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GOD ON BOTH SIDES.

Home-Talk by J. H. N., W. C., March 18, 1868.

ALL events are God's facts. And the graduating attainment of the believer must be, to be able to welcome all events as God's facts; not to be disturbed or afraid under any circumstances; but to accept every thing as it comes, as foreordained by God in wisdom and goodness and mercy. I see just as surely as I see the sun shine, that God rules in every thing that is evil, as well as in every thing that is good. And I see that there is no evil that goes a hair's breadth beyond his permission.

As I have often said, God is on both sides in every fight. Wherever there is a conflict going, there, you may be sure, God is helping both sides. Although he may be in a final sense on one side, yet he is conducting the opposite side also with reference to the greatest benefit to all. So if we find ourselves in a conflict with evil, we may settle it in our hearts that God is not only on our side in the conflict, but he is on the other side too. If he is on our side in the highest, final sense, then he is managing the other side with reference to improving us, disciplining us, drawing us out, and making the most of our faculties and patience. If we think we are on the Lord's side, and are fighting for him in any given case where there is a struggle going on between us and an enemy, we must take care in fighting for the Lord, not to fight against him too. If we don't recognize in the enemy also, a power that is controlled by the Lord, if we take the simplistic view that we are on the Lord's side and the other party is on the devil's side, then we may be fighting not only for the Lord, but also against him.

That brings out very clearly the necessity of our getting clear above the fight, into a place where we feel as God does, who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" where we can pray for our enemies and bless them that curse us; where we can take opposition as serenely as we take assistance. The work of righteousness is so complicated, so composite, that we have to know how to fight and struggle tremendously, and still recognize this principle, as Christ did. He was not disturbed at all by opposition and persecution.

"He was led as a sheep to the slaughter; and like a lamb, dumb before his shearer, he opened not his mouth," but to say, "Father forgive them, for they know not what they do." He felt that the Lord was handling him, notwithstanding that Pilate and the chief priests and scribes were the agents in the case. His faith rose above it all. In that fight the Lord was on both sides, but he was, in the final sense, on Christ's side; and Christ had the comfort of knowing that fact, that, on the whole and in the long run, the Lord was on his side.

TALK ABOUT THE SECOND COMING.

NO. XI.

[Our old fancy-friend that we have been talking with heretofore, gives place in this No., to a *live* inquirer.]

LETTER FROM AN INQUIRER.

Camden, N. Y.

DEAR FRIENDS: I acknowledge your kindness in sending me the CIRCULAR. I can say I am pleased with much that I find in it. But I am not able to say that I am yet convinced that you are correct in your idea that the Second Coming took place in A. D. 70. As an inquirer, I wish to present a few of my objections.

1. Our Lord, as recorded by Luke (ch. 21: 24,) instructs his disciples that the Jews would be carried away captive into all nations, and Jerusalem would be trodden down of the Gentiles until the Gentile times should be fulfilled; and then he mentions the signs of his coming, in connection with the fulness of the Gentiles. If I understand your writings, the Gentile times could not have been fulfilled in A. D. 70.

2. In Acts 3: 21, it is written—"Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The restitution of all things spoken by the mouth of all the holy prophets since the world began, could not have been completed in A. D. 70.

3. In 1 Cor. 15: 51, 52, we read—"Behold I show you a *mystery*. We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Paul here tells us *when* to look for the event of translation, viz., at the last trumpet; and I learn by the Berean that the last trumpet introduces the *second and last judgment*, as you explain it. According to all Scripture on the subject of translation, we are pointed to the Second Coming as the scene to which it belongs; and I fail to see or hear the last trumpet at A. D. 70.

I should be glad of answers to the above objections, if answers can be given. There are many more as weighty objections in my mind, which I shall desire to have answered in this investigation, if the way should remain open.

Yours in love for truth,
E. W. WATERS.

ANSWER BY THE CIRCULAR.

1. AS TO THE TIMES OF THE GENTILES.

A careful and candid reading of Luke 21: 24, in connection with what goes before and after, will convince Mr. Waters that the mention of the long desolation of Jerusalem through "the times of the Gentiles" is a momentary digression or parenthesis, in a discourse that otherwise relates wholly to matters then near at hand. Thus in the 28th verse, after mentioning the signs of the Second Coming, which

Mr. W. refers to the remote period of the fulness of the Gentiles, Christ says, "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." This was manifestly addressed to the disciples then present—not to mankind in after generations—and was designed to apprise them of cheering signals which they would need in the dark days of the fall of Judaism. To make this sure, Christ goes on to compare the signs they were to look for, to the budding of the fig-tree, and then says, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand. *Verily I say unto you, this generation shall not pass away till all be fulfilled.*" The expression, *this generation*, certainly means here just what it means in the previous discourses of Christ, viz., the people among whom he was then preaching and working miracles. (See Matt. 12: 41, 42, 45; 23: 36.) It is thus manifest that, as what goes before the 24th verse certainly relates to the destruction of Jerusalem, so what follows after is a continuation of the history of that same period, and relates to events within the scope of the disciples' lifetime. So that the allusion to the long period of "the times of the Gentiles," is simply a side-remark, thrown in for the sake of completing the picture of the desolation that was to commence at that time. Having occasion to speak of the *beginning* of the "treading down" of Jerusalem, it was natural that Christ should glance for a moment toward its far-off end, and then go on again with the train of events for which he was preparing his disciples. So the language of the 25th verse sounds to an unsophisticated ear, even without reference to the subsequent evidences which we have presented. A good example of this digressive form of discourse occurs in John 19: 26—28. "When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! *And from that hour, that disciple took her unto his own home.* After this, Jesus, knowing that all things were now accomplished, that the Scriptures might be fulfilled, saith, I thirst." This is even a stronger case than Luke 21: 24; for the digression about John's adoption and maintenance of Christ's mother, is followed by the close and emphatic copulative "*after this,*" which according to Mr. W.'s stringent method of construing the digression about the times of the Gentiles, would absolutely require us to understand that Christ remained on the cross

and said, "I thirst," after John took Mary to his house and gave her a home all her days! But the evangelist apprehended no danger of such a misconstruction of his language, because he assumed that his readers would have *common sense* enough to see, that what follows the copulative, connects back with what he was saying about Christ's behavior on the cross: and has nothing to do with the history of John's subsequent dealings with Mary. Just so it may be assumed that common sense, cleared of theory, will see that what follows the mention of "the times of the Gentiles," in the 21st of Luke, connects back with the account of the destruction of Jerusalem, and has nothing to do with the interjected sentence which sketches the subsequent dealings of the Gentiles with the ruins of the holy city.

2. AS TO THE RESTITUTION OF ALL THINGS.

Let us first inquire simply, what Peter meant by this expression—not what people generally understand by it, or what he *ought* to have meant—but what was in *his* mind when he spoke of "the restitution of all things," as recorded in Acts 8: 21. This is easily ascertained. Only a few days before, the disciples had put this question to Jesus:—"Lord wilt thou at this time restore again the kingdom to Israel?" Acts. 1: 6. The probability is that Peter himself was the spokesman on the occasion, as he generally volunteered his services, in such cases. The question sounds like one of his, and the original word translated *restore again* is radically the same as that translated *restitution* in his subsequent speech. "The restitution of all things," then, in Peter's mind was "restoration of the kingdom to Israel." Let the reader look at what follows the verse in which "the restitution of all things" is mentioned, and he will see that Peter, in pointing out the prophecies to which he alludes in that verse, directs attention to those predictions of Moses and "all the prophets," which relate to the raising up of a deliverer and King for the Jewish people, in fulfillment of the covenant made with Abraham. This entirely agrees with the idea that "the restitution of all things," in his mind was the "restoration of the kingdom to Israel." The very word "*restitution*," implies not the establishment of something new, but the re-establishment of something that has fallen into decay. The Jewish Theocracy, which was established by Moses, and which rose to universal supremacy under David and Solomon, had fallen into decay, and the promises of Moses and all the prophets were, that God would at last raise up, from the seed of David, a King to sit on his throne, who should restore the lost glory to Israel. These promises, according to our theory, were faithfully fulfilled, when Christ, immediately after the destruction of the old Jerusalem, raised the Jewish church, and established his throne and theirs in the New Jerusalem. And this we hold is substantially what Peter meant and expected when he spoke of "the restitution of all things."

It is useless to insist on a strict construction of the expression "*all things* spoken by the prophets," &c., in Acts 3: 21, as though it necessarily implied that all the details of all the prophecies in the Bible were to be fulfilled at the Second Coming; for this can not be true even according to the orthodox theory, or any other. The Millennium, and many other things, are away beyond the Second Coming in any view of the prophecies. Moreover the strict constructionist will be confounded to find that John the Baptist was to "*restore all things!*" So says Christ, in Matt. 17: 11, and in Mark 9: 12; and he uses the *same word* in the original, that the disciples use in their question about "the restoration of the kingdom to Israel," and that Peter uses in what he says about "the restitution of all things." So that if we are to be bound down to mere words, we can bolt and prove that *all things were already restored when Peter made that speech!* The only rational view is that Peter regarded the "restoration of the kingdom to Israel," which was then at hand, as the consummation in substance—not in detail—of the covenant made with Abraham, and of all the promises in the Bible; which is the truth about the matter.

(Answer concluded next week.)

SCRAPS AND TALKS,

FROM THE OLD TRUNK IN THE GARRET.

[In a Home-Talk published in a late CIRCULAR it is stated incidentally that the O. C. has no written constitution. We find in our "old trunk," however, fossils of extinct creations of this nature, which may be of historical interest to the curious. We shall present this week the most ancient specimen, belonging, as will be seen, to the Putney period. It is called "A Contract of Partnership between John H. Noyes, John R. Miller, John L. Skinner, and George W. Noyes." It may be mentioned that Mr. Skinner, and Mr. Miller married sisters of J. H. Noyes, and there had been substantial community of interests between these four men for four or five years. The father of the Noyeses distributed his property to his children in 1840, and that portion of it which fell to the four connected with this contract—about \$20,000—was never really divided. As a formula for external consolidation of four families into one, this document may possibly be useful in these days of universal experiment. We would not, however, advise its adoption, without well-tryed unity of heart going before.]

Constitution No. 1.

The undersigned hereby enter into a Copartnership, the conditions of which are as follows:

1. All property of every kind which we are now severally possessed of, or which shall hereafter come into our possession, so long as we remain in the company, shall be held as the property of the company; and all debts which we now owe, or may hereafter contract, so long as we remain in the company, shall be held as the debts of the company.

2. The whole property thus converted into joint-stock, and all its increase, shall be controlled by the company in its united capacity; and the unanimous agreement of the partners, shall be necessary in all important transactions.

3. Any of the partners may withdraw from the company on the first of January of any year, or at any other time with the consent of

the company; and the company may at any time, by unanimous agreement, dissolve itself.

4. In case of withdrawal or dissolution, the whole property in the possession of the company at the time, shall be appraised, either by the agreement of the partners, or by impartial men chosen by them, and each withdrawing partner shall be entitled to such share of the property, as shall be proportioned to his previous investments; and in case any one of the partners shall be removed from the company by death, his heirs shall receive their share of the property in the same manner.

5. We agree that the following estimate of our several investments till the present time, shall be the basis of calculation in determining the proportion of the joint property to which we or our heirs shall be severally entitled in case of withdrawal, dissolution or death: viz.—

John H. Noyes invests.....	\$7,980.00
John R. Miller "	7,220.00
John L. Skinner "	5,420.00
George W. Noyes "	5,320.00

6. In case any one of the partners shall hereafter obtain from extraneous sources (as by inheritance) and invest in the joint-stock any additional property, the value of that property shall be added to his investment stated above, and shall increase accordingly the proportion to which he or his heirs shall be entitled in case of withdrawal, dissolution or death.

7. In case any interest or annuities shall be paid by any of the partners for any stock invested by them, or in case any repayment of stock shall be required by persons from whom any of the partners have received it, or in case any losses shall be sustained on account of debts or liabilities contracted before the partners were connected with each other in September, 1841, such payments or losses shall be deducted from the investments of the partners on whom they fall, and shall diminish accordingly their proportion in the event of division.

8. The expenses and the labors of each of the partners, with their families and necessary dependents, shall be held as the expenses and labors of the company, and shall not be charged or credited to the individuals so as to increase or diminish the shares to which they or their heirs shall be severally entitled in case of division or death.

9. Each of the partners shall have a copy of this contract, signed by all of them; and in case any additions to, or deductions from, the investments, shall be made, such additions or deductions, with the name of the partners concerned, shall be endorsed on each copy; and those endorsements shall be the evidence of the additions or deductions to be made in case of division.

JOHN H. NOYES,
JOHN R. MILLER,
JOHN L. SKINNER,
GEORGE W. NOYES.

LEMUEL H. BRADLEY, } Witnesses.
MARIA CLARK, }
Putney, Feb. 26, 1844.

[This antiquity is distinguished as a pure property organization. Its period was only about one year, when it was displaced by an organization in which marks of moral consideration began to appear. This will be presented next week.]

The Attention Market.

There is a way by which the state of the public mind could be accurately estimated at any given time. Consider the capital circulating in the

Brooklyn, 1852.

Modern reformers think God has been asleep until just now ; that the world has been going by chance, with no underlying principles, and that now in them, God has found men that he can use ; that he has just waked up and begun the business of reform. If their theory is true, God may fall to napping again ; then what will become of their reform schemes ? The truth of the matter is, God has had one purpose, which he has pursued with a single eye from the beginning, and that purpose has been and is, to seek a godly seed ; that is, a seed with every good natural tendency.

J. B. H.

I.

My great great grandfather, Chileab Smith, emigrated from South Hadley to Ashfield (then Huntstown) in 1751: he was born in South Hadley, May 8, 1708, and died August 19, 1800, in the ninety-

I first made my appearance in this world at Dorset, Bennington Co., Vermont, on the 11th of January, 1839. I have been told that I was a black, squalling,

diminutive specimen of the baby kind; and my great uncle, at whose house I was born, dubbed me "turkey legs." In April of the same year my parents started for the Western valley with their own horse and buggy and baby, intending to visit many of their friends between there and Buffalo, and then put all on board a boat for Milwaukee, which, at that time was about the end of the West. Before reaching Buffalo, mother and child gave out, and were obliged to stop and recruit. In June they left mother's sisters in Darien, N. Y., to visit her brother at Evens, fifteen miles from Buffalo. They started on Friday morning, thinking to have an easy drive before Saturday night, as the distance was only forty miles. But father soon took a severe headache, and they were obliged to stop and stay all night. Next morning the sun rose high and hot, and they found themselves in a rough, rugged country, inhabited only by Germans, who could not speak one word of English. So they rode on, fearful they were on the wrong road, till about noon, when they met a man on a load of wool. They hailed him, and to their joy found that he could speak English. But what was their dismay when he told them that they were then thirty miles from their place of destination; farther than in the morning, and themselves and horse tired and hungry. The man asked father if he were not a Baptist minister? Being answered in the affirmative, he said he wished him to go to Strykersville, two miles from there, and preach the next day, as their minister had gone. He said it would be impossible for them to go through that night, and that they must go to brother Richardson's and tell him that Mr. Friend had sent them there. There seemed no other alternative. They went, and staid six years; during which time about three hundred were added to the church.

THE CIRCULAR.

O. C., MONDAY, DECEMBER 14, 1868.

OUR MUCK-HEAP.

NO. X.

THE statement in our last number that Frances Wright purchased Nashoba several months before Owen purchased New Harmony, is erroneous. We find on re-examination of the dates, that New Harmony was purchased in the spring of 1825, and Nashoba in the autumn following. It is clear, nevertheless, from Macdonald's account, that Frances Wright visited the Rappites repeatedly and studied their sociology while they lived at Harmony, i. e., before Owen bought their lands, and probably before he came to this country.

It should be observed in regard to the Yellow Spring Community, whose memoir closed our last article, that, although it was the product of a conjunction between Owen and a Swedenborgian church, it was still strictly a non-religious Community. The memoir says, "Schools were established to teach all things useful but religion;" and again, "*Christianity was wholly ignored.*" It was a case evidently of what Darwin would call "prepotency of the male," the features of the father prevailing over those of the mother in the offspring.

We have now given the substance of Macdonald's epitaphs on all the experiments of the Owen epoch, except Maclure; and that was not a separate experiment, but one of the sub-communities into which New Harmony was divided in the course of its disintegration. It took its name from Mr. Maclure, a wealthy Philadelphian, who was at first a partner of Owen, but afterward separated from him. It had for its object the trial of a special theory of education, to which Mr. Maclure was devoted. Its career and end belong to the general story of New Harmony which we gave in our fifth number.

To complete our view of Owenism in this country, we must still cull from Macdonald's collection two or three stories of later Socialist experiments,

which manifestly belonged to the Owen school, though their dates were in or near the epoch of Fourierism.

After the failure of New Harmony, Mr. Owen returned to England, and there continued the promulgation of his views. Several societies with very long titles were formed under his auspices; as for instance, "The Association of all Classes of all Nations," "The National Friendly Community Society," "The Universal Community Society of Rational Religionists," &c. "After propounding his views," says Macdonald, "to the throne, the government and the upper classes generally without effect, he addressed himself at last to the people, and declared that they must commence the work themselves, and prepare for the great change, which he constantly insisted was at hand. The working classes were aroused by his eloquence, and in the course of a few years the Universal Community Society of Rational Religionists increased, till in 1841 the number of members and their friends were estimated at 60,000.

"Many of these Socialists were zealous for practical experiments, and a Community was attempted at Hants in Hampshire, Eng., which continued several years under various managements; but finally failed. Their attention was then turned toward emigration; and some went to New Zealand, while others chose the United States, where they supposed a better field was open for carrying out their views."

To this general movement belong the three following experiments.

AUXILIARY BRANCH OF THE ASSOCIATION OF ALL CLASSES OF ALL NATIONS.—1836.

"This Community was formed in London in 1836. The leaders were Thomas Cook, William Hudson, Rowland Hunter, Mr. and Mrs. Kaufman, and William Rose. They framed a Constitution and agreed to be governed by the principles promulgated by Robert Owen. To carry out their views, they decided to proceed to the United States; and they put themselves on the principle of common property in providing for the voyage and in the use of all things on shipboard. There were twenty-seven persons who thus set sail from London, in April, 1836. On arriving in New York, after undergoing the severe test of a sea-voyage—which brings people into such close contact that their faults are speedily discovered—some of them were sufficiently convinced that they could not agree in carrying out their views, and they broke up the society. Seven of them remained in New York. The rest re-united and proceeded to New Harmony, where they continued together, with some difficulty, five or six weeks longer, and then finally separated.

"Some of the members attributed the failure to the bad conduct of a man by the name of Ellerby, who paid no attention to their regulations and assumed to be dictator. One of them said, 'The cause was ignorance on the part of the members—ignorance of the laws of their own nature, the wants that govern that nature, and the conditions necessary for the happiness of that nature. It is common for parties to blame each other in such cases: but that is only another proof how little they understand themselves.'"

HUNT'S EXPERIMENT OF EQUALITY.—1843.

"Mr. Thomas Hunt, the originator of this experiment, was a leading member of Mr. Owen's 'Rational Society,' and Governor of Branch A 1, of that Society in John St., Tottenham Court Road, London. Becoming dissatisfied with the management of things at Hants, he put forth a document, proposing emigration to the United States, chiefly on account of the cheapness of land in that country."

The following is a synopsis of his scheme:

The Community was to consist ultimately of twenty or twenty-five families. A pioneer party of fifteen or twenty persons was to proceed to Wisconsin, and purchase a partly improved farm of 200 acres. Among these persons there was to be one capable of acting as general superintendent, one qualified for the duties of farm-director, and one skillful in building. The rest, or as many as possible of them, must be able to help in the agricultural and building departments. After purchasing the land, some of the party were to proceed to erect

buildings, and others to put in the crops. Mr. Hunt then goes into minute directions as to the successive emigrations, and calculates the income and expenditures of the colony for three years!

Here follow references to "Articles of Agreement," which Macdonald says, are "rich," and a "Glimpse of the future growth of this small beginning," which he says is "richer," and finally a "Declaration of a society intending to emigrate to the United States of North America," which he calls "a most sanguine piece of composition"—all of which unfortunately are missing. We only know that they were strong in the religious and social doctrines of Mr. Owen.

Such was the theory and outlook. Now for the practice:

"The persons drafted for the pioneer movement, consisted of the following trades and professions, viz., one compositor; one surgeon and dentist; one butcher and farmer; one coppersmith; one green grocer; one engineer; two carpenters; one tailor; one stocking weaver; one cooper; one boot maker; two clerks; one watch maker; one engine turner; one clock maker; one piano maker, and one silk manufacturer! All these persons had the reputation of being fair workmen at their respective callings; but what kind of hands would they be at breaking up new land, chopping down trees, and working a western farm?"

What kind of a projector, we might ask, could Mr. Thomas Hunt be, calculating at his desk in Tottenham Court Road, the possibilities of a twenty-five-family-Community for three years in the middle of North America!

"On the 8th of September 1843, the Society took possession of 263 acres in Mukwonago, Wis., about thirty miles from Milwaukee on Lake Michigan. The only improvements were a small log hut, a well, and two or three acres broken up. Only six or seven members went on at first, leaving the rest of the party at Milwaukee. Another log building was erected, 17 by 25 feet, divided into several rooms above, one of which was to be occupied by each family, the lower room being used for cooking, dining, and general purposes."

From this point Macdonald hurries on to the conclusion. The Society held together three years and eight months. In the course of that time they had brought into cultivation about 100 acres. They had at all times a sufficiency of plain food. They were not in debt. As usual there were many disagreements among the members, which led finally to the dissolution. On the whole we should say they held out longer, and did better, than could have been expected.

As to the cause of failure, Macdonald quotes the opinion of one of the members as follows. "In no one instance, I believe, were the circumstances of the associates at all to be compared with those they left behind. And this fact is, of itself, so vastly important, that I firmly believe it was instrumental in determining the fate of our experiment. To succeed in any Communistic undertaking, I believe it to be essential that the circumstances of the members shall, from the beginning, be not only superior to those they have left, but superior to those of the class to which they belong in external society." This was Macdonald's final pet theory of the possibilities of Socialism.

EMIGRATION SOCIETY, SECOND SECTION.—1843.

This was a second edition of the last experiment. Mr. Hunt appears to have been still the great projector and calculator. A pioneer party was sent out, as before, to purchase land near Milwaukee. Their intention at first was not to commence communism of property till they had attained some preparation for it; but during their voyage "they fancied themselves good enough to form one family, which they did, and this was the primary cause of their failure." They bought a farm and went to work. Disagreements ensued. Complaints arose about inequality in the burdens of labor. Sickness visited them, and finally a stroke of lightning killed one of them. Some of the members left and got employment at Milwaukee, and soon after the rest abandoned the attempt and rented their land. How long the Community lasted is not stated.

In conclusion we subjoin the wonderful calcula-

ness which were the basis of this short-lived experiment. They were figured out and printed in London, and well deserve to be preserved as a unique specimen of transatlantic wisdom. The document is dated Nov. 1843; printed by James Hawkes, 21 Brunswick Place, City Road, London.

Extract from the "Prospectus and Plan of Operations of the Second Section of the Social Reformers' Co-operative Emigration Society," foreshadowing the exact financial results of three years' farming in Wisconsin, calculated in London, for a Community of Owenite cockneys, just starting for America, with a subscribed capital of 580 pounds.

"In adopting the following as the basis of our calculations, we have kept considerably within the average of the different authorities consulted, and the estimated price is given with the same desire to avoid exaggeration.

Commodities.	Bushels per Acre.	Price per Bush.
Wheat.....	25	8s. 0d.
Barley.....	40	2s. 0d.
Oats.....	40	1s. 3d.
Indian Corn.....	60	1s. 9d.
Potatoes.....	360	1s. 0d.

"In the following details we rely upon the accuracy of the above statement. The more clearly to exhibit the progressive development of the powers of the establishment, and the independent position which every individual composing it will feel himself placed in at each successive stage, we have made three sets of calculations, one for each of the three first years of the Section's operations.

First Year's Expenditure for 20 Persons.

	£	s.	d.
80 Acres of Improved Land, &c.....	82	13	4
160 Acres of Prairie or Meadow Land..	41	13	4
Seed for 100 acres.....	20	0	0
Maintenance of 20 persons for 40 weeks.	100	0	0
Materials for erection of Buildings.....	50	0	0
2 Horses.....	22	0	0
3 Yoke of Oxen.....	30	0	0
3 Cows.....	10	10	0
2 Heifers.....	4	0	0
50 Sheep.....	20	16	8
8 Pigs.....	5	0	0
Poultry.....	2	0	8
2 Carts.....	18	0	0
3 Plows.....	6	6	0
Harness and Gear for Horses and Oxen..	24	0	0
2 Pair of Harrows.....	3	0	0
Oats, Potatoes, Indian Corn, &c., for Cattle.....	40	0	0
Medicines and Cordials.....	8	0	0
Various Farming Implements.....	25	0	0
Iron.....	10	0	0

Expenditure.....	523	0	0
For Contingencies.....	57	0	0

Total subscribed Capital.....£580 0 0

"The maintenance of the first draft of persons having been provided for out of the original capital of the Section, the first year's produce will be available for the maintenance during the second year of 60 persons, which includes the second draft now supposed to be located on the land. The produce of the first year, and the expenditure necessary to provide for the third and last draft, will be as follows:

Produce of First Year's Crops, &c.

Acres.	Bushels.	Per Bush.	£	s.	d.
40 Wheat.....	1,000	8s. 0d.	150	0	0
10 Barley.....	400	2 0	40	0	0
10 Oats.....	400	1 3	25	0	0
18 Potatoes.....	6,480	1 0	324	0	0
20 Indian Corn (Prairie Land half crop).....	600	1 9	52	10	0
2 Beet Roots.....	—	—	13	10	0
8 Hogs, producing 1,024 stone.....	—	1 4	68	5	4
250 lbs. Wool, at 9d. lb.	—	—	9	7	6

100 Acres. Total Value.....£681 12 10

Second Year's Expenditure for 60 Persons, &c.

MAINTENANCE FOR 60 PERSONS.

	£	s.	d.
490 Bushels Wheat..... at 8s. 0d.	73	7	0
165 " Barley..... " 2 0	19	18	0
214 " Oats..... " 1 3	11	12	6
95 " Indian Corn..... " 1 9	8	6	3
2,344 " Potatoes..... " 1 0	117	4	0
1,485 Stone of Meat, at per Stone..	1	4	74
Grocery Stores.....	50	0	0

INCREASE OF STOCK.

Field and Garden Seeds for 160 Acres....	50	0	0
4 Heifers.....	8	0	0
3 Cows.....	10	10	0
2 Horses.....	22	0	0
Harness for ditto.....	10	0	0
1 Cart.....	9	0	0
Farming Implements.....	21	0	0
Flour Mill.....	30	0	0
Household Furniture, and Building.....	100	0	0

Medicines and Cordials.....	£	s.	d.
Ironmongery.....	12	0	0
	38	0	0

Total Expenditure.....	665	2	9
Balance in hand.....	16	10	1

Total Value.....£681 12 10

"The produce of the second year we will suppose to be ready about the time the remaining portion of the 120 persons composing the Section shall have arrived on the location in the autumn of 1847.

"We shall thus have the whole of the Section to support out of the produce of the second year, which we shall find it quite capable of doing, and leaving a balance in hand after an outlay for additional stock. The produce of the second year, and the expenditure necessary to be made for the third year, we calculate to be as follows:

Produce of Second Year's Crops, &c.

Acres.	Bushels.	£	s.	d.
40 Wheat.....	1,000	150	0	0
15 Barley.....	600	60	0	0
10 Oats.....	400	25	0	0
10 Indian Corn.....	500	122	10	0
30 Do. (Prairie Land, half crop).....	900	270	0	0
30 Potatoes, (ditto).....	5,400	100	0	0
10 Beet Roots.....	—	—	—	—
15 Turnips, (for the Cattle).....	—	—	—	—
32 Hogs and 2 Bullocks, producing 4,336 stone of Meat, at 1s. 4d. per stone.....	—	289	1	4
400 lbs. Wool from Sheep and Lambs.....	—	15	0	0

160 Acres. Total Value.....	1,031	11	4
Cash in hand.....	16	10	1

Total.....£1,048 1 5

Third Year's Expenditure for 120 Persons, &c.

MAINTENANCE FOR 120 PERSONS.

	£	s.	d.
978 Bushels Wheat.....	146	14	0
340 " Barley.....	34	0	0
240 " Oats.....	15	0	0
190 " Indian Corn.....	16	12	6
4000 " Potatoes.....	200	0	0
2780 Stone of Meat, at 1s. 4d.....	182	0	0
Grocery Stores.....	100	0	0

INCREASE OF STOCK.

Field and Garden Seeds for 200 Acres....	70	0	0
2 Heifers.....	4	0	0
2 Cows.....	7	0	0
2 Horses.....	22	0	0
Farming Implements.....	20	0	0
Furniture and Wearing Apparel.....	50	0	0
Medicines and Cordials.....	24	0	0

Total Value.....	891	6	6
Balance in hand.....	156	14	11

Total.....£1,048 1 5

"It is presumed that enough of demonstrative evidence has been given in the foregoing calculations to prove to every inquiring mind that all the prime necessities of life may be secured by every member of the Section in little more than two years from the embarkation of the first draft; and also, that the groundwork of independence for themselves and families may be laid at a cost which places it almost within the reach of the most destitute of England's industrious sons."

COMMUNITY JOURNAL.

[For the week ending Dec. 12.]

ONEIDA.

—As we have every year some kind of snow-storm, or freshet, or drouth, or "hot term" exceeding any thing "within the memory of the oldest inhabitant;" so now this December, is remarkable for the greatest fall of snow, "they say," that has ever been known so early in the winter. It began snowing Tuesday afternoon and snowed briskly till Wednesday evening. Fortunately the drifts are not superlative, though large enough. We notice on the way to W. P., where there is a sweep from the west, and the snow has generally piled on that side of the road, the fence has been removed, and the effect is a level path, with the prospect of having the snow last longer in the road than on the sides, being trodden down as it falls. The tempest Wednesday, seemed to rouse defiance. The girls put on boots or drew on socks over their shoes, tucking in their pantaloons, and pitched out into the snow, breasting the wind and breaking the drifts in every direction, and the women joined in the *melee*. We noticed one who has seen her seventy winters partaking in all the exhilaration of the children.

—In the chemical lecture last Sunday, the lecturer made the remarkable statement that sulphuric acid contributes more to the convenience and comfort of mankind, than any other one substance, statistics showing its value to be greater than that of iron and coal; that nitric acid, is next in importance, and hydrochloric acid next.

—G. D. A., who is out on his agency trip, writes in one of his notes: "In reading the Testament this morning, I came across a passage in Romans, which mentions the O. C. Did you ever notice it? If not, please read Rom. 9: 25—26." The passage is this: "And he saith also in *Osee*, I will call them my people, which were not my people; and her beloved which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God."

WALLINGFORD.

—At noon-meeting G. W. N. inquires, "Where shall we begin to study stirpiculture? Shall we begin back at Abraham? I have just been reading Dana's idea of the development of America. He thinks the waters of the oceans in their swaying back and forth gradually wrinkled or folded up the mountain ranges. Next the great Pacific there are the high ranges of the Andes and the Rocky Mountains, and bordering the Atlantic, the smaller range of the Alleghanies. The Darwinians, treat the subject of man's development very much as the geologists do that of the earth, supposing that it has been going on millions of years." Mr. Pitt read from one of the papers about a late discovery in the coal mines of Pennsylvania of fossil imprints of the foot of a man in rocks which belong to the paleozoic period, ages and ages before the present era commenced.

—Our first snow of any account to-day (Dec. 5). Marion is out taking a walk in it. As usual she has some saying for the occasion. To Emily's remark that she had heard it said when it snowed, they were emptying feather-beds above, Marion replied that her grandmother used to say the old maids were whittling ice, as that was their occupation in heaven.

WILLOW PLACE.

—Sunday forenoons the men of our family are seen to gradually disappear, one by one, in the direction of O. C., till by dinner time a very small number are left to do honor at our table. To-day they have deserted us so completely that we conclude it is not worth while to prepare dinner, so help ourselves to lunch in the kitchen. By the way, nothing could be more uncertain than is our table attendance at all times. There is a constant ebb and tide between here and O. C. We never know how many mouths there will be to fill from one meal to another. We can "take no thought for the morrow" even if we would, only to be sure that plenty rules the board. A dozen of the men from O. C. who work in the shop take dinner here, and sometimes the "Close Communions" stay to supper, though oftener not, now that the roads are so drifted. Sundays we all eat supper at O. C., and at any and all times are sure of their generous hospitality.

—Two steel agents called at the works to-day. One was from Pompton, N. J., and the other from Pittsburgh, Pa. The latter gave Mr. Newhouse an ingenious pocket candlestick, or rather a contrivance for two conveniences of this kind. It was a box, the top and bottom of which being of equal size, were cup-like in shape, and formed the stands when in use, the upright parts screwing on in the bottom of the cups, and being carried with the candles inside of the box when not in use.

—J. H. N. had promised the girls at W. P. that in the event of the moon's shining Thursday evening he would stay to supper, instead of returning to O. C. immediately after his bath. This was looked forward to with pleasure; but Thursday noon the sky was a leaden gray, and there was not the remotest probability of the moon's shining. Were these quick-witted girls to be baffled by nature? They would improvise a moon that should rise on J. H. N. in unclouded brilliancy. Had they not all

the resources of the factory, with its engineers, machinists and carpenters to aid their invention? How could they fail to succeed? Accordingly a circular piece about ten inches in diameter was cut from a large square of thick brown paper, and over the hole thus made a piece of thin tissue paper was pasted. Having held a consultation with the foreman of the machine-shop and enlisted the entire force of the carpenter's department (together with some volunteer aid), this was nailed on to a square frame and mounted on two thin slats about ten feet long. Behind the frame was an additional fixture for holding a lamp, the rays of which were to strike through the tissue paper, and persuade J. H. N. that it was a veritable moon. Having apparently insured success in building the moon, it was borne tenderly to the house by fair hands, and set up in front of the window. But the standards were not long enough, and seen from the place where J. H. N. was accustomed to sit for a few minutes after his bath, it barely peeped above the horizon. What was to be done? It was almost time for the bathers to come. At this critical moment, when the enthusiasm of the original projectors had been abated by this disappointment, a fresh relay of forces, headed by E. F. and J. F. S., rushed to the rescue, and revived the failing hopes of success. The moon was carried hastily to the shop, and the standards on which it was mounted, were spliced by other long slats. This being done, it was seized by the interested, and borne to the house in solemn procession. By this time the faces of some twenty-seven silk girls, and half as many trap boys, were glued to the factory windows, to see the rising of the moon. And it was time, for the Baptists were at the pond. An anxious, trembling group of girls stood on the portico watching the moon as under the skillful management of J. F. S. and G. E. C. it was slowly rising into place. O how it tottered! How that horrible lantern swung toward the tissue paper, threatening to go through it any moment! When it had reached its altitude, there was an instant when it steadied, and the moon—the precious moon, the silver moon on which so much art and talent had been lavished—promised to be a successful illusion. But O, delusive hope! There was a sudden breeze—a swaying of the frail stilts on which the moon was mounted—and a lurch that sent that crazy lantern crashing through its disc.

"'Twas pitiful! 'Twas wondrous pitiful!"

All that remained was a clumsy frame-work, a piece of brown paper, from which fluttered a few shreds of white, and the miserable wreck of so many bright hopes was ignominiously dragged to the rear of an out-building. J. H. N. went to O. C. to supper, and one of the witnesses of the affair said that it was the most successful failure he had ever seen.

CORRESPONDENCE.

CORRECTION.

DEAR CIRCULAR:—In your last issue (Dec. 7), under the head of "A Successful Institution," you make "X." responsible for saying what he had no intention of saying, respecting the thirty thousand juvenile idlers. From the article as it reads in the CIRCULAR, the idea is conveyed that the House of Refuge has under successful training the thirty thousand vagrants, whom the Commissioners of Public Charity and Correction simply stated were growing up in ignorance and idleness in the city; that they, the Commissioners, had scooped up the thirty thousand, and transferred them from the streets to the House of Refuge on Randall's Island. Such a moral earthquake as that, may be hoped for, but has not yet occurred. Indeed, to accommodate so large a number of infant-ry in their ragged uniform, would require at least thirty Houses of Refuge, the size of the one on Randall's Island. What "X." did say was this: "The House of Refuge on Randall's Island is under the aforesaid Public Commissioners, who furnish statistics of the successful training of that portion of this mass of thirty thousand idlers who have found their way into that asylum," &c. The writer should have added under the "supervision" of the said Commis-

sioners, as their public responsibilities are not confined to the House of Refuge, but extend over all institutions that naturally come under the head of "Public Charities and Correction."

One more error in the same article; for "State Reformation," read "State Reformatories." A Reformatory (used substantively), is an institution consisting of machinery, and power to work it, for the reformation of those who are placed under its influence and guidance. State reformatories are greatly needed, no doubt, in every department of its official responsibilities to the people. And could the State, as represented by all its public functionaries, from the Governor down to the tax-gatherer, be got into a "reformatory," superintended by men of perfect integrity—men who could neither be bought nor bribed, and there taught the lesson that honesty, or love of truth, is not only the best policy for every one to adopt and practice, but the only one that will or can succeed, in the long run—we might expect a State Reformation, which would attract universal sympathy.

x.

ROBERT OWEN.

Centre, Ala., Nov. 28, 1868.

DEAR CIRCULAR:—I am delighted with the New Harmony criticism. A Positivist could not have been more Catholic in speculating on that failure of Metaphysics at organization. Will you allow a Positivist to add a word from his stand-point?

Owen was a Scotch metaphysician of the old school. As such, he was a most excellent fault-finder and disorganizer. He could perceive and depict the existing discord, but knew not better than his contemporaries Shelley and Godwin, where to find the New Harmony. Like most men of the last generation he looked upon society as a manufactured product, and not as an organism endowed with imperishable vitality and growth. Hence they attributed all the evils it endured to priests and politicians whose immediate annihilation would be followed by immediate, everlasting and universal happiness. It would be astonishing if an experiment initiated by such a class of thinkers should succeed under the most favorable auspices. One word as to mere externals.

Owen was a skeptic by training, and a cautious man of business by nature and nationality. He was professedly an entire convert to his own principles, yet set an example of distrust by holding on to his thirty thousand acres himself. This would do when dealing with starving Scotch peasantry glad of the privilege of moderately remunerated labor, good food and clothing. Had he been a benevolent Southern planter he would have succeeded admirably with negro slaves, who would have been only too happy to accept any "Principles." He had to do with people who had individual hopes and aspirations. The internal affinities of Owen's Commune were too weak to resist the attractions of the outer world. Had Owen brought his New Lanark disciples to New Harmony, the result would not have been different. Removed from the mechanical pressure of despair and want, his weakly colored elements would quickly have crumbled away. Your well wisher,

JOHN PRATT.

EARLY ASSOCIATIONS.

xi.

AMONG a people composed of scarcely more than two classes, viz., rich and poor, the one living in ease and elegance, the other by sweat of the brow, it is difficult to understand what sympathy can exist between them or what common interest bind them together. Any one can see that the mere distribution of charities has but little power to create unity of interest between two such parties, and that it may on the contrary, serve to sever them wider asunder by reminding the recipient of the injustice of his dependent position. Thus a man may spend his entire fortune in the lavish profusion of his charities and let his whole life run out in false benevolence; but it does not necessarily follow that he has therefore accomplished any good purpose, or secured the amelioration or good will of any of his race; and the fact exists in England that notwithstanding all the distribution of alms, the care of so many for

the interests of the poor, and the interference of the clergy and their assistants, to investigate and amend the conditions and morals of the people, their labors are not crowned with success. A chasm wide as the ocean exists between the rich and the poor, and the breach is ever widening, and ever must widen, till the former reach out with something deeper and stronger than their purses, and bury their pride of rank and position, beneath some spirit of communism which can bring them heart to heart with the poor, on the ground of their common religion. Obsequious as the poor Englishman may be in the presence of his patron, he has the feeling that whatever he may receive as a charity, is but the wages which has been by the rich kept back by fraud; and there is not a chapter in the New Testament that he reads with greater zest than the fifth chapter of James' epistle. Ignorant and heavy as the English laborer may appear, he is quick to argue back to first principles, and I have often heard him say of the rich,

"Their money is only borrowed; in the grave they'll be no better than one of us."

With such matter to deal with, it is not difficult to suppose that my mother did not enjoy so complete a popularity in her neighborhood, as her indefatigable exertions entitled her to. Ages of oppression and grinding down, had rendered it difficult to establish any confidence between the two parties. The one gave but little credit for gratitude and honesty, the other none at all for disinterested motives or kindly feeling. This lack of confidence may be illustrated by a single circumstance, which, though small in itself, will give some idea of the suspicion and misunderstanding, which exists between the two great branches of Britannia's "happy family."

It is customary during haymaking and harvesting, for women and children to work in the fields, and like the men, to have a certain allowance of beer per day as a part of their wages. One very hot summer evening my mother thought "how nice it would be for the poor women and children to have a cup of good hot tea, instead of the beer!" An old woman had just come in from the field for some beer for the rest of the hands, and on my mother's broaching the subject of the tea to her, she was extravagant in her praises of the scheme, and of my mother, "for having so many kind thoughts of the poor folks." Delighted with these expressions of gratitude, I eagerly ran off to the field for the satisfaction of hearing all the folks, while enjoying their carefully prepared tea, speak highly in praise of my much loved mother. They spoke freely in my presence, thinking I was too young to take any notice of what they said; but I shall never forget the disappointment I felt in listening to their colloquy. The harvesters all sat in a circle round a wide-spreading ash tree, the drooping branches nearly touching the ground, and the thick foliage affording ample shade and a cool retreat from the summer's sun. The old dame who had been so forward in praising the new plan, was the first to open the ball.

"There," she said, producing a large tea-pot, "who wants some swill? Missus got another new crotchet for saving wages; sent ye some tea instead of beer."

Numerous remarks were made about the beverage, as it passed from lip to lip, and I am sure that it was a treat to them, for they all drank of it; and English women are proverbially fond of tea; but their inability to believe in the existence of disinterested kindness towards them, spoiled the whole affair. I listened with much disappointment to the expression of the sentiments around me, and left the field with a heavy heart; for I had been taught to love the poor, and delighted to blind myself with the idea that they were simple and good; but one old dame came very near dispelling the illusion, for holding up a saucer of the hot decoction to her mouth she remarked, between sipping and blowing, that "it was water bewitched and tea bedamned."

My mother also met with similar difficulties in the dispensing of other charities. Some women whom for good and valid reasons, she chose to omit from any one of her lists of gifts, not unfrequently became jealous, and at times assumed a threatening attitude. To avoid this and at the same time for the

purpose of relieving the poor of some of the humiliation of receiving alms, she established clubs, whereby each member could pay in of her savings, during the year, such sums as suited her circumstances, and the money so accumulated by each subscriber, was increased by prizes to be awarded to the persons who had thus saved the largest sums; other prizes to the next largest, and to the next, so that every member received a *pro rata* addition to the amount paid in. A month before Christmas, each subscriber's account was made out in her pass book, and she was requested to give notice of what she desired to receive, for the amount there standing to her credit. Few of them ever took money, but preferred having clothes, the material for which was purchased at wholesale, and the making done upon principles the most economical. The scheme succeeded admirably, and the people seemed not only to respect themselves the more, but also more highly appreciated the presents which they had themselves helped to purchase.

Another club for men, was nominally under the patronage of my father, but really his first clerk was the presiding genius of it. Under its provisions each member paid in a certain sum per month, and the general fund was increased by various donations from the surrounding gentry. The object of this fund was to provide the members of the club with medical assistance, with wages during sickness, and if the wives or families of those who died were left in distress, to provide such pensions as might be necessary to meet the emergencies.

This club was a source of much amusement to me in my younger days; for besides their monthly meetings for the payment of subscriptions and their quarterly meetings for balloting in new members, and the transaction of other business, they had a grand rally every Whit Monday, at which every member attended an assembling at the club-house, each walking with a staff five feet in length, painted white and blue, and surmounted by an orange colored coronet and dressed in his cleanest white smock frock and best beaver hat, set off with a large rosette of blue and orange ribbons. They formed quite an imposing procession, which, headed by a band of music, marched about a mile and a half to the parish church. Here my old friend "Durnit" came in play again Marching at the head of the procession with a large silk banner, he seemed to consider himself the most important part of the whole proceeding, and no general ever marshaled an army with more pride than did the old clerk these four or five hundred poor men. The procession marched into church, their band playing "God save the Queen," and after the morning service had been performed, marched out again to the same air. The large flag suspended from the gallery, together with the many decorated hats hung upon the brightly painted staves, formed a striking and pleasant contrast with the sombre looking old church, its pillars and heavy arches of dark brown stone. The procession having formed again, they returned to their club-house, visiting in their route the various houses of those rich men who subscribed to their fund, stopping a few minutes at each place to play a tune or two and give their vociferous "three times three." Having reached their club-house, the remainder of the day was spent in feasting, &c., the parson, with my father and his friends, presiding.

I like to look back upon those two clubs, and remember the zest with which those poor people entered into a scheme to help themselves; because it is suggestive of the hope that they who were so receptive to those above them as to accept their plan for ameliorating their condition in material matters, may at some future time be easily led by better men, and, becoming imbued with the faith that if they seek first the Kingdom of God and his righteousness all other things will be added to them, thus become like the Oneida Community, a God-fearing and prosperous people.

THE WALDENSES.

NO. I.

IN the course of our historical explorations we sometimes meet with a scrap of ancient record which is calculated to arouse with-

in us, at one moment the sentiment of romance, at another, burning indignation at the atrocities perpetrated upon some poor unoffending parties. Such has been the effect of a perusal of the fortunes, or rather misfortunes, of the above-named remarkable people. Had their public records escaped the flames of papal persecution, we should have had more reliable sources of information in regard to the alleged antiquity of the origin of this most interesting body of Christians. There is a good reason to believe that hemmed in as they long were by two of the most virulent Roman Catholic powers that ever existed, viz., those of Italy and France, had they not removed at a very early date from the plains of the former country to their mountain fastnesses among the Alps, not only their archives, but they themselves as a people, would long ere this, have been utterly extinct. But in the recesses of the everlasting hills, they were enabled by the advantage of position, to meet their tormentors in true *Thermopylæ* style.

Their history is wrapped in romance from beginning to end; from their having displayed throughout their whole career a vast amount of true heroism. Their attitude was always defensive, and yet whenever they got the advantage of their enemies (no rare occurrence) they were always ready to smooth the way to peace.

Nay, they even displayed a most noble generosity toward their special enemy, the House of Savoy, in spite of the most persistent and deadly hostility, by aiding in its wars with a foreign power. But the point of particular interest in their story is the fact of their having been so providentially committed to these valleys of Piedmont, as a shelter from their deadly foes. It is impossible not to conclude, from a perusal of their history, that they have been preserved for some signal purpose; and it must rejoice the friends of progress to know that these same people are now in the enjoyment of every thing they could ask for, in the form of civil and religious liberty. But perhaps it would be only tantalizing to some, to drop the subject here, without giving at least a short notice of what is known about them.

At the outset there is a significant fact stated by Dr. Baird, viz., "that of the twenty-one volumes of Waldensian documents, which Sir Samuel Morland presented to the library of Cambridge, in August, 1658; the first seven, containing the most ancient and valuable, have long since disappeared, and not a vestige of them can be traced! Some have supposed they never were actually deposited. But this is hardly probable. In his work on the Waldenses, he speaks in the most positive manner of having deposited them, and tells us what they were. The most probable conjecture about their fate, is, that they were carried off by some Jesuit in the time of James the second."

We can well imagine the anxiety of the church of Rome to get possession of these documents, for could it be proved beyond a doubt that such a communion as that of the church of the valleys, as it is called, existed long before papal Rome ever dreamed of dictating to the world, it would place her in rather an awkward predicament; as she has so long persecuted that people for rejecting her authority and practices as being repugnant to the word of God. But there are

still landmarks enough to carry us back to a very remote period in their history. It seems uncertain whether the early tenants of these vales were first inoculated with the Christian faith by Paul himself (supposing him to have accomplished that journey to Spain he spoke of), or by subsequent missionaries from Rome, or by poor fugitives from the plains of Italy during the persecutions by the Roman Emperors, soon after Christ. Dr. Baird, in his work on "Protestantism in Italy" (1845), adduces such testimony on this point from various quarters (even from their enemies), as to leave no doubt in my own mind that these people represent a very early Christianity—a Christianity that has this merit at least, that it never passed through the corruptions of Rome. Indeed, it is a fact that they disclaim the epithet of *Protestant*, expressly on the ground that they never came out of Rome, inasmuch as they never were in it.

However all this may be, we have to pass over a number of centuries after their removal to the valleys, during which we may if we please, imagine them left to pursue their honest ways in peace, imbosomed among hills that were to rescue them at a future day, from utter destruction. Meanwhile, says Dr. Baird, "by sending out missionaries, two by two on foot, to visit their brethren dispersed throughout Europe, they kept alive the little piety which existed in the world at that day.... It is said that these missionaries could go, at one period, from Cologne to Florence, and stay every night at the houses of brethren. It is on account of the great number of missionaries which these little and poor churches in the valleys sustained, that we read of there being sometimes, one hundred and forty and fifty ministers, at the meetings of their Synods. It is also remarkable, that almost all the men whom God raised up from time to time in France and other countries, for more than six hundred years before the Reformation, seem to have had more or less to do with the Waldenses."

R. S. D.

AN OLD LECTURE ON TOBACCO.

At the meeting of the Western District New Hampshire Medical Society, in Keene, May 5th, 1842, Dr. Twitchell [one of the greatest surgeons and physicians that New England ever produced] having been appointed to address the meeting, selected for his subject the habitual use of tobacco, and its effects on the constitution.

In discussing this subject, the Doctor first described the effects it has on the nervous system, particularly the nerves of involuntary motion—those whose function it is to carry on the action of the lungs, heart and stomach. These nerves are placed beyond the power of the will, acting without our consciousness, in sleep as well as when awake. And it is on these, he said, the habitual use of tobacco produces its most pernicious effects, by paralyzing their action.

It first manifests itself in the respiration, which is imperfectly performed—the blood is not fully purified, and a sense of anxiety of incipient suffocation is felt, to relieve which, a voluntary effort is made to expand the chest to take in more air; and every now and then a deep inspiration or sigh is the result, giving momentary relief.

But during sleep, especially when first going to sleep, the will not being so easily excited to action, the sense of suffocation is longer endured, till, at length becoming urgent and painful, a

degree of consciousness is awakened, the individual begins to feel his condition, and rouses, perhaps suddenly starts up on end in the bed in alarm, his heart palpitating violently; and having obtained relief, soon goes to sleep, to pass through the same scenes again.

But as the habit continues, the whole nervous system becomes affected—the muscles become tremulous, the sensibilities diminish, respiration and the action of the heart become more imperfect, and suffocation more urgent; but consciousness now fails to be roused to put forth a voluntary effort for relief; and the poor abused and languishing nerves, whose office it is to stand sentinel at the fountains of life, obtaining no help from the muscles of volition, at last are compelled quietly to yield up the struggle; and the person is found dead in his bed, the cause not known. Yet it is a foolish sacrifice of life to the vile, but enchanting habit of using tobacco.

There are doubtless some few who are found dead from disease of the heart. But the Doctor said he had for many years been extending his inquiries on this subject; that he had found almost every individual who had died during sleep, had long been in the habit of the free use of tobacco, and it was his full conviction that that was almost the only cause of such deaths.

The habitual use of tobacco, he said, was a most fruitful source of disease. And this would appear evident when we consider its effects upon the nervous system. It lowers down the power of those nerves on which life depends—the blood does not fully undergo that change in the lungs which respiration is designed to effect, and goes to the heart impure and purple—the heart has not its original power to send it forward in its circulation through the body—and an impure sluggish circulation is the consequence, which predisposes to almost every disease the human system is subject to.

Among the diseases caused by tobacco, the Doctor enumerated palsy, inveterate nervous headache, palpitation of the heart, disease of the liver, indigestion, ulceration of the stomach, piles, and many others; and finally, he said he hardly knew as there was any disease it did not at times produce. He did not undertake to assert that all who use tobacco must necessarily have these diseases fully developed. But he said individuals often experienced annoying, and sometimes alarming symptoms, the result of tobacco, which render them infirm and wretched, while they are altogether ignorant of the cause. He mentioned giddiness, pain in the head, palpitation of the heart, faintness and gnawing sensation of the stomach, neuralgic pains, trembling, sudden loss of strength, loss of recollection, starting in sleep, &c. &c.; that he had been called to prescribe for a great many persons whose diseases have spontaneously disappeared on their discontinuance of tobacco.

The particular form in which tobacco is used, is not of very material consequence. He thought tobacco more frequently produces palsy than all other causes, and that snuff is more likely to bring it on than any other form in which it is used; but that chewing is more injurious to the digestive organs—affecting them in a three-fold way. It robs the stomach of the saliva, lessens its nervous power, and diminishes its peristaltic motion; and that all the cases he had seen of ulceration of the stomach, were manifestly the effects of tobacco.

THE OTHER SIDE.

EDITOR CIRCULAR:—Having read an article on Dentistry in the last week's CIRCULAR, and being a member of the dental profession, I am tempted to make a short reply and endeavor to show that all do not agree with the writer of the above-mentioned article.

I frequently have patients go to sleep while I am putting in a "mallet-filling," and some show their intense appreciation of the whole performance by snoring a good share of the time. As a general thing they act as though they were enjoying them-

selves, and few show symptoms of being in a bad fix. I have reason to think that there are but very few who dread the operation, and that most persons rather like it than otherwise.

Perhaps it is the dislike of being in a situation where they cannot move or do as they wish, that causes the dissatisfaction. If so, then what they imagine to be a barbarous affair, is really a blessing in disguise, and "mallet-filling" may yet come to be considered one of the means of grace. I think it is the aim of the dental profession to do the best operations with the least possible pain.

The superiority of the "mallet" over the old way of filling, by which filling teeth is reduced from uncertainty to certainty; the confidence the operator has that a "mallet filling" will not come out and will be as perfect ten years hence as the day put in; the satisfaction that such certainty gives both operator and patient, I think will more than counter-balance the temporary inconvenience that is more or less unavoidable. Feelingly yours, &c.,

O. C. DENTIST.

LOOK AND LISTEN.

Once, in the glad beginning of the year,
When flocks of honking geese did northward fly,
A noted three—a busy, bustling wife,
A merry maid, a crooked, bearded crone—
Went forth to sniff the air and look and listen.
That thrifty, careful dame did nothing hear
Except the cackle of her spotted hens,
And tale of neighbor passing in the road,
Who spoke of one as wed, or born, or dead.
That gleesome, giddy girl would only hear
The robins in the fragrant poplar trees,
And the hum of bees among the snowy plums.
But she of withered Jole could nothing hear
Except the tearful strain of mourning doves,
And dismal plaint of lonely, starving owls.
And each one, hearing only what she did,
Thought herself wiser, shrewder than the rest.
There was that day, a solitary man—
A stalwart seer—who went not out at all,
But staid within, and watched from morn till night
To hear the word of God, and when it came,
He knew himself a softer, meeker man,
And shrewder, wiser far, than all the rest.

A. B.

NEWS AND ITEMS.

CONGRESS met at Washington Dec. 7.

THE President's Message was read Dec. 9.

JEFFERSON DAVIS is being tried in Richmond.

THE Suez Canal will be regularly opened in October, 1869.

THE Barings and Rothchilds took all the new Spanish loan that went into foreign hands.

THE iron-horse now draws passengers 1,430 miles west from Chicago. "Only ten days to California," is advertised by the Union Pacific Company.

AT the meeting of the Midland directors, held in Oneida last week, it was resolved that the road shall be completed and the cars running, from Oswego to Sidney, in September next.

A CONSTANTINOPLE dispatch, says that the Sultan has sent his ultimatum to the Grecian government at Athens, and requires an answer in five days. The governments of France and England sustain it.

MR. BROOMALL, of Pennsylvania, introduced a bill to regulate the value of United States legal tender notes, to make them equal to coin and to provide for their redemption. Referred to the Committee on Ways and Means.

DISPATCHES from Sicily report a fresh eruption of Mount Etna on Tuesday night. The volcano broke out with increased violence, ejecting flame and lava until 5 o'clock Wednesday morning. The torrents of lava devastated the surrounding country. The ashes from the crater fell on the town of Aci Reale, and were thrown even into the streets of Messina. At the last accounts the mountain was enveloped in smoke and labored with deafening detonations. The magnificent spectacle is distinctly visible at a distance of 120 miles.

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 and one-fourth miles from O. C. Number of members, 85. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the 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, N. Y.

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 at 40 cents each. Views, *cart 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 48 pages; by J. H. Noyes. Price, 25 cents per 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 publications.