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SELF-SURGERY.

Home-Talk by J. H. Noyes, W. C., Sept. 10, 1867.

THE difficulty in regard to judging evil in ourselves is, that it is so near us; it is, as you may say, in our eyes. We cannot see objects in close contact with our eyes. They must be a little distance off, that we may get a clear view of them. A similar principle is involved in spiritual perception. It is comparatively easy for us to see other folk's faults. We can criticise others, when we can not criticise ourselves; and it is the value of our system of criticism, that it exercises us in sincerity and sharp sightedness in judging character at some distance from us. But thorough self-judgment is possible and necessary, and sooner or later we shall have to inspect ourselves just as we do others.

Besides this mechanical difficulty, as you may call it, of the eyesight, there is a difficulty in our sensibilities; they gather round to confuse and hinder. To deal truthfully with our faults in the midst of our sensibilities, is almost impossible. But that is just what we must learn to do. We must learn to fight manfully in a worse battle than it would be to defend ourselves against a man who should sieze us by the throat, and threaten to throw us down. It is a battle with an enemy who has got nearer than our household, and nearer than our dearest friend—an enemy in the very presence of our own life.

We all know how hard it is to be thoroughly sincere with a friend; but it is infinitely harder to be thoroughly sincere with ourselves. God can enable us to do it, and that is what we must pray for. God stands far enough off, and is clear enough from the confusing sensibilities of the case, to be able to see us clearly and judge us truthfully, and if we submit ourselves to him, he can put his perceptions, and his power and will into us, and so enable us to fight the closest of all battles—self-judgment. "The word of God is quick and powerful, sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit." All things are open to his eyes. That is our hope. It ought to give us hope, that there is one that can look our enemy right in the face, notwithstanding we cannot see him. If we could see our enemy we should not dare strike, for fear of hurting ourselves.

Here comes God to help us. He can see our enemy, and just where to strike him, and he is not afraid to do it. Let us put ourselves into his hands.

This enemy I am talking of, is what Paul calls the "old man." "Put ye off the old man," he says. What is the "old man?" It is yourself—it is your old life. And how are you going to put it off? That is a harder problem than that of the butterfly breaking out of a chrysalis, or the snake shaking its skin off. It is a sharp dissection, and we shall want sharp knives to do it with. Let us invite the surgery of God.

A MATCHED RACE.

THIRTY-FOUR years ago a movement commenced in New Haven, with the bold, unheard-of avowal of a young man that, through faith in Christ, he was saved from sin. This movement, appropriately called at the time Perfectionism, was, in its spread, something more than a sectarian affair. It was more than an affair of religion, in the common meaning of that word. Starting from the central point of reconciliation with God, it embraced the idea of a complete renovation of the whole man. Its tidings of profit were to the body as well as the soul. Through spiritual life it saw the way to social and material regeneration. In a word, it was an uprising against the devil's kingdom altogether, and an act of annexation to the kingdom of Heaven. Its *modus operandi* was the confession of Christ. Faith, like that of the Primitive Church, operating to change the heart, and science as the second of faith, were the agents depended on, for the proposed revolution. Its message to every person was, Recognize Christ in you; seek first his kingdom, and all other good things for soul, body and social estate, shall be added.

Such was the Perfectionist movement of 1834, with its integral programme.

Now it will be remembered that soon afterwards there started up by its side three rival enterprises, each proposing to effect by different means and in a fragmentary way, some part of the grand object announced by Perfectionism. They divided the ground between them.

1. Oberlin, under the lead of Finney and the legal sanctificationists, undertook the saving of the soul.

2. Graham, with his bran-bread physiology, guaranteed the condition of the body, and

3. Fourierism, as taught by Brisbane and the Brook Farm brethren, assumed the task of reconstructing society.

The means of reform relied on by these three competing candidates were, as above intimated, different from those of Perfectionism, and, requiring less humility, were more immediately popular.

The Oberlin *doctrinaires*, though nominally Christian, depended for sanctification on a zealous system of legal good works; Graham and his followers made the welfare of the body to hang on the rigorous observance of certain external natural laws; and the Fourierists taught that science, working by mechanical adjustment, was alone necessary for the redemption of society. All of them turned for their remedies to something other than the living Christ.

A generation has nearly passed since these four movements began their race together, and it is a proper time now to follow them severally to their results. These are somewhat surprising. Each has accomplished something; but in most cases the achievement has been quite different from the aim. Oberlin aimed at high sanctification, and has achieved—a flourishing college! Grahamism aimed at a health millennium, and has succeeded in founding several semi-hydropathic boarding-houses! The Fourierists started for a social and industrial paradise, and landed in literature and the newspaper world!

Perfectionism, alone of the four, seems to have kept true to its original programme. Its arrow has not swerved from the mark. Its banner is the same to-day that was raised thirty-four years ago. Salvation from Sin by fellowship with Christ is still its watchword.

But in following primarily this object, it has gained others also. It has succeeded in those very things which its rivals sought too directly and missed. Association, health, attractive industry, a happy home, good children, education and material prosperity have all fallen in its way, and peradventure the path which has proved so fortunate in the past, is now conducting it, though indirectly, into the same field where its cotemporaries have met success, and will place it abreast of them by adding to it a Community University and a Daily Press.

TALK ABOUT THE SECOND COMING.

NO. IV.

Circular.—It deserves to be mentioned among the circumstances that go to account for the world's ignorance of the coming of the Lord, that *he came in the night*. For evidence of this fact, we do not rely on the parable of the ten virgins, which represents that

the bridegroom came at "midnight," nor on the oft-repeated warning that Christ would come "as a thief in the night;" for these passages, though they alone would render the fact probable, are yet liable to the loose construction of allegory and metaphor. But we have Christ's plain word for it, in Luke 17: 34. Speaking of the suddenness with which he would come, he there says—"I tell you IN THAT NIGHT there shall be two men in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together; the one shall be taken and the other left." This last averment in relation to the women at labor, may seem at first view to conflict with the idea of a nocturnal advent, which is plainly announced in what goes before; but we happen to have an explanation of this apparent inconsistency, which curiously confirms the theory that Christ came in the night. In a book published some years since—entitled "Meshullam, or tidings from Jerusalem"—the authoress, a journal-keeping pilgrim, writes thus:

Jerusalem, Sept. 4.—The darkness and silence of the streets increases the awe that broods over these somber walls at night, in this city without wheels. This stillness continues till midnight, when I am often awakened by a sullen jar that sounds like distant thunder, and grieve to think of the weakness, suffering, and toil which occasions it. *It is the sound of countless rude mill-stones, which are mostly turned by women, who nightly commence to grind about this time, and continue till morning; the labor is so heavy, that it is too great for their weak frames to endure in the heat of the day. I have made one effort, and could scarcely move one of their smallest stones. The process is so slow, that it generally takes a woman an hour for each member of her family!*

The italics are ours, and it was doubtless far from the thoughts of the writer to help any such doctrine as that of Christ's Coming in the night eighteen hundred years ago; as she was, and probably is now, a Millerite. But we see in the little fact which she states, that the present customs of Judea point to the hour of midnight as the appointed time of Christ's Coming. It hardly need be suggested that the addition of darkness increased the obscurity of the event. Christ came at the time when most persons were in the deepest sleep. The flash of his momentary presence, and the disappearance of the few he caught away, probably made but a confused and unreportable impression on the stupid and sleeping at that time.

Inquirer.—I am uneasy yet about those passages which represent the Second Coming as a great public event to be seen by all nations, and ushering in the resurrection of the dead and eternal judgment. If it was such a secret affair as you make out, it seems altogether insignificant.

Circular.—Wait patiently, and believe manfully as far as you see. We are breaking a way through an extensive thicket of tangled traditions, and must not expect to clear it up all at once, but only to make a sure path step by step as far as we go. We shall come to those passages that you speak of in due time. But there is another class of passages that have a right to be satisfied first—nay, two classes: 1, those which set the time

of the Second Coming; and 2, those which represent it as a secret event and a snare. If Christ said he would come within the life-time of one generation—which is as certain as anything in the whole Bible—we have no right to look forward and see whether the superficial event answers our expectation, before we conclude to accept his words as they stand. So, also, if he gave notice that his Second Coming would be like his transfiguration, his resurrection, and ascension, an event in the spiritual world, visible and glorious to his friends, but veiled in clouds and darkness to the world, we have no right to suspend our faith in his predictions, till we can reconcile all that he has said about the public effects of his Coming, with this plain theory of its secret nature. You are uneasy about the text, "Every eye shall see him." But here is another text—"The world seeth me NO MORE." Why not bestow some solicitude on that? The truth is, this sort of texts outnumber those that disturb your mind, ten to one. Look at some of them. Speaking of the time of his Coming, Christ says—"As a snare shall it come on all them that dwell on the face of the whole earth." (Luke 21: 35.) What sort of a snare was it to be? Read the parable of the ten virgins, and you will see that it was to be a snare like that into which men fall when they are "behind time," and miss a train of cars that they thought themselves bound to go in. Again, it is a warning many times repeated in the New Testament, that the Lord would come "as a thief in the night." A thief's coming is as private as possible. He takes what he seeks, and gets away as soon as he can. So Christ took those that were waiting for him, without disturbing the sleepers around them more than was absolutely necessary. If Christ intended to play this game with the world (and he certainly did so intend, and gave fair notice of it), don't you suppose that he had skill enough to carry it through? The silence of history is the best possible evidence of his success: and as the result of the game, Popery and all its off-shoots will ere long find themselves in an inexorable snare. Look at one more plain statement of the spiritual nature of the Second Coming. "When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, *The kingdom of God cometh not with observation* [i. e., outward show.] Neither shall they say, Lo here! or Lo there! for, behold, the kingdom of God is within you. And he said unto his disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here! or See there! go not after them, nor follow them. *For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.*" (Luke 17: 20—24.) What can you want plainer than this to satisfy you that all generations of Millerites, ancient and modern, have cheated themselves with

their eyes open, in looking for an "outward show" at the Coming of Christ? At the appointed time he presented himself bodily to the inner senses of those who were awake to the inner world—like a flash of lightning he came upon all of them at once, wherever they might be, which could not be done in the world of space. This is what he promised to do, and what he did, to the blinding and discomfiture of all out-lookers for a Coming of which it could be said, See here! or See there!

Inquirer.—Am I to understand that this is all you make of the Second Coming?

Circular.—By no means. You must bear in mind that all I have said thus far, relates simply to the personal, instantaneous appearance of Christ to the small part of the church which remained in the visible world at the period of the destruction of Jerusalem. By examining the sample-scene of the transfiguration, you will perceive that the dead as well as the living had a part to play in the drama of the Second Coming. Moses and Elijah were there, as well as Peter and James and John; and Moses and Elijah were the representatives of a vast body in Hades, to whom the Second Coming of Christ was a matter of as much interest as it was to believers in this world. I have not gone into this main scene of the action, nor have I brought to view the surroundings and consequences of the Second Coming in this world. My object has been to hold your mind to the proof of a single definite fact. That fact, once well settled, will be the central observatory for our subsequent surveys. If you have gone with me thus far in good faith, I can safely undertake to convince you hereafter that the Second Coming was a vastly greater event than your material imaginations have ever pictured.

PRINCIPIA.—NO. 20.

PERFECTIONISM THE ANTECEDENT OF COMMUNISM.

ARTICLES FROM OUR EARLY PUBLICATIONS,

SHOWING THE SPIRIT AND PRINCIPLES IN WHICH

THE O. C. ORIGINATED.

WE have now reached the forming stage of the Oneida Community. The ferment of improvement which followed the gathering under one roof of the believers, before scattered about the village, produced a rapid realization of hitherto untried ideas. At length the enthusiasm culminated June 1, 1847, in the stirring discourse by J. H. N., given below. Thenceforward the career of the Community, though interrupted by persecutions which transferred it to Central New York, was one of steady realization. The principles which have been outlined in this series of articles formed the Constitution of the Community.

[From the Spiritual Magazine, July 15, 1847.]

HAS THE KINGDOM OF GOD COME?

Home-Talk by J. H. N.

The testimony of John the Baptist, of Christ, and of the apostles down to the time of the Second Coming, was, "The kingdom of heaven is at hand." This has been precisely our testimony and expectation since the re-appearance in our days of the primitive gospel. We have believed by the persuasion of God, and have

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borne witness that the introduction of his everlasting kingdom on earth is near. Our meaning in this testimony, and our general theory of the coming dispensation, are simple, and well understood. We believe that the kingdom now coming is the same that was established at the Second Coming of Christ. Then God commenced a kingdom in human nature, independent of the law of the world. The church was then emancipated from the institutions of men, and commenced a course of existence under the sole management of God. That kingdom, having been withdrawn to heaven, has been strengthening and enlarging itself ever since. We look for its establishment here—for its complete extension into this world; and this extension of an existing government, is what we think and speak of as the kingdom of heaven which is now at hand. We at the same time have expected that its manifestation on earth, after a successful operation of 1800 years in the invisible world, would be by a different process in some respects from that by which it was originally formed.

We have no authority, either from scripture, experience, or the teaching of our own hearts, to suppose that there is to be a future personal coming of Christ. On the contrary, all evidence goes to show that the kingdom of heaven will be established here by a process like that which brings the spring on the earth. The Primitive Church, like the sun, will come near to us. The destruction of evil, and all the transactions of the last judgment, will be effected by a spiritual infusion from them of the light and energy of God. The resurrection also will come by a similar communication of life. We discard entirely those gross, mechanical impressions concerning these transactions which are common in the world. We are persuaded that all the powers of the world to come are to be let in, not in a formal, theatrical way; but silently, like a thief in the night, they are to be established in the world.

This theory gives rise to a problem different from, and more difficult than any which were before the Primitive Church, in relation to the coming of the kingdom of God. How shall we determine the time of its advent? What shall be the manner of our transition from the testimony, "The kingdom of God is at hand," to the testimony, "The kingdom of God has come?"

The difference between our situation and that of the Primitive Church previous to the Second Coming, is like this: Suppose it is universally understood that on the 20th day of March, at noon, spring begins. The natural declaration before that time, would be, "Spring is at hand;" but immediately on the arrival of the appointed hour, it would be said with one consent, "Spring has come." This illustrates the circumstances of the Primitive Church. The personal coming of the Lord Jesus was to be the definite signal, was to mark the precise period for them, of the institution of the kingdom of heaven. "Now is come salvation and strength and the kingdom of our God and the power of his Christ," was the new testimony that was raised in heaven at that time. On the other hand, if the spring comes as it usually does, it is not subject to any such arbitrary, definite rules, by which we can fix the exact date of its ascendancy. Its advent is not limited and determined by a certain day of the month and hour of the day, but by progress of the sun's power on the earth. To determine the presence of spring in this case, is a more difficult problem than was offered in the other; but still within a moderate latitude of time, and with a certain accumulation of data, it is easily done. Through the month of March the progress of the sun up the heavens is distinctly visible, though there is yet a prevalence of wintry weather. Still later, when we begin to have sunny spring days, there are also occasional ones in which the ground is covered with snow. Thus with the common alternations of sun and clouds, which characterize the early part of the

season, it is impossible to refer the advent of spring to any precise point of time. Yet we are certain that sometime within the limits of April, that event will have taken place—spring will have come.

Now if our theory of the manner in which the kingdom of heaven is to be established is true, then we are certainly somewhere in the transition towards it; and the question will sometimes urge itself upon us, Has spring come? We shall sometime have to change our testimony from the future to the present form, and to say decisively, The kingdom of God has come. Sooner or later, we shall have to stand forth and face the principalities and powers of the world with this declaration.

I will put the question, Is not now the time for us to commence the testimony that THE KINGDOM OF GOD HAS COME? To proclaim boldly that God, in his character of deliverer, lawgiver and judge, has come in this town and in this association? We must not do this on slight or insufficient grounds; neither should we be withheld from it by mere apparent difficulties. If ever God is to be honored by such a public confession, it will be in the face of just such surrounding impossibilities and unbelief as exist now.

Consider what is the process which takes place, according to our philosophy, in connection with the primary confession of Christ by individuals. God first begins to operate on the person while in a state of sin. The spirit works its way into his character, and predisposes his heart to faith in spite of himself. Christ shines in the darkness for a time, and the darkness comprehends him not. But the final issue is approaching, and suddenly the darkness is brought to the question, Is Christ in me? Now at this point, is the person to wait for feeling, for perfection of character, for abundant good works, as evidence to compel his confession? No: confession must be the beginning of all this. Confession is the opening key, the first, great step toward securing these splendid results. No more should we expect the full power of the judgment and of the resurrection, until we have made a decisive response in the boldness of faith, to that divine influence which is with us, and which only waits confession to expand into the full majesty of its nature. In all transactions with Christ by which benefit and salvation are communicated, there is the same series of operations. First, his voice comes *waking* the dead; then they respond to it, and then follows a second resurrection. The first responsive action of the subject, in every case, is like taking a step in the dark—so far as outward sight and feeling are concerned; but it is essential to the completeness of the resurrection. Christ can do no more for an individual or a corporation, after his voice has awakened them, until it is recognized by them, and confession made according to the fact.

The process of advancement in this dispensation, as we have said, is like the progress of the sun in spring. The work of spiritual development has been going on, steadily and silently, until we are finally brought to the question, Is not the kingdom of God in us; including all the elements of the judgment and the resurrection? Have not these closing acts of the great drama commenced? I believe we are now called upon to take our stand on this great truth as a corporation: and our confession of it to ourselves and the world, will be the beginning of a new development of its power in us. I am as well prepared as I ever shall be, to make this great corporate confession of Christ. The full results which pertain to the kingdom of God will never come, so long as we fearfully wait for them as a basis of confession. If we have an internal perception, a spiritual persuasion, a faith which is the gift of God, it is our true course to give it expression—to confess the fact which is set before us, and face the principalities of the world with it; and in the present case, as in every instance of salvation, we

shall find in such faith and confession the very substance of the things hoped for.

The thing now to be done, is for each one to look around, and see what is the evidence on the point before us, and whether it is of the right kind; whether we are prepared to let the truth of our confession have full sweep in the world around us, whatever the collisions arising from it may be. Have we evidence in our own hearts, and an inspiration from God such as is necessary to gird us for the conflict, and through which we can trust him to sustain us in our new position?

I think there is abundant evidence in the past, especially in the last year, that the judgment has begun. He that searcheth the hearts and trieth the reins of the children of men, has been among us, cutting between the righteous and the wicked, between good and evil in our own characters. In the most important sense, we have been conscious of living in the day of judgment. So of the resurrection. We have seen enough to prove that there is a power among us that can conquer death. We hear from time to time a voice sounding which calls men from their graves. Some of us have lived for a long time in the jaws of death, and also in the jaws of the resurrection—dying daily, and rising daily. If this energy of life is but trying in an incipient way to manifest itself, all that is wanted is confession to give it room, and it will be developed by its own impulse in still greater power.

With a mighty hand, and marvelous wisdom, God has gathered us together here. It has not been effected without a constant and complete crucifixion of the fashions of the world. We have been able to cut our way through the isolation and selfishness in which the mass of men exist, and have attained a position in which, before heaven and earth, we trample under foot the domestic and pecuniary fashions of the world. Separate household interests, property exclusiveness, have come to an end with us. Our association is established on principles opposed at every point to the institutions of the world.

If we say that our personal private attainments in spirituality are inferior to those which were possessed by the apostolic church, we may on the other hand say, that in respect to political and corporate advancement, we are before them. There was no established association in that body previous to the Second Coming, in which property divisions were thrown down—no permanent nucleus of external unity adapted to the condition of the one family of God. Our association, then, is the mustard seed of something that was not developed in the Primitive Church until the Second Advent, when they raised the banner of the kingdom of God in the spiritual world. The fact that this external form of unity is developed with us at an earlier period of experience than with them, corresponds with the advancing purpose of God. They were not destined to remain an organized body in the world. A future branch of their church was to be the medium of establishing the fashions and institutions of heaven on earth, and of extending God's everlasting dominion over men.

[The discussion that followed these remarks corresponded in interest to the suggestions presented. The nature and effect of the proposed act, in all its bearings, were fully examined and illustrated. The new relation which such a declaration would bring us into with the Primitive Church, the central department of the kingdom of God, was shown by the following comparison: Suppose it a fully settled fact that the government of the United States is destined to prevail over the whole American continent. The inhabitants of certain provinces in Mexico get this persuasion. They set themselves to study our laws and the principles of our government; they correspond with our citizens and obtain correct ideas of our designs and of the spirit of our institutions. After a proper time of friendly intercourse, they come out and declare their annexation to the United States, and put themselves under our protection. They immediately gain new facilities of communication with us, and increased strength. These provinces might not be so civilized in every respect as our States were when they obtained their independence, yet all their political relations would be vastly superior: they would come in on a constitutional level with the States

as they exist now; and would have for all purposes of defense and public necessity, the strength and experience and revenue which this nation has accumulated during 60 years. So, although in personal attainments we are not equal with the Primitive Church as they were when they first assumed the form and title of the kingdom of God, yet by the act of annexation we shall be admitted to a full partnership of national privileges and resources with them, as they exist now. The heavy cost, and the heroism of faith that are involved in this declaration, will rapidly drive us forward into the state of spiritual advancement which they had attained at the Second Coming. Public annexation must take place before the government of the U. States would feel bound to send troops for the defense of the annexing party. After that, the nation would be impelled by honor and interest and every consideration of patriotism, to protect and assist them to the utmost extent of their ability. We may expect as a consequence of our solemn, public confessions of annexation, that heaven's "army of occupation" will immediately cover our frontiers; and that our future operations will display an energy and wisdom that could only be secured by this—our corporate junction with the kingdom of God.

All the believers present expressed themselves deliberately and freely on the subject under consideration. The possession of indivisible unity, and unfeigned brotherly love—the growing momentum of improvement—the increasing intimacy of communication with God's invisible kingdom, which have been conferred upon this body, were mentioned among the proofs of God's pleasure and purpose concerning us. Respecting the present existence and operation of the fire of judgment and the power of the resurrection among us, there was but one belief and one voice. It was seen that a new and further confession of truth was necessary; that it was the next thing before us, in the course of progress to which we have been called. It was unanimously adopted, therefore, as the confession and testimony of the believers assembled, that **THE KINGDOM OF GOD HAS COME.**

In closing these extracts from our old publications, a brief *resume* may enable the reader to see the foundations of the Community at a glance.

The Community was not founded on :

- Discontent with existing society ;
- The schemes of philosophers ;
- Paper constitutions, or codes of morals ;
- Confidence in man ;
- Counter-balanced selfishness ;
- Anarchic liberty ;
- Improvement in externals.

On the contrary the Community *was* founded on :

- Aspiration to a heavenly state of society ;
- Bible search for the kingdom of heaven ;
- The indwelling spirit of Christ ;
- Confidence in God ;
- All-absorbing unity ;
- Subordination to the truth ;
- Improvement of the heart.

THE CIRCULAR.

O. C., MONDAY, SEPTEMBER 28, 1868.

COMMUNITY CHILDREN.

NO. III.

SOME years ago, when our principles were under a darker shadow of suspicion and foreboding than they are at present, there crept among us (whether from abroad or from inside whisperings we can not say), an insinuation that our social life was "stunting" our young women. Two or three cases of small stature among the girls gave a slight plausibility to the notion. Whereupon the matter was put on trial by systematic investigations and measurements; and it was ascertained that more than three-fourths of our young women were taller than their mothers! And what is still more curious, since then another set of young women have come on the stage of womanhood, that are taller and larger than any that have gone before them, actually threatening to overtop the men, and fill the Community in a few generations with Amazons and giants! It is now said that twenty-six of our young women are taller than their mothers!

To show what sort of a young crop of both sexes we are raising, we give in the following tables the age,

weight and height of a dozen of our young men, and a dozen of our young women. Take notice that these are all graduates of our children's house. They were not all born in the Community, but they were all trained here from childhood :

YOUNG MEN.

	Age.	Weight.	Height.
F. Wayland Smith....	27 yrs.	144 lbs.	6 ft.
Alfred Hawley.....	21 "	155 "	6 "
Milford Newhouse....	21 "	149 "	5 " 10½ in.
Edward P. Inslee....	23 "	166 "	5 " 10 "
James Vaill.....	18 "	142 "	5 " 10 "
Victor Hawley.....	25 "	183 "	5 " 9½ "
Charles A. Burt.....	23 "	125 "	5 " 9½ "
Charles L. VanVelzer.	27 "	166 "	5 " 9½ "
Ernest W. Noyes....	17 "	137 "	5 " 9 "
George N. Miller....	23 "	136 "	5 " 9 "
Joseph J. Skinner....	27 "	140 "	5 " 9 "
Charles A. Cragin....	27 "	132 "	5 " 8½ "

YOUNG WOMEN.

	Age.	Weight.	Height.
Alice M. Ackley.....	21 yrs.	149 lbs.	5 ft. 7½ in.
Susan Worden.....	24 "	150 "	5 " 6 "
Florence Clarke....	18 "	121 "	5 " 6 "
Elizabeth Mallory....	22 "	129 "	5 " 5½ "
Cornelia J. Worden...	20 "	155 "	5 " 5 "
Arabella Woolworth..	18 "	144 "	5 " 5 "
Harriet N. Olds.....	19 "	139 "	5 " 5 "
Eliza Burt.....	26 "	123 "	5 " 4½ "
Martha Hawley.....	17 "	129 "	5 " 3½ "
Virtue Conant.....	16 "	142 "	5 " 3 "
Consuelo B. Noyes....	18 "	132 "	5 " 3 "
Alice E. Nash.....	20 "	124 "	5 " 2½ "

RECAPITULATION.

Average weight of males.....	143½ lbs.
Average " of females.....	136½ "
Average " of males and females....	139½ "
Average height of males.....	5 ft. 9½ in.
Average " of females.....	5 " 4½ "
Average " of males and females....	5 " 7½ "

We have one girl, only fourteen years old, that might have gone into the above table with credit; but we reserve her case for future reports, as she is growing yet. Her present weight is 131 pounds, and height 5 feet 6½ inches!

These are selected specimens, of course. Farmers always send their best to the fair. But we had to leave out others as good as these, in making out the dozens. They do not exaggerate the strength of our rising generation.

Now let us see what our young folks have done and are doing. We will not confine ourselves to those named in the tables, but take into view all of what we call the "second generation," who have grown up in the Community, and are now taking its business and burdens from their fathers' shoulders. And first we will name some of the oldest class, who were not inmates of the children's house, but yet owe much of their breeding to the Community.

Henry and George Allen were the chief representatives of the Community in the New York Agency, and have contributed largely to its business reputation by their labors as traveling Agents for its various manufactures.

Martin and Myron Kinsley are known extensively as enterprising business men. One is now head of the farming department at Wallingford. The other is general superintendent of our Trap Works.

Otis and George Kellogg are also well known as agents of the Community at the Banks, Telegraph Offices and Freight depots, here and at Wallingford.

Roswell and Victor Hawley are among our best machinists. The former has done invaluable service in the Trap business by many inventions.

John F. Sears is a genius of high order in mechanics; an expert in microscopy; and has made several microscopes of great merit.

Among this older class of the second generation we may name also on the women's side, Harriet Allen, who is now mother of the children's house, Elizabeth Hutchins who is the general superintendent of the Silk Works, having fifty hired girls under her care, and Carrie Macknet who has served with distinction as chief book-keeper of the Community.

Coming now to the younger set, who were trained in the children's house, we mention

Charles A. Cragin, the founder of our Silk business, After serving (in connection with Harriet Allen and

Elizabeth Hutchins) an apprenticeship of four months at a Silk factory in Willimantic, Conn., he commenced manufacturing at Willow Place, and achieved at once complete success and a first rate reputation in the silk market. He is now making one hundred and fifty pounds of machine twist (worth \$2,000) per week.

Edwin Burnham is superintendent of the children's house.

Francis W. Smith is an accomplished violinist, and was several years leader of our orchestra.

Frederick Norton is a skillful and scientific dentist, versed in mallet-filling, and all the latest improvements.

George N. Miller is an expert in drawing and wood-engraving.

Edward P. Inslee is foreman in the machine-shop.

Charles Burt is foreman of the carpenter's department.

Alfred Hawley was foreman of the finishing part of the trap-shop before he was twenty years old.

Sydney Y. Joslyn is foreman of the horticultural department.

Tirzah C. Miller is editress of the CIRCULAR.

Mary L. Prindle, Augusta Hamilton and Helen C. Miller, are expert phonographic reporters.

Ann S. Bailey is present chief book-keeper, dealing with banks, assessors, and business men all over the country.

Our students at the Scientific School of Yale University, at the present time, are

Wm. A. Hinds, who has formerly served the Community as financier, business agent, superintendent of various businesses, writer, reporter, printer, &c., and is now in good standing as a scholar; and

Joseph J. Skinner, now in his third year at Yale, and said to be the first scholar in his class. A part of his record is that with only the common advantages of Community boys in his previous education, he undertook to prepare himself to enter the Scientific School on the short notice of *seventeen days*, and at the end of that time actually passed a rigorous examination in Geometry, Trigonometry, Algebra and History, besides the common branches of Geography, Grammar, &c.

Theodore R. Noyes and George E. Cragin, both alumni of the children's house, were our first students at Yale, and graduated there a year ago in the Medical Department of the University. Their previous education in the Community gave them a standing in mental discipline and general information, fully equal to that of college graduates. Their proficiency as Medical students was indicated by the fact that one of them was selected by a leading surgeon of New Haven, as his office assistant, and the other by the Professor of Physiological Chemistry, as his assistant in a course of *Chemical Lectures* before the college classes. The committee that examined them at their graduation, reported as follows, in the *Proceedings of the Connecticut Medical Society for 1868*, Vol. 3, No. 1.

The following gentlemen were examined and recommended for the Degree of M. D. :—

GEORGE E. CRAGIN, Wallingford. Thesis, Oxalic Acid in Rhubarb.

THEODORE R. NOYES, Wallingford. Thesis, Experimental researches on the Elimination of Urea.

JULIAN NEWELL PARKER, Mansfield. Thesis, Sleep.

ALFRED EASTMAN WALKER, B. A., New Haven. Thesis, Inflammation.

WILLIAM VIRGIL WILSON, New Haven. Thesis, Wounds in general.

The Theses of the first two gentlemen were based upon very elaborate original research—and the results obtained were deemed so important that the Board voted that the thesis of Mr. Noyes be sent for publication to the American Journal of Medical Sciences, and that the thesis of Mr. Cragin be recommended for publication in the Transactions of the Conn. Med. Society.

These two young men are now engaged in the general business of the Community, T. R. Noyes as director of finances and silk-dyer, and G. E. Cragin as superintendent of fruit-preserving. At the same time they attend to the sick and wounded, and look after the general hygiene of our camp.

This account of our young people is by no means exhaustive. Many creditable examples are necessarily omitted. If it were intended to be a roll of

honor, it would be very incomplete. But it is sufficient as an answer to those who disparage our rising generation, and pretend to foresee the failure of Communism, in the degeneracy of its children.

COMMUNITY JOURNAL.

ONEIDA.

—The Grapes are very delicious and abundant this season. Six thousand pounds of Delaware, Concord, and Hartford Prolifics have been picked, but the vines are not yet half stripped.

—E. H. H. is making drawings for a south wing to our New House (as we still call it) to be erected next summer. It is to be for the children. Stone and brick were drawn for a new "children's house" a year ago, but its building was deferred on account of our debt, and now as the Midland will shoot by not ten rods from where it was designed to be located, we consider the postponement very providential. The new place is on all accounts much the most popular.

—Is it not a new thing under the sun to raise a field of corn expressly for the husks? If the event never happened before, it actually took place this season at the O. C. Last spring the O. C. farmers appropriated twenty-five acres of their best grain land to a crop of sweet corn for the fruit canning department, but the common yellow corn not being regarded as a very profitable crop to raise, no ground was appropriated to it. The women of the O. C. who hold themselves responsible for furnishing all the clean, comfortable beds required for a family of nearly three hundred members, on learning that the husks of green corn are worthless for beds, informed the lords of the soil, that a crop of husks must be raised, *videns volens*. Feathers are wholly discarded by the second generation of O. Ceans and almost wholly by the first. So that corn husks are as much a necessity as geese feathers were to our great great grandmothers a hundred years ago. "But," said the farm foreman, "we have no land suitable for corn." "Well," said the sisters on the bed committee, "perhaps you have land suitable for husks, if not for corn." The foreman was caught. Escape was impossible. Husks he must raise at any rate. The women were posted a little too on the land question, for they replied to Mr. F., "There are four acres in the corner of the Hamilton meadow which we think will answer very well." Caught again. It was a choice bit, that corner lot, which the farmers were anxious to retain for grass. But the inexorable female committee cared little for grass, if it stood in the way of having a crop of clean sweet, dry, light husks. And so the reluctant farmer yielded to the victors in the contest with the best grace he could, and sowed the four acres to corn. This evening a bee was called for the husking. How musical the voices, how happy all were, making sport of what otherwise would have been a cold, dreary piece of work.

—Mrs. H., of Massachusetts, is spending the week with us. She met with adventures on her way here. Reaching Rome, where she had to change cars, she asked the first man she met when the next train to Oneida would leave. "Now," he answered; "there it is. Come, and I will help you in." So she trustfully surrendered her bag to his charge, and he and his comrade, taking her between them, led her some distance to a train, in which they politely seated her, and then left her. Wishing to be sure she was right, she turned to the person next her and said, "This train goes to Oneida, I suppose?" "No," he replied. Astonished, she repeated the question to another person, and received the same answer. Thereupon she started hurriedly for the depot-room, where she learned that the train she wished to take, would not leave for an hour. Mystified, but unsuspecting, she went to get some refreshments. Putting her hand into her pocket for her change, she was horrified to find that her porte-monnaie containing all the money she had with her, was gone. Returning to the depot she spread the news of her loss, and her conviction as to who had robbed her. A policeman interested himself in her case; the ticket-master gave her a free ticket to Oneida, and others gave her small sums

to the amount of three dollars. But the officious rogues could not be found, and it was discovered that they had taken her a roundabout course, and put her aboard the same train which she left on arriving at the depot.

—Isolated effort is very unpopular here. Coöperation is the grand current of achievement. Everything of importance or likely to be in itself unattractive is done by bees. For several nights lately girls may have been seen at the supper-table whispering one to another and nodding compliance. Going to the large tent-room at 7 o'clock you will find four or five tables surrounded by groups of busy workers, all sewing carpet rags. The men, with their fingers so unworked to the needle and thimble, are well represented.

—Talk about the O. Ceans having no individuality! Why, look at the visitors who spread their plumage over our grounds all summer, and then at the dress of our women and say which has the most individuality. Some one sets a fashion, and you mimic her like so many parrots, while we, excepting that we wear the uniform of the short dress (as you do of the long) are under no decree of changing styles, nor the lead of some inexorable belle, but we all cut and trim as we fancy.

—Testimonials to the favor of the gospel are worth more than preaching. The following, though short, contains a sermon:

"Favorable circumstances last winter developed my faults as never before, and I became conscious of many things in my character that needed the refiner's fire. Most of all was a propensity to evil-thinking with which I struggled long and hard. All my efforts to get free from it seemed unavailing. The way was pointed out to me, and I knew what I needed, but how to really get salvation, that was the point. I became very unworthy in my own eyes and despair began to work. While in this condition one evening alone in my room, I was praying earnestly for light and help, and it came to me like a flash of light, that all this struggle was with something that did not belong to me, but to the devil, and that there was nothing in him worth saving; he was doomed to despair and damnation, and while I identified myself with him I could have no other prospect. But with this came the discernment of a life in me deep down that was saved—which was of faith, Christ's life. I had been identifying myself with that part of me which the devil was accountable for, and now abandonment came and Christ's life flowed into me. I always regard it as a miracle—the work of that moment. The mountain-load I had been carrying and had struggled so vainly with was removed instantly, and great comfort and peace took its place. Egotism, pride, unthankfulness—all had vanished to be supplanted by the faith and love of God. A. L. BURT."

WALLINGFORD.

—We all love our little Harry very much. Though his father and mother and sisters are all at O. C., he lives here in perfect contentment nestling in our hearts, and making himself a real comfort to the whole family. He is a bright four-year-old, and his ways and sayings are a constant source of amusement to us. His most important and responsible occupations, are picking up apples and feeding the chickens—both self-appointed. The most expressive testimonial of good-will that any one can show him, is to help him pick up apples, and his feeding the chickens is in his mind unequalled in importance by any post in the household. The other day Bell told him the story of Joseph, how Pharaoh took him out of prison and made him lord over all his house and over all Egypt. "And did he feed the chickens?" asked Harry. At another time Chloc told him about David, how God was good to him, and helped him beat his enemies, and become a great king. The little fellow thought about it very earnestly for a minute, and then said, "Yes, God was real good to David, and loved him, and helped him to pick up apples when he wanted him to, didn't he?"

—Last night the air was clear, still and cold, threatening a frost which might be injurious to the grapes. Wise heads were put together and plans

laid for circumventing Jack Frost's attack. In noon meeting G. W. N. had read from Tyndal's book, some interesting facts about the comparative transparency and opaqueness to heat, of dry and moist air and other gases; and Frederick and others had heard that making a dense smoke around vineyards, would keep off the frost. These ideas were put together, and it was decided to smoke the vineyards, if the thermometer went so low as to render it necessary. The thermometer went down to thirty-one degrees at the lower vineyard, and Frederick and Mr. H. were up all night after one o'clock, exerting themselves to the utmost to keep a dense smoke around it. Owing to the smoke the thermometer went up to thirty-four-and-five degrees in the vineyard, while the surrounding air was below freezing. At four o'clock in the morning, the thermometer went down to thirty-two degrees up at the house, so G. W. N. and H. J. S. were aroused to build fires around the upper vineyard and smudge that. The plan pursued was to build a large fire of hay and brush, and then throw on freshly pulled weeds or damp grass, thus making as much smoke as possible, and the heap was so situated that the wind blew the smoke directly over the vines. The amount of smoke thus produced was astonishing. As we looked out the windows before sunrise this morning, we saw dense columns of smoke rising above the hill, and floating down the valley, almost obscuring our view of the town. The operation appears to be successful in saving the grapes.

THE SILENCE OF HISTORY.

THE great argument urged against our doctrine of the Second Coming, is, that it left no trace in contemporary history. Here is one great historical fact, however, that we can not satisfactorily account for, except by this very doctrine of the Second Coming of Christ at or about the destruction of Jerusalem.

Christ inoculated the generation with which he lived, with a new life, immensely above the dead level of the ages preceding him. His disciples, and those who believed on him were filled with a zeal and love of righteousness, which nothing could resist, and which in a very few years spread itself through the whole length and breadth of the civilized world. Immediately succeeding this generation, a period as dark as the Dark Ages commenced, marked by a general subsidence of art and learning, as well as of genuine religious fervor. We can not conceive that these men and women who were so thoroughly impregnated with the spirit and energy of Christ, could have lived and died in the natural way, without bequeathing to their children much of the animus which vitalized their own lives. Revolutions, it is said, never move backwards. The French Revolution, the Reformation, the rise of Mohammedanism, are instances of this. Yet here was a religion, certainly the most precious ever taught—a gospel which inspired its votaries with an enthusiasm that no suffering or persecution could quench, which, instead of passing from father to son with increased vigor and stability, as in the case of Mohammedanism, or the Reformation, dwindled away and became so feeble in the second generation, as to hardly command the notice of Pagan contemporaries. Was there less power and inspiration in Christ, than in Mahomet or Martin Luther? Or was the darkness which succeeded the destruction of Jerusalem only the natural and inevitable result of the withdrawal from this world of all those in whose hearts the true seed had taken root and borne fruit? w. x.

EARLY ASSOCIATIONS.

II.

THE establishing of public schools, together with railroads, has produced a very marked effect upon the working classes of Britain. Thirty years ago there were many villages and parishes in which few of the inhabitants had ever been so far as ten miles from their homes. London was thought to be some wonderful city only to be dreamed about, and was confusedly mixed up in the minds of many old

dames and children, with the celestial city, described in Revelation. My own views of the metropolis were so indefinite, that I half believed the streets to be paved with gold, and supposed that every one in so great a city, must be rich and happy.

So little traveling was done at that time, that a village or town might have been visited year after year, and scarcely ever have been found to have added one to its population, except by birth, or to have suffered loss, except by death. Through such a village, I rode on an old donkey day after day, and never met a person whom I did not know, unless I chanced upon a strolling band of gypsies. I had even been taught by my pious old nurse, to look upon the donkey, not only as a worthy acquaintance, but as an object of superstitious respect, for Christ rode a donkey into Jerusalem, and that made the whole race of donkeys as divine an institution as marriage; and the cross over the shoulders, which every donkey wears, I have the evidence of said nurse to prove (corroborated by the testimony of every old dame in the parish), was placed there in token of that great honor. With railroads, came a spirit of culture and improvement. People who had hitherto been fixtures, began to move about; the school-"maams" who had thus far taught the three branches of literature, "reading, riting and rithmetic" as the sum of all mental attainments, gave place to polished teachers, and fine school-houses, and many a poor boy has since found his way from the plow's tail to a London counting-house, to business partnership and to wealth.

But it must not be supposed that the innovations which produced so good results, gained a foothold without meeting considerable opposition from the prejudice inseparably connected with ignorance. I heard an old farmer say that his boy could find the way about the farm well enough without geography; and a pious Methodist agriculturist, being pressed by my father to send his son to school, said he didn't believe in "all this ere schoolin," and that St. Paul had said that "too much larin would make a man mad." Thus the poorer class of farmers opposed education, while the laborers took advantage of it, leaving their masters far behind, and are now fast changing places with them.

Being once sent upon an errand by my father to North Moulton, I found it to be a village as yet unblest with any of "these new fangled ideas" about civilization. It was situated on a common of from five to ten thousand acres lying upon the highest land, except Dartmore, in the west of England. There was no railroad within forty nor any stage route within five miles. No coal, and very little wood was to be had there. Peat was the only fuel used; and that burned on every hearth and filled the village with a vapor which, while it unpleasantly choked a new comer, seemed necessary to the existence of these hardy mountaineers. After a ride on a cold rainy day of one hundred miles by rail, forty on a coach and five miles more on an apology for a gig without springs or cushions, I was glad to be landed at a house which supplied the lack of an inn. The fire on the hearth, though it was only of peat, was grateful to my half-chilled limbs, and the steam from my wet overcoat mingled with the curling smoke as I sat in the large chimney corner and watched its course into the twilight above, up the blackened shaft, well stocked with drying hams and beef. Three great loutish boys sat in the same chimney opposite to me with eyes and mouth so wide open as to suggest the probability that they lived on peat-smoke and were taking a meal. I was evidently an object of much curiosity, for many heads looked in and out the door, and the eyes of the boys and those of three men, who had now joined the party of the chimney corner, were riveted upon me. I should probably have felt some embarrassment from this close scrutiny, had not my own attention been so closely occupied by a roast chicken and other accompaniments which were in course of preparation on the hearth for my supper, and over which my bowels (in which were a healthy vacuum) yearned for closer acquaintance; but the garrulous hostess, although she fussed and bustled about, as if the world were on her shoulders, seemed more

interested to acquaint me with the natural history of her family of ten ordinary looking, dirty individuals than to serve up her roast chicken. I was so hungry that every anecdote seemed a volume. The more she talked, the more she bustled, and the more she bustled the less she accomplished. Did any one ever see so much fuss about a single visitor? But when supper was all ready and the poor woman began to excuse herself for leaving me to wait upon myself, the mystery of all the excitement was thus satisfactorily explained:

The train and mail coach by which I had traveled, had been freighted with no less precious a cargo than a letter from the poor woman's son, who some years before had run away from home, gone to sea and was then settled in America. No one in the family could read the precious document, so she must hurry off to the village schoolmistress to read it to her. The news that widow Fitch had received a letter from her son in America spread like wildfire through the village. The fact was known sometime before the letter reached the widow's hands, and the house would probably have been filled with the bodies belonging to the many heads that had "popped in" if on seeing a stranger, they had not as quickly popped out again. I was not so much the center of curiosity after all, as my egotism had suggested. Hungry as I was, I could have foregone my supper rather than have kept the woman from her letter, and on learning the state of the case, I innocently enough and with a view of showing her that I took some interest in her family as well as her supper, remarked,

"So you have a son abroad, have you, Mrs. Fitch?"
"Abroad!" she retorted in evident pity for my ignorance, "I should think so too, and a purty sight furdur than abroad."

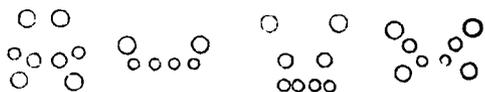
I ventured no more remarks and was soon left alone with a bountiful supper, the very best of cider, and a large sheep dog which slept with one eye and kept the other on the supper table as if thoroughly conscious of the nature of a "contingent remainder" when roast chicken was the property in question. I made the most of my repast and again retired to the old chimney corner where exhausted nature soon sought repose. E.

A SUMMER WITH THE MICROSCOPE.

BY J. F. SEARS.

VII.

THE eyes of insects are very interesting objects for the microscope. They are classified as simple and compound, and are situated on the upper part of the head. We should never have found out, without the aid of a microscope, that the spider (*arachnida*) has from six to eight eyes; that the ant has fifty; that the common fly has four thousand; the dragon-fly twenty-four thousand; or that some beetles have more than twenty-five thousand; but such is the fact. Some insects have simple eyes, others have compound; and a third class have both simple and compound eyes. The eyes of spiders are simple, and are arranged in various positions on the front part of their bodies—for they have no head, at least no neck. A few examples of the arrangement of the eyes are given in the engraving:



Almost all kinds of insects, however, have compound eyes. These are an aggregation of many hundreds, or even many thousands of simple eyes which are designated *ocelli*, and when viewed with a very low magnifying power, give a "faceted" appearance to the surface, which is marked very regularly into hexagons or squares. A very good idea of the form and appearance of these eyes may be obtained by stretching a piece of Brussels lace, having hexagonal meshes, over a small hemisphere of polished glass.

Besides the compound eyes, insects usually possess a small number of simple eyes, which are placed on the upper part of the head. The bee has three simple eyes placed in a triangular form between its large compound eyes.

The lobster has two compound eyes, having square

facets instead of hexagonal. These are placed on small fleshy protuberances situated on the upper and front part of its body, and when it is apprehensive of any danger, it immediately withdraws its eyes beneath the shelly covering of its body.

The colors of the eyes of insects are nearly as varied as the colors of the insects themselves. In some the tints are red, in others green, while a third class have a most magnificent congeries of colors, formed of bands of mingled yellow, green, and purple; and in all there is a depth and richness of hue only to be equalled by the brilliancy of the finest gems.

In mounting the cornea of the eyes of insects to be viewed under the microscope, it must first be dissected with fine-pointed scissors; or it can generally be cut off with a razor. Then the pigment must be thoroughly washed and scraped from the inside, by means of a small pine stick whittled to a flat point, and a camel's-hair pencil; this can best be done under fluid—either water or turpentine. After it is thoroughly cleaned, several slits must be cut, radiating from near the center, to allow of its being flattened between the glass slide and cover, otherwise the margin will tear apart or the central portion be thrown into plaits, which will greatly interfere with the view of the "corneules." The object is then to be mounted in Canada balsam, as before described.

The proboscides of insects especially those of the fly, honey-bee, mosquito, &c., show in a remarkable degree the wonderful adaptation of means to an end. Take the mosquito, for example, which has the most unceremonious way of presenting his "bill," and that, too, for your very heart's blood; and by carefully examining the "instrument" with the most powerful microscope, you will see nothing to indicate that it is a counterfeit, but you will find that every line is perfect and that it is a genuine article and must be treated accordingly. But if you should not wish to "foot the bill" after his repeated presentation of it, he will wait until you are unconscious of his presence (asleep perhaps), and then will proceed to collect his dues by downright robbery something after this fashion: In the first place he will produce two long darts contained within the "bill" having barbs on one side; these he will thrust into you in some exposed part, which will give him a "firm and secure hold" so that he can thrust into you another and more formidable weapon also contained in the "bill." This is a long and hollow tube having a sharp point, which, after he has plunged into you to its utmost length, he proceeds to exhaust of its air, and, as a natural consequence, the very coin of your life is transferred to his emaciated pockets. There are two other jointed instruments covered with hair or bristles, contained within the "bill," the use of which does not appear. After he has collected what to him seem to him to be his just dues, he replaces the five instruments of torture within their case to take his departure, leaving you not much the worse for what he has done.

CORRESPONDENCE.

BLIND TOM.

Moffat Building, Sept. 16, 1868.

DEAR CIRCULAR;—I sat opposite Blind Tom, the negro pianist, in the coach this morning, and had ample time to observe him on the ferry boat and at the railroad station. I also conversed with the gentleman who accompanies him, at his concerts. He is not totally blind, as I supposed—can see objects in the gross, or, as the New Testament has it in the case of Christ's cure, he "sees men as trees walking."

He is about nineteen years old, five feet six in height and stoutly built. He seems in good health. In color and features he is genuine negro. His sensitive organization and self absorbed life show themselves in his actions, which are at first painful to behold. His eyes roll in their sockets, indicating that he is making an effort to see something but does not succeed. He is oblivious to by-standers, and frequently half speaks and half sings to himself in an apparently unintelligible manner; then he breaks out into a queer laugh, highly African, and ends by

rubbing his hands furiously together somewhat in the style of a zealous Methodist when "praying for the power." This movement is frequently accompanied with a swinging motion of his legs, and a general agitation of his body. He has a rather slim hand, the fingers moderately tapering and well adapted for playing the piano. Often an idea would seem to seize him, some strain of music occur to his mind, and his fingers would then fly with inconceivable rapidity, using his lap for a finger-board. I am told that his power of imitation is unequalled. After listening but once to a performance of the most difficult music he reproduces it perfectly. This is without doubt in part attributable to his enormous concentration.

A physician whom I heard speaking of him, thinks him an idiot with large imitation, and thus, for himself, solves the mystery. He evidently has an extremely nervous temperament, for he starts at every noise, if it is in the least unusual or sudden. If idiocy implies no intelligence, then is he not an idiot. While the coach was tarrying he enquired if it was not full and why we waited—expressing a fear lest we should be too late for the cars. This was perfectly natural under the circumstances, for others were also anxious. I asked his keeper what his own opinion was concerning Blind Tom, and he replied that his case is an abnormal one, and that no one as yet had attempted to explain it. "Tom lives in a world by himself," said he.

This no one will dispute who looks minutely at him for ten minutes. There may be something of the idiot about him, for the slope of his head and chin, together with certain actions, indicate it; but the case evidently does not stop there; a deeper solution is required. Not as a "Spiritualist" in the ordinary acceptation of the term, but as a believer, nevertheless, in spiritual phenomena, my impression is that Blind Tom is under the control of some spiritual principality which must, in part at least, account for his peculiar condition. He appeared perfectly docile, and is evidently the unconscious source of considerable cash to somebody.

H. W. B.

ROADS AND ROAD-MAKING.

THE last *Scientific American* has an article on iron-track common roads, and advocates their use in this country, while the *London Times* recommends them for England.

In October, 1865, I commenced a series of articles published by the *CIRCULAR* which fell under the above title. I did not consider the subject exhausted, nor my work concluded at the publication of the last one; for about this time Mr. Noyes broached to me the plan which the *Scientific American* now advocates, of iron-track for common roads, and it was my intention to present the same in continuation; when by some means the agitation of the whole question was indefinitely postponed.

It is now September, and the fall rains will make their impression on most country roads, suggesting attention to improved modes of construction. We need in this locality better roads to travel over and accomplish the increasing business of the times, and it is possible that the *Scientific American* and other influences may help us to an "iron-track" which shall be both easy and durable; and when realized I have no doubt its apparently heavy expense will be thought inconsiderable compared with the obvious comfort and advantage of the improved system. But while these best and costliest roads are among the promises of the future of our enterprising population and expanding country, we may well consider some present and immediate means of amelioration, and urge their adoption. Here then I will put forward one topic;

The narrow tire of wagon wheels was alluded to in my former discussions of this subject, and now I feel the necessity of returning to the advocacy of wide tire as the essential want of the country, in avoiding the pressing evils under which we labor. Why, it may be earnestly asked, should there be any reluctance in resorting to so easy and certain a remedy? If the farmer will but consider his interest he need not hesitate. Think of his work and worry over his fields in wet seasons, or on moist lands, his wheels cutting to the hub, plowing up the soil, and making scars that time can scarcely heal, in his beautiful meadows, pastures or orchards, when by simply using a tire to his vehicle four or five inches wide, his land would be uninjured and his team saved immense effort. The same should be done in the case of market wagons which are drawn, heavily loaded, over the soft roads so common in this country. Of course light vehicles may run as they now do without material disadvantage: for they have tire of nearly the same width as the present heavy ones. Still the time will come, if common earth roads are used, when economy will dictate a change of width to that of some two and a half inches, and persons who keep loaded teams constantly moving, will need no argument but to see the operation of four-inch wheels.

In fact this change I speak of has taken place in one section. The glass teamsters at Cleveland, north of Oneida Lake, have adopted wide tires, and find them highly valuable in the ease of teams, as well as in the preservation of the highways over which they pass. A person having once used them would not return to narrow tires, if he cared for the good condition of the road. Ruts and mud will be comparatively unknown when this measure is universal, and adequate care is taken of our public highways. Every man should be a committee to urge forward this change, and apply to the Legislature to aid by premiums or by acts and penalties, if need be.

My hope is that the *Scientific American* and all country papers will cry out for wide tired wagon wheels, and compel the consideration of the subject as an imperative necessity. This must be done, or a resort to the "iron track" is inevitable. Local papers should take it up, and seek a remedy for the evils of their own vicinity; asking towns to change the mode of making annual repairs on roads, or at least insisting that pathmasters shall do their whole duty in a thorough manner.

M. L. WORDEN, PATHMASTER.

THE EARTHQUAKE TERM.

Our mother earth is passing through one of those periods of convulsion the phenomena of which are among the most terrible of all the manifestations of physical forces. The throbbings of the earth crust, which have extended over so vast an area during the last twelve months, the meteoric showers, and the meteorological phenomena during the same period, are together an interesting subject of study. What mysterious connection exists between these occurrences, if any does exist, or rather the real nature of it, has never been satisfactorily shown; and there is yet, perhaps, room for skepticism upon the hypothesis that the cosmical matter from which the enormous number of meteors periodically rain upon the earth's surface has any direct agency in these disturbances. That the weather and other atmospherical phenomena

are influenced by some cause acting in concert with the causes of earthquakes, if not by the same causes, must be admitted. * * *

The present season has presented great climatic peculiarities. From all parts of the world come accounts of hurricanes, floods, unusual vagaries of temperature, and prevalence of winds from unusual quarters. The *Scientific Review*, speaking of the extraordinary heat and drouth experienced in England, says: "The southerly winds have prevailed for an unusually long interval, and the weather has consequently been very hot and very dry. On the 22d of July it was possible to cook a beef steak on the south side of Westminster Bridge by the heat of the sun's rays alone. The apparatus employed was of a very simple kind: it consisted of an empty cigar box, the inside of which had been blackened, and the top closed with three panes of glass about one inch apart. In the course of twenty minutes the steak was done on both sides, while a few potatoes were baked around it."

With the south winds and the extreme heat in England have appeared the mosquito, which threatens to become a pest in a country hitherto exempt from that annoying insect. The peculiarities of our climate during the last twelve months have attracted much attention. Both extreme cold and heat have been experienced, and these extremes have continued for extraordinary periods, while we have had unusual storms of wind and rain. All this indicates unusual atmospheric disturbances. Overhead and underfoot the elements are warring with terrific energy. The recent eruption of Vesuvius, the earthquakes in the West Indies and the Sandwich Islands, the meteoric fall of 1866 and 1867, the alleged shifting of the Gulf Stream nearer to the eastern continent, and above all the accounts just received of the disastrous earthquake in southern Peru and Ecuador exceeded in destructive effect by only two similar events on record constitute a series of remarkable occurrences which may not perhaps be rashly regarded as the commencement of an epoch of permanent physical and climatic change to which the earth is destined. Some will see in these events the fulfillment of prophecy, and the indications of moral and political changes not less momentous.

The causes which produce the grand and terrible phenomena of earthquakes are doubtless various. The generation of gases by chemical reaction, and the development of enormous volumes of superheated steam, by the contact of water with the intensely heated interior of the earth, are without doubt the most common and potent. The distance below the surface at which these forces act, although undoubtedly great, is unknown. The sensations produced upon people by earthquake shocks have peculiarities which must be felt to be realized, as it is impossible to give any adequate description of them. The most graphic description we have ever heard, was given to us by a gentleman who has experienced several of these occurrences both at sea and on land. The sensation at sea he says is often described as resembling the shock produced by a ship's striking upon a reef, but there is a feeling of something different, a sort of instinct of something further away and more powerful which accompanies the first feeling of surprise and alarm, a sort of mysterious pulsation through the water, which once experienced is not easily forgotten. On land he describes it as being like what would be the feeling of a person standing upon a flexible, buoyant substance, like an immense tarpaulin spread over the surface of a liquid mass in a state of violent agitation. The undulations succeed each other so rapidly and irregularly that it is impossible to time one's steps to meet them; persons are suddenly and violently prostrated, while the mysterious subterranean noises, the peculiar appearance of the sky and atmosphere, the universal alarm of all living things, conspire to produce the most appalling spectacle that the imagination can conceive. —*Sci. Amer.*

AMONG THE PEACHES.

FOR nearly two weeks I have lived in a peach-country near an orchard containing 5,000 trees, which is situated on the western slope of the beautiful Seneca lake, nearly thirty miles from Geneva and less than ten miles from the head of the lake. The property consisting of more than fifty acres of land, was sold last year for \$12,000. Many people thought the purchase a foolish one; but this year's splendid yield of cherries, peaches, pears, plums, grapes and apples, proves it to have been a profitable investment. It is believed that Mr. Arnold, the present owner of the "Hildreth Nursery," as it is called, will receive from the sale of peaches alone \$5,000. The six acres of grapes will, I think, net him \$1500 more; and the amount to be realized from the sale of other fruit will add at least five hundred dollars, making a grand total of \$7,000.

When I arrived on the field of action, Mr. Bradley had already purchased for our canning establishment all the pears and plums raised on the place, and had also engaged 500 bushels of peaches. My business was to assort and pack the fruit in crates, nail them up securely, and assist in the shipment. Although not accounted much of a carpenter at home, I soon learned, like friend "E.," to discriminate between a shingle-nail and a thumb-nail, and have a painfully vivid recollection of the experience by which I was taught the lesson.

Many people call to see Mr. Arnold and "get some peaches." He is a generous man and extends an invitation to all comers, to "eat their fill," and has often said, "If any go away with an empty stomach it is their own fault." But there is a *limit* to the generosity of most men, and Mr. A. thought that limit reached the other day, when a long freight train stopped for nearly half an hour by the side of his orchard, while the men helped themselves to his peaches. They were not content to take them from the ground, but shook the trees, filled their pockets, coat-sleeves, hats, caps, and coal-scuttles, and after emptying their stolen fruit, returned to the orchard for another load. Not being willing to submit to such depredation, Mr. Arnold rebuked them sharply; and they, after swearing at him as only railroad men know how to swear, moved off with their train.

The railroad, passing as it does through the orchard, makes the shipping quite convenient, provided the conductors are willing to stop their trains long enough to load the fruit, which is not always the case. One evening we had a large quantity of crates filled and carefully arranged near the track, ready for the ten o'clock express. As the engine came around the curve, our lantern was swung across the track. The train slacked up.

"Peaches to load," said we.

"Shan't stop," was the sharp reply, and off they went leaving our sixty-six crates behind. The next day I saw the conductor. He was furious because we stopped his train, and swore energetically. I tried to pacify him. It was no use. The swearing continued. I was disgusted and left him. The cause of his great distress was soon discovered. He had not been supplied with a crate of peaches which he said had been promised him.

"Wouldn't stop *his* train to accommodate a man that was so ——— mean; not he; favors must be reciprocal."

I made inquiry of an intelligent-looking brakeman about the character of this conductor. He was thought much of all along the route, had a good deal of influence, was a splendid fellow, &c.

"But he swears terribly," said I.

"Oh, yes, of course," said the brakeman, "did you ever know of a railroad man that wouldn't swear?"

I had heard so much profanity from that quarter I was obliged to own I could not think of any just then.

Our sojourn with Mr. Arnold and family was quite pleasant; many little acts of kindness were done to make us feel at home. It was a very busy time for the three women who performed the household duties; but every thing was done cheerfully and well. Notwithstanding Mr. B. and myself were blessed

with good health and vigorous appetites, no charge was made for board. I should hardly like to tell the market value of the "Crawfords" that were disposed of by the former representative of the O. C. to say nothing of the pears, peaches, plums and apples, that were not rejected by the latter member.

Pleasant as our quarters were, the word from home to return was good news, and with it came the report that O. C. was going out of fruit-preserving. "Peaches enough. Sick of Peaches. They drive us early and late. No more of this tyranny." We sympathize. No more jangling with the railroads. Exiles no more. G. D. A.

—We have added to our water-power on the Sconodoa Creek by the purchase this week of a small privilege immediately above the one at the foundry.

A northern Vermont farmer had an inveterate habit of talking to his cattle or muttering to himself while at work. One night he was driving the cows home, when a friend coming up behind heard him say, "Why don't yer g'long? I should think yer might *know* I am tired!"

C—sometimes bestrides a hobby. Last summer it was ice-water. All the usual summer afflictions were caused, he argued, by drinking ice-water. One day he heard a little girl complaining of the belly-ache.

"Too much ice-water, of course," he muttered, "if folks will drink themselves to death, I can't help it as I know of;" then aloud, "See here, little girl, you've been drinking too much ice-water; ice-water is what makes folks sick—how much have you drank this afternoon?"

"Once or twice sir."

"That's it; ice-water is what's the matter with you, child."

"I suppose so, if you say so sir; but I thought it was the green apples I've been eating!"

NEWS ITEMS.

THE Chinese Embassy are meeting with a cold reception in England.

THE new salt works of Canastota, N. Y., are said to be proving a grand success.

THE agents of Mr. Dickens announce that his farewell series of readings will commence at St. James Hall, London, Oct. 6.

THE annual yield of wine in the Ohio valley alone, now averages over seven hundred thousand gallons.

THE Great Eastern is being refitted for the construction of tanks to carry the new Franco American telegraph cable.

PROF. AGASSIZ, is visiting the plains and mountains of the great West. He is enthusiastic over his scientific discoveries. His return is expected in October next.

SURRATT, the supposed conspirator, has been discharged by Judge Wylie in the Criminal Court at Washington, under the statute of limitation, the new indictment not having been found within two years after the alleged offence.

THE New York papers are teeming with accounts of a revival in Water st., one of the wickedest streets in the city, and of the reformation of a man called John Allen, the wickedest man in the street. Noon meetings for prayer are held daily at this man's house, once a dance-house. There seems to be however, more or less distrust of the genuineness of the work.

THE velocipede is all the rage in Paris. This is a vehicle for a single rider propelled by the feet. It consists of two light wheels, one before the other, with a spring seat above and between them supported by steel strips connecting with both axletrees. It is steered by a lever attached to the forward wheel, and is kept in an upright position by its momentum, on the principle of a child's hoop. The main point is to start it, which requires no little skill and practice.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 589 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, 35. 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 Cats, 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.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

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.

PICTURES.

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, 35 cents for single copy; \$2.50 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.