

The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

VOL. V.

ONEIDA COMMUNITY, DECEMBER 28, 1868.

NO. 41.

POST-OFFICE ADDRESS.

THE CIRCULAR, ONEIDA, NEW YORK.

TERMS:

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

THE WORK OF GOD IN US.

Home-Talk by J. H. N., W. C. May 1, 1868.

I SUPPOSE the great secret of justification is this; *God justifies himself and nothing else.* "There is none good but one, that is God." He knows where his own life is, and the souls in whom his righteous works are, and he will follow them to the bottom of hell, and bring them up and justify them; he will recover them from all snares, imprisonments, temptations and besetments. When a man is taken prisoner by an evil spirit, and carried into actions that are wrong and evil, the individual is always either asleep or struggling in some secret way against the spirit that is abusing him. Now that life which is thus asleep or ineffectually struggling against evil, is God's life; and God will find it out and justify it wherever it is, and deliver it.

Salvation may be compared to the process of waking from sleep. If you have a stupid lethargic kind of sleep upon you, you know how hard it is to throw it off. You are semi-conscious, perhaps; you try to rouse yourself; but it is almost impossible; you feel an irresistible temptation to yield yourself to the spell. To really straighten out your brain and become wide awake is quite a job. Salvation is something like that; you are under a magnetism, a nightmare of the devil that darkens your mind and the imaginations of your heart, so that you don't know where you are, or what you are. Salvation is hearing the voice of God, deep down in your spirit, calling you to awake to the knowledge of God, and the knowledge of yourself as the child of God. There is nothing short of almighty power that can wake us up and keep us awake. We are in such circumstances, for instance, as people are in who are nearly frozen to death; it is almost impossible to keep them awake. You remember that affair on the lake several winters ago, when some of our youngsters got off so far with their skates that they almost froze. Mr. B— had great difficulty to get T— off the ice, because he wanted to lie down and sleep. It is so with the influence of the devil upon us. There is a temptation to give ourselves up to the impressions and workings of the senses, and lose all feeling of God and eternal life; and that is sleep, the sleep of death. Christ comes to us as Mr.

B— went out after T—, and gets hold of us and shakes us, and perhaps whips us to get us to wake up and escape.

The thing that we finally wake up to is this: It is said in one of the prophets, "Lord, thou wilt ordain peace for us; for *thou hast wrought all our works in us*;" and John says, "He that doeth truth cometh to the light, that his deeds may be made manifest, that *they are wrought in God*." Deep down in that part of us where Christ comes to us, and where the ear is that hears him, the work of God is going on; and there is a life working there, that wants to come to the light: it is not afraid of the judgment, but covets and delights in it, and is glad to come where the whole truth can be seen about it. What God works in us, he will follow and justify, and he will ordain peace for us, because he has wrought our works in us.

People make great account of free agency and think it is degrading to act under another's prompting or influence; but let us not fear any such taunt. Let us not be ashamed to have God work upon us and in us. Let us submit ourselves to the righteousness of God. Let us be willing he should criticise, and suggest, and draw us, and brood over us, till we do his will and not our own, and act upon his wisdom and not ours. Let us heartily accept the position of acting under another's influence—under God's influence—and let God work his work in us. That is a true, good, wholesome, rational position. It is a position in which we shall improve, and become sane and wise, and behave well.

If we let God work in us he will make us work so wisely that we shall be thoroughly justified. Step by step it will be seen that we do the right thing, and no body can find fault with us. There is no doubt but that we shall have justification and peace just in proportion as we let God work in us. In the judgment it will come to this: Anything that we have done that can be proved to have been our own work, will be condemned; but anything that can be proved to be God's work in us, will be justified. If you can look back anywhere and say, "There is a work that I did by inspiration; there God moved me and worked in me," then you may be sure that that work will have blessed results that you have not imagined or calculated. If it is a work that was truly done in the life of God, then *there* was a work that had in it the wisdom of God; and that wisdom is omniscience that sees eternity. You can say, "*There* was a work that will entitle me to demand profits; *there* was an investment, not according to my foolishness,

but according to God's wisdom, that will give me dividends eternally."

SCRAPS AND TALKS,

FROM THE OLD TRUNK IN THE GARRET.

[The only form of partnership or constitution that we find in the Oneida period, was originally recorded in the "Family Register," as it is called, of the Community. This is a book which was long since consigned to the "trunk." It dates from Jan. 1, 1849, and begins with a record of the names of all the members then associated—eighty-seven in number; with a slight historical sketch of each. Their time and place of birth are mentioned, their trade or business, their religious history, how they were converted to Perfectionism, and how they came to join the Association. Then follows a brief history of the Association from the beginning. It appears from the previous memoirs, says this history, that nearly all the members refer to the New Haven and Putney publications as the means of their conversion to Community principles. The New Haven school of Perfectionism, commencing in 1834, was therefore the source of this body. That school was transferred to Putney in 1838, where it assumed the form of association. Its publications, in the course of years, gained favor in the country, and especially in central New York; and in Sept., 1847, a convention was called at Genoa, for the purpose of effecting a union between Perfectionists in these regions and the Putney Community, the result of which was, that when the latter were expelled a few months afterward from their quarters in Vermont, a place was ready for them here. The history mentions the building of the mansion house—the labor of which was performed wholly by the Association, with the exception of the plastering. It states that money and other means had been supplied by contributions from new members, so that the expenses of subsistence, building, &c., had been met with cash. Meetings had been instituted. "The general health is surprisingly good." The printing-press is started. The adults and the older children occupy the new mansion house. The younger children, with nurses and teachers, are established by themselves in the White House; and the infants are taken care of by the mothers in the Burt House. Next comes the matter of which we were in search. It is as follows:]

PRINCIPLES OF THE ASSOCIATION.

1. Religious principle, or more specifically, the principle of perfect holiness, as presented in the publications of the New Haven and Putney schools of Perfectionists, is the basis of the Association.

2. In accordance with the sentiment of the first resolution of the Genoa Convention, this Association, as a branch of the Kingdom of God, embraces and provides for all interests of its members, religious, political, social and physical. In other words, it is at once a church, a state, a family, and a business Association. Of course it excludes from union with other Associations.

3. The Association has not thus far resorted to constitutions and written compacts or rules, for the regulation of its members. In the place of these, it relies on inspiration, the care and admonition of those who approve themselves qualified to be overseers, and free criticism. These have been found sufficient.

4. The officers of the Association are not

chosen by vote, but are ascertained and recognized as chosen by God. They come into their places by manifesting their qualifications. Under this principle, some offices have already been filled, though the organization of the Association is yet far from being complete. J. H. Noyes is recognized as President; G. Cragin as Vice President and general Business Agent; J. Burt and E. H. Hamilton as principal Counsellors, &c. &c.

TERMS OF ADMISSION.

As in regard to rules and officers, so in regard to the admission of members, the Association relies on the inspiration and providence of God, more than on written regulations for its guidance and protection.

At a full meeting of the Association on the 28th of Dec. 1849, it was voted unanimously that the principle of the Putney Association in regard to the property and wages of the members should be adopted and placed on record as the principle of this Association. That principle may be stated as follows:

On the admission of any member, all property belonging to him or her becomes the property of the Association. A record of the estimated amount of it may be kept, and in case of the subsequent withdrawal of the member, the Association, according to its practice heretofore, may refund the property or an equivalent amount. This practice, however, stands on the ground, not of obligation, but of expediency and liberality; and the time and manner of refunding must be trusted to the discretion of the Association. While a person remains a member, his subsistence and education in the Association are held to be just equivalents for his labor, and no accounts are kept between him and the Association, and no claim of wages accrues to him in case of subsequent withdrawal.

Recorded by order of the Association, Dec. 31, 1848. By JOHN H. NOYES.

[In subsequent pages the "Register" records the addition of new members with historical sketches as at first, down to the year 1854. It registers the births, deaths and withdrawals within the same period. It contains also, much miscellaneous matter in the way of journal, criticisms, Home-Talks, &c., but there is nothing more of an official tenor. The practice of registering the names seems to have been neglected since that time.

In April, 1864, the formula italicized above, was copied into another book, and the following line added:

"We, the undersigned, acknowledge the above as the terms of our connection with the Oneida Association."

At the same time it was signed by every member of the Community. It had been published several times in our Annual Reports and the CIRCULAR, and reiterated in replies to candidates and inquirers, but was never before signed. A seceder had put in a claim for wages, which called the attention of the Community to its constitutional principles, and led to this act. This formula was all the written constitution then extant, and nothing has ever been added to it.]

TALK ABOUT THE SECOND COMING.

NO. XI.

(Conclusion.)

Now let us see what hints we can find about the time that was in Peter's mind. Observe that he says in verse 24, that *all the prophets . . . as many as have spoken* [this certainly is as comprehensive as the language in the 21st verse], *have likewise* [i. e. like Moses, whose prophecy is first mentioned] *foretold of THESE DAYS.* So then, in his view, the latter days, toward which all the prophecies pointed, were already come and coming. This exactly agrees with what he said on the day of

Pentecost; viz., "This [outpouring of the Spirit] 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 prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens 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.*" (Acts 2: 16—20.) This shows plainly that according to Peter's theory of prophecy, the "last days" *had come*, and the signs of the end were showing themselves; so that the "great and notable day of the Lord," or in other words, the Second Coming and "the restitution of all things," could not be far off. Now go back to the question which the disciples put to Jesus about "the restoration of the kingdom," and observe that they inquired, "Wilt thou at this time restore," &c.; which shows that they were looking for a speedy consummation. And bear in mind that they had reason for such expectations; for Christ had told them again and again that "the kingdom was at hand," that "some of them should not taste death till they should see the Son of man coming in his kingdom," that the generation then living "should not pass away till all these things should be fulfilled," [that "they should not have gone over the cities of Israel till the Son of man should come," &c., &c. Their question, then, was not a very unreasonable one; and Christ did not treat it as such. He simply checked their curiosity about the *exact* "times and seasons," as he always had done before, when he gave them those promises of his advent within their own life-time; and at the same time he assured them that they should receive the *earnest* of the kingdom—the power of the Holy Ghost (which they did within a few days), and should proclaim his coming reign through Judea and to the "utmost parts of the earth;" and they knew from what he had before taught them, that when they had done that, the kingdom would come.

Thus we have shown *what* Peter meant by "the restitution of all things," and *when* he expected it. He meant the re-establishment of the Theocracy of Israel, and he expected it within a life-time. When, therefore, he said of Christ that "the heavens must receive him till the times of the restitution of all things," he anticipated no such long interval as is commonly imagined between the day of Pentecost and the descent of Christ, but placed the great crisis just where all the rest of the New Testament prophecies place it—at the end of the Jewish world, in A. D., 70.

3. AS TO THE LAST TRUMPET.

Mr. W. is mistaken in thinking that the Berean teaches that the "last trump," spoken

of in 1 Cor. 15: 52, "*introduces the second and last judgment.*" He will find in that book (p. 365), a special discussion on this very point, the substance of which we will here copy, as an answer to his third objection. It occurs in a review of Bush on the Resurrection. The first paragraph is an extract from the Professor's book, and our remarks follow:

"Paul [says Bush] undoubtedly supposed that this change [spoken of in 1 Cor. 15: 52] was to occur simultaneously with that promised advent of the Savior that was to be ushered in during the life-time of that generation—a supposition built upon the letter of numerous predictions, but which the event has shown to be, in this respect erroneous. The fact that forms the burden of the announcement has not yet taken place, but is of still future occurrence. It is to come to pass at the period so frequently alluded to in the prophets, as to be distinguished by something that is here termed the 'sounding of the last trumpet;' and this is doubtless identical with the last in the series of the seven apocalyptic trumpets, Rev. 11: 15, which announces the downfall of earthly dominion, and the kingdoms of this world becoming the kingdoms of our Lord and his Christ."

The only reason here assigned for imputing error to the apostle, and for carrying forward the great events which he expected within his life-time to the end of the kingdoms of this world, is the assumption that the "last trump" in 1 Cor. 15: 52, "is doubtless identical with the last in the series of the seven apocalyptic trumpets," Rev. 11: 15. This assumption is without foundation, as we will proceed to show.

The apocalypse was not written till many years after Paul wrote to the Corinthians. There is no evidence that he had ever heard of the seven trumpets of John's vision. In the expression, "the last trump," he manifestly alluded, not to a trumpet spoken of in a subsequent revelation, but to the trumpet of which Christ spoke in Matt. 24: 31, of which doubtless he had heard and read. After predicting the coming of the Son of man immediately after the destruction of Jerusalem, the prophecy in Matthew proceeds—"And he shall send his angels *with a great sound of a trumpet*, and shall gather together the elect from the four winds," &c. Here is the coming of Christ in the same juxtaposition with the sounding of the trumpet as in 1 Thess. 4: 16. Moreover, as the gathering of the elect is manifestly only another expression for the raising them from the dead, i. e., gathering them out of Hades and Mortality, it is evident that the resurrection of the dead and the change of the living is also immediately connected with the sounding of the trumpet in Matt. 24: 31, just as it is in 1 Cor. 15: 52, and 1 Thess. 4: 16. Now if we can prove that Christ, in Matt. 24: 31, did not refer to the seventh trumpet of the Apocalypse, then it will be proved that Paul in 1 Cor. 15: 52, and 1 Thess. 4: 16, did not refer to that trumpet. This point might be settled by simply appealing to the fact that the trumpet of which Christ speaks was to sound immediately after the tribulation of the destruction of Jerusalem, and within the life-time of the generation living when the prophecy was uttered (see verses 29 and 34); whereas the seventh trumpet of the Apocalypse is confessedly to be referred

to a far later period. But Mr. Bush, like many others, has a way of evading the force of the declaration—"This generation shall not pass till all these things be fulfilled." Because a long tract of time is incidentally alluded to in the parallel passage in Luke 21: 24 (viz. "the times of the Gentiles," during which the holy city is to be trodden down), he feels at liberty to except from the above declaration any of the items going before it, which he chooses to place beyond the time of a generation from the period of Christ's ministry. We will therefore adopt another method of proof.

In the 6th and 7th chapters of Revelation, we have a description of Christ's Second Coming entirely parallel to the prediction in Matt. 24. It concludes, as the latter does, with an announcement of the ingathering of the elect from the four winds, occupying the whole of the 7th chapter. Of course the trumpet, which Christ makes the signal of the gathering, is included, though it is not mentioned, in the transactions of John's vision. Its place is at the beginning of the 7th chapter. Now the whole of the transactions of the two chapters in question, takes place at the successive openings of the first six seals. The appearing of the Son of man, and the gathering of the elect belong to the sixth seal. The trumpet therefore of which Christ speaks in Matt. 24: 31, sounded in the interval between the sixth and seventh seals. *This was before the sounding of any of the seven trumpets of John's vision.* It was not till the opening of the seventh seal, that the angels having the seven trumpets "prepared themselves to sound." (See chap. 8: 1, 2.) Thus it is proved that Paul's "last trump" was separated from the seventh trumpet of Rev. 11: 15, by the whole interval between the sixth seal and the final period of judgment, i. e., by more than the whole time occupied by all the trumpets. This demonstration must hold good till it is shown that Matt. 24, and Rev. 6 and 7, do not refer to the same events and the same period of time. This can never be done.

Why then does Paul call the signal of the gathering of the elect, the "last trump"? Simply because it was the last trump of the Jewish dispensation. On the same principle, the times immediately preceding the destruction of Jerusalem were called the "last days;" not as being the last days of the world's existence, for the "times of the Gentiles" were to follow; but as being the last days of the Jewish *æon*. The trumpet which gathered the elect after the destruction of Jerusalem, was the "last trump" of Judaism, and immediately preceded the first resurrection and judgment. Afterwards, during the times of the Gentiles, another series of trumpets were to sound; and the last of these is the signal of another and final resurrection and judgment. Q. E. D.

N. B. We presume that Mr. W., in saying that he "fails to see or hear the last trumpet at A. D. 70," does not mean to convey the

idea that the sounding of a *literal brass trumpet*, cognizable by the bodily senses, and reportable in history, is required for the fulfillment of the predictions of the trumpet-harbinger of judgment. In this physical sense he cannot reasonably expect to see or hear the "last trumpet" which is yet to sound; for the six trumpets that were to sound before it, certainly have not been seen or heard in that way. These angelic trumpets are seen and heard by other senses than those which take note of the parade and music of common train-bands. The "last trump" of Judaism was (as the "last trump" of Gentilism will be) kindred in quality to the VOICE which Paul says, in Hebrews 12: 25—28, was *then* shaking, "not the earth only, but also heaven."

SMITH'S STORY.

III.

IN the fall of 1846, father went East and spent the winter in collecting funds to build a meeting-house. He had good success, and the house was dedicated in Nov., 1848.

During the winter, spring and summer of 1847, we were greatly afflicted with fever and ague. Sometimes we would all be sick at once; and many of our neighbors were in the same dilemma; so that we at times actually suffered for help, the hired girl mother had brought from New York, having married and gone. In the fall of 1847, father decided to give us a journey to Milwaukie to cure the ague. He came in one day and told us his plan. He was to have a good cover put on the democrat wagon; a horse had already been hired to put with old Charley, and thus we were to make the trip across the country, I being driver. The excitement attending this announcement, and the subsequent preparations, scattered the ague to the winds, and I had no more shakes for fifteen years. I do not remember anything about our trip worth noting, except our stay at Milwaukie. Father had two brothers living there, one of whom had married my mother's sister, and their child, a girl, was the first white child ever born in Milwaukie. We reached my uncle's in the night, and I was put to bed in a room, the window of which looked out upon the lake toward the east. When I awoke in the morning, the sun was just rising out of the water, and to me it appeared to be rising in the north. It was the first time I was ever "turned round" as regards the points of compass, and I never forgot it.

One Sunday while we were there, the older folks all went to meeting, leaving my cousin (who was a year or two my senior) and me to keep house. My uncle lived about a mile from the city. He had a fine water-melon patch, and several persons called during his absence, to buy melons. So we sold several melons for a few cents each, and when our parents returned, we were feeling like merchant princes. They reproved us for trading on Sunday, but allowed us to keep the pennies. This was the first money I recollect of possessing.

This trip did us all much good, and mother succeeded in hiring another girl; this time bargaining with her to not get married for a certain term of years. But she became engaged before the time specified had expired, and mother released her from the contract. Mother always lost her hired girls by marriage.

In February 1851, father gave up the care of the church, being quite worn out, and expected soon to be laid in his grave. He had labored with all his might and had been instrumental in establishing a flourishing church. But the Sunday School Union was then reaching into the far West, and aiming to establish a Sunday-school in every neighborhood—a Union School. The libraries were carefully examined by a committee composed of men from all orthodox denominations, and all books of a denomina-

tional character were excluded: the object of the work being to "lay deep and secure the foundations of our civil and religious institutions." Father was urged by this association, whose head-quarters were at Philadelphia, to accept the position of agent for the State of Iowa, in this work. He did so, and his health began rapidly to improve; and in seven and a half years, he organized over fifteen hundred Sunday-schools in the new settlements of Iowa. He spent his winters in the large cities, collecting funds to assist in establishing libraries in the feeble schools. He was by the aid of the society, able to order over two thousand libraries into the State.

This business kept father away from home most of the time, as he had to travel over the whole State, and sometimes he would be gone many weeks. Mother soon became anxious to have a small piece of land bought outside the city limits, where she might the better rear her family of boys, a third one having been added. So father bought twelve acres, paying thirty dollars per acre, which I remember I thought an enormous price. A small, cheap building was erected, and we moved on to the farm. The house in the city was rented. My parents did not intend making a farmer of me; but merely to bring me up to habits of industry, and keep me away from the evils of city life. They had early dedicated me to the Lord, and as mother has since told me, intended to make a model man of me. I was very fond of horses, and liked the proposed arrangement very much. I was to go to school in the city, and spend my leisure time on the farm; while a hired man was to do the bulk of the labor. Father had previously bought a ten-acre wood-lot, one mile north of the city. A man was hired to split rails to fence the twelve-acre farm, which lay to the south-east of the city on the dividing line of timber and prairie. I had the pleasure of drawing all those rails, and building the greater part of the fence. I also drew the stone, sand, lime and timber for the house.

I was at an early age placed in positions of responsibility, and in circumstances which taught me to rely on my own judgment. This was a good school for me in many respects; but it tended to make me proud and egotistical. I also think that my success with horses had the same effect, and I sometimes imagine that all successful horsemen become extremely puffed up—high-minded and hard-hearted. An incident, which had the tendency to make me feel important occurred in September 1852, when I was thirteen years old.

My mother's two brothers had come from New York to Iowa on a visit. On their arrival they found that my father had started a few days previous, for a long trip among the northern tier of counties in the State. Their time was so limited that they could not possibly await his return; and in those days the making of such a visit was so great an undertaking, that they could not endure the thought of returning without seeing father. After due consultation, it was decided to send me post-haste after him. The project looked as great in my eyes then, as it would now to go to China. But it was not the first time I had been away from home, and I felt tickled to think of the grand ride I was going to have on the back of a nice horse. My uncles had arrived on Saturday; and although they and mother were strict Sabbath keepers, still in this instance they thought the urgency of the case would justify them in sending me on that day.

Sunday morning I was put astride a livery horse, with money in my pocket, and told to go and find my father as quickly as possible. But how was I to find him? Well, pretty much as a dog finds a fox, after the scent is cold. I knew that he was going into the northern tier of counties, and that was all. But I felt confident of success, and rode off with a merry heart, intending to have a splendid time riding from morning till night. But by the time night came, I was tired, dusty, hungry, and sore; and concluded that there was such a thing as having enough of horse-back riding. I had been accustomed to ride a great deal a few hours at a time; but come to make a business of it, it was not

so funny. However I did not feel in the least like giving up.

About five o'clock in the afternoon I rode into the village of Anamosa, forty miles from my starting-point. I determined to stop there for the night. So I rode up to the hotel, gave my horse to the hostler, went in and called for supper with all the assurance of an important personage. I presume I was looked upon with amusement and curiosity, for I was a little fellow at that age (weighing now at the age of thirty only a hundred and twenty-five pounds). In answer to the questions of the bystanders, I told them my business, which seemed to satisfy, and also to interest them. But they thought I must be off the track, for they were quite sure no one had been there during the past week lecturing on Sunday-schools. After supper I called on the Baptist minister of the place, who was acquainted with father, and made known my errand. Father had not been there; but the minister said that four miles back a road turned off, leading into the north-west part of the State, and that a family lived near the forks of the road with whom father would have been likely to have stopped if he had passed that way. So I went to bed that night feeling quite sure that I had only overrun the track four miles.

The next morning I found some parts of my body a little stiff, but by the time I had ridden back the four miles, I was limbered up and ready to enjoy my day's journey. On calling at the house referred to by the minister, I found his conjectures to have been right; father had passed his first night after leaving home at this place, and had started on the next morning, merely indicating the direction he was to take. I was now sure that I was fairly on the track, and pushed on, greatly pleased with the beautiful country through which I was traveling.

Nothing of unusual interest occurred till the following day about two o'clock in the afternoon, when I drew rein before the door of a hotel in one of the pleasantest little villages I had ever seen. If I remember rightly its name was Elcador. I had ridden hard, and was very tired and hungry; but I had received information which led me to believe that my father was to speak that night in a village some twenty miles further on; and I was determined to reach that place before I slept. So I called for dinner, and then saw that my horse was well taken care of, for all depended on him. But I had been provided with the best saddle-horse Iowa City could afford; and as I was a light weight, he was still in good condition. There happened to be one other traveler late to dinner, who sat down with me. The waiters placed a good meal before us, and then retired, leaving us to discuss it at our leisure. We both had appetites like wolves, and we laid to, until the rage of hunger being appeased, there remained nothing edible before us except a plate of crackers, and they looked so forlorn, that for the sake of making clean work we divided them between us and stowed them away in our pockets.

It was nearly dark when I rode into the quiet little village in the northern part of the State, some ninety miles by the nearest route from Iowa City, where I was informed a man was to lecture that evening on Sunday-schools. I soon found the house at which he was stopping, and was told that he had just started for the school-house. I tied my horse to the fence and ran over into another street, in the direction indicated, and soon overtook father, who was proceeding leisurely along, having no more thought of seeing me than of seeing a man from the moon. It was getting quite dark, so that when I came up with him he took me to be the son of the gentleman with whom he was stopping. He began questioning me. My voice was hoarse, and unnatural with boyish excitement, so that he did not recognize it when I spoke; but my replies to his questions were so enigmatical (relating as they did to my family) that he soon concluded he was mistaken in the boy, and asked me who my father was. I replied emphatically,

"Rev. Dexter P. Smith, of Iowa City."

I guess he was startled; he acted like it at any rate. He could not conceive of any reason why I should be there unless some of the family were sick

or dead; but I soon set his mind at rest on that score by making known the object of my appearance. He told me to go back to the house where I had left my horse, and tell the people there who I was, and they would give me some supper. I went back, cared for the wants of my horse, ate my supper, and then started for the school-house, which I reached just as the exercises were finished. We made arrangements for an early breakfast the next morning; and when the sun lifted his face above the horizon we were ready to start.

About ten o'clock we entered upon one of those vast prairies that are occasionally found at the West, and rode thirty miles without passing a tree or house. Occasionally we would pass huge boulders ten feet or more high, weighing many tons. They looked as though they had been dropped there by some titanic agency. The country was level, and the soil otherwise entirely free from stones. We ate a cold lunch which we had in our pockets, in the shadow of one of the boulders, while our horses made a dinner off the luxuriant grass which covered the earth for miles in all directions. When night overtook us we were sixty miles nearer home than when we started in the morning. My horse and I began to feel pretty well used up by this time; so the next morning, father hurried on with the same speed as of the previous day, and reached home in the afternoon; while I took my course more leisurely and arrived there the following day.

In order to pass away the time during my absence, my uncles had concluded to ride about the country, and view the vast tracts of uncultivated land in that region. They soon caught the land fever, and when I returned they had already negotiated for 2000 acres of nice land nine miles south of Iowa City.

THE CIRCULAR.

O. C., MONDAY, DECEMBER 28, 1868.

OUR MUCK-HEAP.

NO. XII.

THERE is a contrivance in music, by which it is possible to modulate from any given key into all the other keys. It is done, we believe, by the use of the "chord of the diminished seventh," which resolves into all sorts of foreign harmonies. In passing from Owenism to Fourierism we find that Josiah Warren fulfills the function of this great modulating chord. He leads to the dominants, not only of the Phalanxes in the Fourier epoch, but of various later formations. As we have already said, after seeing the wreck of Communism at New Harmony, he swung off into the doctrine of "Individual Sovereignty," and continued drumming on that note through the period of Fourierism, till he founded "Modern Times," and there became the master-spirit of a school, which has developed at least three distinct and distinguished movements, that are in some sense alive yet, long after the Communities and Phalanxes have gone to their graves.

Imprimis, Dr. Thomas L. Nichols was a fellow of the royal society of Individual Sovereigns, and an *habitué* of Modern Times, when he published his "Esoteric Anthropology" in 1853, and issued his printed catalogue of names for the reciprocal use of affinity-hunters all over the country; whereby he inaugurated the great system of "Free Love" or Individual Sovereignty in sexual intercourse, now prevailing among Spiritualists. He afterwards fell into a reaction, opposite to Warren's, and swung clear back into Roman Catholicism. But "though dead, he yet speaketh."

Secondly, Stephen Pearl Andrews was publishing-partner of Josiah Warren in the propagandism of Individual Sovereignty; and built or undertook to build a notable edifice at Modern Times, when that village was in its glory. He subsequently distinguished himself by instituting, in connection with Nichols and others, a series of "Sociables" for the Individual Sovereigns in New York city, which

were mobbed and broken up by the conservatives. He is also understood to have originated a great spiritual or intellectual hierarchy, called the "Pantarchy," and a system of Universology, which is not yet published, but has long been on the eve of organizing science and revolutionizing the world. On the whole he may be regarded as the American rival of Comte, as A. J. Davis is of Swedenborg.

Lastly, Henry Edger, the actual Positive hierarch, one of the ten apostles appointed by Comte *de propaganda fide*, was called to his great work from Warren's school at Modern Times. He is still a resident of that village, and has attempted within a year or two to form a Positive Community there, but without success.

The genealogy from Owen to these great modern movements may be traced thus:

Owen begat New Harmony; New Harmony (by reaction) begat Individual Sovereignty; Individual Sovereignty begat Modern Times; Modern Times begat Free Love, The Grand Pantarchy, and the American branch of French Positivism. Josiah Warren was the personal link next to Owen, and deserves special notice. Macdonald gives the following account of him.

JOSIAH WARREN.

"This gentleman was one of the members of Mr. Owen's Community in New Harmony in 1828; and from the experience gained there, he became convinced that there was an important error in Mr. Owen's principles, and that error was *combination*. It was then he developed the doctrine of Individual Sovereignty, and devised the plan of Equitable Commerce, which he labored on incessantly for many years. He gave his views on Labor Exchange to Mr. Owen, who endeavored to practice them in London upon a large scale, but failed, as Mr. Warren asserts, through not carrying out the principle of *Individuality*. A similar attempt was made in Philadelphia, but also failed from the same cause.

"After the failure of the New Harmony Community, Mr. Warren went to Cincinnati, and there opened a Time Store, which continued in operation long enough, as he says, to demonstrate the truth of his principles.

"After this, in association with others, he attempted an experiment in Tuscarawas Co., Ohio, but through sickness it was abandoned. His next experiment was at Mount Vernon, Indiana, which was unsuccessful. After that he opened a Time Store in New Harmony, which he was carrying on when I became acquainted with him in 1842.

"The following must suffice as a description of

THE NEW HARMONY TIME STORE.

"A portion of a room was divided off by a lattice-work, in which were many racks and shelves containing a variety of small articles. In the center of this lattice an opening was left, through which the store-keeper could hand goods and take pay. On the wall at the back of the store-keeper, and facing the customer, hung a clock, and underneath it a dial. In other parts of the room were various articles, such as molasses, corn, buckets, dry-goods, etc. There was a board hanging on the wall conspicuous enough for all persons to see, on which were placed the bills that had been paid to wholesale merchants for all the articles in the store; also the orders of individuals for various things.

"I entered the store one day, and walking up to the wicket, requested the store-keeper to serve me with some glue. I was immediately asked if I had got a 'Labor note,' and on my saying no, I was told that I must get some one's note. My object in going there was to inquire if Mr. W. would exchange labor with me; but this abrupt reception scared me, and I hastily departed. However, upon my becoming further acquainted with Mr. W., we exchanged labor notes, and I traded a little at the Time Store in the following manner:

"I make or procure a written labor note promising so many hours labor at so much per hour. Mr. Warren has similar labor notes. I go to the Time Store with my note and my cash, and inform the keeper that I want, for instance, a few yards of Kentucky jean. As soon as he commences conversation or business with me, he sets the dial which is under

the clock and marks the *time*. He then attends to me, giving me what I want, and in return taking from me as much cash as he paid for the article to the wholesale merchant, and as much time out of my labor note as he spent for me, according to the dial, in the sale of the article. I believe five per cent. was added to the cash cost, to pay rent and cover incidental expenses. The change for the labor notes was in small tickets representing time by the five, ten, or fifteen minutes; so that if you presented a note representing an hour's labor, and he had been occupied only ten minutes in serving you, he would have to give you forty minutes in change. I have seen Mr. Warren with a large bundle of these notes, representing various kinds and quantities of labor, from mechanics and others in New Harmony and its vicinity. Each individual who gave a note, affixed his or her own price per hour for labor. Women charged as high, or nearly as high, as men; and sometimes unskillful hands over rated their services. I knew an instance where an individual issued too many of his notes, and they became depreciated in value. I was informed that these notes were refused at the Time Store. It was supposed that public opinion would regulate these things, and I have no doubt that in time it would. In this experiment Mr. Warren said he had demonstrated as much as he intended. But I have heard him complain of the difficulties he had to contend with, and especially of "the want of common honesty"—[the old villain that broke up the Communities.]

"The Time Store existed about two years and a half, and was then discontinued. In 1844 Mr. Warren went to Cincinnati and lectured upon his principles. On the breaking up of the *Clermont Phalanx* and the experiment of the *Cincinnati Brotherhood* [here we touch Fourierism], Mr. Warren went to the spot where the failures had taken place, and there found four families who were disposed to try 'Equitable Commerce.' With these and a few other families he started a village which he called Utopia, where he published the *Peaceful Revolutionist* for a time.

"His next and last movement was at a place called Modern Times, on Long Island, a few miles from New York, whither he came in 1851."

Macdonald furnishes a copy of the *Peaceful Revolutionist*, published by Warren at Utopia in 1845, from which we take the next two extracts. The third, relating to Modern Times, is from a newspaper article pasted into M.'s collection, without date, but probably printed in 1853. These will give a sufficient idea of the great reaction from New Harmony, which, on several important lines of influence, connects Owen with the present time.

A PEEP INTO UTOPIA.

From an editorial by J. Warren.

"Throughout the whole of our operations on the ground, every thing has been conducted so nearly upon the *Individual* basis that not one meeting for legislation has taken place. No Organization, no definite delegated power, no 'Constitutions,' no 'laws' nor 'bye-laws,' 'rules' or 'regulations,' but such as each individual makes for himself and his own business. No officers, no priests nor prophets have been resorted to—nothing of either kind has been in demand. We have had a few meetings, but they were for friendly conversation, for music, dancing or some other social and pleasant pastime. Not even a single lecture upon the principles upon which we were acting, has been given on the premises! It was not necessary; for, as a lady remarked yesterday, 'the subject once stated and understood, there is nothing left to talk about'—all is action after that."

"I do not mean to be understood that all are of one mind! On the contrary, in a progressive state, there is no demand for conformity. We build on INDIVIDUALITY—any difference between us confirms our position—Differences, therefore, like the admissible discords in music, are a part of our harmony! It is only when the rights of persons or property are actually invaded that collisions would arise. These rights being clearly defined and sanctioned by public opinion, and temptations to encroachments being withdrawn, we may then consider our great problem practically solved. With regard to mere difference of opinion, taste, convenience, economy, equality, or even right and wrong, good and bad, *sanity* and *insanity*—all the indefinite, and even the definite [to be perfectly harmonious] must be left to the supreme decision of each *Individual*, whenever he can take on himself the cost of his decisions; which, he cannot do while his interests or movements are 'united' or combined with others. It is in combination or close

connection, only, that compromise and conformity are required; peace, harmony, ease, security, *happiness*, will be found only in INDIVIDUALITY."

INDIVIDUALISM IN A BRICK-YARD.

An illustration of Equitable Commerce, by J. Warren.

"A. said to B., C., and D., 'Let us take hold and make some bricks. We all want them, and as no one has capital to pay for labor with, let each take pay in bricks, at their cost in labor, according to the labor that he has performed upon them.' Now here was a proposal that each one thought at the time, was in accordance with the proposed first principles. They thought that as each one was to receive in proportion to the labor he performed, that the *individuality of interests* was preserved."

"They proceeded to work—the very first step of laying out the brick-yard, elicited a diversity of opinion—who should decide? Who could, with propriety decide for all, when each was to take the bricks at what they might eventually cost, and the cost might be affected by the locality of the brick-yard? Something was wrong here—What was it? All could not decide, any more than all could drive one horse. If the majority were to decide things of this kind, it would produce interminable legislation, and this would be the only product of the movement. If an Individual should decide, he would violate the views of some, and it might be at their cost; what then is the right way? Is it not that the *deciding power must be INDIVIDUAL*, and that the *cost of the decision should FALL ON THE DECIDING POWER*? The brick-yard, then, must be the business of an *Individual* who should decide every thing at his own cost and risk. The others should be at *Liberty* to take the bricks or not when they know their price and quality. But as they must take bricks for pay, or the yard could not go on, it was necessary that the conductor of it should take on himself, *Individually*, the risk of setting the price of the bricks at some definite, *Individual* amount; and the others running no risk, had no demand for legislation, no collisions of judgment, no right to a voice: and it was not until things stood in this position, that the interests of the parties were really *Individualized*. But this was not done immediately, and not until several little discordant notes had been sounded. Each one assuming a part of the risk of the price of the bricks, was naturally on the lookout to see that every thing was done to the best advantage [in his opinion], and no two, perhaps, had the same opinion with regard to any particular—every one had a *right* to watch and criticize even the particular gait that others walked in the yard, and this right was founded on his *risk*. As soon as one took the risk entirely on himself and became *Individually* responsible that the bricks should be had at a certain definite *Individual* amount, the whole foundation for all these collisions was swept away."

"But," says R., "This brings us back into Isolation—right back into old society."

"A.—True, it brings you back into the Individuality of old society, but not into the Cannibalism of old society—we must learn to discriminate, to *Individualize* our ideas. In common society, the conductor of a brick-yard is interested in screwing down the wages of his workmen to the lowest possible point—the more he oppresses them, the more money he puts in his pocket; but here, *COST being made the limit of price*, the conductor is *not interested* in grinding down wages and driving his fellow creatures like beasts. If he pays them equivalents, he makes the bricks pay him back again; and, obtaining only an equivalent for his labor, he is not directly interested in what the bricks cost, only to the extent that he may become one of the consumers; which, is too much to allow him to be totally indifferent, but not enough to tempt him to trample all right and humanity under foot. And thus does the *Cost* principle neutralize the destructive collision of interests which is the root of the present alarming state of society."

A PEEP INTO MODERN TIMES.

Conversation between a Bohemian and a resident.

"We are not Fourierites. We do not believe in Association. Association will have to answer for very many of the evils with which mankind are now afflicted. We are not Communists; we are not Mormons; we are not Non-Resistants. If a man steals my property or injures me, I will take good care to make myself square with him. We are *Protestants*—we are *Liberals*. We believe in the SOVEREIGNTY OF THE INDIVIDUAL. We protest against all laws which interfere with INDIVIDUAL RIGHTS—hence we are *Protestants*. We believe in perfect liberty of will and action—hence we are *Liberals*. We have no compact with each other, save the compact of individual happiness, and we hold that every man and every woman has a perfect and inalienable right to do and perform, all and singular, just exactly as he or she may choose, now and hereafter. But, gentlemen, this liberty to act must only be exercised at the *entire cost* of the individual so acting. Neither he nor she has a right to tax the community for the consequences of their deeds."

"Then you go back to nearly the first principles of government, and acknowledge the necessity of some controlling power other than *individual will*?"

"Not much—not much. In the present depraved state of society generally, we—few in numbers—are forced by circumstances into courses of action not precisely compatible with our principles or the intent of our organization, thus:—we are a new colony; we cannot produce all which we consume, and many of our members are forced to go out into the world to earn what people call *money*, so that we may purchase our groceries, &c. We are mostly mechanics—eastern men. There is not yet a sufficient *home* demand for our labor to give constant employment to all. When we increase in numerical strength, our tinmiths and shoemakers and hatters and artisans of that grade will not only find work at home, but in fact manufacture goods for sale. That will bring us money. We shall establish a *Labor Exchange*, so that if my neighbor, the blacksmith, wants my assistance and I in turn desire his services, there will be a scale to fix the terms of the exchange."

"But this would interfere with Individual Sovereignty?"

"I don't see it. No one will be forced to barter his labor for another's. If parties don't like the terms they can make their own. There are three acres of corn across the way—it is good corn—a good crop—it is mine. You see that man now at work in the field cutting and stacking it. His work as a farmer is not so valuable as mine as a mason. We exchange, and it is a mutual benefit. No, it is nothing new. We don't refuse a practical good because other people have enjoyed it previously. Yes, I shall sell the most of that corn. It will bring me money or its equivalent. Corn is just as good a measure of value as coin. You should read the little pamphlet we are getting out. It will come cheap. Andrews has published an excellent work on this subject of Individual Sovereignty. By perusing both you will obtain a good idea of our system."

"Have you any schools?"

"Schools? Ah! we only have a sort of primary affair for small children. It is supported by individual subscription. Each parent pays his proportion."

"How about women?"

"Well, in regard to the ladies, we let them do about as they please, and they generally please to do about right. Yes, they like the idea of Individual Sovereignty. We give them plenty of amusement; we have social parties, music, dancing, and other sports. They are not all Bloomers; they wear such dresses as suits the individual taste, *provided they can get them!*"

"And the breeches sometimes, I suppose?"

"Certainly they can wear the breeches if they have a mind to."

"Do you hold to marriage?"

"Oh, marriage! Well, folks ask no questions in regard to that among us. We, or at least some of us, do not believe in life-partnerships when the parties can not live happily. Every person here is supposed to know his or her own interests best. We don't interfere; there is no eaves-dropping or prying behind the curtain. Those are good members of society, who are industrious and mind their own business. The individual is sovereign and independent, and all laws tending to restrict the liberty he or she should enjoy, are founded in error, and should not be regarded."

COMMUNITY JOURNAL.

[For the week ending Dec. 26.]

ONEIDA.

—Wednesday Morning.—What are those folks looking at? Up I jump from the breakfast-table to see. They are gazing out the dining-room window toward the road. There goes the boiler of the engine. Four horses are drawing it, and there is a brave escort of men in the rear. It is going to Utica to be repaired, and the men are going to help it through the drifts. It was condemned by an inspector, yesterday, as weak in one place, and some of the machinists fell right to work and gave no slumber to their eyelids till it was loaded for its journey. No time was to be lost. We must have it back by Saturday night if possible. We regard it as it disappears, with a kind of affection. No "servant of all work" was ever so faithful. The kitchen folks meet me and say, "Do help us plan the dinner. What can we get, now we have no steam?" Another group are wondering what will be done for dish-water. Another, how the knives will be scoured. In this question the little boys are interested, whose chore it is to take them from the washer and run with them—a few in a basket—to the Tontine garret, where there is a machine for scouring them. They go three or four times apiece—bringing back the polished knives. Now they will have to call a bee of the children to scour, scour. The silk-room has all collapsed. The winders and spoolers are out of work. They must keep Christmas whether or no.

However some of them will take the time to get out an inventory, which all departments are notified to do this week; and some of them will help in rooms where the work is increased by the same accident that took theirs away. J. H. N. will have leisure to write something extra, which happens to be convenient. The wash-room is dead as a stone. No hot water, no condensed steam. The faucets give no answer. The Shaker machines won't swing. The wringer won't revolve. Happily the mass of washing is done for this week. Still our Friday would be thought a monstrous washing-day in any common family—bed-clothes and curtains, table-cloths and towels. Anything particularly needed will have to be washed in the old-fashioned way; but we imagine the engine will find its work somewhat accumulated in that department by the time it comes back. Meanwhile what for the mangling? We shall have to ransack the lumber-room for an old crank which was formerly used, and then catch some men to turn it. They will think the engine is a fine thing, no doubt. How about the dyeing—that "black business" down in the basement? There is a batch in the vats. They will have to get hot water some way. And O, the printing! What will become of the CIRCULAR if the boiler does not get back by Saturday night? We should have a good excuse for being behind one day at least. Shouldn't we? But we should say to ourselves, Now some of our subscribers live two or three miles from the post-office, and perhaps they think so much of the paper that they always go after it the day it is due. It would be sad to disappoint them—even one such friend. No, I think we shall print at any rate. We shall turn the press by hand. There will be volunteers enough, especially as we print Sunday, when the Willow-Place men are here. But now I have not told all that the engine does for us. It saws our wood, it makes our soap, it works our cider-mill and wine-press. Every year it takes some new responsibility. This is a good occasion which lets us know its worth.

—We have one room which almost embodies our ideal of home. It is the upper sitting-room in the brick house. High, airy, embracing two stories with three large windows touching the floor, soaring thirteen feet, and catching the rising sun; surrounded on the north, west and south by a double tier of bedrooms, one above another, with a white overlooking corridor between, in the pannels of which hang the framed heads of Greek poets and philosophers; warm, with a mammoth sheet-iron stove on one side and a hot-air register on the other; convenient, with its book-strewn center-table, its sofa, chairs and bureaus: it is the room of all others in which the true home feeling finds the freest play. The Hall is grand for concerts, lectures, meetings, and all occasions when the whole family assemble together; but it is too cold and stately for constant, familiar resort. It is to the upper sitting-room that one runs to find a missing friend; it is here that the Willow-Place folks gather after meeting to pass a pleasant word and say good night. But, above all, here, if in any place, is the source of the ever-flowing fountain of Community life, for here Mr. Noyes spends the greater part of his time. It is this circumstance which has made the room the delightful place it is this winter. Here he writes his "Muck Heap," now and then spending a half-hour in conversation with a group around the stove. But there was one charm lacking. "A home," said Mr. Noyes, "can not be perfect without children—a mingling of all ages from the grandpa down. It is true, as Henry Ward Beecher once said, that 'no home is complete without a grandmother and a cradle.' There is not quite enough communication now between the family and the children. They are like the extremities, and if a good circulation is not kept up between them and the body, they will be cold. Let us have them all come up here every night after supper, and get into lively circulation with the whole family—not with their particular parents. I will devote myself to their entertainment." So now we have a "Children's Hour." At a quarter to six there is

"A sudden rush from the staircase,
A sudden raid from the hall,"

and the bursting door lets in a merry troop of twenty-three children of all ages, from eleven to less than two. Settees have been brought in that they may sometimes sit still; pictures hung up for their amusement. Grown folks look on from the corridor, and stand in groups about the room, ready to assist in the sports. The first night Mr. Noyes told them all to run and count how many doors there are opening into the sitting-room and upon the corridor, and away they scampered like kittens; but the reports they brought back were as conflicting as the accounts of a battle. Some of the older ones gave the right number, twenty-eight; but the rest were very much confused, and one little fellow having taxed to the utmost his power of computation, declared there were *three*. This over, they sang a couple of their pretty songs. One evening, with the table for a rostrum, a few in turn recited some short bit of poetry or other composition. At another time they were arranged in line according to their heights, and put through a brief military drill of "right face," "left face," "front face." Then they marched in single file around the room, out through the tower and up to the corridor, where they leaned their bright faces over the balustrade and sang, "Beautiful River." On another evening Mr. Noyes called on some of the grown folks to make speeches to them, and finally gave the following himself:

"I think the children manifest a good spirit, are obedient, and come to order in a moment when spoken to. My hope is that you will enjoy this exercise, and that in this meeting of the family and the children, we shall meet God and the heavens too. What makes us happy on such occasions is that we feel a *good spirit*. We can feel a good spirit just as plainly as we can feel the heat of the stove. If it were not for that stove we should be cold and shivering; but the fire in that stove makes it pleasant and comfortable. So if you have a good spirit, all of you, it is just like the heat of the stove, it goes all through the room. A good spirit is the warmth of the heart. If God's spirit is with us we shall warm one another. When we come together here it will be a spirit that will make us all happy; it will bring a good feeling into our hearts. When we have a bad spirit it makes us feel cold and bad, just as the wind and snow do. Love is like heat, and selfishness is like cold. A good home is a place where it is warm. That is the main idea of a home—a place where you are sheltered, where nothing evil can get at you. We want this for the body, and for the soul we want *love*. That makes home—good things for both soul and body. We will see if we can't have a good home here."

WILLOW PLACE.

—There was a case of "spontaneous combustion" in the machine-shop this afternoon: One of the boys employed in sweeping the shop, had sprinkled the floor liberally, and was proceeding to sweep the masses of oily rags, iron-turnings and filings, which were scattered about the room, in convenient piles. He had made one heap of such material near the stove, when suddenly, there appeared to arise from it steam or smoke. The mass was speedily examined and found to be quite hot, caused by the rapid oxydation of the iron, from the water thrown on the floor. At the rate at which the combustion was observed to be advancing, it would have taken but a short time to have set fire to the combustible material of which the heap was largely composed. If this affair had taken place during the night, when the watchman was in other parts of the building, a serious fire would undoubtedly have been the result.

WALLINGFORD.

—Some one remarked to-day that there is not a married pair in our Wallingford family. Sure enough, on examination we find all are unmarried except three men, who have wives at Oneida, and five women who have husbands there; the remaining twenty-five have never been married.

—H. A. N. expressed some thoughts respecting the best etiquette to be observed in changes between our Communes. She thought if she were going from here into the large family at Oneida, she should want to get leave of the family there to step in quietly, and

not have it considered rude if she did not greet every body the first or second day; but go about some employment, and shake hands with people as they were naturally met. The change of climate is something to encounter, but still more is the excitement of meeting two hundred and fifty people.

—G. W. N., at the dinner-table, suddenly said in a loud voice, "At the West they have a way, lately, of getting up a mob, breaking open the jails, and lynching the prisoners; [all eyes were turned to the speaker, and ears opened with wonder as to what he was coming to;] well, I propose we get up a mob and *hang* out the clothes." Perhaps it is unnecessary to say the clothes were speedily *hung* up. The other day he proposed to start a new sect called the "Wood Pilers," and gave notice that they would hold their meetings at 4 P. M.

—After the reading of the Talk from Oneida in which E. H. H. spoke of desiring a new conversion, G. W. N. said: "I like the idea of seeking a new conversion. We have all had this experience and know how good and beautiful it is to find ourselves hidden from evil, and fruitful in spirit. Christ is the author of a soft heart; and *he* gives conversion. The word is, 'every branch in me that beareth fruit he purgeth that it may bear more fruit.' There the work of conversion is ascribed to God. He knows how to do it—to transform us, and bring about enlargement of heart to take in his spirit more fully. Paul seems to have been in the attitude of seeking a new conversion when he said 'he counted all things but loss for the excellency of the knowledge of Christ.'"

CORRESPONDENCE.

ABOUT RACES.

Wallingford, Dec. 23, 1868,

DEAR CIRCULAR:—Stirpiculture! That, I believe, is the new word—the rising study of the future. Well, what are Latin, Greek and mathematics compared to the science (if there be a science) of improving the breed and blood of men? It is worth looking at. We produce game fowls, tumbler pigeons and fast horses at will, by attention to the laws of reproduction; can we not secure something for the genus *homo* in the same way? Education by books and moral effort is very well in its place, but somehow books and reformatories do not seem to quite ring in "the good time coming." Who knows but that their function is preparatory, intended simply to raise men and women to a point where they will be fitted to understand and appreciate the working of a deeper agency, and that the reign of good books is to be supplemented by the reign of good breeding?

But it is a titanic subject. Where shall we begin to compass it? Where is the loose end which will unravel the laws of nature and providence in this thing? While waiting for the inspirational "eureka" of the discoverer it may be useful to gather a store of facts from history, and with your permission I will offer a pebble or two for the pile.

In the ages before Christianity, providence seems to have pursued race-culture by the policy of close breeding or selecting a stock and breeding it in and in. The Jews, the Greeks, the Persians and Egyptians, were examples of this. Intercommunication between races and nations was comparatively slight, and popular feeling and prejudice regarded as "barbarians" all who lived outside of the national pale. With some, religion also forbade intermarriage. This system of close culture in the heathen nations, may have been mainly used to limit wickedness; but in the case of the Jews it was directed by the Almighty to the development of certain spiritual qualities which form the foundation of character. Its supreme result was attained in the production of Jesus Christ, who, divine as he was in origin, could have been manifested humanly, only in connection with the Jewish form and spirit.

While characterizing, however, the course of Jewish culture as in general *exclusive*, we must not omit to notice two or three remarkable exceptions,

by which minute strains of foreign blood were introduced with its most select stock. In the royal line of David, in the more than royal line of the Messiah, occur the ancestral names of Rahab, and Ruth, the one a Canaanitish woman, the other a daughter of Moab, both of whom had come by marriage into the Jewish family. These two intermarriages with aliens, slight as would appear their agency in affecting a result compounded of some forty generations, were yet undoubtedly a most vital part of the scheme by which God produced the perfected type at which he aimed. The infinitesimal pollen of a strange, though not wholly diverse flower, was necessary to cross at a certain time, the rose of Judah. The intermarriages with Rahab and Ruth, followed each other in two consecutive generations; and three steps after the latter brought David, the Poet King.

With the advent of Jesus Christ, the exclusive method of culture which had generally prevailed, gave place to a series of experiments of another kind. A cautious and judicious system of intermixture seems to have taken place spiritually at first, between the highest bred race and its neighbors. The spiritual union of the Jews and Greeks in the age of the apostles, produced the Primitive Church, and this intermixture was carried to the border of physical blending in the instance of Timothy, whose parents were a Jew and a Greek. This brings us to the end of the Jewish world—the great dividing period of the Second Coming. The results may be tabulated thus:

Jewish special culture	} Produced JESUS CHRIST.
Spiritual Blending of Jew and Greek	
Spiritual and Physical Union of Jew and Greek	} Produced THE PRIMITIVE CHURCH, Representative, PAUL.
	} Produced TIMOTHY.

Timothy appears in Scripture as the commander of the rear-guard to whom Paul committed his final orders before the grand crisis of the Second Coming. He is the prominent executive figure who last remains in sight as the Primitive Church disappears up the heights of glory. In connection with this circumstance is there not a significance in the fact of his descent from a compound parentage, half Jewish and half Greek? It betokened appropriately the close of the Jewish school, and the incoming of the Gentile. With one hand he could take hold on Christ and the salvation wrought out in the Hebrew stock, and with the other he could reach out a fraternal greeting to the Gentile world. If a personal link were needed to connect us "Greeks" with the Primitive Church, is it not furnished in our half-brother, Timothy of Ephesus, the son and disciple of Paul?

In another number I will, with your leave, give some later ethnological outlines, showing the course which stirpiculture has taken in the production of our modern races. G.

PISCICULTURE IN FRANCE.

(Translation of a French letter.)

New York, Dec. 4, 1868.

MY DEAR SIR:—I am somewhat late in fulfilling the promise I made to give you the details concerning the fish-ponds for sea fishes which I own in France, twenty-five miles south-west of Bordeaux, on the northern shore of a little maritime bay, forty miles in circumference, called Basin d'Arachon.

The grounds upon which these fish-ponds are situated, were, a hundred years ago, in the condition of salt meadows, covered by high tides and formed by the clayey deposits of the sea. About the year 1775, they were surrounded by a dike which would average ten feet high, fifty feet broad at the base, and thirteen feet broad on the top; presenting toward the sea an inclined surface covered with turf, to resist the action of the waves. These dikes altogether, are six miles long.

This work was not constructed for the purpose of raising fish, but rather to make salt meadows; that is to say, great square basins very shallow, and divided into compartments by three small dikes, where salt could be made by solar evaporation. This process required that the outer of the great basins should be constructed of such form and depth, that at the time of the high tide of the full and new moon, salt water could be stored up, which, owing to the difference of

level, could afterwards be conveniently distributed over the evaporating surface. In order to introduce and save the sea water at high tide, it was necessary that the large basins should be connected with the sea by sluices made across the dike, and regulated by movable flood-gates.

After several years, those who owned the meadows observed that there were different kinds of fish living in the basins; but when the flood-gates were opened to let in the water from without, the fish, attracted by the fresh current of sea water, went out and returned to the ocean. They tried to oppose the exit of the fish by stretching across the sluices a net in the shape of a funnel; afterward they replaced this net by a draw-net with close meshes; after that they increased the length of the funnel. At present the length of the funnel, or net channel, is twenty-four feet. The opening toward the sea is rectangular, three feet eight inches wide, by six feet high; these are the dimensions of the wooden frame upon which the net is nailed. The other end of the net floats freely in the water, dragged out by the current, forming a circumference when opened nine feet in diameter. The meshes of the net are three-sevenths of an inch on a side, and the twine used is fishing line.

After feeling our way a great deal, we at last fixed the dimensions of the sluice. It is now a sort of corridor, with vertical walls made across the dike, three feet eight inches wide, ten feet high from the bottom to the top, and fifty feet long. The bottom is covered with a perfectly tight floor, having an inclination of four inches toward the outside. The upper parts of the masonry, or coping, follow the outline of the dike.

Vertical grooves are made in the walls, perpendicular to the upper edge, fifteen and one-half feet from the interior extremity of the dike which receive a well-adjusted cast-iron flood-gate operated by a screw. This flood-gate holding the water inside the basin at a convenient level, forms a barrier against the introduction of water from the sea in very strong tides, and allows the entrance and exit of water, to be regulated according to convenience.

Nine feet from the flood-gate toward the interior, are two opposite grooves hollowed in the masonry to receive the wooden frame to which the net is nailed. The frame slides in these grooves to raise and dry the net when not in use. Two other opposite grooves are also arranged twenty feet from the flood-gate toward the exterior, to receive a wooden frame furnished with a metallic net having meshes three-sevenths of an inch on a side. This frame is called the fishing-frame. At both extremities of the sluice are arranged frames to receive, in case of need, the movable wooden flood-gates. By this arrangement fresh sea-water can be introduced into the pond, and little fishes can in this way come in to stock it, while at the same time it prevents the fishes which are already in the pond from going out.

In order to attract the small fishes, we take advantage of the fact that fish always try to ascend any current of water which they meet, doubtless for the purpose of finding food. Two or three hours before full tide, according to the quantity of water which we let off, we lower the rectangular frame upon which the net is fastened, so that the bottom of the frame rests evenly on the apron of the sluice; the net thus acts as a filter between the exterior and interior water across which the former drains itself. Just before letting down the frame we have to beat the water to drive the fish from between the flood-gate and the net-frame. Every thing being ready, we raise the large flood-gate four or five inches, when the water inside rushes out in a rapid current through the large channels to where the tide has already come up.

The sea, in its upward movement, having attained the sluice, the discharge of water by the orifice diminishes as the speed expends itself, so we raise the flood-gate from time to time to maintain the current until the water of the sea has attained the level of the pond; the flood-gate being then raised above the level, the outside water commences to enter, and its speed increases as the sea rises. If the sea rises very much, we shut the flood-gate

to moderate the speed of the current, which might break the net, and we shut it entirely when the ordinary level of the pond is reached. As soon as the current begins to change its direction we must detach the little end of the net—which was made fast to a stone upon the dike behind the frame—in such a way that the net forms a pocket during the exit of the water; afterward we tie up the end with a cord which can be easily unloosed; finally we loosen the net in the water where it is dragged along by the current coming from the exterior, developing itself in all its length in the form of a funnel. The little fishes which have been at first attracted to the sluice by the outward current, allow themselves to be drawn into the net, where they accumulate in the little end, which is closed and forms a sack. We untie the sack from time to time to empty its contents into the pond; and if the current has become very strong, we can allow the end to remain open, without any danger of the fish going out. The largest of the little fish which allow themselves to be drawn into the net are not longer than three inches. The stronger fish go back again.

The little fish thus obtained are composed for the most part of four kinds: mullet, bass, doradoes, and four kinds of eels. The small fish are especially inclined to go up toward the sluice when, after the quarter of the moon, the sea recovers its intensity. If we foresee by the state of the tide of the day before that the level of one of the tides will not come up to the level of the pond, we can nevertheless contrive to make the little fish go in. One hour before the time of the high tide we let down the net and place a wooden flood-gate in the grooves made at the extremity of the interior of the sluice, then we raise the cast-iron flood-gate and allow a light current to run out by the little wooden flood-gate. The little fish which enter into the sluice attracted by the current, find themselves taken between the net and the cast-iron flood-gate; then we lower this. As soon as we raise the net and the wooden flood-gate, the level establishes itself and the little fish disperse themselves in the pond.

The surface of my ponds is in the neighborhood of three hundred acres. These ponds were formed for the most part from ancient salt marshes, it being proved that the salt made upon the Mediterranean sold at a price so low that the manufacture of salt on the shores of the ocean brought a profit very inferior to that which accrued from the production of fish. The fish-ponds give an annual net profit in gold of about \$30 per acre, which is equivalent to 230 pounds of fish. The number of sluices is fifteen, or one for every twenty acres. Of the three hundred acres about twenty are used for shelter, the rest being considered pasturage. The shelters are made six feet deep by seventeen feet wide, separated by earth-banks seven or eight feet high, sodded with grass and planted with trees called tamarisks. These shelters are intended to protect the fish from the cold winds of the north, north-east and east, which are very injurious to them, and would kill them when blowing very strong in the winter, unless they were sheltered. The northern and eastern shelters communicate so that the fish can go from one to the other when the wind changes.

The pasturage, that is to say, the surface where the fish principally find their food, has to be very shallow—from five inches to a foot in depth—in order that the sun may affect the soil under the water, and stimulate the rapid multiplication of infusoria and marine plants upon which the fish feed. In summer the fish go out into the pasture—the smallest ones into the shallowest water. During the night they go into the deep water, and when it begins to be cold, they assemble in the shelters. When the fish discontinue going into the pastures, we reduce the level of the water in the ponds, and thus keep the fish in a smaller space, where it is more easy to catch them in a drag-net. We separate the ponds from each other by movable flood-gates in order to regulate their different levels according to the contour of the ground. During the summer all the ponds communicate, so that the fish can choose where they will go.

We fish from the end of September until Easter,

and then we send to market on the Catholic fish days, or days when the ocean is too rough to allow the fishermen to get their usual supply from the ocean. This also is the season when the fish have attained their yearly growth, and on account of the coolness of the weather will keep so as to be transported to a distance.

We fish with a net of large meshes which allows all but those fish which are large enough for use to pass through. We also fish at the flood-gates in the following manner: When the tide would exceed the level of the pond, we let down the fishing-frame, of which we have spoken above, until it rests upon the apron. When the level of the tide has passed that of the pond, we raise the great cast-iron flood-gate. It produces a current toward the interior which attracts the fish, especially when they are hindered by the season or the state of the weather from going toward the sea. When they have passed under the flood-gate in sufficient quantity, we shut it; the fish are thus caught between the flood-gate and the fishing-frame, and when the tide goes down, find themselves high and dry upon the apron. If we wish to keep them for several days we let down a wooden flood-gate at the end of the exterior of the sluice to keep a depth of two feet of water, and raise the iron flood gate one-sixth of an inch to draw a gentle current.

The fishing-frame serves also to catch a kind of eel which is very abundant, and has a great inclination to go to the ocean during the night when the weather is bad. When we foresee a night of bad weather, we allow a little water to come in during the day, to attract the eels at first to the sluice; afterwards, when the tide has fallen we let down the fishing-frame and raise the flood-gate an inch and a half. The water goes out with force and the eels allow themselves to slip under the flood-gate. Not being able to re-ascend the current, they find themselves caught between the iron flood-gate and the fishing-frame.

The habitual level of the ponds during summer ought to be such that the level of the sea itself may be higher during six days from the commencement of the lowest tides of the new and full moon, in order to be able to easily renew the water twice a month.

Yours truly,

E. N. BOISSIERE.

WATER ON BURNING KEROSENE.

THE following experiments were made in the Willow Place forge-shop Friday afternoon, Dec. 18. The kerosene used will stand a flame test of 140 degrees, and is considered the best in market.

Ex. 1.—A large glass lamp was filled with kerosene, and placed in a pail of water at 150 degrees, and kept there about ten minutes, heating the lamp and its contents to a much higher degree of temperature than is caused by burning in the ordinary way. The lamp was then suspended by a string about five feet above some loose boards and pieces of iron on the brick floor. The wick was turned up so as to give as large a flame as possible and then the string cut, of course causing an instant and total demolition of the lamp, scattering the oil in every direction; but no ignition took place.

Ex. 2.—Persistent attempts were made to set fire to the oil on the boards, by matches and lighted sticks, but without success. The oil would barely take fire, flicker a little, and then go out. A red-hot iron was then applied. The oiled surface was instantly fired and the boards were fairly ablaze.

Ex. 3.—Allowing the boards to get thoroughly ignited, a handful of water was thrown into the center of the burning mass, causing an increase of intensity to the flame and scattering it widely. A few more handfuls rapidly applied soon extinguished the fire.

Ex. 4.—About a pint of kerosene was next poured over the boards and set on fire with a hot iron. We soon had quite an extensive conflagration, the heat causing the spectators to recede some distance. One of the committee then advanced with a pail and began to throw water with his hand on one edge of the fire, gradually working over the whole burning surface, completely subduing the

flames in about half a minute by using ten or a dozen handfuls of water.

Ex. 5.—The boards were again covered with oil and ignited as before. When the fire was at its height, half a pail of water was thrown on at one dash, instantly and completely extinguishing it.

This concluded the experiments, which satisfactorily proved,

1. That a small quantity of water thrown upon burning kerosene will increase the intensity of the fire, and scatter it to some extent. The term small is used relatively.

2. Small quantities of water rapidly applied strictly to the burning surface, beginning at one side and following up the fire so as not to allow the wood to re-ignite, will effectually put out a fire of considerable size, as for instance one caused by the breaking of a large hanging glass lamp.

3. A pailful or even a half-pail of water thrown on to burning kerosene at one dash, will instantly extinguish a fire covering fifty square feet.

S. W. NASH,
C. A. CRAGIN, } Committee.
G. E. CRAGIN, }

STIRPICULTURE.

Although the Community principles of propagation have generally excited only wit and wonder, there is one respectable journal that seems to see some "glimmerings o' sense" in them. The following is from the *N. Y. World*:

"The Oneida Community, an industrious and prosperous people, who have hitherto raised with great success every thing except children—and not these because they did not want them—and who have become wealthy, now intend to turn their attention to stirpiculture. The word stirpiculture is derived from the word "stirps," a stock, but stirpiculture is by no means the raising of "stock," as the term is commonly understood. The idea of the Oneida Community is this: Only those people should contract the marriage relation who will be likely to produce offspring of good mental and physical characteristics. In order to reach this result, cohabitation shall not be left to the "natural selection" of personal feeling, but shall be controlled by the whole Community, or delegates selected for the purpose. If the parties are judged to be fitted to produce the desired result, the parties may unite, otherwise not. Judging from physiological facts observed in animals and their propagation, the result, one might say, will be beneficial, provided the judges be wise physiologists of great experience, as they presumably are in this respect. The ancient Lacedaemonians killed deformed children, and there can be no doubt that this, together with their mode of education, had a good effect in procuring what they desired—a nation of warriors. If Byron, or Scott, or Homer (supposing him to have been born blind, but on this subject German critics have made us all blind) had been born in Sparta, they would have been killed; but of course the Oneida Community would not, at this age of the world, kill cripples. Their object is to produce fine offspring. There will be a great deal of curiosity to know the result of their experiments."

NEWS AND ITEMS.

An English paper speaks of New York as a "station on the notorious Erie railway."

THE *New York World* is bringing criticism to bear on the light-weight abomination of the city.

It is not a little remarkable that it has only been within the past month of this very year that the press of Great Britain has been able to publish Parliamentary debates under sanction of law.

In a pamphlet on "The Jewish question" it is stated that the largest Jewish sect of Europe considers its mission to proclaim in the face of the world the unity of God and the immortality of the soul. Whoever, they say, will admit these two dogmas, will be recognized as an Israelite.

PRUSSIA has called a conference of the great powers of Europe to settle the Eastern question. Reverdy Johnson has received a memorial largely signed by members of Parliament, asking the American Government to accept a system of penny (two cent) postage between the United States and Great Britain. The *London Times* favors the measure. The great topic of interest in Europe is the pacification of Greece and Turkey by the proposed conference of the great powers.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 302. Land, 389 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, 238 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, 85 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents 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.