

# The Circular.

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## EARLY HISTORY OF COMMUNISM.

### THE PENTECOSTAL TORPEDO.

Peter Preaches Christ and the Resurrection.

### Springing of the Mine.

IT TAKES EFFECT ON FIFTEEN NATIONS AT ONCE.

EUROPE, ASIA, AND AFRICA IN A BLAZE.

### DIAGRAM OF THE SITUATION.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born?

prophecy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my hand-maidens, I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to set on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the

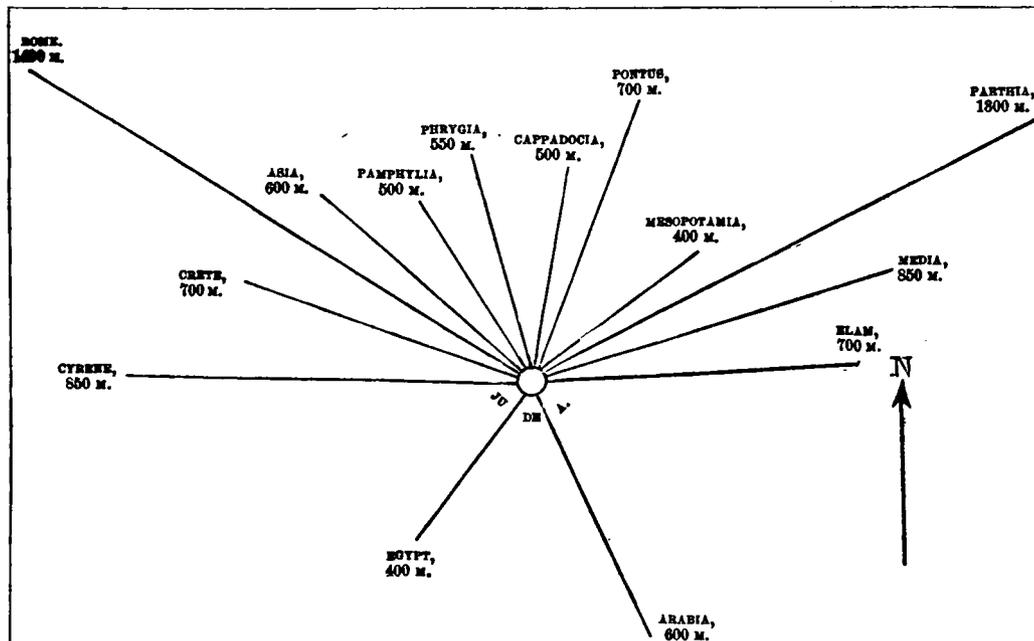
baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved. — Acts, 2d chapter.

### REMARKS.

Christ's last order to his disciples was, "Go ye into all the world, and preach the gospel to every creature; and he announced that such a wide-spread missionary work must precede his Second Coming, which was appointed for the close of that generation. Here was a big job to be done, and the time for its execution limited. Shall we begin on the instant?" asked the disciples. No, said the Master. Wait here till I give the word. They waited; week after week passed away, and nothing was done. But at length, on the fiftieth day (*Pentecost*), the order came, and with it a commencement of its execution on the most magnificent scale. The walls of at least fifteen nations fell at the sound of Peter's voice. Their gates were thrown open on the instant for Christianity to enter in. Two things were requisite to enable the apostles to carry out their leader's order, viz.: 1, a polyglott power in respect to speaking foreign languages, and 2, the establishment of friends in advance among the natives of the countries to be visited. Both these requisites were secured by the *coup d'etat* of the day of Pentecost, as will appear by an examination of the details.

1. The strangers who came together at Jerusalem to hear the apostles on the day of Pentecost were "devout" men, gathered from all nations. They were Jews who, revering the law and believing in the promise of the Messiah, had come up to Jerusalem to testify their zeal for religion and the sacred place. They were the best men of their race, wherever born; and although they participated, under the instigation of the Jerusalem leaders, in the execution of Christ, yet it may be supposed that they were less guilty of his blood than those who, as natives of Judea, had been conversant with his life from the beginning.

2. They talked, of course, as the Jews do now, the languages of the countries from which they respectively came; and it was the extraordinary fact of hearing their several native tongues spoken by unlearned men, that first drew their attention to the apostles.



PARTHIANS, and MEDES, ELAMITES, and the dwellers in MESOPOTAMIA, and in JUDEA, and CAPPADOCIA, in PONTUS, and ASIA, PHRYGIA and PAMPHYLIA, in EGYPT, and in the parts of LIBYA about CYRENE, and strangers of ROME, JEWS and proselytes, CRETES and ARABIANS, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking, said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall

promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word, were

When, under Peter's direct and tremendous appeal, their "hearts were pricked," when they saw the terrible error they had committed and the conviction flashed through them (attested by a present miracle) that the long-expected Messiah had indeed come, their first impulse must have been a desire to return each one to his native country and announce the fact to his friends and fellow-countrymen left in those regions.

3. Before doing so, however, they remained long enough with the apostles to drink in the full spirit and tendency of the new faith. They directly became Communists, and being persons who had probably accumulated wealth in the lands of their adoption, shared it at once with their brethren in Judea. For weeks, it may be for a much longer period, they lived in this manner, holding "all things common." But at the time of the persecution that was permitted to arise on the death of Stephen, they were "scattered abroad," and undoubtedly returned to the distant parts from whence they came, carrying the news of Christ and the contagious spirit of the day of Pentecost with them. Thus the same stroke which gave the apostles the gift of tongues, gave them also prospective friends and homes in every direction from Jerusalem over an area of more than a thousand miles in diameter.

4. A glance at the ray-like disposition of the countries affected by this movement, and their distance, as given in the diagram, shows the breadth and skill which entered into the plan of this propagative campaign. The situations of the countries, with reference to Jerusalem, are authentically copied from a map, and the distances are computed in round numbers by means of a scale.

5. This movement of the day of Pentecost, it will be observed, was the first stroke of Christ's new governmental power, taking place *within sixty days* after the Jews had supposed that he and all his works were put fairly under ground. It was followed by another stroke of almost equal import in the capture of Paul, a man who, from being a chief persecutor of the Christian family, was transformed at once to be their most unwearied and efficient supporter. In his incessant travels from Judea to Greece, from Greece to Rome, from Rome to Asia Minor (perhaps to Spain), back and forth, again and again, he bore the brand of salvation, till he had set all these countries aflame.

6. From two such examples of Christ's energy and resources in carrying on his purposes, we may judge whether or not he failed in their fulfillment at the time appointed. "This Gospel of the Kingdom," he said, "shall be preached in all the world [not to convert it, as is often assumed, but] for a witness unto all nations; and THEN shall the end come." He averred with an oath that within that generation both events should be fulfilled. Pentecost points with certainty to the fulfillment of the first; the logic of events inevitably infers the second. g.

### "LABORING IN THE LORD."

Home-Talk by J. H. Noyes, W. C., Oct. 23, 1867.

PAUL talks about "laboring in the Lord." What does he mean? I do not suppose that he means preaching. Writing to the Corinthians, he has this expression: "Of whom I travail in birth again, that Christ may be formed in you." That was not preaching to them; it was a work in his own soul. That kind of work requires the strongest nerves and most determined will. The work of drawing near to God and resisting the devil for ourselves and for others—fighting the good fight of faith—is the hardest kind of work. That is the work to make a man sweat. It made Christ sweat blood. It is work which will take away a man's appetite. That is the work Christ set before the Jews, when they asked him what they should do to "work the works of God? He answered, This is the work of God, that ye believe on him whom he hath sent."

We must do a great deal of this work, if we expect to get rich spiritually. It is the kind of work which brings the income. If we do not labor industriously at this business, and stick to it until we work out our salvation with fear and trembling, no matter what good intentions we may have, or how wise we are, or how much we read the Bible, and study our course of life in an external way, we shall go wrong, we shall get into difficulty, and find ourselves in the possession of the devil. Folks who don't work this work, are in the possession of the devil as a matter of course; they go wrong, and find themselves in the judgment. It is by working at this work that we can see the light and walk in the light and know what we are about. We can find no light any where else that will keep us right. The light of this world will not help us.

There is a great distinction between this kind of work and the dreamy meditation of the quietists and Brahmins. A man who engages in the work that Christ and Paul gave themselves to, though he has no bodily exercise, will find that he has an opportunity for a great deal of real, energetic, practical, heroic industry. You turn inward and find out what eternal life is, and what eternal death is, what your soul is, what it wants, and what it is capable of enjoying and suffering, and you will find that you have, in that internal sphere, a *business*, like getting a living. Many people in the world have their hands full to get a living for their bodies. Turn in, and you will find lively business there to get a living for your souls. To see that your accounts are square, and that your income exceeds your expenses, will keep you doing. It is a matter which requires work and calculation. It does not come by chance.

Our working for one another avails to a certain extent; but we can not absolutely save one another. I may say that Christ and God himself can not save us, except as they can wake us up to go about this work ourselves.

The way Christ saves us is to help us to save ourselves. He helps us to work out our own salvation. The operation of Christ upon us, is to set us at work in our own life and heart.

I suppose there is considerable of this work of laboring in the Lord going on in the Community. I have spent a great deal of my time for more than thirty years in this work. And there are others here who have worked with me. It is this kind of laborers that holds the Community together, and saves it from destruction all the time. It would come to naught in a very short time if there were not some body at work at this business, and very hard too. We must have more of it going. There will be continual battle, and not much rest, as long as a part of the Community drift along relying on somebody else to take care of them, to save them from snares and pit-falls, while they walk in darkness. It will be a blessed time when the whole Community shall be as industrious in heart-labor as it is in trap-making.

### SCRAPS AND TALKS,

FROM THE OLD TRUNK IN THE GARRET.

#### Plan for Accumulating and Distributing Power.

Ewbank in his articles as reported in the *Tribune*, seeks to incite men to the discovery of new motors, or original powers of motion. I have long thought that the most valuable invention that could be hit upon, would be a method of saving and distributing to advantage, powers already at command. Probably, not half the power of the stream at any mill-seat, is really applied to machinery. All the water that runs by at night, and at all times when the machinery is not going, is wasted. Again, the difficulty of transmitting power to a distance from its source, limits the availability of any mill privilege to such machinery as can be set up immediately on the bank of the stream. Now if we can devise a plan for accumulating power when it is not wanted for use, and distribute it to any distance, we gain largely in both these ways. I propose for consideration, the following:

Let the only machinery directly connected with the water-fall, be a very large receiver of immense strength, constructed, for instance, like steam boilers, calculated to endure unlimited pressure, and an air-condensing apparatus carried by a water-wheel. Then let pipes strong enough for the purpose, be carried from this receiver to places where machinery can be conveniently set up. At the further end of the pipes, machinery something like steam-engines must be employed to apply the power. We have then, the whole force of the stream at all times available, by forcing air into the receiver. This operation may go on day and night without any superintendence. A safety-valve which would allow the receiver to relieve itself when the pressure became dangerous, would be all the check necessary on this part of the operation. The effect would be equivalent to saving water by raising a dam, and the saving will be limited only as the extent of the receiver is limited. The power from the receiver will be carried by the pipes, any distance with its full force. A belt one-half mile long would make poor work; but a pipe carrying condensed air, which would be the

same thing as a belt, would work machinery as well at the distance of one-half mile, as at the starting point. With such an apparatus, instead of crowding machine-shops into inconvenient and dangerous situations on the bank of the stream, you may have them where you can build them best. In fact, you may distribute the power of a mill privilege all over a village or city, as gas or Croton water is distributed in the city of New York. Every house may have its power-tap if you please to call it, and grind its coffee, turn its spits, wash its clothes, saw its wood, &c., &c., by simply opening a valve. To bring the matter nearer home, with such an apparatus at the saw-mill at Oneida, you may carry the air-belt into your kitchen, and make the creek do more work for you than any dozen of your best hands. Then you may carry another belt into the printing-office and make it print for you. Another into your blacksmith's shop, another into your wagon shop, &c. &c.

It is further to be considered in relation to the safety and economy of this scheme, first, that the water-wheel being always in motion, would never be liable to freeze, and all hoisting and shutting the gates would be dispensed with. Second, that the receiver not being subject like steam boilers, to great and sudden changes of heat and cold, and the corrosion of fire and water, would be far more safe and durable than steam-boilers. Third, that the pipes being carried under ground, would be out of the way of injury. Fourth, that machinery at the end of the pipes would have all the simplicity and advantage of steam-engines without the incumbrances of boilers, furnaces, fuel, &c. Fifth, that the pipes constitute extensions of the receiver, and of course the larger the pipes are, the greater their number, and the farther they are carried, the larger will be your pond of power.

Brooklyn, 1851.

J. H. N.

**Table-Talk.**

Our alimentiveness may be badly affected in two ways, either by our coming to the table in the worldly spirit about money, with the idea that we are eating up our earnings, or by our coming in a spirit of self-complacency, because the food is of our own providing. Both of these ideas shut out the important fact from our minds that we are eating God's gifts, and are his guests every time we sit down to the table. The same spirit that would make us afraid of poverty, would make us self-complacent in the possession of money. Who gives us our money? Is it not God? To be sure he gives us an intermediate enjoyment in procuring it, but it is entirely his gift. We talk about a free gospel; let us have a free table.

Brooklyn, 1851

J. H. N.

**The Best Gift.**

Paul exhorts the church to "desire spiritual gifts, but rather that they may prophesy." If Paul had lived now, he would have been an editor. Desire spiritual gifts, but rather that you may write to edification. The gift of writing to the edification of the church, is a higher gift than that of speaking; and in fact it was so with Paul. His Epistles were the most important acts of his life. "His letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible," &c.

Brooklyn, 1851.

J. H. N.

**THE SECRET OF CONTENTMENT.**

FROM my earliest recollection I have been seeking for contentment; but I never found it till quite recently. All mankind are seeking this rare jewel. I say rare, because so seldom found. Millions of persons have toiled for it long and hard all their lives, and yet have died without becoming its possessor. Yet some have attained it, and it is within the reach of all. But the road to it is a narrow one, and few are found who are willing to tread so strait a path.

In my younger days I thought that wealth would procure contentment. But when I came to investigate the experience of rich men, I found no one who was satisfied, or contented, which is the same thing. I then became interested in religion, and looked to the church for peace, and contentment. But here again I was disappointed. Instead of peace and quietness of mind, fears and doubts ruled the hearts of church members, and I found them filled with condemnation, bemoaning their inability to cope with the temptations of the devil. And their experience proved to be my experience. I had been educated in the school of legality, and the law worked wrath. When I would do good, evil was present with me. In fact my experience was similar to Paul's when he was married to the law, which he describes in the seventh chapter of Romans. But I was taught that this was a description of Paul's Christian experience, although I greatly wondered at it, for I naturally supposed from other passages of scripture that true religion would entirely satisfy the heart. But the church said it did not, and so I had to content myself with the expectation of happiness or contentment in the next world after death. I was like a sheep in a flock. I followed the one before me, and if he jumped a fence into a ditch, I supposed of course I must follow.

But at last I by some means strayed away from the old flock in which I had been reared, and after much wandering got my eye on another leader who brought me into pastures which fully satisfied my every want. That leader was Mr. Noyes; and the pasture was *salvation from sin*. I found that I had been laboring under a delusion in thinking that the seventh of Romans described the experience of one begotten of God. The experience of such an one is described by Paul in the eighth chapter of Romans, which begins with these words, "There is therefore now no condemnation to them which are in Christ Jesus." The point of no condemnation must be reached before contentment can be had; and this point can only be reached by a union with Christ; and a union with Christ can only be attained by faith which worketh true repentance, and a confession of Christ.

If Christ's spirit controls me I can not sin; and therefore I can not be dissatisfied or discontented. For as "there is none good but one, that is God;" so there is none content but one, and that is God. Therefore there is no other way under heaven whereby we can become contented, except by allowing the contented spirit of God to take possession of us. When this is accomplished, we shall feel that God orders all our circumstances; and we must necessarily be satisfied and happy whether we are in outward prosperity or adversity, knowing that all things shall work together for good to them that love God. We shall be like Paul

when he said, "I know how to be abased, and I know how to abound: every-where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need. I have learned in whatsoever state I am, therewith to be content."

D. E. S.

**FALSE CREDENTIALS.**

IT may be puzzling to some minds to account for the fact that there have been so many among mankind whose characters have appeared to reflect credit upon human nature, and yet when weighed in the balance of God's judgment, were found to be utterly wanting. It seems marvelous that such characters can fail to be acceptable to God. I wish for no better case to illustrate the point in question than that of the man who came to Christ seeking to know the way to eternal life. In spite of the power of Christ's discernment, he had to yield to a natural impulse of admiration as he beheld the amiable applicant. It is declared that he even loved him. Such a man, we may easily conceive, must have been extremely popular with his fellow-men, and yet when seeking admittance at the gate of heaven, he is unceremoniously dismissed. There was but one thing lacking, but that one thing was enough to unmask the real character of the heart that bore so agreeable an exterior. Of course, on first reading the narrative, you expect to hear that the man did as he was bid. How surprising, then, to find that he even sorrowed at the bare thought. Nor is there reason to suppose that that man ever repented.

The puzzle then is, how it is possible for an evil heart to assume so attractive an exterior. Human nature, as it first issued from the hands of its Maker, was altogether beautiful—nay, to this day, there are some charming specimens. Such indeed is the excellence of its mechanism, that even a bad spirit, when clothed with it, may make a display well calculated to mark the true character of its inmate. Hence, perhaps, the long list of *worthies* (as the world estimates worth) and the galaxy of heroes and men of genius that adorn the records of the past. How else are we to account for the perdition of some who have stood high in the estimation of the world, even for moral character, but, withal, have shown no saving faith in God.

We can imagine, by the way, why it is that evil spirits have always shown so urgent a desire to occupy the human body. Not only do they escape thereby, for the moment, the intolerable void, to which they are all doomed, but it must be a hey-day and holiday with them to get possession, though only for a while, of a *medium* that puts them in rapport with all the good things of the outer world. Even the *swine* were objects of envy to them, it would seem, from their entreaty to be allowed to enter them. (Matthew 8:31.) From this view of the matter, we need not be disconcerted when confronted with facts that may appear to contradict Scripture—ever bearing in mind God's own words, given in 1 Samuel 16:7, on the occasion of the choice of David from the sons of Jesse, as future king of Israel. The text refers to Eliab the eldest. "But the Lord said unto Samuel, look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

B. S. D.

**DIP AND COOL.**

GAIL HAMILTON compares man to an onion, with its concentric layers. Is he not rather a candle undergoing the process of dipping? The bitter trials, the terrible suffering, into which we are dipped occasionally, and which are so essential to the growth of the inner man, are they not to us what the hot tallow is to the candle? Almost melted by the fervent heat of some trial, yet we come out alive, and lo! find as the result of our experience, a valuable accretion to our spiritual life. Each dipping enlarges us, and brings the heat of the trial farther from the center, until at length,

when we are dipped into the melted tallow of suffering, though it be never so hot, yet at the center there is a place where all is cool, firm, and undismayed, strengthening the exterior in the conflict.

Is not the end worthy? How glorious to be able to "give light to all that are in the house," and to let our light so shine that all good may be visible, and our Father which is in heaven glorified. A. E. H.  
Wallingford, Oct. 26, 1868.

## THE CIRCULAR.

O. C., MONDAY, NOVEMBER 9, 1868.

OUR MUCK-HEAP.

NO. V.

AMERICAN Socialism, as we have defined it and grouped its experiments, might be called *non-religious Socialism*. Several religious Communities flourished in this country before Owen's attempts, and have continued to flourish since the collapse of Fourierism. But they were originally colonies of foreigners, and never caused, or were connected with, movements that could be called national. Owen was the first Socialist that stirred the enthusiasm of the whole American people; and he was the first, so far as we know, that tried the experiment of a non-religious Community. And the whole series of experiments belonging to the two great groups of the Owen and Fourier epochs, followed in his footsteps. "The elimination of theology," as Comte would phrase it, has been their distinction and their boast.

In attempting to make out from Macdonald's collections an outline of Owen's great experiment at New Harmony (which was the prototype of all the Owen and Fourier experiments), we find ourselves quite unexpectedly dealing with a striking example of the relation and contrast between the religious and non-religious Communities.

Owen did not build the village of New Harmony, nor create the improvements which prepared his 30,000 acres for his family of 900. He bought them outright from a previous *religious* Community; and it is doubtful whether he would have ever gathered his 900 and made his experiment, if he had not found a place prepared for him by a sect whose faith he and his followers doubtless despised.

Macdonald was an admirer—we might almost say a worshiper—of Owen. He gloats over New Harmony as the very Mecca of his devotion. Here he spent his first eighteen months in this country. The finest picture in his collection is an elaborate Indian drawing of the village. But he scarcely mentions the Rappites who built it. No separate account of them, such as he gives of the Shakers and Moravians, can be found in his manuscripts. This is an unaccountable neglect; for their pre-occupation of New Harmony, and their transactions with Owen, must have thrust them upon his notice; and their history is intrinsically as interesting, to say the least, as that of any of the religious Communities, as the reader will see by the brief account we give of them at the end of this article.

We proceed now to give, chiefly in Macdonald's own words, with our remarks interspersed,

### A Sketch of Owen's Experiment at New Harmony.

"Robert Owen came to the United States in Dec., 1824, to negotiate the purchase of Mr. Rapp's settlement at Harmony [afterwards called New Harmony]. Mr. Rapp had sent an agent to England to dispose of the property, and it is probable that Mr. Owen fell in with him there. In the spring of 1825 Mr. Owen effected the purchase, and it is said that he paid \$190,000. The property consisted of about 30,000 acres of land, and nearly 3000 acres under cultivation by the society; 19 detached farms; 600 acres of improved land occupied by tenants; some fine orchards; 18 acres of full bearing vines; and the village, which was a regularly laid out town, with streets running at right angles to each other, and a public square, around which were large brick edifices," [built by the Rappites for churches, schools, and other public purposes.]

We can form some idea of the size of the village from the fact, which we learn from an article before referred to, that the Rappites, while at Harmony,

numbered one thousand souls. It does not appear, from Macdonald's account, that Owen and his Communities made any additions to the village.

"On the departure of the Rappites, persons favorable to Mr. Owen's views, came flocking to New Harmony from all parts of the country.\*\*\* Tidings of the new social experiment spread far and wide, and, although it has been denied, yet it is undoubtedly true, that Mr. Owen in his public lectures invited the 'industrious and well disposed of all nations' to emigrate to New Harmony. The consequence was, that in the short space of six weeks from the commencement of the experiment, a population of 800 persons was drawn together, and in Oct., 1825, the number had increased to 900."

As to the character of this population, Macdonald insists that it was "as good as it could be" under the circumstances, and he gives the names of many "intelligent and benevolent individuals who were at various times residents at New Harmony." But he admits that there were some "black sheep" in the flock:

"It is certain, that there was a proportion of needy and idle persons who crowded in to avail themselves of Mr. Owen's liberal offer; and that they did their share more in the work of *destruction* than *construction*."

### Constitution No. 1.

On the 27th of April 1825, Mr. Owen instituted a sort of provisional government. In an address to the people in New Harmony Hall, he informed them,

"That he had bought that property and had come there to introduce the practice of the new views; but he showed them the impossibility that persons educated as they were, should change at once from an irrational to a rational system of society, and the necessity for a 'half-way house,' in which to be prepared for the new system."

Whereupon he tendered them a *Constitution*, of which we find no definite account, except that it was not fully Communistic, and was to hold the people in probationary training three years, under the title of the "*Preliminary Society of New Harmony*."

"After these proceedings Mr. Owen left New Harmony for Europe (!) and the Society was managed by the *Preliminary Committee*."

We may imagine, each one for himself, what the 900 did while Mr. Owen was away. Macdonald compiled from the *New Harmony Gazette*, published at the time and on the spot, a very rapid but evidently defective account of the state of things in this important interval. He says nothing about the work on the 30,000 acres, but speaks of various minor businesses as "doing well." The only manufactures that appear to have "exceeded consumption" were those of soap and glue. A respectable apothecary "dispensed medicines without charge," and "the store supplied the inhabitants with all necessaries"—probably at Mr. Owen's expense. Education was considered "public property," and 130 children were schooled, boarded and clothed from the public funds—probably at Mr. Owen's expense. Amusements flourished. The Society had a band of music; Tuesday evenings were appropriated to balls; Friday evenings to concerts—both in the old Rappite church. There was no provision for religious worship. Five military companies, "consisting of infantry, artillery, riflemen, veterans and fusiliers," did duty from time to time on the public square.

### Constitution No. 2.

"Mr. Owen returned to New Harmony on the 12th of January 1826, and soon after, viz. on the 25th of the same month, the members of the Preliminary Society held a convention, and on the 5th of February following, adopted a constitution of a Community entitled, *The New Harmony Community of Equality*. Thus in less than a year, instead of three years as Mr. Owen had proposed, the 'half-way house' came to an end, and actual Communism commenced. A few of the members, who, from a difference of opinions, did not sign the new constitution, formed a second Community on the New Harmony estate about two miles from the town, in friendly connection with the first."

The new government instituted by Mr. Owen, was to be in the hands of an *Executive Council*, subject at all times to the direction of the Community; and six gentlemen were appointed to this function; but Macdonald says:

"Difficulties ensued in organizing the new Community. It appears that the plan of government by executive council would not work, and that the

members were unanimous in calling upon Mr. Owen to take the sole management, judging from his experience that he was the only man who could do so. This call Mr. Owen accepted, and we learn that soon after general satisfaction and individual contentment took the place of suspense and uncertainty."

This in fact was the inauguration of

### Constitution No. 3.

"March 22d. The *Gazette* says: Under the indefatigable attention of Mr. Owen, order had been introduced into every department of business, and the farm presented a scene of active and steady industry. The Society was steadily becoming a Community of Equality. The streets no longer exhibited groups of idle talkers, but each one was busily engaged in the occupation he had chosen. The public meetings, instead of being the arenas for contending orators, were changed to be meetings of business, where consultations were held and measures adopted for the comfort of all the members of the Community. \* \* \*

"In April there was a disturbance in the village on account of negotiations that were going on for securing the estate as private property. Some persons attempted to divide the town into several societies. Mr. Owen would not agree to this, and as he had the power, he made a selection, and by solemn examination constituted a *nucleus* of twenty-five men, which *nucleus* was to admit members, Mr. Owen reserving the power to  *veto* every one admitted. There were three grades of members, viz.: conditional members, probationary members, and persons on trial (?)

"The Community was to be under the direction of Mr. Owen, until two-thirds of the members should think fit to govern themselves, providing the time was not less than 12 months."

This may be called,

### Constitution No. 4.

In May a third Community had been formed; and the population was divided between No. 1, which was Mr. Owen's Community; No. 2, which was called Macluria, and No. 3, which was called Feiha Penell.

"May 27th. The emigration to New Harmony continued so steadily, that it became necessary for the Community to inform the friends of the new views that the accommodations were inadequate, and call upon them by advertisement not to come until further notice."

### Constitution No. 5.

"May 30th. In consequence of a variety of troubles and disagreements, chiefly relating to the disposal of the property, a great meeting of the whole population was held, and it was decided to form *four separate societies*, each signing its own contract for such part of the property as it should purchase, and each managing its own affairs; but to trade with each other by *paper money*."

Mr. Owen was now beginning to make sharp bargains with the independent Communities. Macdonald says,

"Mr. Owen had lost money, and no doubt he tried to regain some of it, and used such means as he thought would prevent further loss."

On the 4th of July Mr. Owen delivered his celebrated *Declaration of Mental Independence*, from which we give the following specimen:

"I now declare to you and to the world, that Man, up to this hour, has been in all parts of the earth a slave to a Trinity of the most monstrous evils that could be combined to inflict mental and physical evil upon his whole race—I refer to Private or Individual Property, Absurd and Irrational systems of Religion, and Marriage founded on Individual Property, combined with some one of these irrational systems of Religion."

"Aug. 20th. After Mr. Owen had given his usual address, it was unanimously agreed by the meeting that the entire population of New Harmony should meet three times a week in the Hall for the purpose of being educated together.\*\*\* This practice was continued about six weeks, when Mr. Owen became sick and it was discontinued."

### Constitution No. 6.

"Aug. 25th. The people held a meeting at which they *abolished all officers* then existing, and appointed three men as *dictators*."

### Constitution No. 7.

"Sept. 17th. A large meeting of all the Societies and the whole population of the town, took place at the Hall, for the purpose of considering a plan for the '*amelioration of the Society*, to improve the condition of the people, and make them more contented.' A message was received from Mr. Owen proposing to form a Community with as many as would join him, and put in all their property, save what might be thought necessary to reserve to help their friends; the government to consist of Robert Owen and four

others of his choice, to be appointed by him every year; and not to be altered for five years."

"This new movement of course nullified all previous organizations. Disagreements and jealousies ensued, and, as was the case on a former change being made, many persons left New Harmony."

"Nov. 1st. The *Gazette* says: 'Eighteen months' experience has proved to us, that the requisite qualifications for a permanent member of the Community of Common Property are, 1. *Honesty of purpose.* 2. *Temperance.* 3. *Industry.* 4. *Carefulness.* 5. *Cleanliness.* 6. *Desire for knowledge.* 7. *A conviction of the fact that the character of man is formed for, and not by, himself.*'"

"Nov. 8. Many persons leaving. The *Gazette* shows how impossible it is for a Community of common property to exist, unless the members comprising it have acquired the genuine Community character."

"Nov. 11. Mr. Owen reviewed the last six months' progress of the Community in a favorable light."

"In December, the use of ardent spirits was declared to be abolished."

In January, Macdonald says: "Although there was the appearance of increased order and happiness, yet matters were drawing to a close. \* \* \*

Owen was selling property to individuals; the greater part of the town was now resolved into individual lots; a grocery was established opposite the tavern; painted sign-boards began to be stuck up on the buildings, pointing out places of manufacture and trade; a sort of wax-figure-and-puppet-show was opened at one end of the boarding house; and every thing was getting into the 'old style.'"

It is useless to follow this wreck further. Every body sees it must go down, and why it must go down. It is like a great ship, wallowing helpless in the trough of a tempestuous sea, with 900 passengers, and no captain or organized crew!

Fifteen years after the catastrophe Macdonald was at New Harmony, among the remains of the old Community population, and he says:

"I was cautioned not to speak of Socialism, as the subject was unpopular. The advice was good; Socialism was unpopular, and with good reason. The people had been wearied and disappointed by it—had been filled full with theories, until they were nauseated, and had made such miserable attempts at practice, that they seemed ashamed of what they had been doing. An enthusiastic socialist would soon be 'cooled down' in New Harmony."

The strength of the reaction against Communism caused by Owen's failure, may be seen to this day in the sect devoted to "Individual sovereignty." Josiah Warren, the leader of that sect, was a member of Owen's Community, and a witness of its confusions and downfall; from which he swung off into the extreme of anti-Communism. "Modern Times" was the electric negative of New Harmony.

Macdonald moralizes over his master's failure thus:

"Mr. Owen said 'he wanted honesty of purpose, and he got dishonesty. He wanted temperance, and instead, he was continually troubled with the intemperate. He wanted industry, and he found idleness. He wanted cleanliness, and found dirt. He wanted carefulness, and found waste. He wanted to find desire for knowledge, but he found apathy. He wanted the principles of the formation of character understood, and he found them misunderstood. He wanted these good qualities combined in one and all the individuals of the Community, but he could not find them, neither could he find those who were self-sacrificing and enduring enough, to prepare and educate their children to possess these qualities.' Thus it was proved that his principles were either entirely erroneous in practice, or much in advance of the age in which he promulgated them. He seems to have forgotten, that if one and all the thousand persons assembled there, had possessed all the qualities which he wished them to possess, there would have been no necessity for his vain exertions to form a Community, because there would of necessity be brotherly love, charity, industry, and plenty; all actions would be governed by nature and reason. We want no more than this; and if this is the material to form Communities of, and we can not find it, we can not form Communities; and if we can not find parents who are ready and willing to educate their children, to give them these qualities for a Community life, then when shall we have Communities of united interests?"

Almost the only redeeming feature in or near this whole scene of confusion—which might well be called New Discord instead of New Harmony—was the silent retreat of the Rappite thousand, which was so orderly that it almost escaped mention. Thinking on their obscure achievements, and their persistent success, we recover our cheerfulness, and see that the idea—the aim—the hope—of Owen and his thousand, was not a delusion, but an inspiration, that only

needed wiser hearts and truer ways, to become a happy reality.

THE HARMONISTS.

[About eighteen miles north-west from Pittsburg, Pa., in the beautiful valley of the Ohio river, lies the quiet little village of Economy, the dwelling-place of the "Harmonists," or the "Rappite Communists," as they are called. A member of the O. C., who visited them two years ago, gave the following account of them from information obtained from their leader and other sources on the spot.]

IN the latter part of the eighteenth century, there was a religious excitement in the kingdom of Wurtemberg, Germany. A certain class of the population became dissatisfied with the religion of the established churches, and ventured to hold meetings for independent worship. The result of this course was, that they were persecuted by both church and state; their meetings were broken up, and several of their leaders were put in prison. In consequence of this persecution, George Rapp, the father of the Community, emigrated to this country in 1803, in company with four other persons. Rapp was a man of property, and purchased 5,000 acres of land in Butler county, Pennsylvania, and in the ensuing year, one hundred families of like faith with himself followed him into the woods of America.

The first year after their arrival, these earnest Germans cleared 150 acres of land, erected 40 or 50 log houses, a house of worship, a grist-mill, a large barn, shops, &c. In the second year 400 acres of land were cleared, and a saw-mill, distillery, and several other buildings were put up. In 1809 they produced 6,000 bushels of corn, 4,500 bushels of rye, 4,500 bushels of wheat, 5,000 bushels of oats, 10,000 bushels of potatoes, 4,000 lbs. of flax and hemp, and 50 gallons of oil from the poppy.

In 1815 they bought 30,000 acres of land in the valley of the Wabash, Indiana, and removed thither; but the locality was an unhealthy one, and the surrounding inhabitants (mostly of southern origin) proved to be troublesome. It was about this time that they numbered 1,000 souls. Their discontent continuing to increase finally led them in 1825 to sell their Indiana home to Robert Owen, for \$100,000, [Macdonald says \$190,000.] That territory thus became the theater of Robert Owen's communistic experiments, and was named by him New Harmony. The Rappites then removed to their present location; from which they will probably never migrate.

The village of Economy is built on the north side of the Ohio, on an elevated plateau, which extends some four miles up and down the river, and slopes gently back to the picturesque hills which skirt it at a distance of nearly a mile from the river. The streets are 60 feet wide and are at right angles with each other, forming several squares of about two acres and three-quarters each, on the corners of which and midway on the intervening sides, houses are erected, the enclosed grounds affording ample space for the gardens of the several families. The houses are of frame or brick, two stories high, and of a unique style of economic architecture, having but one door each, which is entered through a yard from the side.

The Harmonists believe in Christ as the only begotten Son of God, and as the Savior of men. It was Rapp's original idea that the Second Coming of Christ was near at hand; and as a theory they have adhered to that ever since; but they do not believe, like some of the Adventists, in fixing on any definite time for that event to occur.

On the 15th of Feb., 1805, the Society being under the impulse of a strong religious fervor, instituted an entire community of goods. The example of the day of Pentecost served as a stimulus to produce this result among them. They consider the event as marking the beginning of their proper history; and from that time to the present, the 15th of Feb. has been their chief anniversary. In 1808, Rapp set the example of sundering matrimonial ties; and since that time celibacy has been the distinguishing feature of their organization. Like the Shakers they condemn sexual intercourse altogether, and brand it as "belonging to the flesh."

These people are opposed to proselyting, and do not believe in making money for its own sake. Industry is a cardinal principle with them. Each member must do something—the sexes commingling, and with apparent cheerfulness sharing the burdens of the work-shops and fields.

Time has greatly modified the external features of this Community. Through the agency of Frederick Rapp, a man of great esthetic culture, and an adopted son of George Rapp, this people were at one time much given to the cultivation of the fine arts. Several thousand dollars were expended for sculpture and paintings, and music was cultivated to more than an ordinary degree of excellence. A museum of curiosities, a mystic garden and grotto, were among the attractions of twenty-five years ago; of these, only the scanty remains are now visible. Frederick Rapp died, and with him died their enthusiasm for the artistic and beautiful.

George Rapp died in 1847, having reached the age of ninety. He had lived so long that many of the Society thought he would never die, or at least that he would remain until the "Coming of the Lord." His mantle fell on Mr. Baker, who is looked up to as the guide of the Community. His age is seventy-three. He is somewhat rough in exterior, but is genial and free in conversation, and is a man of education. He has traveled extensively in this country and in Europe, and stands high in the community at large on account of his many fine qualities of character.

The Rappites are said to be immensely rich. They own 3,000 acres of land at Economy, and about 6,000 in adjoining counties. A large portion of this land is under cultivation. Wheat, rye, barley, oats and corn, are raised in great quantities. They are the owners of a railroad six miles in length, which connects with the Pittsburg, Fort Wayne and Chicago railway at Darlington in Beaver county, and which extends to a tract of land of about 1,000 acres, containing their valuable mines of candle-coal. But their largest and most profitable outside investment is in a flowing oil-well, which, for the last four years, has yielded them a prodigious income.

The members at present composing the Society, do not exceed 200. A large majority of these have passed the vigor of life, and are now approaching a stage of dotage. There are youths of both sexes in the Community, many of them having been "bound out" to the Society by their parents or guardians.

Their costumes, both male and female, are probably the same as those worn in Germany a hundred years ago. They do not believe in change of fashion.

The Society is composed almost exclusively of Germans. They have had trouble from seceding members, who have tried to extort money from them; but after a fair trial of the cases in the United States and Pennsylvania courts, the legal decisions have in every instance been in favor of the Society.

COMMUNITY JOURNAL.

[For the week ending Nov. 7.]

ONEIDA.

—When our English visitor left to-day he said he came to this country with charming anticipations of the American Indian summer, which had been very much disappointed. He even said he should not have come at this time of year, but for what he had read about the glory of that season. Indian summer is indeed coy this fall. Not more than one day have we had which was characterized by its exquisite peculiarities. Is it too late for it to visit us yet?

—Among our late 7 o'clock entertainments have been two lectures by Mr. Herrick—one on the subject of the Reformation, and the state of the world preparatory to Luther's appearance; the other an historical sketch of the Huguenots. Two evenings were occupied by Mr. Reynolds in giving reminiscences of his early religious experience as a convert in the revival of 1831, and as one of the first Per-

fectionists. Last Sunday evening we listened to an entertaining lecture by T. R. N., on Chemistry, which came about in this way: It being ascertained by certain parties interested for the public good, that T. R. N. purposed every Sunday afternoon to give a course of lectures on the subject before his class of young men, and that the first lecture had already been given in the basement of the Tontine, he was persuaded to give the remainder of his course for the public benefit. So we had his second lecture in the Hall, that evening. His subject was the Chemical and Physical properties of Oxygen, illustrated by a few experiments. A large gas-holder, filled with oxygen manufactured for the occasion previous to the lecture, stood upon the stage; and the lecturer first showed the audience how the gas was made, by mixing chlorate of potash with per oxide of manganese, in proportions of about one-third of the former to two-thirds of the latter. Oxygen, though pervading the whole atmosphere, was shown to be heavier than air, in its pure state, by pouring it from one glass into another; and it was demonstrated to be the supporter of combustion by the rapidity with which it would consume articles that were thrust into it, after being barely ignited in the blaze of a lamp. Sulphur, phosphorus, charcoal, and a steel watch-spring, were successively burned in this gas, resulting severally in the chemical products of sulphuric acid, phosphoric acid, carbonic acid, and red oxide of iron, or common iron-rust. The intense, beautiful light, and brilliant scintillations, produced by the rapid combustion of these substances formed a pleasing display of fire-works.

—This has been an unusually fruitful year, and the crops in this vicinity have been abundant. First came strawberries, of which we harvested 739 bushels, principally Wilsons. Next raspberries, 250 bushels; 100 bushels of red and yellow, the remainder black-cap. Then grapes, of which there were 9,631 lbs., valued at \$1,125. Apples next, 1,450 bushels. About 300 bushels of the number were Northern Spy, the remainder Greenings, Baldwins, Russets, &c. Our pear trees yielded 210 bushels, mostly Bartlett and Flemish Beauty. 75 bushels of plums were the reward of twenty five-o'clock-A.-M. curculio-expeditions. We might add that the farm has produced 300 tons of hay, 2,000 bushels of sweet corn, 150 bushels of yellow corn, 600 bushels of potatoes, 2,500 bushels of tomatoes. We might enumerate a large quantity of vegetables, such as 3,000 heads of cabbage, 100 bushels of string beans; besides parsnips, turnips, squashes, celery, &c., [The grape crop at Wallingford amounted to 14,600 lbs. The sales were \$1,352.]

—A visitor lately found much to admire in the unity of our family at Oneida Creek. He said it was "very wonderful," but thought perhaps, that "after all there must be some monotony in our lives, arising from the exceedingly harmonious state of things. Every one seems to think in the same channel and to arrive at the same conclusions." He said he could not express his meaning better, than by relating a tale of a man who boasted that he and his wife had lived together forty years without a quarrel, whereupon his hearers thought *what a dreadful dull time* they must have had of it. For our part we are quite willing to forego the pleasure of cat-and-dog quarrels, and will rather glory in the peace and harmony that come through love of the truth. If it is true that difference of opinion is necessary to the enjoyment of life, there will be "a dreadful dull time of it" in the kingdom of heaven.

—H. J. Seymour, long known as a contributor to the CIRCULAR, has transported himself and effects from Wallingford to Oneida, where he is to take a turn in the kitchen, and will doubtless occasionally wield his pen. It is reported (may be it is only Russian scandal) that he is contemplating a series of humorous papers.

—The weekly applications received by the O. C. make a curious medley. A man in this State writes:

"No sensible man can blame you for being too cautious in admitting strangers. I should be glad indeed to give all the facilities I can for learning of my past career. All I can say for the present is,

that I have been trying to live a good methodical life."

Another in New York city, who says he has entertained the desire of joining our society for several years, writes:

"Regarding religion, I have been an attentive reader of the writings of Emanuel Swedenborg, but can not believe in an eternal state of punishment, nor the vicarious atonement. Having been a Freemason for many years, my attention has been given to the writings of the ancient philosophers and the study of the ancient religions, and I am satisfied that all truth can be traced back to the cradle of intelligence, viz., India, and that all the forms of religion are but derivations from the present system established in that country. Consequently I am a gnostic, or believer in the perfectibility of human nature; but that this is only to be achieved by the subjection of the lusts of the flesh, or a life of purity and self-abnegation. Such in brief are my principles; and believing I would carry them out more effectually in your Society by associating with those who are like-minded, I should be glad to know if you are willing to take me into membership."

A widow in this State "about thirty years of age, having a boy thirteen years of age, wishes for information preparatory to joining the Community." An applicant in Wisconsin says:

"I am a poor man, it is true; but as you say that would make no difference with you, provided I was a good man, I propose to go and work for you for a year at whatever rate you see fit, and, at the end of that time if you are pleased with me, and will take me in, then I will give the amount due me as a free-will offering to the Community."

Two "respectable young men," of Montgomery Co., address the President of the Community, and "would take pleasure in joining the Community." They "can procure the best of references, and are willing to comply with the duties of the home." Two other young men, one French, the other Spanish by birth, living in a French colony in the West, apply for admission. The Frenchman writing, says:

"I have some belief in God, and here they haven't any; and having seen that you all went by the rule of God Almighty, I thought I would ask you if you would admit me in with you, and also a friend of mine."

A woman who is in danger of being cheated out of her property, worth a thousand dollars, for want of a hundred and fifty dollars, asks us to lend her the latter sum. In case we do, she says: "As soon as I can sell, I will come and see how I like to live in your church, for I think that you are a Christian people."

—An Englishman visiting us remarked that he "was astonished at the rapidity with which the Americans ate." Mr. E., a fellow-countryman who has been a long time in this country, replied: "When I first came to America I was taking my dinner at a hotel, and had not finished my fish, when I observed persons get up and leave the table. Supposing there must be a fire or some unusual cause of excitement, I followed the crowd, and was astonished to see them quietly disperse. I returned to the dining-room and found the tables cleared!" The Americans had bolted their dinners as usual, but he lost his through not understanding their manners.

DIED at the O. C., Nov. 2, quite suddenly, Mr. Daniel P. Nash, aged 59. He had been a paralytic for more than a year, and his death was undoubtedly the effect of a third shock. Mr. Nash was one of the original Hamilton colony who came here in 1848 and joined Mr. Burt in Association preliminary to the emigration of the Putney Community to this place. He was remarkable for his spirit of service, ready for every thing that would help on. His pleasure was to do good; he seemed to serve himself the most when he was serving others. A few such men anywhere would make Communism easy. It may be mentioned that he was the son of "Father Nash," of old revival memory.

#### THE OLD LOG HUT.

v.

AS we left a chapel in Putney in which we held Sunday meetings, mostly for the benefit of outside friends, so here on the domain of our "log-

hut" purchase, we found an unoccupied shoe-shop which answered the same purpose. The Sunday previous to the opening of the school for our children, the small edifice, containing only 144 square feet, was informally dedicated by our assembling there for the free, mutual expression of our minds on whatever subjects were deemed most instructive and edifying. We remember that gathering well. There were present, several friends from distant places, and the meeting was characterized by a calm, but earnest spirit, which plainly said, "We have met for business, for action, for sacrifices, or whatever obedience to God and the truth requires." Several in the colony had already enlisted as students of the new faith, and were reading the writings of the Putney school with a serious spirit of inquiry. It was evident that the revival spirit had not forsaken us in coming hither, for we had not been long in session that Sunday morning before Miss H., a young school-teacher, then and there surrendered her heart to Christ and confessed him within, a Savior from all sin. This act was the termination of a mental conflict of several weeks duration. But the most memorable feature of that meeting was Mr. Noyes's talk, which was substantially as follows:

"The object," said he, "to which I am devoted, and the one which I had in view in proposing to co-operate with others in establishing an Association in Central New York, is that of education; education in its deepest, broadest sense, embracing the spiritual, intellectual, physical, moral and social interests of humanity. And so far as my influence goes, it will be exerted in making the Association a school or university in which the Spirit of truth, as manifested in Christ, in Paul, and in other apostles of the Primitive Church, will be fully recognized as our teacher in all the various stages of our experiences, and on all possible subjects. It is this Spirit of truth alone which can lead us into true freedom—freedom of the affections, freedom to control our passions and appetites, freedom of the will to obey God in all things; and it is from that alone that we receive the disposition and moral strength which will enable us to live a life of fruitfulness in that charity which Paul describes in the 13th chapter of 1 Corinthians." Such, it may be said, was the platform proposed, and unanimously accepted by the colony, and which has since been faithfully adhered to by the O. C., as her twenty years' historical record will best inform the reader.

Those early gatherings on Sundays partook more of the nature of inquiry meetings, for the earnest discussions of the business of life, than of psalm-singing and ministerial discourse. Indeed, we might say that our religion was not very *showy* at any time, and no more so on Sunday than on other days. Later in the season these meetings were transferred from the ready-made chapel to the cow-barn, belonging to the farm purchased of Mr. Francis. During the summer months, outside hearers attended there in considerable numbers. If these gatherings had no other effect on these neighbors, they served at least to correct many erroneous reports respecting our religious and social principles.

#### THE COMMENCEMENT OF OUR DEPOT-BUSINESS.

If a Community or a neighborhood does not possess those trades and local advantages requisite for the convenience of the public at large, such as stores, post-office, railway stations, &c., &c., they must seek the desired accommodations outside of their own settlement. The log-hut colony were obliged, twenty years ago, to accept the latter alternative. The Depot, as Oneida was then called, offered the only convenient touching-point with the business and traveling public. About the first of April we accordingly began to make daily trips to Oneida Castle (our post-office address at that time), and the Depot a mile and a half further north, the whole distance being about four miles from O. C.

Instead of possessing, as at present a "stud" of twenty-four horses, from which to select a team for the Depot business, we had one span of team-horses previously owned by Mr. Burt, and one additional horse, somebody's contribution, I believe, which was at our

service when not required elsewhere. The gift horse had seen younger days, no doubt, and might have been "swift o' foot;" but now with a breathing apparatus sadly out of fix, he was very slow "o' foot," and hardly sure of any feet at all while descending a hill. So from necessity we were obliged to let our moderation be known in driving our Depot team. When the animal did trot (which was a rare circumstance), the exercise was so distressing to both parties that the luxury of traveling at a greater speed than three miles an hour was rarely indulged.

Our business at the Depot was not much, to be sure, in the beginning, and the same might be said of the Depot village itself at that time. Still there was one quite extensive store for so small a place, the proprietor of which treated us with great civility. Indeed, we are happy to say that the same is true of every citizen of Oneida with whom we had occasion to transact business. We have often thought, since our removal from Vermont, that it was a fortunate move that the Putney corporation made, in adopting the cash system in trade, previous to its emigration. In doing so from principle, without reference to its profitableness, we had no serious difficulty in adhering to it under subsequent temptations to deviate. Understanding, therefore, as our new neighbors and the villagers did, that one feature of the business platform of the "peculiar people on Oneida Creek," was that very attractive one of early pay, they looked upon our rustic appearance with a good degree of complacency, knowing full well, whenever they saw the old white horse harnessed to a four-wheeled vehicle, once called a buggy, slowly advancing through their muddy streets, that it signified the distribution of *cash*, if nothing more. We suffered, however, not the slightest mortification on account of our low estate in outward show, believing that if one can honestly respect one's self, he need borrow little trouble about obtaining the respect due from others.

THE TWO WORLDS.

AMONG the foundation facts of the Christian's faith and hope, recorded in the New Testament, these two stand out conspicuously—the resurrection of Jesus Christ, and the conversion of the apostle Paul. We Christians are familiar enough with the story of these events, but it is very doubtful if they teach us such tremendous things as were learned from them by Paul and the Primitive Church. Christ's resurrection from the dead, when we really take it into our hearts, rends the limitations of materialism like an earthquake. Christ's disciples had literally forsaken all to follow his fortunes. On his resurrection from the dead, their expectations which were buried with him were raised again. When he disappeared from them, they had this fact of his resurrection to stand upon, and the two promises, that he would send the Comforter to teach and guide them, and within their generation come again and *take them home with him*. They had very little conception of where he had gone, only that it was to that unknown region called *heaven*, a very shadowy place to them no doubt, as it is to most of us to this day.

It is commonly understood that in that transaction on the plains of Damascus, Saul the Jew, was converted to Christianity; that some such intellectual change took place with him, as that which a person undergoes in being converted from one religion to another, as from Romanism to Protestantism. Paul was converted, not only to believe in Christ as really the Son of God; he discovered, also, a *new world*. He found out where Christ had gone. For a moment the power and glory of that world burst upon him. He was a changed man, and needed no repetition of the lesson. Before that event he was a man of *this world*. Afterwards his citizenship was in that new world.

The Jew, after all his experience of the wonderful works of God, could not well rise above the material. When Christ said, "My kingdom is not of this world," the Jew turned away with disappointment. He had no conception of any other substantial world. It was possible to be a Jew and not even believe in the

resurrection from the dead. Paul was thoroughly educated in Jewish theology and familiar with pagan literature, and probably did not rise above the level of Jewish ideas. He was looking for an earthly Messiah. That midday scene lifted him out of the materialism of the Jew, and the superstition of the Greek. Now he was as conscious of *another world*, as Columbus and his followers were when the morning light disclosed to them the shores of New America. Paul did not enter that world then, but its power and light entered into him. He was overwhelmed and charmed with the revelation, and thenceforth it was his chief interest to acquaint himself with the polity of that interior social organization, and get himself and believers ready to emigrate there. Here is the secret of his steadfastness under all his circumstances. His eye was ever on this new world, and his heart filled with expectation of the time when Christ should come and take him home.

His victory over materialism is seen in such expressions as the following: "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are *temporal*; but the things which are not seen are *eternal*." Christ had said, "In my Father's house are many mansions; I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Now, Paul could say, "We know that if our earthly house were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "Behold I shew you a mystery. We shall *not all sleep*, but we *shall all be changed*." Thus Paul stood and lived, laying up his treasures in that *new world*—preaching its riches to all mankind.

What new shades of meaning this truth gives to many a passage that would otherwise be inexplicable or common-place: "This I say, brethren, the *time is short*, for the fashion of *this world passeth away*." Writing from Rome to Timothy, how grandly he says, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at *that day*; and not to me only, but unto all them also that love *his appearing*." Here we see him just ready to enter the *new world*. A few words farther he adds, "Demas hath forsaken me, having loved *this present world*." How significant that word *present*!

The inquiry probably, arises sometimes, among the readers of the CIRCULAR, What is the practical use of this doctrine of the "Second Coming" that you Communists make so much account of? Well, this is it. It does for us what was done for Paul and his associates; it fixes our attention upon that resurrection world where Christ is, and where he gathered that first church. It gives to our faith a substantial objective point. Before the time of Paul, ideas about heaven were as confused as the notions of the ancients about the shape of the earth. Paul, through the light of his conversion and his relations to Jesus Christ, was the first man to present a complete, spherical theory of existence. He discovered the complementary hemisphere, and found it to be a real world—a "city with foundations," inhabited by Christ and the angels, and where Christ was preparing places for faithful believers at his coming. This doctrine sets us, as it did Paul, upon investigation, and discovery of the laws and organization of that world which was the theater of the scenes of the Second Coming and the first resurrection. It is our Paris, from whence we get our fashions.

E. H. H.

EARLY ASSOCIATIONS.  
VIII.

FOR a day in the middle of summer it was quite cold, and a cold summer's day in England where the temperature is never so high as to be uncomfortable, is quite a miserable affair, especially if one has to travel many wearisome miles on the outside of a coach. It was a wet day, too, when more than a hundred miles from home (which in those days was considered a long distance) I took my seat upon

the top of a stage-coach, for a sixty miles' ride. I looked neither at the driver, nor at his four-horse team, both of which, under more favorable circumstances, I should have regarded with interest; but my mind was so occupied in making myself proof against the drenching rain, that I failed to notice whether we left the town with two horses or with more. Having taken possession of the only vacant place upon the coach, I sat behind the driver's box and busied myself with my own thoughts, and with keeping out the rain. In fact, I retired within my water-proof clothing, and regarded nothing that transpired around me. The driver turned round occasionally to look at me, but as I had paid my fare, I took no notice of him. My next neighbor spoke to me, and I answered him in monosyllables. Wet weather is not inducive to conversation, so I was silent.

I noticed that at the first and second stages, the driver refused the customary offer to drink with the person who sat beside him on the box. In coaching days, the box was considered a seat of honor. It was usually the perquisite of the coachman, and no one took it unless he had previously engaged it, or was invited to do so by the driver. He then did the treating part of the business, and was frequently permitted to practice at driving the four-in-hand, which usually, as in the present instance, were no worn-out old hacks that any one could handle, but fiery, high-bred stock, full of grit and metal. I particularly noticed the coachman's refusal to drink, because it was a circumstance entirely new to me, and he looked just the sort of man who would have taken life easy, and drank whenever he could have met a boon companion. He was a tall, handsome, fashionable-looking fellow, and his gentlemanly mien partook rather of the refinement of the drawing-room, than of the coarseness which too often characterizes those who have much to do with horses.

At the second stage, the box passenger vacated his seat for one in his own carriage, and the driver invited me to take his place; but I was in no mood to be disturbed, and refused two or three invitations, until at length my curiosity became excited by his keeping the box vacant and inviting no other passenger but myself to take it; so I accepted the seat. Throwing out his long lash, which snapped near the off leader's head, and dexterously catching it up again in the most approved style of four-in-hand driving, he reined in his spirited team which had sprung forward with the crack of the whip, and remarked that it was "a wet day." I assented with a monosyllable, and the renewed silence seemed difficult for him to break through. Repeating his trick with the whip, as if to help his efforts at conversation, he inquired, while reining in his steels,

"Direct from London, sir?"

"No sir," was my terse reply; and after a short silence I asked, "Pray sir, how do you know that I am from London at all?"

"I have often seen you there," he replied; "and judging from the place in which we have so often met, I will venture to hope that you may be one of those few who have chosen to accept Christ in preference to the world."

I was struck with surprise at such a speech from a stage coachman, and such a dashing looking one too, as he who addressed me. I looked at the man with astonishment, and could not remember a single feature of his face. I believed that I had never seen him before, and told him so.

"Probably not," he said, "I used to sit in the darkest corner of Molyneux's church, and you out in the front seat of the gallery. I saw you every time I went there."

"In the Lock chapel, aye?" I exclaimed, "and is it possible that I am riding with a Christian man, and a convert of Molyneux?"

"Even so," said he, as we shook hands heartily, and at the same time shook off all restraint and stiffness; for I had myself been converted only a few months previous to that time under the preaching of Molyneux, and was red-hot with zeal and love, as all new converts are, and as all under favoring circumstances would continue to be. The remainder of that journey was the pleasantest I ever had in my

life. I told my companion my experience, and he then related his.

He was a wealthy man, and up to within a few months had been a man of fashion, and a mere pleasure-seeker; but being persuaded to go and hear Molyneux preach, he went one Sunday evening and came under strong convictions. On leaving the church, he was met at the door by an old friend whom he had not seen or heard of for twenty years. They were fast young men together, and chums at college. I knew that friend of his quite intimately; he was a man who had expended all his means in charities, and was a missionary to the poorest of the poor, refusing any salary for his services, preferring, as he used to say, "to keep his faith bright and lively by relying upon God for his daily bread." Many of us thought him fanatical; but we never saw him in want, and all loved and respected him as a warm-hearted, devoted man. Such were the two men who met at the church door, and it is not difficult to imagine that under such influences, my friend the coachman soon became a convert, and began to look about for the easiest way to shake off his old associates, the better to carry out his new purposes of life. Finding himself beset with many temptations through his old companions, he determined to leave them, and having obtained a mail contract, he purchased a coach and stock of horses. Thus for two months had he been driving on the road, gaining employment and ample time for reflection. He was known all along the stages of his route as a distributor of tracts, &c., and was under the severe displeasure of the High-church parsons at the place of his residence, for poisoning the minds of the people with heresies. Such is a sample of the good influences wielded by a few of the clergy of the established church in England called low church men.

It would be unfair, if in calling to mind the evils of Episcopalianism, I should have forgotten some brilliant exceptions of faithfulness and zeal. Indeed, so thankful am I for the awakening which I experienced under the teaching of Capel Molyneux, that I shall ever remember him with affection and gratitude, only regretting that the bonds and prejudices of fashionable Christianity prevent him from progressing in the direction of the true gospel. I could mention many other estimable characters in the church, but they are very few compared with the number of hirelings, whose name is Legion. I have heard nothing since that time, from my friend with the whip. According to the past history of church converts, he may be still following after good, or he may have gone back to his old life and suffered his faith to become shipwrecked, statistics being, of course, in favor of the latter fate. The best of the churches, or the best of the ministers in them, can only bring their converts part way on their journey, and there are obliged to leave them. When they can accept the Second Coming of Christ as having taken place at the destruction of Jerusalem, they will be able to land them as Mr. Noyes does, clear over on the other side of Jordan, and the converts, instead of going back, will form a faithful army that will revolutionize the world.

E.

—One of our men who lately visited the works of Remington & Sons, Ilion, N. Y., obtained the following statistics: The past season they have made 42,000 stand of their new breech-loading arms for the Danish Government, 80,000 for Sweden, 5,000 for the United States, and are now engaged on contracts for the Spanish and Grecian Governments. They employ at present 600 men, and run the works 15 hours per day.

ONE of the vexed questions of the old school-men was: If an irresistible should impinge on an impenetrable, what would be the result?

"WELL, John, did you take the note I gave you to Mr. Smithers?" "Yes, sir, I took the note, but I don't think he can read it." "Can not read it! why so, John?" "Because he is so blind, sir. While I wor in the room he axed me where my hat was, and it wor on my head all the time."

### WORRY THROUGH.

I

When troubles thick are after you,  
And to your melancholy view  
Things seem to be of deepest blue,  
Don't think it wise to fret and stew,  
But worry through.

II

Though things seem every way askew  
And nothing open to your view,  
Don't let the darkness conquer you,  
But steadfast stick to faith like glue,  
And worry through.

III

For though clouds dim the heaven's blue,  
And sun and stars are hid from view,  
Your heart, believing, knows 'tis true  
That Jesus dwells *within*, and you  
Can worry through.

GRIT.

### NEWS AND ITEMS.

THE whole number of Protestants in France is 1,200,000, or a 30th of the entire population.

A THIRD track, for the exclusive use of freight trains, is being built by the Hudson River Railroad Company.

SEVERAL shocks of earthquake have recently been distinctly felt in the western counties of England and Wales.

MINNESOTA gives Grant over 10,000 majority, and adopts the amendment striking the word "white" from the State constitution.

As the United States naval steamer Saginaw passed down from Sitka to Victoria, she used the coal found on Kishnoor Island, in the vicinity of Sitka.

GROUND was actually broken for the construction of the Shawangunk tunnel, of the Midland railroad, near Bloomingburg, on Tuesday, October 20.

LUCY STONE and Mrs. Blackwell, her mother-in-law, offered their votes in the Eleventh ward of Newark, N. J., Tuesday, but the judges refused to receive them.

A FRENCH newspaper, speaking of a new cemetery opened near Lyons, says: "M. Gascoigne was the first person who had the pleasure of being buried in this delightful retreat!"

GEN. WERTENBURG, of the Austrian army, is visiting the battle-fields of the late war, in the United States, for the purpose of studying critically the American mode of conducting war.

AN order is to be issued by the Postmaster-General in a few days, requiring all mail carriers in the service of the United States to wear a uniform, as prescribed by law during the last session of Congress.

THE new government of Spain had announced itself in favor of evangelization. Gen. Prim, in answer to a telegram from the British Bible Society, had answered them that Bibles would not only be admitted to Spain, but would be heartily welcomed.

THE American people on the 8d inst. decided to continue the control of the general government in the hands of the party which abolished slavery, and put down the rebellion. They elected ULYSSES S. GRANT, President, and SCHUYLER COLFAX, Vice President.

THE houses in London number more than 350,000, and the streets, if placed in line, would reach from Liverpool to New York. The thoroughfares are lighted by 360,000 gas lamps. The city doctors number 2,400, in constant employment, and 852 churches are more or less filled every Sunday.

THE New York *Bulletin* has the following on the proposed canal across the Isthmus of Darien: "A number of leading capitalists in our city have formed themselves into a company for the construction of the work, and the books for subscriptions of capital will be opened in a few days. The estimated cost of the work will be \$100,000,000, and the proposed capital of the company is fixed at that sum."

## 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, 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.

### 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; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 43 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.