wit: that there is no historical record or tradition of any second appearance of our Savior, in the body, since his resurrection.

I can fully appreciate your embarrassment viewing the question as you do with other Protestants who deny the real presence of our Lord in the holy sacrament and sacrifice. A Catholic would have no such difficulty. The Protestant "eateth and drinketh damnation to himself, not discerning the Lord's body," but the Catholic does discern that body, both in the spiritual and natural world.

If the Catholic is right (for me there is no if about it) then the first time after the resurrection the disciples assembled to partake of the new passover and renew the perpetual sacrifice of the body and blood of the lamb of God, the second advent actually and visibly took place. Jesus lived again, was virtually and spiritually present under the appearance or form of bread and wine, but really and substantially.

So has it been ever since, at every offering, and in every place, till no country or even neighborhood is without its Catholic altar; and now daily and hourly throughout the world the holy body is lifted before God, while kneeling believers behold and adore it.

The prediction "every eye shall see him" has been not only spiritually but literally fulfilled. If you ever were in a Catholic Church at mass and at the moment of elevation, you have seen the Lord's body according to nature, and if you beheld it with the help of the Holy Ghost, you discerned it spiritually also.

Yours truly,

DIDYMUS SNELLOC.

There must be some stretching of theory to say that the prophecy—"every eye shall see him"—is literally fulfilled by everybody's seeing the Catholic mass; for not a quarter of the human race has ever seen that performance. We don't see that the Snelloc theory is any less "embarrassing" than ours

in this respect. And then what did Paul mean when he said—"As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come"—if he had already come in that very bread and cup?—However this theory is as good as any of the rest of the attempts to nullify the plain predictions of Christ that he would come immediately after the destruction of Jerusalem.

P. S.—Mr. Snelloc's name is so odd, that it set us turning it over and around; and we have come to the conclusion that it is an inversion of *Collens*. And this reminded us that a man by the name of Collens, of New Orleans, is writing some smart articles on Communism for a "liberal" paper that exchanges with us. Wonder if it is the same man. Both date from New Orleans; for our Snelloc letter was mailed there. So it is probable that the letter, as well as the name, is a hoax, and that Mr. Snelloc is trying to explode a "Chinese fire-cracker" among us. Well, let it explode. We are not afraid of it, and we presume the Catholics are not. If Mr. Snelloc does really believe what he writes, somebody out west is getting into strange company.

ONEIDA JOURNAL.

Aug. 29.—Tomatoes and corn, with a sprinkling of peaches keep things in a lively state at the packing-house. The boiler to the steam engine was found inadequate for the urgent requirements of the business, and a new one was purchased at Utica. Yesterday one hundred and sixty bushels of tomatoes besides twelve of peaches were put up. The peeling and paring were done in great part by the family.

We had quite a merry meeting last night. In the first place it was enlivened by the presence of J. H. N. Then the report of the business meeting made a laugh at the commencement. Mr. R. of aldermanic dignity was elected to put up the chain gates morning and night when the cows go by to pasture; the reporter in recording it added, "The office is one of importance and responsibility. Hence the appointment." After that Mr. Woolworth observed that Mr. H. wished for the help of the family, by way of criticism or advice, and asked Mr. H. to open his case. Mr. H. had just begun to tell his infirmities and temptations, when he was interrupted by a procession of footsteps on the stairs and the sudden entrance of what do you think? "P P's" solemn column of "ugly old women." Twenty or thirty of the girls having dressed themselves in dingy calico, and drawn on the longest of faces, came in with lamps in their hands, and seating themselves here and there, drew out of their pockets those inevitable grey socks and went to knitting, maintaining the most dismal gravity amidst peals and peals of laughter and hand-clapping. The Hall never rang to louder merriment. When he could be heard Mr. Woolworth said, perhaps this would do Mr. H. as much good as anything. Mr. H. said, the grey yarn had broken the thread of his discourse. Then Abram, who sat next to J. H. N. and caught his whisper, said, Mr. Noyes says he "feels to love Mr. H." This capped the climax, and the laughter and claps were renewed and redoubled. H. M. W., who sat in the center of the room and put on one of her cronest of faces, and Cornelia who sat beside her with "specs," were particularly amusing. One asked where is "P. P.?" Another answered, "He has been nowhere for a week." The girls never smiled, but after ten or fifteen minutes of stolid knitting, took their lamps and marched out without one pleasant glance at those they left. The conclusion was Mr. H.'s criticism was forgotten (which was just right because his greatest fault is self-depreciation), and the meeting was turned into one of confession and thankfulness.

A quaint couple from Oswego Co., who had often "heard tell" of the Community, stopped off as they were going through Oneida, and came up here wanting to "see every thing" as they said. Starting to go through the flower garden, they soon fell on a bed of coxcombs. These gorgeous things can hardly be called flowers. They are some like the head of a cauliflower, only of brilliant crimson dye. The man stopped and gazed upon them with wonder. "There," said he, "that is the handsomest, beautifullest thing I

ever saw; I don't want to see any more; I won't go any farther; I must have the seed of that." Disdaining a look at the many other bright flowers in the neighborhood, nothing would do but to call the seed-woman. After purchasing a paper and securing it in his pocket-book he said with a great deal of satisfaction, "Now I am going to have some posies. I have two beds each side of the path to my house two rods from the road, about so wide (spreading his hands apart to show), and they are full of good-for-nothing posies, but now I am going to see if I can't beat the old woman." Anxious that he should succeed, I suggested that he would do well to inquire of our gardener how to cultivate them. "Well," said he, "if there is anything to be larned about planting 'em, I want to know it, but I can hoe 'em, I am used to hoeing." The "old woman," as he called her, tried repeatedly to get him to look at some flowers that she admired and wanted to get the seed of, but no he would not look at any more, nor buy any more seeds. "This one flower you must come and look at," pointing with her parasol at the datura, and turning to me, "Does it bear fruit or seed?" "O!" said the old gentleman, "some good-for-nothing posy, I'll be surc." She was elevated to ecstasies before she had gone through. "Do you want I should tell you how I feel?" said she. "I feel like what you read in stories, in novels, you know, of gardens and walks and flowers and every thing. O! I could walk in that garden till the sun set, and then I could git up in the morning and walk in it agin."

Running down the gravel walk this morning in front of the mansion house my attention was arrested by what at first appeared to be a struggle between a number of black ants and one of the green worms so often seen at this season of the year. A second and closer observation showed that as far as the worm was concerned the conflict was one of defense, or an attempt to escape from its fierce assailants. Writhing and twisting as only a worm can, it would momentarily free itself from the ants only to be the next instant literally covered by the rapidly increasing number of his ferocious little enemies. One ant in particular, a large powerful fellow, seized the worm in the most determined manner and fairly dragged him along over the loose gravel in spite of all his endeavors to free himself. The struggle was long and hard, but of course could only end in the victory of the ants over their huge but now exhausted prey. Weaker and weaker were his efforts to escape, until at last he lay motionless beneath the black masses of triumphant foes which swarmed in on every side.

ZENO.

Mr. Hamilton broke a long pause in the meeting to-night by making the following remarks: "I have been thinking about our evening meetings. I consider it a part of our work to keep up some spiritual exercise during the day, and if our meetings are necessary to the life of our organization, then we ought to have earnestness in maintaining them and making them edifying. The chief end for which we are laboring is unity. We labor all through the day for this unity which we find in our meetings. In coming together we desire to be able to make spiritual harmony into which all can enter. Two or three leaders can not make an interesting meeting; there must be a spiritual vibration through the body. If any one does not enter into this vibration, the tone is affected. We see all through the book of Acts that Paul recognizes the church as a unitary body. Christ and the apostles had their eyes on organization. I believe that these spiritual gatherings are the life of all that is going among us. Here we touch the flow of spiritual life. All must feel a responsibility about our meetings, for all hearts are necessary to make them edifying."

EXTRACTS FROM THE WALLINGFORD JOURNAL.

A young man called to get a CIRCULAR. When he saw it contained an article on the Second Coming, he said he was interested in that subject. He did not see how anybody could read the 24th of Matthew and not believe as we did. This testimony with that of the New Haven man who told G. D. A. that sometime this doctrine would send the world up like

a kite, indicates that it is taking hold of the people.

In the evening meeting G. W. N. remarked: I always have a good experience when I am engaged in uncovering facts in the past. When I am reaching out to something in the future—something I have not got—I am unhappy. It is important to keep an account of facts as they occur, because God does not do his work twice over. There is one field of facts covered up which will probably be uncovered sometime—that is, the true source of inventions. They are ascribed to Newton, Ericson, Morse &c., &c., but when their secret history is known, we shall probably find they are due to the Primitive Church. Wasn't the Roman Empire at its height in the time of Christ? Well it is said that after the Second Coming the Primitive Church should rule the nations with a rod of iron. They had something to do with the fall of the Roman Empire. This country is all excitement now about the coming elections. Let us separate ourselves from the world by turning our attention to hunting up facts in the past.

BURT'S CORN-CUTTER.

THREE years ago last spring, Mr. Thacker, the foreman of our fruit and vegetable preserving, asked our mechanics to make him a machine that would cut green sweet-corn from the cob. Take a basket of ears, empty them upon a table and note the variation in shape and size, length and diameter—each ear tapering from butt to tip—and one will get some idea of the work which such a machine is required to perform. The machine has been made, and is now in successful operation at our preserving house.

By hand, experts can cut from one to two bushels per hour. This machine will do from ten to fifteen bushels in the same time and perform its work equally well, if not better. The ear is forced between circular knives which shave the corn to a suitable depth; close behind the knives are scrapers which take out the chit or portion of the kernel embedded in the cob. Such an invention has

ITS HISTORY,

and we had a merry time one evening in drawing out the experiences of those concerned in inventing and introducing it. The first year a crude machine was made in time for trial in the corn season, and with such success as to lead us to procure a patent. The second year we proceeded to advertise the machines, build and put them into market, somewhat prematurely, as the sequel proved. Mr. Burt, to whom belongs the chief honor of the invention, thus related his experience with

THE PORTLAND CORN-PACKERS.

"I started for this great center of corn-packing with sanguine expectations. I was encouraged by the success of the year previous. I will observe here that our corn that year was of the small eight-rowed kind, requiring but little sorting. On the way I stopped at the Shaker settlement at New Lebanon, where a machine had just been sent. Here my ardor was somewhat abated by finding that their corn, the large sixteen-rowed kind, was entirely too large for the capacity of my machine. On arriving at Portland, Mr. R——, one of the proprietors of a large packing-house, met me cordially and took me and my machine to his factory. The next morning was looked forward to with some anxiety as my time of trial. I found that the partner of Mr. R—— was decidedly opposed to the idea of sorting the corn. I carefully sorted out my first basketful, counting the ears as I did so, to the number of one hundred and fifty. This basketful I cut in five minutes, at the rate of thirty per minute. A few ears at the last however being a little too large, bent the knives out of place, and I had to re-adjust them. This was a damper.

"I received a great deal of praise for having made an ingenious machine, but it was claimed that the trouble of assorting the ears, equalled the gain in cutting. Thinking I was not quite fairly dealt by, I moved my machine to another station three miles distant. Here I had all the chance to exhibit that I

could ask for, with a man to work the machine, while I selected the ears. The corn was large, and I found it a great deal of work to sort it properly. I made several experiments in trying to cut large ears, and in every instance got the machine out of order. The knives would bend so as to slide over the kernels, instead of cutting them. This caused a stoppage to re-adjust.

"I found myself in perplexed and trying circumstances, and after working through the day, made up my mind that there were radical defects about my corn-cutting machine, which would make it an entire failure unless they could be remedied. That night I retired from my work, and went to my lodgings in deep mortification. I did not sleep much, but before morning I had a plan for re-modeling my machine. It came to me as an inspiration from heaven, and I felt well about it. My plan embraced the regulating lever and double heads substantially as we now have them. In the morning I packed up my things—telling the proprietors that I was leaving them a wiser man than when I came, and that they would be likely to hear from me again, under more favorable circumstances. On arriving at home, I found that here too, my machines had failed, and were cast out of the packing-house. I went to work and in a hurried, crude way attached my improvement to one of the old machines, in time to work it three days before the season was over."

We may add that Mr. Burt's improvement made the machine a complete success, which was a just reward of perseverance and courage, after all his tribulation. We well remember the air of triumph with which he brought his machine into the packing-room and set it down, saying, "*Now bring on your corn!*"

T. R. Noyes told the following amusing story of an adventure with the first machine at the N. Y. Agency, where we had one on exhibition, and where it was shown that it

"CUTS COBS BEAUTIFULLY."

"One of the machines was sent to the Agency but none of us knew anything about running it. We read the hand-bill that accompanied it, and found that it worked well on paper. H. G. A. went around among the fruit-preservers, and circulated the story that we had a corn-cutting machine to exhibit. One morning, soon after this, two very sharp looking men of business, who evidently knew what they were about, called in. One of them carried a basket of corn on his arm. They did not stop for ceremony. One of them said, "Now then, let's see this corn-machine run," and pulled out his watch to time it. H. G. A. had previously run through a few ears in a very successful way, but I think he did not clean the machine properly, as it was a little sticky on this occasion in the long barrel through which the cobs were shoved. One of the men set down the basket of corn, and began to hand it out, while the other coolly held his watch. G. D. A. stepped forward to work the machine. After putting in an ear, he brought down his foot with such a tremendous jerk, as to send the cob clear across the room under the desk, and the corn went flying in every direction, reaching the dress of a lady who was sitting some distance off. G. then tried the next ear a little slower, and it went through all right. He then put in a third. Unfortunately, the last two were small, and the cobs did not go clear through, but crowded in one beside the other. He then started in another, when the thing caught some way, and the knives shoved right into the middle of the cob. One of the men observed, "*It cuts cobs beautifully, don't it?*" I saw that G. was in a scrape, and suggested that the knives were not properly adjusted. While trying to adjust them, I suddenly perceived that G. had vanished, leaving me to engineer it alone. I tried to pull out the cobs he had got wedged into it, but found I could not do it with my fingers. Not seeing any other way, I caught the broom that was standing near by and attempted to shove out the cob with the handle. I run it into the farther end of the barrel and struck the two cobs, but instead of pushing them out, I crowded the broom-handle right in between them, making the matter worse than ever. I was

very much occupied in trying to get it out, when I suddenly discovered that the two men were gone. We never found out who they were, or where they came from. For aught we know to the contrary, they were Baltimore packers. I had to take the machine entirely to pieces, to get the cobs out. I never attempted to put it together again, but boxed it up, wrote an account of our adventure to William Hinds, and shipped it to Oneida. If I only knew who those men were I should like to show them the improved machine."

THE ADVANTAGES OF COMMUNISM

are happily exemplified in making this machine. Many a good idea fails of coming to anything, from want of sympathy and assistance in mastering minor difficulties. Ordinarily when a man makes a new discovery, he shuts himself up and brings it to a birth alone, lest his invention be stolen from him. Like the old alphabet story:—A asked for it, B bit it, C cut it, &c.;—in getting up this corn-cutter, six or more of our cutest mechanics contributed some important and characteristic suggestion. Mr. Burt adds to his narrative, that on his return from Portland, he received much encouragement from Mr. John F. Sears. To him is due the credit of putting the machine in its present neat and workman-like form.

SOFT SILK WINDING.

HINTS FOR BEGINNERS.

[This dissertation was written for private use in the Silk-Room; but it may please some of the readers of the CIRCULAR.]

CARRY a pair of short blunt scissors in your right hand; not on thumb and finger, but so that thumb and finger manage the ends of the blades. The pressing together is done by the ball of the hand and the little finger. Scissors held in this way are always ready to nip the thread, and at the same time your thumb and fingers are free.

Before you begin winding, sit down and learn to tie the winder's knot. This knot in itself is no better than any other that will hold; but it can be done quicker and even in the dark. This is the way: Putting two ends of thread together, seize them firmly with the thumb and finger of the right hand; draw the threads between the two middle fingers of the left hand held palm upward; then round the thumb: then between the first and second fingers: then bending the fore-finger downward, pass it over one side and under the other of the loop previously formed; and straightening it out, catch the threads near the thumb and finger of the right hand, and draw them into the loop; which is then slipped off the thumb, and becomes a slip-noose around the fore-finger. Drawing the noose well up, so as to waste as little as possible, and putting the thumb on the knot, cut the thread on the upper side of the noose, close to the thumb, and draw the ends out of the knot. With practice all this can be done in an instant.

The first principle of silk-winding, which must be indelibly stamped on the memory, is that *if you open the skein properly* it cannot fail to run off well. There may be in any case little intercrossings of thread, caused by bad handling of the skein in dyeing, which will require occasional jerks and picking; but there will be no dead stops—no serious snarls, unless you blunder in opening. Hence the very great importance of learning the right way to open a skein. The tie of a skein is in two parts, a knot and a double loop. The best way to open the knot is to seize the loop with the thumb and finger of the left hand, and pull one side of the skein out of the knot with the right, leaving no stray thread behind. But the critical operation is the opening of the loop. You must make sure here that no threads go wrong, and that the skein when open is in its original condition; otherwise you will have trouble all the way through the winding. The double-loop (made by the skein crossing itself) has four members. Hold them well up to the light, and consider which of them seems clearest, i. e. most free from loose threads. Pull gently on the one you choose, and observe whether all the threads move together and lead in the same direction. If you

observe one or more going off from the rest, stop and try another member. Better try all four than open wrong. When you see a clean mass of threads, moving together on both sides of the enclosing loop, all is right. Seize the skein there, and fearlessly shake it open. When the band of the skein happens to be near the double loop, you may generally seize that with safety, and shake out the skein without further observation. (This convenience should be attended to by those who part and tie the skeins.)

If you find, or have reason to think, you have opened wrong and left some threads to go astray, you can generally detect these by observing the aspect of the skein as you shake it out. The wrong threads will hang loose from the rest, and with care you may put them in their places. The surest way, however, is to put the skein on the risers, and then look closely at the state of things about the band. Any thread that is found *outside* of the band is astray and will make mischief. Sharp looking and faithful painstaking here will save a world of pestering work afterwards.

It is worth while to practice putting the skein on the risers, as an operation by itself. After you have got the skein properly open, use both hands in putting it over the upper riser, the right hand going forward. Holding on to the skein with the right hand, pull up the lower riser with the left, and slip on the lower end of the skein, taking care that no thread goes astray. Then push down the lower riser till the skein is tight, and give the whole a whirl to even out the thread. Learn to do all this in an instant; for it requires no care, except to keep sure hold of the skein.

Some take pains to *cut* the band with the scissors; but the easiest way is to *break* it, thus: after a single whirl of the skein, seize each side of it and commence spreading it open as the risers turn, till the band comes in sight. You will discover it by the contraction of the skein. If necessary lift the lower riser a little to loosen the band. Spread the band open, and pull it out one side or the other, till you can see and get hold of the two threads that run from it. Look up and down to find the knot (which is not far off), and slip the band to the knot, so as to save silk. Then with a sudden jerk on the threads held in each hand, break the band at the knot.

Some think it important here to choose the "right end" to wind from, but the best winders say one end is as good as the other. It is well enough, as you hold the ends in your hands, to look up and down and see which end leads off from the outside of the skein. But even if you choose the end that leads from the inside, it will generally run well enough; and if you do not like the twisting motion in such cases, it is easy to turn the skein inside out, by twisting it for a single half turn of the risers. Frequently both threads lead from the inside of the skein; and anyhow the difference between them is not worth more than a passing glance.

The next thing is the joining the thread to the bobbin. If the bobbin is already partly full, you raise one end of it to its out-of-gear rest, and turn it slowly from you till you discover the loose end; then pulling out slack enough, you tie the winder's knot as before explained. But if it is an empty bobbin that you are starting, you have to learn a new operation, that is worth some study and practice; viz., that of throwing the thread on to the bobbin, and making it stick, while the bobbin is whirling. This is the only occasion on which it is proper to put the end of the thread in your mouth. With the end well wet, throw it on to the further side of the bobbin from the forefinger held *with the inside downward*. Beginners generally have a good deal of difficulty in making the thread stick; but old hands scarcely ever fail. The secret is that you must give the wet thread up to the bobbin, in such a manner that it shall not be checked at the start by binding across your finger, but shall be entirely free to go on with the revolution of the bobbin. This is effected, as before explained, by holding the throwing finger in the right position, i. e., with the inside downward, and having slack enough out to allow the thread two or three free revolutions. If the thread is held fast between your finger and

thumb, or even if it passes over one of them at the moment it strikes the bobbin, you will have to try again.

Stoppages may be classified as *ordinary* and *special*. Ordinary stoppages are those which occur when the skein is all right. They are caused usually by some little unevenness of the silk, or by slight derangements of threads that occur in the process of dyeing. All that is necessary generally is to jerk the thread at the junction up and down once or twice, to start it again. Sometimes a little picking and loosening of threads is required; and in such cases it is well to throw the bobbin out of gear, in order to stop the strain that tends to fasten the obstruction. Look also above or below the immediate junction, and perhaps you will find a second junction which is the real cause of the stoppage. By practice you will discover at once this second junction, and a jerk there will set all free.

Sometimes a skein will stop without any obstruction in the silk, but merely because the risers are strained too tight. You may distinguish these cases from the former by the direction which the thread takes. If the obstruction is in the silk, the thread leads to a junction near the middle of the skein, i. e., straight behind the bar. But if the stoppage is owing to the winder being too tight, the thread leads up or down to its usual place. When you see a skein standing still with the thread in this ordinary position, raise the lower winder a little, and it will usually start of itself. If it does not start, pull a little. If it still refuses, you may conclude that it is in one of the special stoppages, which we now proceed to define.

Special stoppages are those which are owing, either to false opening of the skeins, or to the escape of loose threads from the risers, or to the catching of a loose thread on some projection. They are of all shades of complexity and perplexity, from the catch of a simple loop, to the maze of a hopeless snarl. As to cases of the latter kind, all that can be said is, that you must keep your temper and get out of them the best way you can—always remembering to strengthen your resolution to *keep* out of them, by making sure of a right opening. The general rule is not to cut a thread, but to get out by patient following through the maze. Exceptions to this rule, however, must be allowed in extreme cases; and good judgment must decide whether the time lost in poking over an ugly snarl, may not be worth more than the saving of an extra knot. If you do cut a thread, it is frequently a good expedient to find and try the other end of the skein; and if you make up your mind to do this, it is sometimes best to unwind to the last knot, and cut the thread there.

The most frequent kind of special stoppages is that in which a single thread has got out of place, and runs across diagonally from one of the risers to the other. This state of things may be suspected at once, if you find the skein is stopped by some firm obstruction, that allows no play to the risers. Feel between the risers, and if you find a diagonal, pull it out till you can see how to put it on its riser right; or if this cannot be done, unship it, and let it go. Generally it will give you no more trouble. If you find no diagonal, then look about for some stray loop that has caught on a pin, or on a handle, or on the axle of the riser; for a dead lock is always caused either by a diagonal, or by such accidental catches:—(though, by the way, there ought to be no catching handles or pins about the machine.)

If a skein is stopped again and again by a single loop, you may sometimes abate the nuisance by carefully putting the loop back on to the riser in such a way as to relieve the thread; but if this does not prove feasible, your only course is to put the bobbin through the loop as often as it catches;—unless indeed you are bold enough to cut the loop, which is against the rules.

After all it must be understood, that bad handling of the skeins in dyeing sometimes makes them so snarly, that they set all rules at defiance, and you must make up your minds in such cases to spend your time serenely, in jerking and coaxing a set of very disobedient whirligigs.

All that remains to be said is, that you should take

care not to fill your bobbins too full, so as to trouble the spoolers with slips and snarls; and that before you take a bobbin off its spindle, you should stay the end of the thread, by pulling it in next to the shoulder of the bobbin.

An accomplished winder should be able to keep a dozen bobbins in a continual roar, hour after hour, without making a snarl. This is a high standard, but not too high for our ambition. Let us get all the discipline of hand and eye and judgment and complex attention, that this lively game affords. We can make it more exhilarating than ball-playing or the dance!

J. H. N.

CORRESPONDENCE.

VARIATION BY MARKING.

Wallingford, Aug. 27, 1868.

EDITORS OF THE CIRCULAR:—Darwin, the English author, refers the variations of species mainly to the working of natural and voluntary selection, by which slight divergences from the original types are fastened or increased and transmitted to offspring. But the question which still presses, and which Darwin we believe scarcely attempts to answer is: Whence comes the *first step* in the process? What gives origin to the first odd feather in the pigeon, the first extra kink in the pig's tail? After you have got the odd feather or the extra kink in an individual, you can doubtless perpetuate them by transmission; but what started them in the first place?

To answer this, is it not necessary to revert to the mysterious agency of impression by *sight* on the parents, during the process of reproduction? The Bible contains a detailed account of the method by which Jacob obtained a breed of ring-streaked and spotted cattle, showing that the theory of *marking* as it is called, by visual impression, was entertained at a very early day. Most women, I believe, have an inexpugnable faith in this phenomenon; and though it is hardly yet recognized among the classified facts of science, some things can hardly be explained on any other principle. It is said, for instance, that during the first generation after the American Revolution, many children as they grew up bore a facial resemblance to General Washington; and that Napoleon was similarly reproduced in the French children during the period of his great fame. Would it not be well for one of the medical gentlemen of the Community, to give in the CIRCULAR the latest conclusions of science on the subject, with a statement of such experiments and observations as may have been used to elucidate it?

Whatever may be true concerning the influence of sight in moulding the physical form, it is undeniable that *spiritual* qualities are transferred by this agency. What we gaze upon mentally and spiritually, we tend to become. The Southerners took a tint of barbarism from the slavery with which they were surrounded. A college educates the village in which it is placed. Europe by its vast accumulation of art-treasures, sustains an atmosphere of culture such as produces artists almost spontaneously. The prairies of the West make broad-minded men. In Connecticut, the prevalence of machinery makes every man an incipient mechanic and inventor. This principle is the basis, according to Paul, of all good hope in the future. "We all," he says, "beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."

This principle, moreover, may offer comfort to some who concern themselves with the apparently slow progress that the world makes toward Communism. "Why don't the Community increase faster?" is their complaining question. Well, propagation we have seen, is a matter of the spirit as well as of the body, operating through the eye and contemplative faculty as well as through the mode of direct increase of numbers. The O. C. has been an object of wide-spread interest and curiosity to the people. They have visited it, watched it, read about it, and thought and talked of it. "Here is a society," they said "in which religion appears to harmonize all interests. What is the meaning of it? Is not this true Christianity? It makes people live together

as brothers and sisters; and every body might do so if they could get rid of selfishness. We will wait and see." And so though disavowing Communism, they have continued to gaze at it till the psychological law of impression has taken effect, and the consequence will appear in due time. If the O. C. has not converted the present generation, it will be found to have *marked* their children. G.

AN ECHO.

Canadice, Ont. Co., N. Y.

EDITORS CIRCULAR:—Perhaps, having made the Community a short visit, a year or two ago, I may be permitted energetically to dissent from the scurrilous tissue of absurdities concocted by the Pajaronian, "P. P."

The opposite conclusions come to by "P. P." and myself furnish another illustration of the uncertainty of human deductions from the same facts, or of the unreliability of human testimony. In one case this honest observer saw, in the gentler sex, nothing but the repulsive aspect of the "drudge class;" as though labor were not the mainspring of prosperity, as though the popinjays of pleasure could subsist a day without the basis of a sturdy yeomanry; as though a pampered aristocracy presented as many examples, in any part of the world's history, of "splended organizations," in proportion to their numbers as that sterling useful class of which he seeks to convey the impression the mass of this Community is made up; as though work itself were not worship!

If it were true that none but such had the moral stamina required for the undertaking, the more the pity. But it would not be an isolated instance. The question has been asked before by copyists and imitators, "Have any of the chief priests or rulers believed on him?" With the brilliant exception of Paul it was said with truth, "Not many wise, not many learned" were among the followers of Christ, but, mark it well, thou scribbler, "the common people heard him gladly." You, CIRCULAR, have shown by statements at which there can be no cavil that even more than the due proportion of the intellectually acute and socially eminent are embraced in your numbers.

On the other hand, after a thirty-six hours' respectful scrutiny, in field, work-shop and household, I came to the conclusion, that, whatever may be said of men, women were certainly elevated by compliance with the laws of nature; and, so far from being led by men, it was doubtful, in my mind, if they were not absolutely "masters of the situation." The reader is at liberty to judge whether such an achievement as this, to say nothing of scholarly attainments, is compatible with the stolidity he attributes to them.

Men have always, heretofore, endeavored to monopolize the business of government, politics, trade, law, medicine, theology, to the exclusion of the better and quicker witted half of creation, and what a striking failure they have made of it!

The marked success of the Oneida Community, viewed merely as a business organization is due very largely to the fact that its founders were sufficiently astute, or conscientious, which is generally the same thing, as to avail themselves of all the forces which God and nature had put within their reach; and, whoever else may demur, the women have the most substantial reasons to be satisfied with its financial success and with its theory of marriage.

"P. P." pronounces, magisterially, your social theory "further removed from nature than either Mormonism or Shakerism."

Mormonism consists in having many wives, but only one husband.

Shakerism in having neither wife nor husband.

The one denies all rights to women, the other denies them alike to men and women, while the social theory upon which the Oneida Community is founded, accords equal rights to both men and women.

The mere statement of the case precludes the necessity of argument, and carries with it a refuta-

tion of the forced conclusions of this panderer to public prejudice.

If any proof were needed of the closer conformity to nature of this system in comparison not only to Mormonism and Shakerism but to the popular form of the social contract, let it be found in the debauchery, prostitutions, child murder, and the bickerings which darken the households of the one, as contrasted with the peace, purity and love which characterize the other. Yours truly,

E. A. STILLMAN.

OLD COUNTRY SKETCHES.

NO. VIII.

ENGLISH men hunt; at least those who can afford it do. It seems a part of an Englishman's nature to ride after foxes. There is a class of people in England, who know little else besides hunting and shooting. If you talked with them a whole year, you would hear but little from them besides horses, dogs and guns. I have even known some English women afflicted in the same way; but such specimens are, happily, not frequent. There are, however, very accomplished and beautiful women who hunt regularly three days a week all through the season, and they are to be seen foremost in the field, putting to blush the timidity of some of the men. I have sometimes thought the blushes would be more becoming on their own cheeks. For several years I used to see a little deformed child drawn about upon a bed. He was the offspring of a lady who hunted to within a few days of her confinement. I once witnessed an instance where every man in the field had balked at a very ugly fence. While some twenty or thirty of them stopped and were preparing to ride round to a gate, Lady Alicia Conroy rode up in a gallop, and crying out in a musical voice, "By 're leave gentlemen," which is the hunting expression for "clear the way," she easily leaped her horse over the fence, and looking back with an arch smile of ridicule, as she galloped off on the other side, left anything but a pleasant sensation behind her. Lady Alicia was the best rider, the best dancer, and the handsomest woman in the county; and there was not a man in the hunt that day who did not feel that he was "on the wrong side of the fence."

The idea of a lot of men riding after a little fox, may appear ridiculous to those unaccustomed to the chase. It has sometimes appeared so to me; but it is impossible for a man who has never enjoyed "a day with the hounds," to form any idea of its exhilarating effects. The excitement is beyond description. Imagine the brightest of mornings, late in the fall of the year; the ground a little toughened, but not made hard by the previous night's frost, the air just cold enough to spread a glow on every cheek. You have seen that the hounds will meet at "Bare Woods," and having mounted a spirited horse, you have stationed yourself at a large space in the cross-roads, so designated, and await the arrival of those who are to participate in the sport; you listen to the call of the huntsman in the distance, and are amused as he approaches, to find his hounds under such wonderful control. He has between twenty and thirty of them, and calls each one by name, nor dare one disobey. The huntsman is mounted on the finest piece of horse-flesh the country can produce, and has a companion who is called the whipper-in, whose duty it is to look after straggling hounds. He is equally well-mounted, and the two are dressed in black velvet helmets or scull caps, scarlet coats, white buckskin breeches and top-boots. No money is spared in keeping up this establishment, for it is the property and pride of the wealthy Lord Fitz-Jones, and yonder comes the noble Fitz himself, driving four as splendid horses as ever man threw lash upon. The "drag" or coach, to which they are attached, is freighted with the Fitz family and friends, whose horses have been sent on ahead and are now in waiting, under the care of grooms who will ride back in the "drag." Then come carriages and equipments of all kinds. Hundreds of acquaintances here meet. The men, all clad in scarlet, now mounted on their hunters, ride round the carriages

and talk with the mothers, the wives and the daughters of all the country round, while the coarse, bluff laugh of old John Bull, and the merry response of his rollicking daughters, is a sound that precludes any possibility of dyspepsia. The huntsman winds his horn, and the hounds "throw off" in search of game. You have become excited with the conversation of your many friends, and the riding in company with a hundred or more men and horses, all brimful of ruddy health and animal spirits; and when a fox breaks cover, the barking of the dogs, the pace of the riding, the excitement of the chase, the yelling of the hunters, carry you away; you ride like one possessed, leaping fences and every thing that comes in your way, but taking care not to over-ride the hounds, and generally to keep within the bounds prescribed by hunting etiquette.

Those who take delight in the sport, and can afford to keep a hunting-establishment, spend a great deal of money in it. A man will probably keep two or three horses for his own use, so as not to ride the same one two days following. These horses are kept exclusively for hunting, so he has to keep other horses for wife, servants, friends, &c., forming an establishment frequently well worth seeing. The stables are built with the nicest attention to cleanliness and ventilation, and some of them smell nearly as sweet as a parlor, notwithstanding there may be stabled some twenty or thirty horses. Every thing is kept scrupulously neat, and each horse is clad in blankets and cared for as tenderly as a sick child.

If a man keeps a pack of hounds he has to keep two horses for his huntsman, and two for his whipper-in, besides an expensive establishment for his hounds which, like his horses, have to be systematically tended, trained and cared for the year round, although the hunting season lasts only during the few winter months. The hounds are frequently kept by subscription, that is, land-owners and others who hunt, pledge themselves for annual subscriptions towards the support of a pack, and one of them takes the responsibility of it; or sometimes several men will each keep a few dogs and bring them together on hunting days; but this is not found to be a good plan, as the hounds will not work together in such concert as when kept in one kennel. Each pack whether supported by subscription or otherwise, is designated by a certain name, and has a certain section of country over which to hunt by permission from the land-owner within its limits. The time and place at which every pack meets all through the season, are advertised in the local newspapers and in "Bell's Life in London," and the sport is free to all who choose to participate in it.

In order to insure the finding of foxes, the master of the hunt usually gives a sovereign to the game-keeper, for every fox found on an estate on which he is employed. This sometimes puts the game-keeper in a fix, for while it is his duty to destroy all vermin (and foxes are very destructive to game), it becomes his interest to preserve enough foxes to give the hunters some sport. In order to meet both emergencies, the keeper sometimes catches a fox, and lets it out of a bag the night before the hunt. In such cases, however, he does not always get his sovereign, for a "bagged fox" can always be known, and has become a proverb. He is strange to the country and does not show much sport, as he neither runs so well or so fast as a fox that feels at home. The practice, therefore, of "bagging" is illegitimate and considered a fraud. E.

NOTICE TO TRAVELERS.—The New York Central Railroad baggage monopoly, not content with the exclusion of the People's Line agents from the railroad yard, have caused an order to be issued to drive them from all the plank they choose to lay east of Broadway, and thereby place them beyond the reach of the traveler, that they may compel all passengers who wish to take the People's Line steamers to pay them thirty cents apiece for the transfer of their baggage to the boats, and fifty cents to ride down or be compelled to walk. The People's Line agents will be found on the arrival of all trains, on Broadway, as near the railroad prem-

ises as the monopoly will allow them to come, to receive baggage checks and give horse-car tickets to ride to the boats free of charge, and to convey their baggage free.

The public are hereby cautioned to guard against this taxation that the railroad authorities are trying to force upon them.

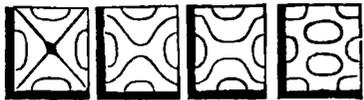
Find our agent and have your baggage come down free, and ride down free yourself by the horse-cars.
J. W. HARCOURT, Agent.

NODAL LINES (IN THE CREAM).

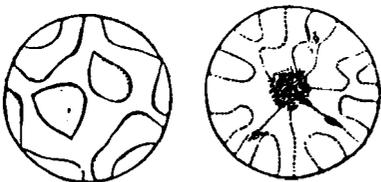
THE nodal lines have got into our cream: those same nodal lines Prof. Loomis illustrated and explained to us last winter, and Tutor Wright made us explain and illustrate to him, after reading what Silliman says about them in his Physics. The former stretched a cord across his lecture-room, and, causing it to assume the undulating form represented in the figure,



proved to us that the points where the phases of elevation and depression intersect are always at rest, by placing paper-rings upon these points (where the full and dotted lines cross each other in the cut): the paper would remain undisturbed, while it would be instantly thrown off from any other portion of the line. Elastic rods when in vibration have also their nodal points, which may be indicated by the same means; and the same is true of elastic plates, though in the case of plates, it is more proper to speak of nodal lines; as, if we conceive of a series of rods formed into a plate, then the nodal points of the rods will in the plate form nodal lines. These lines will run in various directions across the surface, the contiguous ones moving in opposite directions, dividing the plate into numerous portions in opposite phases of vibrations. In the case of vibrating plates the position of the nodal lines may be determined by scattering sand or other fine material over the plate, and then causing it to vibrate; the sand will remain upon the lines at rest or nodal lines, and be thrown off from all other portions of the plate. Membranes when stretched and caused to vibrate, have also their nodal lines. These lines are very interesting from their peculiar form, their symmetry, and their great variety. Savart placed on the vibrating plate, powdered litmus, previously mixed with gum water, dried and pulverized to a uniform size; and when the lines were produced with this powder, by pressing gently upon them a paper moistened with gum water, he was enabled to obtain an exact transfer, and thus to study the figures to great advantage. Many hundreds of nodal figures have been obtained; their form depending in some measure upon the form of the plate used. The four following were obtained from rectangular plates:



But who ever heard of nodal figures in cream? I fancy that I see them daily, and the observation affords me no little pleasure. They are of various forms; generally resembling, more or less closely, those represented by Silliman as obtained with circular plates, of which the following are specimens:



I account for this phenomenon in this manner. The Community dairy (which has had as many new locations as G. E. C. has built Chemical Laboratories) is now on the same floor with machinery for winding and spooling silk (from which it is separated only by

a board partition), and there is constantly, while the machinery is in motion, a slight vibration of our tin pans, just enough probably to cause the froth of the new milk and the rising cream to arrange themselves "scientifically!" Milk which has stood in the room during the night, subject only to the vibrations caused by necessary walking across the room, lacks the symmetrical nodal figures often seen on the surface of the milk which remains in the room during the day, subject to the vibrations caused by the whirr of the silk machinery.

It should perhaps be added, that most of our milk is carried to the neighboring cheese-factory, and that the erection of an improved dairy-house is under contemplation.
O. C. DAIRYMAN.

EARLY PIETY.—A stout-legged little six-year-old Englishman, who was transplanted to the O. C. a year or two ago with his parents, gave an amusing exhibition the other day of the shrewdness which is so early developed in boys. It is frequently found necessary to change the persons who have charge of the children, for variety's sake and other reasons, and lately such a change has been made. The youthful Briton having asked one of the new mothers at the table for a piece of pie, added significantly as he was about being helped, "They give us a *big piece* 'cause they don't want we should have it but *once!*" He did not want to take advantage of his new rulers, but wanted the full benefit of old customs. E. calls this a symptom of early piety.

NEWS ITEMS.

SPEAKER COLFAX is making a second visit to Salt Lake City.

CANADA fears another Fenian attack, and is arming against it.

PROFESSOR PETERS of Hamilton College, discovered a planet on the night of August 23d.

AMERICAN hay, recently exported to England, brought only one-half as much as English hay, of the same quality.

THE Chinese Embassy will remain in Boston, until September 1st, when they will go to New York. From there they will sail for Europe on the 9th.

THE dedication of a monument erected to the memory of Vermont soldiers killed in the recent war, took place in St. Johnsbury, August 21st.

GENERAL SHERMAN has ordered the pursuit of Indians who were concerned in the late raid into Kansas, to be kept up. If any are captured they are to be severely punished.

It is reported that the United States Government is determined to assist Juarez, President of Mexico, in quelling the turbulent factions in that country, and in return the U. S. expects a gift of a portion of the northern part of Mexico.

CORNELL UNIVERSITY is to be presented with a set of the British Patent-Office publications. The set contains twenty-three hundred volumes, and increases at the rate of one hundred volumes annually. There are only four sets of these publications now in the United States.

ONE Contractor on the Union Pacific railroad in the vicinity of Bitter Creek has to carry all the water used by his men and teams, thirty miles. This railroad is now over seven hundred and fifty miles west of Omaha and is progressing from two to five miles a day.

TWELVE miles of the Midland railroad, between Oneida and Oswego, are already graded, and in condition for the ties. The distance between these towns is fifty-two miles. Trains are expected to be running on this division by September 1st, 1869.

THE Eric Railroad Company has caused to be constructed a novel passenger car similar to vehicles now in use on the Swiss, Italian and French railroads. It is sixty-seven feet in length and is divided into three compartments with a drawing-room in the center, sleeping apartments at one end and a regular day coach compartment at the other end. The cost will be about \$20,000.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 539 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one mile from O. C. Number of members, 85. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers" in the popular sense of the term. They call their social system **COMPLEX MARRIAGE**, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

PRESERVED FRUITS AND VEGETABLES.

Strawberries, Black, Red, and Orange Raspberries, Cherries, Huckleberries, Plums, Peaches, Pears, Quinces, Blackberries, in quart bottles and quart cans, with syrup—Tomatoes, Sweet Corn, Peas, Lima Beans and String Beans, in cans—are put up in quantities for sale by the Oneida Community. Also, Jellies of the Barberry, Currant, Blackberry, Quince, Crab-Apple, Peach, Raspberry, and Black Currant.

N. B.—As we are unable to keep up with the demand for these goods, persons desiring a full assortment should order a year in advance. First come first served. Descriptive price-list sent on application.

MACHINE TWIST AND SEWING-SILK.

Machine Twist, of our own manufacture, (Willow-Place Works): also, various brands and descriptions of Sewing-Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, New York.

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTUREIS.

The following Photographic Views of the Oneida Community can be furnished on application: the Community Buildings, Buildings and Grounds, Rustic Summer-House and Group, and Bag-Bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished for 40 cents each. Views, *carte de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 85 cents for single copy; \$3.50 per dozen.

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

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per dozen.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail, at \$1.75.

[The above works are for sale at this office.]

Messrs. TRUBNER & COMPANY, Book-sellers, Paternoster Row, LONDON, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR, and orders for our other publications.