

The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

VOL. V.

ONEIDA COMMUNITY, MARCH 8, 1869.

NO. 51.

POST-OFFICE ADDRESS:

THE CIRCULAR, ONEIDA, NEW YORK.

TERMS:

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

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THE STRONGHOLD.

Home-Talk by J. H. N., W. C. May 8, 1868.

WE overcome the wicked one by passing through him as through a net or sieve; and we pass through him by superior refinement. He will hold us till we become more subtle than he is, by perfection in faith and righteousness. Then we shall pass through him as Christ did through doors that were shut, and as magnetism does through every thing coarser than itself; we shall disappear and vanish from his sight by a process of spiritualization.

Christ's resurrection was a disappearing from the devil. He said just before his crucifixion, "Yet a little while and the world seeth me no more; but ye see me; because I live ye shall live also." And again, "The prince of this world cometh and hath nothing in me." The time had come for him to be changed; he had reached a point where all the coarser part of his nature was going to be dissolved, and the finer part was going to slip through death and disappear. The devil has never seen him since, and never can; he don't know where he is or what he is about. At the Second Coming the Primitive Church disappeared in the same way. The coarser parts of their nature were dissolved, and the finer parts slipped through and disappeared; the devil has never seen them since, and knows nothing about them. Our way to do substantially the same thing now, is to discover that there is a part of us that belongs to Christ, and is hid with him in God, out of the realm of evil; and then live just as much as we can in that part. Christ said, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." We shall have peace in him because he is beyond the reach of the devil—has disappeared from him; and just so far as we can identify ourselves with him,

and get our imaginations and feelings converted to the fact, we shall substantially be hid with him in God, and disappear from the enemy. There may be a part of our nature that is not so refined but that it is under the power of evil; but if we constantly keep our attention toward that part which is refined, and hidden with Christ in God, the process will finally take us out of the world and out of the wicked one in whom the world lies.

* * * I think the *gist* of all the trials I have been through the last year, is to teach me practically and effectually, in a way I never was taught before, the great doctrine of the sovereignty of God—which means that we can not save ourselves; that we are born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and that we can not save our dearest friends; but the will and purpose of God is that in which we must hide ourselves and submit. We must become contented with this condition of things. We must be glad and thankful that the salvation of ourselves and every body else, is under the control of God. That has been the issue and struggle with me. It is precisely the same issue that Christ presented, when his disciples came to him boasting that the spirits were subject to them. Their eye was on their victories and on what they could do; but he said to them, "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice that your names are written in heaven. In that hour Jesus rejoiced in spirit; and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." He was rejoicing in the sovereignty of God in regard to choosing whom he would reveal his salvation to, and whom he would pass by. "Even so, Father, for so it seemeth good in thy sight." Then he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." There is a connection between this and what he said before. You see him recognizing God's sovereignty and his election; and it was because his heart was meek and lowly that he thus submitted and rejoiced in God's right to say who should know the truth and who should be hardened. With that meek and lowly heart, he is able to give rest to those who labor and are heavy laden. He gives the same rest he had himself. "Take my yoke upon you, and

learn of me; come down where I am; be as low and small as I am, and you will find rest unto your souls. Be thoroughly reconciled to let God have his way about the matter of your own salvation, and your friends' salvation; be thankful and rejoice that it is for him to choose, and then you will find rest unto your souls." There is a secret struggling and wrestling about this matter in many troubled hearts that keeps them in unrest; they have not gone low enough to be glad that God should have the whole thing in his hands. God puts pressure upon us, that is, he allows the devil to put a pressure of suffering upon us, in which we go down, down, and from which there is no escape, only through this outlet—the recognition of the sovereignty of God, and glad submission to it—humbling ourselves to accept his mercy.

* * * Christ's unity with the Father held out through all the temptations of this world and the devil. He passed through the hottest fire of evil, and his union with the Father was not broken. It was because he was meek and lowly in heart; and rejoiced in the Father's will under all circumstances. He was put in circumstances that would have utterly destroyed any of us—making us insane and desperate; but his faith and patience held out. And that constituted a stronghold and refuge for the apostles. They were scattered; the devil sifted them like wheat; and to all appearance their faith was shipwrecked and they were ruined; but they found that Christ did not fail; that his unity with the Father held out, and that a stronghold was there, that they could get into. Their faith returned and revived; they entered into his heart and hid themselves there, and found themselves strong and established. They went on, until finally they grew strong enough to go through the same trials that he did; and their unity with him and with the Father held out. They went through the "day of evil," the fiery trial before the Second Coming, when there was "such tribulation as never was; no, nor ever shall be." It was the Gethsemane of the church; but their faith held out and they increased and enlarged the stronghold of faith and unity. And now that stronghold is open to us; we can enter in and join them in their unity and faith, as they joined Christ; and so we can partake of the same strength and refinement and unquenchable thirst after God which they had; until at last we shall be a stronghold. The hearts of men and women will flow together into unity with those who have gone before us, and with God and one

another. We will become a stronghold of faith where those who are seeking salvation can find refuge.

CONDITIONS FOR TRAINING CHILDREN.

[Miss Peabody in her *Kindergarten Guide*, compares the isolated home to a flower vase which may do for babies, but after children are three years old, she says, the Kindergarten, that is, a garden of children, or less literally, an infant-school, is necessary. No mother or nurse, however genial or active, can meet the wants of a child at that age; it is too young to be taught to read, but its opening intelligence and irrepressible bodily activity present momentary demands. A sufficient society, says she, is the indispensable thing. We give Miss Peabody's reasoning on this point, which is confirmed by all we know about children:]

It is only in the society of equals that the social instinct can be gratified, and come into equilibrium with the instinct of self-preservation. Self-love, and love of others, are equally natural; and before reason is developed, and the proper spiritual life begins, sweet and beautiful childhood may bloom out and imparadise our mortal life. Let us only give the social instinct of children its fair chance. For this purpose a few will not do. The children of one family are not enough, and do not come along fast enough. A large company should be gathered out of many families. It will be found that the little things are at once taken out of themselves, and become interested in each other. In the variety, affinities develop themselves very prettily, and the rough points of rampant individualities wear off. We have seen a highly-gifted child, who, at home was—to use a vulgar, but expressive word—pesky and odious, with the exacting demands of a powerful, but untrained mind and heart, become “sweet as roses” spontaneously, amidst the rebound of a large, well-ordered, and carefully watched child-society. Anxious mothers have brought us children, with a thousand deprecations and explanations of their characters, as if they thought we were going to find them little monsters, which their motherly hearts were persuaded were not, though they behaved like little sauchos at home—and, behold, they were as harmonious, from the very beginning as if they had undergone the subduing influence of a lifetime. We are quite sure that children begin with loving others quite as intensely as they love themselves—forgetting themselves in their love of others—if they only have as fair a chance of being benevolent and self-sacrificing as of being selfish. Sympathy is as much a natural instinct as self-love, and no more or less innocent, in a moral point of view. Either principle alone makes an ugly and depraved form of natural character. Balanced, they give the element of happiness, and the conditions of spiritual goodness and truth—making children fit temples for the Holy Ghost to dwell in.

A Kindergarten, then, is children in society,—a commonwealth or republic of children—whose laws are all part and parcel of the Higher Law alone. It may be contrasted, in every particular, with the old-fashioned school, which is an absolute monarchy, where the children are subjected to a lower expediency, having for its prime end quietness, or such order as has “reigned in Warsaw” since 1831.

But let us not be misunderstood. We are not of those who think that children, in any condition whatever, will inevitably develop into beauty and goodness. Human nature tends to revolve in a vicious circle, around the idiosyncrasy; and children must have over them, in the person of a wise and careful teacher, a power which shall deal with them as God deals with the mature, presenting the claims of sympathy and truth whenever they presumptuously or unconsciously fall into selfishness. We have the best conditions of moral culture in a company large enough for the exacting disposition of the solitary child to

be balanced by the claims made by others on the common stock of enjoyment—there being a reasonable oversight of older persons, wide-awake to anticipate, prevent, and adjust the rival pretensions which must always arise where there are finite beings with infinite desires, while Reason, whose proper object is God, is yet undeveloped.

[There is certainly very great economy of moral care in bringing up forty or fifty children together. How much bread and butter is saved we don't know; but we know that an immense amount of moral guardianship is saved. You may bestow all your labor on the first class, and then trust them to take care of the rest. The children that were brought together when the O. C. was first organized, required a disciplinarian of the most thorough kind; and for several years, the tug of war was in the juvenile department, to establish obedience and an upward circulation; but now our rising generation need so little training we are losing all faith in the doctrine of total depravity, and only believe in the almighty influence of fellowship. Every class follows the one above it, and our chief care is to keep the connection good between the first class and the best influence in the family. Love is certainly more natural to them than selfishness, and we are able to appreciate more and more the sayings of Christ about little children. They teach us the arts of love. It is wonderful to see how a dozen of them will huddle on the carpet in a perfect delirium of play and not hurt one another. You would want to say “Look out, that heel will hurt your head, Harold,” or “You will step on Ormond's fingers, Willie,” but they seem to be governed by a complex instinct like that among bees, or between members of the same body. One hand never hurts the other. So the children sway and yield, and keep time with each other's motions, as if they were one.]

CATHOLIC DAYS.

v.

LOW SUNDAY.

THIS is now the popular name of the Sunday next after Easter. It is difficult to account for this name. Some say it is a corruption of *close-pascha clausum*, close of Easter, being one of the many names by which it was anciently known.

ST. GEORGE'S DAY.

April 23, is sacred to the memory of this saint, being, I suppose, the day of his martyrdom. St. George was born in Cappadocia, about the year A. D. 303, and was of noble Christian parents. He went to Palestine with his mother when young, his father having previously died. Strong and robust in body, he embraced the profession of a soldier, and was made tribune and colonel in the army. By his courage and conduct, he was preferred to higher stations by the emperor Diocletian. When that emperor however, began to persecute the Christians, St. George laid aside the marks of his dignity, threw up his commission and posts, remonstrated with, and resisted the emperor's bloody edicts. He was afterward imprisoned, tortured, and beheaded.

On account of his profession, St. George is considered the patron saint of military men. He is honored in the Catholic Church as one of the most illustrious martyrs, and the Greeks have long distinguished him by the title of “the Great Martyr,” and kept his festival as obligatory.

St. George was chosen as the tutelar saint of England under the first Norman kings; and a council in Oxford, in the thirteenth century, commanded his feast to be kept as a holiday throughout England, among all ranks. Edward III. instituted an order of knighthood in his honor—one of the most noble in Europe, and older than that of the Golden Fleece of St. Michael, or of St. Andrew in Scotland.

St. George is usually painted on horse-back, and tilting at a dragon under his feet; “but this representation,” says a learned Catholic writer, “is no more than an emblematical figure, purporting that by his faith and Christian fortitude he conquered the devil, called the dragon in the Apocalypse.”

ROGATION DAYS.

These are the three days, Monday, Tuesday and Wednesday, immediately before the festival of the Ascension; so called from rogation (supplication), as being days of special supplication and fasting. This fast was first introduced into the Church, about the middle of the fifth century, by a French bishop; though it was some time before it became an established custom of the Roman Catholic Church. Many churches at first utterly refused to fast on these three days before the Ascension, “because,” they said, “it is written, ‘The children of the bride-chamber can not fast, so long as the bridegroom is with them.’” The Greek Church does not observe this fast.

ASCENSION—HOLY THURSDAY.

On the Thursday but one before Whitsunday, is observed a feast in commemoration of Christ's ascension, or assumption into heaven. It is so ancient a festival, that St. Augustin and others, think it must be of apostolical institution. During the middle ages many foolish ceremonies were observed on this day. Among others, the Ascension of Christ was represented in some churches, by drawing up an image of Christ to the roof of the church, and then casting down an image of Satan into flames, to represent his falling as lightning from heaven.

WHITSUNDAY—WHITSUNTIDE—PENTECOST.

This is on the seventh Sunday after Easter, and is a festival commemorating the descent of the Holy Ghost upon the apostles; which happened on the day which the Jews call Pentecost, or the fiftieth day after the passover. The day was sometimes called in the Latin, *Quinquagesima*. Pentecost was one of the stated times of baptism in the ancient Church, and they who were baptized, put on white garments “in token of the pure and innocent course of life that they had now engaged in;” hence, the day was called White Sunday, or as it is now abbreviated, Whitsunday or Whitsuntide. Others more transcendental, say that it is thus called, because on this day by the descent of the Holy Ghost, “vast diffusions of light and knowledge were shed upon the Apostles, in order to the enlightenment of the world.”

CORPUS CHRISTI.

This signifies the body of Christ, and is a festival of the Roman Catholic Church, celebrated on the Thursday after the octave* of Whitsunday. It is called by the French, *Fete Dieu*, and is derived “from the article of Roman Catholic faith, which teaches that the humanity of the Savior is really present in the host consecrated at mass, and preserved in the tabernacle on the Catholic altar.” In 1264, the festival of Corpus Christi was ordered to be observed in the whole Church, by Pope Urban IV.

TRINITY SUNDAY.

This is the Sunday after Whitsunday, and is so called from a feast held on this day in honor of the Holy Trinity.

In the ancient Church, this day was celebrated as a general festival in commemoration of all the martyrs. The number of martyrs was “so exceedingly great,” that every particular church could not observe the days of their passion; therefore each church celebrated the days of her own martyrs (which often come once or twice a week), and besides this, one solemn day was chosen for the commemoration of them in general.

ST. JOHN'S DAY.

On the 24th of June, the Catholics were formerly accustomed to celebrate a festival in commemoration of the nativity of John the Baptist.

PETER AND PAUL'S DAY.

Every one of the apostles that were known, either by tradition or otherwise, to be martyrs, had the anniversary of their passion celebrated with peculiar solemnity. The 29th of June is thus dedicated to St. Peter and St. Paul, because the tradition is, that they suffered martyrdom together on that day, during the persecutions under Nero at Rome. One was crucified (Peter), and the other beheaded, according to the same tradition. St. Jerome says, that when he was a school-boy at Rome, he often went with his

* The ecclesiastical meaning of an octave is the eighth day after a church festival, the festival itself being included; also the week immediately following a church festival.

companions into the cemeteries under ground, and saw their sepulchers among the rest of the martyrs. One of the four great fasts of the Greek Church lasts from the Monday after Whitsunday, to Peter and Paul's day.

FEAST OF THE VISITATION.

This occurs on the second of July, and is in commemoration of Virgin Mary's visit to her cousin Elizabeth. The hymn, or canticle sung by Mary on this occasion, is called the *Magnificat*.

ST. SWITHIN'S DAY.

When Egbert was king of the West-Saxons, the learning and piety of the monk Swithin, caused the king to make him his priest, and take him under his special protection. And later, when Egbert had combined all the Saxon kingdoms into one, and was crowned king of England, he caused Swithin to be consecrated bishop of Winchester. Swithin was also tutor to King Alfred, grandson of Egbert, and was much revered by the whole royal family. In A. D. 862, on July 2d, the venerable bishop died, and was buried in the churchyard of the minster of Winchester. This was his dying request, for he desired that his grave might be trampled on by the people. A hundred years later his relics were taken up and put into the church, and as this transference was made on July 15th, his festival was observed on this day. So many miracles were wrought by his relics, that he was canonized by the Roman Catholic Church. But the most celebrated of his miracles is said to have occurred at his first burial. At that time the monks, contrary to his order, attempted to bury him in the chancel of the minster, instead of the open churchyard; thereupon he testified his displeasure by causing a rain of forty days' continuance. Hence there is a popular superstition that if it rains on St. Swithin's day, it will rain for forty days thereafter. So we find the worthy Mrs. Caudle, in one of her curtain lectures, saying: "Do you hear the rain, Mr. Caudle? I say, do you hear the rain? And, as I'm alive, if it isn't St. Swithin's day! * * * Do you hear it, I say? Oh! you do hear it! Well, that's a pretty flood, I think, to last for six weeks; and no stirring all the time out of the house."

ST. PETER AND VINCOLA, OR ST. PETER'S CHAINS.

This festival is celebrated on August 1st, and commemorates the miraculous deliverance of Peter from the hands of Herod, described in Acts 12. The very chains which fell from Peter's hands are claimed to be preserved in the church of "St. Peter in carcere" in Rome. Filings and links from this sacred chain, have been sent as precious relics, by the popes at different times, to devout princes.

TRANSFIGURATION.

On August 6th is a festival commemorating the transfiguration of Christ on the mount. This festival was observed as early as the 5th century; and was made more "universal and solemn" by a papal bull in 1457.

A. E. H.

A LONDON LAW-OFFICE.

II.

AMERICANS are doubtless at some loss to understand the ridiculous gradations of English society; nor will I attempt here to account for them, but content myself with the statement of such as I found in a London law-office. There evidently had to be some distinction made between the managing clerks who furnished brains, and the mere copying clerks who furnished only the mechanical part of writing. The former were educated men, who ranked with their employers without presuming upon any intimate relations that might exist between them; but it was found that if a managing clerk became familiar with a copyist, the latter was apt to take advantage of it, and familiarity bred contempt. To avoid confusion and anarchy in the office, it was understood that every clerk who wished to be respected, must sustain his own position in a way to command the influence and respect belonging to it. I do not doubt that there is some wisdom in such a policy; but Englishmen are somewhat eager in catching at excuses for drawing such lines of dis-

tinction. Dickens's celebrated barber, "Poll Sweedlo-pipe," when refusing to shave a coal-heaver, held that in order to keep up the dignity of his profession, he had to draw a line somewhere; and he drew that line at "coaly's." So in this law-office, the line was drawn between the managing and the bill clerks; and this latter class, coming within the confines of the democracy, included the phonographic reporters, copyists, book-keepers, cashiers, porters, and the balance generally of the employed.

The gradations of rank above the lawyer, are still more absurd, from royalty down. They have, first, members of the royal family; then a long list of dukes, viscounts, marquises, lords, barons, knights, esquires and gentlemen. Barristers are esquires by virtue of their profession; and lawyers in the same way, are "gentlemen" by virtue of an act of Parliament to that effect. I once heard a lawyer quarreling with a countryman, in which the offensive remarks of the latter obliged the lawyer to remind him that he was talking to a gentleman.

"Yes," said he, "I know I am; but you were obliged to have an act of Parliament to make you one."

Barristers, to whom I have referred as rejoicing in the title of esquires, are men to whom is entrusted the business of pleading in court. They are also called in by attorneys, to consult on difficult questions occurring within the practice of the latter, and are often employed by them to draw or correct drafts of deeds, in which many or any points occur difficult to clearly define. The attorney is thus enabled to shift the whole responsibility from himself; and under such circumstances, no blunder in a deed would injure his reputation. This is called chamber practice, in contradistinction to practice in court. Unlike the practice of American lawyers, the English attorney may not speak before any court higher than a county court; but this branch of the practice is strictly confined to barristers, who form an entirely distinct profession. These men may be admitted to their profession without any examination; although many of them submit to a voluntary one, for the sake of the honor attending it.

If a man wishes to be called to the bar, he takes chambers in one of the inns of law and enrolls himself a member of that inn. These inns, of which there are a considerable number, were originally the palaces of church dignitaries, which they occupied during their attendance at the royal court; and some of them still bear the names of their former occupants, such as Lincoln's Inn, Gray's Inn, and many more; and to such an extent did the profession of the law at one time become identified with the Romish church, that when these properties were confiscated or otherwise fell into the hands of the government, they naturally became the colleges of the lawyers; and some of them still retain a semblance of such an institution. Of these are the Inner and Middle Temples, Lincoln's Inn, and Gray's Inn. In these they hold sumptuous feasts on certain days during each law term, and the eating of such dinners and paying certain fees constitute all that is meant by "keeping terms;" and any person who has so kept a certain number of terms, is eligible for "a call to the bar."

This laxity in admitting men to the practice of the bar, in contrast with the caution observed in the admission of attorneys, I have always supposed to arise from the fact that barristers are dependent entirely upon their own talents and exertions for success in their profession. In their position as pleaders they ever stand before the bar of public criticism; and a barrister is never troubled with briefs, until by study, perseverance and many proofs of ample ability he has shown himself an able and successful debater. But an attorney may either purchase or inherit a practice which would at once place him in a position of considerable responsibility. On him devolves the responsibility of preparing the briefs and instructing the barrister. He comes into close contact with his client, whom he advises on all points, being sometimes in the confidence of people whose entire fortune depends on his caution and secrecy. He is also frequently entrusted with much property;

and whenever a suit goes for trial it reaches the barrister through him; so it is highly important that the public should be protected by some stringent rules as to the characters and attainments of attorneys. The public think it about an equivalent to the protection which a wolf affords to sheep, and they tell many hard tales about the poor lawyers. It used to be currently reported that they never were in need of a decent burial, for when a lawyer died it was only necessary to leave the window open and he would be carried bodily to the place where he belonged.

In court the barrister is distinguished from the attorney by wearing a powdered wig made of gray, stiff hair, curled in regular and even rows round the head, with a tail about a foot long hanging down behind, and a common black robe, such as is worn by students at college; without this costume no counsel would be allowed to address the court. Barristers of higher grade, such as Queen's counsel, &c., are entitled to wear robes of black silk. Numbers of these quaintly dressed lawyers may always be seen hurrying to and fro in the vicinity of the courts of law, the courts themselves presenting a most queer and at the same time dignified appearance. On an elevated bench or platform, with pens, ink and paper before him, there sits a judge or vice chancellor as the case may be, wearing a more ample robe and much larger wig than those I have already described, the large rows of curls extending to and resting over his shoulders. Copies of the cases he is to try have previously been furnished, allowing him ample time to study the merits of each case. These copies now lie before him, and all he has to do is to sit and listen to the arguments of counsel on both sides, giving judgment so soon after the arguments have closed as he finds convenient. Looking wise and majestic as an owl, the judge rarely speaks, and you begin to think that he is paying not the slightest attention to the business before him; when as if to assure you that he is neither a mere supernumerary nor a statue, he takes up a long quill pen (steel would be entirely too new-fangled a notion), and with the same formal, majestic air, makes a note. Yet there is no affectation in all this; it is perfectly natural to the genus lawyer; and when at length judgment is delivered, you find that no point has escaped the judge's notice, no passage of the arguments been lost on him, the judgment itself being a model of rhetorical simplicity and clearness.

Immediately in front of the judge's bench, stands a table covered with green baize, depressed a little below the rest of the court-room in a sort of pit; this is for attorneys who have cases before the court, or are expecting them to be called on, and who attend with all their papers, ready to watch the case and further instruct or otherwise assist the barrister who has been retained to conduct the matter. These attorneys may often be seen interchanging whispers or slips of paper with the barristers, who occupy long rows of seats, like pews in a meeting-house, ranged beyond the attorneys' table, rising one tier above another, the first tiers being occupied by the leading counsel, those behind by the juniors, and back of those are seats assigned to the use of articled-clerks. Strict silence is observed in this assembly except by the person who has the floor, a husher being kept in each court to keep things quiet.

The origin of the peculiar costumes worn by judges and barristers or counsel in England, as given by Blackstone, is, that in the feudal times following the Roman conquest, when society consisted of only three classes, viz., clergy, barons, and serfs, there was no one found to plead in the courts of law; the barons and serfs were alike utterly ignorant, even the former being so illiterate that they were obliged to place their seals upon their deeds, simply because they were unable to write their names, just as people now who can not write, make a mark instead of a name; hence the custom of sealing deeds, which is retained to this day as of more importance than the signature of the name. In this dilemma these noble dunces offered large fees for men to defend or prosecute their quarrels before the courts; and the Romish priests who were then, if not the only, at least the most highly educated class of people in the country, were easily tempted to reach out after these large

rewards; they therefore went into court carrying with them the black robe, their collegiate dress, and adopting the wig as a disguise of their profession, to hide the tonsure or shaven circle on the top of the head; and England, hard to change, clings tenaciously to this absurd relic of barbarism ages after its use has passed away; one in the long list of those ancient institutions whose antiquity forms their chief claim to respectability.

E.

THE CIRCULAR.

O. C., MONDAY, MARCH 8, 1869.

AMERICAN SOCIALISMS.

NO. XXII.

WE are indebted to Macdonald for most of the following historical materials:

THE SYLVANIA ASSOCIATION.

[Extracts from a pamphlet issued by its Executive Officers soon after its commencement.]

"This Association was formed early in 1843 by a few citizens of New York, mainly mechanics, who, deeply impressed with the present defective, vice-engendering and ruinous system of Society, with the wasteful complication of its isolated households, its destructive competition and anarchy in Industry, its constraint of millions to idleness and consequent dependence or famine for want of employment, and its failure to secure Education and Development to the children growing up all around and among us in ignorance and vice, were impelled to immediate and energetic action in resistance to these manifold and mighty evils. Having earnestly studied the system of Industrial Organization and Social Reform propounded by Charles Fourier, and been led to recognize in it a beneficent, expansive and practical plan for the melioration of the condition of man and his moral and intellectual elevation, they most heartily adopted that system as the basis and guide of their operations. Holding meetings from time to time, and through the press informing the public of their enterprise and its objects, their numbers steadily increased, their organization was perfected; explorations with a view to the selection of a Domain were directed and made; and in the last week of April a location was finally determined on and its purchase effected. During the first week in May, a Pioneer Division of some forty persons entered upon the possession and improvement of the land. Their number has since been increased to nearly sixty, of whom over forty are men, generally young or in the prime of life, and all recognizing Labor as the true and noble destiny of man on earth. The Sylvania Association is the first attempt in North America to realize in practice the vast Economies, Intellectual Advantages and Social Enjoyments resulting from Fourier's System. * * * * *

"Any person may become a stockholder in the Sylvania Association by subscribing for not less than one share (\$25) therein; but the Council, having as yet its head-quarters in New-York, is necessarily entrusted with power to determine at what time and in what order subscribers and their families can be admitted to resident membership on the Domain. Those who are judged best calculated to facilitate the progress of the enterprise must be preferred; those with large families unable to labor must await the construction of buildings for their proper accommodation; while such as shall, on critical inquiry, be found of unfit moral character or debasing habits, can not be admitted at all. This, however, will no-wise interfere with their ownership in the Domain; they will be promptly paid the dividends on their stock, whenever declared, the same as resident members.

"The enterprise here undertaken, however humble in its origin, commends itself to the respect of the skeptical and the generous co-operation of the philanthropic. Its consequences, should success (as we can not doubt it will) crown our exertions, must be far-reaching, beneficent, unbounded. It aims at no aggrandizement of individuals, no upbuilding or overthrow of sect or party, but at the founding of a new, more trustful, more benignant relationship between capital and labor, removing discord, jealousy and hatred, and replacing them by concord, confidence and mutual advantage. The end aimed at is the emancipation of the mass—of the depressed toiling millions, the slaves of necessity and wretchedness, of hunger and constrained idleness—of ignorance, drunkenness and vice—and their elevation to independence, moral and intellectual development—in short, to a true and hopeful manhood. This enterprise now appeals to the lovers of the human race for aid—not for praises, votes or alms—but for co-operation in rendering its triumph signal and speedy. It asks of the opulent and the generous, subscriptions to its stock, in order that its lands may be promptly cleared and improved, its buildings erected, &c., as they must be far

more slowly if the resident members must devote their energies at once and henceforth to the providing, under the most unfavorable circumstances, of the entire means of their own subsistence. Subscriptions are solicited, at the office of the Association, 25 Pine-st., third story.

Executive Officers of the Association.

THOS. W. WHITLEY, President; J. D. PIERSON, Vice President; HORACE GREELY, Treasurer; J. T. S. SMITH, Secretary."

After this discourse, the pamphlet presents a Constitution, By-laws, Bill of Rights, &c., which are not essentially different from scores of joint-stock documents which we find, not only in the records of the Fourier epoch, but scattered all along back through the times of Owenism. The truth is, the paper constitutions of nearly all the American experiments, show that the experimenters fell to work, only under the *impulse*, not under the *instructions*, of the "incomparable European masters." Yankee tinkering is visible in all of them. They all fight shy, on the one hand, of Owen's flat Communism (as indeed Owen himself did), and on the other, of Fourier's impracticable account-keeping, and venturesome theories of "passional equilibrium." The result is, that they are all very much alike, and may all be classed together as attempts to solve the problem—How to construct a *live home* on the joint-stock principle; which is much like the problem—How to eat your cake and keep it too.

The next document that Macdonald gives us, is a "Dialogue" which, he says, was written by a gentleman who was a member of the Sylvania Association from beginning to end. It is not very artistic, but is shrewd and interesting. We print it without any important alteration:

A DIALOGUE

CONCERNING THE SYLVANIA ASSOCIATION.

B.—Good morning, Mr. A. I perceive you are busy among your papers. I hope we do not disturb you?

A.—Not in the least, sir. I am much pleased to see you.

B.—I wish to introduce to you my friend Mr. C. He is anxious to learn something regarding the experiment in which you were engaged in Pike County, Penn., and I anticipated that you would be willing to furnish him with the desired information.

A.—I suppose, Mr. C., like many more in the world, you are doubtful about the correctness of the reports you have heard regarding these Associations.

C.—Yes, sir; but I am endeavoring to discover the truth, and particularly in relation to the causes which produce so many failures. I find thus far in my examinations, that the difficulties which all Associations have to contend with, are very similar in their character. Pray, sir, how and where did the Sylvania Association originate?

A.—It originated partly in New York and partly in Albany, in the winter of 1842-3. We first held meetings in Albany, and agitated the question till we formed an Association. Our object was to read and explain the doctrines of Charles Fourier, the French Socialist; to have lectures delivered, and arouse public attention to the consideration of those social questions which appeared to us, in our newborn zeal, to have an important bearing upon the present, and more especially upon the future welfare of the human family. In this we partly succeeded, and had arrived at such a point that it appeared necessary for us to think of practically carrying out those splendid views which we had hitherto been dreaming about.

Hearing of a similar movement going on in New York city, we communicated with them and ascertained that they thought precisely as we did regarding immediate and practical operations. After several communications the two bodies united, with a determination to vent their enthusiasm upon the land. Our New York friends appointed a committee of three persons to select a desirable location, etc., and report at the next meeting of the Society.

C.—What were the qualifications of the men who were appointed to select the location? I think this very important.

A.—One was a landscape painter, another an industrious cooper, and the third was a homeopathic doctor!

C.—And not a farmer among them! Well, this must have been a great mistake. At what season did they go to examine the country?

A.—I think it was in March, before the snow was off the ground; I am sure of it.

C.—How unhappy are the working classes in their having so little patience; every thing they attempt seems to fail because they will not wait the right time. Had you any capitalists among you?

A.—No; they were principally working people, brought up to a city life.

C.—But you encouraged capitalists to join your society?

A.—Our constitution provided for them as well as laborers. We wished to combine capital and labor, after the theory laid down by Charles Fourier.

C.—Was his theory the society's practice?

A.—No; there was infinite difference between his theory and our practice. This is generally the case in such movements, and invariably produces disappointment and unhappiness.

C.—Does this not follow through ignorance of the principles, or a want of faith in them?

A.—To some extent it does. If human beings were passive bodies, and we could place them just where we pleased, we might so arrange them that their actions would be harmonious; but they are not so. Our bodies are active, and in the case of the Sylvanians, not only were very active, but collected from a variety of sources least likely to produce harmonious beings. I submit, if we knew mathematically the laws which regulate the actions of human beings, it is possible we might place all men in true relation to each other.

C.—Working people seem to know no patience other than to endure the everlasting toil to which they are brought up. But about the committee which you say consisted of an artist, mechanic and a doctor; what report did they make concerning the land?

A.—They reported favorably regarding a section of land in Pike Co., Penn., consisting of about 2,394 acres, partly wooded with yellow pine and small oak trees, with a soil of yellow loam without lime. It was well watered, had an undulating surface, and was said to be elevated 1500 feet above the Hudson River. To reach it from New York and Albany, we had to take our things first to Rondout on the Hudson, and thence by canal to Lackawanna; then five miles up hill on a bad stony road. There was plenty of stone for building purposes, which could be obtained, laying all over the domain. Being covered with snow, the committee did not see the soil, but from the small size of the trees, they probably judged it would be easily cleared, which would be a great advantage to city-choppers. Nine thousand dollars was the price demanded for this place, and the society concluded to take it.

C.—What improvements were upon it, and what were the conditions of sale?

A.—There were about thirty acres planted with rye, which grain, I understood, had been successively planted upon it for six years without any manure. This was taken as a proof of strength of soil; but when we reaped it, we were compelled to rake for ten yards on each side of the spot where we intended to make the bundle, before we had sufficient to tie together.

There were three old houses; a good barn and cow-shed; a grist-mill without machinery, with a good stream for water-power; an old saw-mill, with a very indifferent water-wheel. These, together with the skeletons of what had once been horses, constituted the stock and improvements. We were to pay \$1000 down in cash; the owner was to put in \$1000 as stock, and the balance was to be paid by annual installments.

C.—How much stock did the members take?

A.—To state the amount would be somewhat difficult; for some who subscribed liberally at first, withdrew their subscriptions, while others increased them. On examining my papers, I reckon that in Albany there was about \$4,500 subscribed in money and useful articles for mechanical and other purposes. In New York I should estimate that about \$6,000 was subscribed in like proportions.

C.—When did the members proceed to the domain, and how did they progress there?

A.—They left New York and Albany for the domain, about the beginning of May; and I find from a table I kept of the number of persons, with their ages, sex and occupations, that in the following August there were on the place twenty-eight married men, twenty-seven married women, twenty-four single young men, six single young women, and fifty-one children; making a total of one hundred and thirty-six individuals. These had to be closely packed in three very indifferent, two-story frame houses. The upper story of the grist-mill we devoted for as many as could sleep there. These arrangements very soon brought trouble. Children with every variety of temper and habits, were brought in close contact, without any previous training to prepare them for it. Parents, each with his or her peculiar character and mode of educating children, long used to very different accommodations, were brought here and literally compelled to live like a herd of animals. Some thought their children would be taken and cared for by the society, as its own family; while others claimed and practiced the right to procure for their children all the little indulgences they had been used to. Thus jealousies and ill-feelings were created, and in place of that self-sacrifice and zealous support of the constitution and officers, to which they were all pledged (I have no doubt by some in ignorance), there was a total disregard of all discipline, and a determination in each to have the biggest share of all things going, except hard labor, which was very unpopular with a certain class. Aside from the above, had we been carefully selected from families in each city, who could be found capable of giving up their individual preferences to accomplish the glorious object we had in view, what had we to experiment upon? In my opinion, a barren wilderness; not giving the slightest prospect that it would ever generously yield a return for the great sacrifices we were making upon it. The land was cold and sterile, apparently incapable of supporting the stunted pines, which looked like a vast collection of barbers' poles or the masts of ships, upon its surface. I will give you one or two illustrations of the quality of the soil: For instance, we cut and cleared four and a-half acres of what we thought might be productive soil; and after having plowed and cross-plowed it, we sowed it with buckwheat. When the same was drawn into the barn and threshed, it yielded eleven and a-half bushels. Again, we toiled hard, clearing the brush and picking up the stones from seventeen acres of new land; we plowed it three different ways, and then sowed and harrowed it with great care. When the product was reaped and threshed, it did not yield more than the quantity of seed planted. Such circumstances as these, made me look upon the whole operation as a suicidal affair, blasting forever the hopes and aspirations of the few noble spirits who tried so hard to establish in practice, the vision they had seen for years.

C.—How long did the Association remain on the place?

A.—About a year and a half, and then it was abandoned as rapidly as it was settled.

C.—They made improvements whilst there. What were they, and who got them when the society left?

A.—We cleared over one hundred acres and fenced it in; built a large frame-house forty feet by forty, three stories high; also a two-story carpenter's-shop, and new wagon-house. We repaired the dam and saw-mill, and made other improvements which I can not now particularize. These improvements went to the original owner, who had already received two thousand dollars on the purchase; and (as he expressed it) he generously agreed to take the land back, with the improvements, and release the trustees from all further obligations!

C.—It appears to me that your society, like many others, lacked a sufficient amount of proper information, or they never would have sent such a committee to select a home; and after the home was selected, sent so many persons to live upon it so soon. Your means were totally inadequate to carry out the undertaking, and you had by far too many children upon the domain. There should have been

no children sent there, until ample means had been secured for their care and education under the superintendence of competent persons.

A.—It is difficult to get any but married men and women who will endure the hardships consequent upon such an experiment. Single young men, unless under some military control, have not the perseverance of married men.

C.—But the children! What will you do with them?

A.—I am not capable of debating that question just now; but I am satisfied that a very different course from the one we tried must be pursued. Better land and more capital must be obtained, and a greater degree of intelligence and subordination must pervade the people, before a Community can be successful.

Macdonald moralizes as usual on the failure. The following is the substance of his funeral sermon:

"There were too many children on the place, their number being fifty-one to eighty-five adults. Some persons went there very poor, in fact without anything, and came away in a better condition; while others took all they could with them, and came back poor. Young men, it is stated, wasted the good things at the commencement of the experiment; and besides victuals, dry-goods supplied by the Association were unequally obtained. Idle and greedy people find their way into such attempts, and soon show forth their character by burdening others with too much labor, and, in times of scarcity, supplying themselves with more than their allowance of various articles, instead of taking less.

"Where such a failure as this occurs, many persons are apt to throw the blame upon particular individuals as well as principles; but in this case, I believe, nearly all connected with it agree that the inferior land and location was the fundamental cause of ill success.

"It was a loss to nearly all engaged in it. Those who subscribed and did not go, lost their shares; and those who subscribed and did go, lost their valuable time as well as their shares. The sufferers were in error, and were led into the experiment by others, who were likewise in error. Working men left their situations, some good and some bad, and, in their enthusiasm, expected, not only to improve their own condition, but the condition of mankind. They fought the fight and were defeated. Some were so wounded that it took them many years to recover; whilst others, more fortunate, speedily regained their former positions, and now thrive well in the world again. The capital expended on this experiment is estimated at \$14,000."

The exact date at which the Sylvania dissolved is not given in Macdonald's papers, but the *Phalanx* of Aug. 10, 1844, indicates in the following paragraph, that it was dying at that time:

"We are requested to state that the Sylvania Association having become satisfied of its inability to contend successfully against an ungrateful soil and ungenial climate, which unfortunately characterize the Domain on which it settled, has determined on a dissolution. Other reasons also influence this step, but these, and the fact that the Domain is located in a thinly inhabited region, cut off almost entirely from a market for its surplus productions, are the prominent reasons. A grievous mistake was made by those engaged in this enterprise, in the selection of a Domain; but as a report on the matter is forthcoming, we shall say no more at present."

REFLECTIONS.

It is evident enough that this was not Fourierism. Indeed Mr. A., the respondent in the Dialogue, frankly admits, for himself and doubtless for his associates, that their doings had in them no semblance of Fourierism. But then the same may be said, without much modification, of all the experiments of the Fourier epoch. Fourier himself would have utterly disowned every one of them. We have seen that he vehemently protested against an experiment in France, which had a cash basis of one hundred thousand dollars, and the advantage of his own possible presence and administration. Much more would he have refused responsibility for the whole brood of unscientific and starveling "pic-nics," that followed Brisbane's excitations.

Here then arises a distinction between Fourierism

as a theory propounded by Fourier, and Fourierism as a practical movement administered in this country by Brisbane. The constitution of a country is one thing; and the administration is another. Fourier furnished constitutional principles; Brisbane was the working President of the administration. We must not judge Fourier's theory by Brisbane's administration. We can not conclude or safely imagine, from the actual events under Brisbane's administration, what would have been the course of things, if Fourier himself had been President of the American movement. It might have been worse; or it might have been better. It certainly would not have been the same; for Brisbane was a very different man from Fourier. For one thing, Fourier was practically a cautious man; while Brisbane was a young enthusiast. For another, Fourier was a poor man and a worker; while Brisbane was a capitalist. Our impression also is, that Fourier was more religious than Brisbane. From these differences we might conjecture, that Fourier would not have succeeded near so well as Brisbane did, in getting up a vast and swift excitement; but would have conducted his operations to a safer end. At all events, it is unfair to judge the French theory by the American movement under Brisbane. The value of Fourier's ideas is not determined, nor the hope of good from them foreclosed, merely by the disasters of these local experiments.

And, to deal fairly all round, it must further be said, that it is not right to judge Brisbane by such experiments as that of the Sylvania Association. Let it be remembered that, with all his enthusiasm, he gave warning from time to time in his publications of the deficiencies and possible failures of these hybrid ventures; and was cautious enough to keep himself and his money out of them. We have not found his name in connection with any of the experiments, except the North American Phalanx; and he appears never to have been a member even of that; but only was recommended for its Presidency by the Fourier Association of New York city, which was a sort of mother to it.

What then shall we say of the rank-and-file that formed themselves into Phalanxes and marched into the wilderness to the music of Fourierism? Multitudes of them, like the poor Sylvanians, lost their all in the battle. To them it was no mere matter of theory or pleasant propagandism, but a miserable "Bull Run." And surely there was a great mistake somewhere. Who was responsible for the enormous miscalculation of times, and forces, and capabilities of human nature, that is manifest in the universal disaster of the experiments? Shall we clear the generals, and leave the poor soldiers to be called volunteer fools, without the comfort of being in good company?

After looking the whole case over again, we propose the following distribution of criticism:

1. Fourier, though not responsible for Brisbane's administration, *was* responsible for tantalizing the world with a magnificent theory, without providing the means of translating it into practice. Christ and Paul did no such thing. They kept their theory in the back-ground, and laid out their strength mainly on execution. The mistake of all "our incomparable masters" of the French school, seems to have been in imagining that a supreme genius is required for developing a theory, but the experimenting and execution may be left to second-rate men. One would think that the example of their first Napoleon might have taught them, that the place of the supreme genius is at the head of the army of execution, and in the front of the battle with facts.

2. Brisbane, though not altogether responsible for the inadequate attempts of the poor Sylvanians and the rest of the rabble volunteers, must be blamed for spending all his energy in drumming and recruiting; while, to insure success, he should have given at least half his time to drilling the soldiers and leading them in actual battle. One example of Fourierism, carried through to splendid realization, would have done infinitely more for the cause in the long run, than all his translations and publications. As Fourier's fault was devotion to theory, Brisbane's fault was devotion to propagandism.

3. The rank and file, as they were strictly volunteers, should have taken better care of themselves, and not been so ready to follow and even rush ahead of leaders, who were thus manifestly devoting themselves to theorizing and propagandism, without experience.

It may be a consolation to us all—officers, privates, and far-off spectators of the great "Bull Run" of Fourierism—that the cause of Socialism has outlived that battle, and has learned from it, not despair, but wisdom. We have found by it at least *what can not be done*. As Owenism, with all its disasters, prepared the way for Fourierism, so we may hope that Fourierism, with all its disasters, has prepared the way for a third and perhaps final Socialistic movement. Every lesson of the past will enter into the triumph of the future.

COMMUNITY JOURNAL.

[For the week ending Mar. 6.]

ONEIDA.

—The only sign of spring hereabouts is that our supper hour at half-past five, which lately had to be illumined artificially, now falls within daylight. The nights are as cold, and the snow is as deep as in January. The great sign of the returning sun is enough, however, and preparations are going on vigorously to commence the new children's house the first of April. A small mountain of sand is heaving up where the green-house once stood, and the lumber and foundation stones and part of the bricks are frowning by. Another deposit of bricks and stones east of the road just south of the store, mark the place to which the middle house, or old children's house, is to be removed to make place for the new wing.

—F. Norton, our young dentist, entertained us one evening this week with a unique sketch of dental progress. He particularly eulogized mallet-filling, as a prodigious improvement upon the old method, though he stated that of the forty thousand dentists practicing in the United States, but three hundred are using the mallet. Nobody could estimate, he said, the satisfaction it afforded a conscientious operator to be transported from doubt whether his work would hold good till his patient got down stairs, to positive certainty that it would endure for years as solid as rock. As a peroration he anticipated the day when scientific propagation should render his labors superfluous.

—The credit which Mr. Noyes gives to the Shakers, in his study of American Socialisms, appears to encourage them about the Community. We are showered with Shaker tracts from all quarters. In one of these missiles, the Shakers say to a man who wishes they would set up a house for generation, "It is not our work to improve generation. You that work at the business must do that. We want good bricks—the very best that can be had, and sincerely wish you all success in improving them. We are not brick-makers, though we consider those that are, just as necessary in their place, if they do their work right. We are master builders, &c." The Shakers may stand on their dignity if they choose, but we are going into the brick-making business ourselves. We think we can do better to make our own bricks. The Shakers make brooms and apple-sauce. Which is the most noble, these manufactures, or the making of children?

—We have had just three months of uninterrupted sleighing. Occasional thaws have nearly destroyed it; but just before quite gone, the clouds have mustered their forces and quickly replenished the waste. The road between here and W. P. has been, on account of the fences, badly drifted most of the time this winter, except where being bounded by our own land those obstructions have been removed, furnishing an eminent example of the truth of W. H. W.'s theory. A tip-over is a standing anticipation on the part of the bathers who make their daily trip to the pond; and as some of the women and girls generally seize the opportunity to catch a ride to W. P., such an adventure is likely to make a merry time. To-day, they enjoyed a magnificent overturn—fifteen plunged pell-mell into a big snow-drift without a warning.

The presiding elder (who has become so wonted to these catastrophes that he invariably strikes the attitude of a diver) did n't have time to take his scientific pose, but was flung most unceremoniously over the heads of two females. Nobody ever gets hurt.

—The reading-hour this week, has been occupied two evenings by E. H. H., who read in the Hall, "Earth Closets," by Geo. E. Waring, Jr., with a view to recommend the introduction of this invention on our premises. This invention, if supposed to be unmentionable, is too important not to be interesting to all, and particularly to Associations. Mr. H. also read from the *N. Y. Evening Post* an article, stating that the application of dry earth to sores and suppurating wounds, is discovered to be a great remedy, and is in use at the Philadelphia Hospital. Two evenings have been occupied by T. R. N., on the first of which he read the introduction to Youman's New Chemistry; which is a treatise on the nature and methods of science, proving that science proceeds by processes of thought which differ only in degree, not in kind, from those of ordinary minds, through the steps of observation, experiment, induction and deduction; also showing that the scope of scientific thought is constantly enlarging; rapidly taking in the arts of commerce, political economy and the social relations of man, and reducing them to exact sciences, by observation, experiment and induction. The second evening was given to the mention of results to science, from the Community laboratory. In our experiments relating to community of property, associated industry, criticism, the social relation, &c. &c., we have worked out principles which will take their place with the inductions of exact science, and which give us the prerogative of prevision as to the result of other experiments.

WILLOW-PLACE.

The family are all gone to O. C., for it is Sunday, and all is quiet both in the house and shop, save that now and then, when the buckets on one side of the wheel become full and the weight gently turns it part way round, the machinery jumps into life for a moment as if forgetful of the day of rest, but suddenly remembering itself, as quickly stops and all is hushed again and still, until another accumulation of water startles the watchman with another start and stop of the impatient machinery. In the office, the cat and the clock seem to find in each other's society, all the entertainment they need; and it is difficult to tell if the former is trying to wag his tail to the time of his own monotonous song, or to the tick of our excellent regulator. I wonder if this regulator has been journalized? If not it is surely worthy an item, for an excellent time-keeper is this new clock, and a close observer may derive some amusement from the satisfaction with which many folks with watch in hand, consult this truthful oracle—a satisfaction so resembling that experienced by Capt. Cuttle that it is not difficult to imagine that worthy "salt" soloquizing, "Put you on half an hour every morning and a quarter of an hour every noon, and you're a watch that can't be ekelled." The cat, too, our favorite "Thomas," is quite an interesting character in his way, and has become so part and parcel of the machine-shop that the old stove looks quite lonely if Thomas does not sit and hold his pantomimic conversation with it. Mark the wisdom depicted in that cat's eye as he slowly closes it after the manner of the "artful dodger," and speaks as plainly as a cat's eye can speak, "Say, old stove, you and I know all about this machine business." Thomas's mission if he has one, is evidently in the machine-shop, for he is never to be found in any other part of the building, but sits, up close to his friend the stove and watches the shop as if all were under his control; and the wisdom with which he blinks, is circumstantial evidence that he feels the weight of the responsibility. Half-past nine; and the merry tinkling of the sleigh-bells notifies us of the return of the family from O. C. We hurry over to the house, for our watch is now up.

WALLINGFORD.

—Feb. 23.—We finished reading the story of the Moravians "Marrying by Lot," to-night. We have merely skimmed it through; and the manner of read-

ing it, together with the matter contained in it, has been a source of great amusement. The book is written by the daughter of a Moravian clergyman, in the highest sentimental style. The most lackadaisical parts we concluded to skip, and G. W. N. would read in this way: "There was not a dry eye in that room; Mrs. T. was very much affected and for some moments could not speak. She stooped down and kissed the lovely girl," &c. "Well," he would say, "there are two or three pages of that." Reading again, "We will ever continue to love you dearly my sweet child;" adding, "There are several pages of that." The writer had a propensity for bringing a family into great distress by sickness and accidents; sometimes she would kill off a whole company by a steamboat disaster, &c. Half her characters had very delicate health. We passed over all these scenes. The last evening G. W. N. said we must all get out our handkerchiefs, for probably we should have some exciting scenes, and some of the characters would be "excessively agitated," that being a common expression. But for all this the book had some redeeming traits. We were much interested in the spirit the Moravians had about love and marriage. They were entirely opposed to the sentimental way of treating those subjects so common in the world.

—We have had very little snow this winter—scarcely any sleighing. After waiting some time, Martin finally made preparations for getting ice on wheels, thinking it doubtful if we should have sufficient snow to draw it on sleds. He had hardly drawn one load when it began snowing, and increased so fast that at noon he gave up the business till to-morrow. The ice is very good indeed; it is so thick that it is heavy to handle. The late thaws have taken off all the snow ice, and it is clear and good.

—At noon meeting G. W. N. wrote on the black-board the following, as "the scouts" on the side of science:

Nebular Theory.
Age of the World.
Antiquity of Man.
Origin of Species.
Heat a mode of Motion.
Correlation of Force.
Conservation of Force.
Molecular Constitution of Matter.

SMITH'S STORY.

XI.

FOR a year I had not been satisfied with my religion, either in theory or in practice. The question was constantly arising in my mind, Why are there so many different denominations of professed Christians, all founding their belief in the Bible? Surely, I said to myself, they can not all be right; and perhaps all are wrong. The Bible certainly must be a unit, and Christ prayed to his Father that his disciples might all be one even as he and his Father were one. I was also troubled with the great questions of Evil, the Trinity, the Resurrection, the Judgment, &c. My desire was to have the truth at any cost, and I determined to search the scriptures diligently for myself to see if the things I had been taught were so or not.

Upon entering the Sunday-school field, I found myself constantly coming in contact with persons of very different beliefs; and I determined to always draw out the opinions of such persons. So I would invariably assume the opposite side, and then carefully weigh his arguments in my own mind. One day I came to a place where two roads met, and not knowing which to take, I hitched my horse and inquired the way of a man who was at work in a field near by. One remark led to another, till in answer to some question of mine, my new acquaintance asserted that he did n't believe man had an immortal soul. I was startled. I thought he must be an infidel, and as I had never seen a live infidel I was quite curious to know what kind of thoughts he had; so I made a reply intended to draw out more of his ideas. But I was still more astonished when he told me he was a firm believer in the Bible as a divine book. I became so much interested in his conversation that I accepted his invitation to dine at his house, and hear more of his strange doctrine. I

spent two hours with him and briefly learned that he believed the Bible to plainly teach that man is mortal; that the breath of life breathed into his nostrils made him a living soul or creature, and upon its returning to God who gave it, he became a dead soul or creature; that man was placed in Eden to develop a character which, if obedient to his Creator, would entitle him to accept the Tree of Life; but being disobedient, was driven from Eden lest he should put forth his hand and eat of the Tree of Life, and thus bring upon himself a miserable immortality; his animal or blood life was now forfeited; but God devised another plan whereby, through faith and obedience, immortality could be obtained through Jesus Christ. So I found that this man did not think there was no future life for man; but that it must come through Christ alone. His ideas respecting Trinity, Baptism, and other church ordinances, were far from being orthodox. I was much impressed by the great number of Bible-texts he produced to sustain his position. Upon leaving him, he referred me to a man of like faith with himself, who lived in the village where I intended to pass the night. I called upon this man and learned more of the new doctrine. He gave me several pamphlets written by H. H. Dobney, of England, and George Storrs of New York city. I read these books with much eagerness. I also at once brought these, to me, new ideas, to the test of criticism. That is, whenever opportunity presented I boldly advanced and defended them to the best of my ability; and I soon became conscious that I was defending a doctrine which was in advance of the so-called orthodox churches.

I had previously discovered that Christ and his apostles made the resurrection a great and almost constant topic of discourse; and I never could see the force of this, while I believed with the churches that all Christians went immediately to heaven when they died. But this new idea that the "dead know not anything," and that all future life is "hid with Christ in God," and is to be obtained only through a resurrection, gave great significance to Christ's words on this subject. I also saw that one resurrection was in connection with the Second Coming of Christ; and as I had never heard of any one's believing that event to have occurred in the past, I of course expected it in the future; and as it was near at hand in the days of the apostles, I concluded that by this time we might look for it at any moment. Still I never came to see or believe in any fixed time for its consummation. I soon found that people looked upon this belief of the unconscious state of the dead, and kindred subjects growing out of that faith, as a "damnable heresy," and my former friends began to look upon me with suspicion, and avoid me as if I were a dangerous person. But so long as I felt that I was seeking to know God's mind, irrespective of any selfish motives, I was happy, and esteemed it a privilege to suffer for Christ's sake.

I had become thoroughly disgusted with asking people to buy books when they were suffering for bread, and I determined to resign my Sunday-school commission, although I had no plans for occupying my time during the summer. On May 2, I wrote to Mr. A. W. Carey as follows: "Believing for reasons stated in my previous letter that little can be done in this field the present season, I hereby respectfully resign my commission."

The promptness with which I resigned was brought about in this way. A day or two before I took my letter of resignation to the post-office, I met a young man by the name of Orlando Metcalf, who asked me if I would n't go to California with him. Since coming back from Missouri, I had given up all thoughts of going there; although great numbers of persons in Iowa City were making active preparations to go, and some had already started. But now I had decided to quit my present field of labor, and it only needed this remark of Orlando's to set me all aflame for going; so I promptly answered yes. Although he desired such a reply, he hardly believed I would give it. He said that he and his wife were to start about the 15th inst. for California, via. Pike's Peak, and that he should be very glad to have me go with them. I told him I would think the matter over,

and give him my decision within two days. I decided to go, and immediately sent in my resignation.

Orlando Metcalf was several years my senior. His father was a deacon in the Baptist church, and the family was one of the first with whom our own family became acquainted on reaching Iowa City. They lived on the west bank of the Iowa river, some two miles from our house. Orlando had been married over a year, and both he and his wife were members of the Baptist church in Iowa City. He had decided to make California his home. Their intended mode of reaching that land of promise, was by crossing the intervening plains and mountains in a covered wagon drawn by oxen. Two yoke of oxen had been purchased, and were being fed with corn to get them in good heart for the journey of two thousand four hundred miles. A new wagon had also been fitted up in good style for the trip. It was covered with carpeting, over which was stretched well-oiled canvas, which would well shield the contents from rain. What remained to be done, was to buy, and stow away in the wagon, suitable and necessary provisions for the jaunt.

My parents were of course greatly opposed to my going, and did much to dissuade me; but like the prodigal son of old I called for my portion, and was determined to go into a far country. The portion was reluctantly given; it consisted of a fine young cow, some dried corn and beef, and forty dollars in money. When mother saw I was bent on going, she set herself at work with great zeal to fit me out with a good wardrobe; and a large trunk was soon packed with enough valuable clothing to last me five years. I had a part of the money on hand, which I had lately earned; with this I bought my share of provisions for a six months' tour across the plains. I also purchased a good rifle and plenty of ammunition. Our provisions consisted of flour, crackers, beans, hams, coffee, tea, sugar, salt, soda, cream of tartar, and a good supply of dried fruit. These were all tied up in packages and stowed away, together with our trunks, in the body of the wagon. A bed and bedding were placed on top of these, which were to be used by Mr. and Mrs. Metcalf at night, and during the day rolled up in the back end of the wagon. Our guns hung upon the sides of the bows of the cover. Upon the outside of the vehicle, at the back end, was a platform or projection of the floor, and upon this we securely lashed a neat sheet-iron stove containing an oven. Upon one of the outer sides of the wagon body was slung a light, strong pole; and under the wagon an extra ox yoke. A good round tent was provided, in which I was to sleep. We finally decided to take with us another young man by the name of Edward Brierly, who was quite anxious to accompany us. For arms we had a rifle, a double barreled shot-gun, two pistols, two revolvers, and each had a good knife.

Every thing was in readiness for a start at twelve o'clock May 11th, 1859, except that Orlando had some business to transact which could not be completed until the next day; so it was decided that Mr. Brierly and I should start that afternoon, and the next day Orlando should overtake us with his wife in a carriage, then sending the carriage back by a boy.

We started about five o'clock P. M. in high spirits, traveled about fifteen miles, and then turned the cattle out to graze. We did not dare unyoke them for fear they would make us trouble the next morning. We had brought along a well filled basket of provisions, and after taking a lunch we rolled up in our blankets in the wagon, and went to sleep. We slept soundly, and awoke in the morning with buoyant spirits. We had stopped by the roadside in a wood through which was an opening, which afforded excellent pasturage for our cattle. But in the morning our cattle were no where to be seen. We went up and down the glade in vain, and began to feel alarmed, fearing that in spite of our precautions of not unyoking them they had taken the back track for home. Besides the two yoke of oxen before mentioned, Orlando and I had each furnished a cow; and these we had yoked together and placed between the two yoke of oxen. These cows thought the yoke was not easy, nor the burden light, and they manifested a strong desire to quit their bondage; and

now we did not doubt but that it was these unruly cows who had enticed away our team. After about an hour's search we found them in the woods all snarled up around a small tree. We quickly freed them, and marched them back to the wagon.

In the afternoon we were overtaken by Orlando and his wife. We camped early, on the prairie, on the bank of a rivulet which at that point flowed between two swells of ground.

Edward Brierly was quite handy with cooking utensils, and we appointed him to assist Mrs. Metcalf in the preparation of our meals; while Orlando and I were to look after the cattle; it was also my business to write an account, at the end of each day, of any matters of interest which might have occurred.

Of course we did not expect to cross the plains alone. Hundreds and thousands of teams from Iowa, Minnesota, Wisconsin, Illinois and Missouri, were already on the road for Pike's Peak and California. These teams were all making for two points on the Missouri River, viz., St Joseph and Omaha. We were making direct for Omaha, and expected there, if not before, to fall in with a congenial company.

There were several reasons which seemed to make this communism of forces necessary. Although the Indians were not at open war with the whites, they were far from being friendly; and a single team was by no means safe in their country. Teams were also liable to become sick and die, wagons to break, persons to fall ill, and under such circumstances a mutual protective company was almost imperative.

CORRESPONDENCE.

"VICTIM OF A PROOF-READER."

New Haven, Mar. 3, 1869.

DEAR EDITOR:—When I read in the CIRCULAR of the 1st inst. about Chinese "corn" (see "Sketch of a Lecture on China,") I concluded that my chirography was to blame for such a big blunder. The lecturer described in that connection the Chinese COW, and this is the word which should be substituted for "corn" in the "Sketch." America is supposed to "beat the world" in raising corn, and to have no occasion to import new varieties of this staple product from other countries, least of all from Eastern Asia.

W. A. H.

BURIED ALIVE.

Cold Spring, Conn., Feb. 28, 1869.

DEAR UNITED HOSTS:—I take my pen to let you know I wish you to continue to send the CIRCULAR as a free gift. I feel very thankful for past favors. I do not take any other paper, because I am short of funds to pay for one, and your terms come within my reach.

When I read the stories in the CIRCULAR, I feel tempted to write one circumstance which happened to me when I was a small lad, perhaps six years old. In those times Christian people were quite strict keepers of the Sabbath, and children were ordered not to play on that day; but I had one brother older than myself, who sometimes took the liberty to escape from the household, and one Sabbath day, he enlisted myself and a younger brother in an expedition to a certain sand hole, where people dug sand for plastering purposes. The excavation was so large that a team could back a cart down an inclined plane, to the back part of the hole where the bank was perpendicular.

We descended into the hole and amused ourselves by digging what we called ovens, a few feet apart, to the depth of an arm's length. But there had recently been wet weather; and as we had undermined the base of the bank it caved in upon us with a great avalanche. My younger brother exclaimed, "It hasn't caught me!" but my older brother was caught up to his hip, and I was entirely under ground; for as my older brother drew out his foot it just reached my face. But such a pressing down upon me, I have not language to describe. Oh, what sorrow, that I ran away Sunday, and got so caught! I could breathe just enough to live, as the hole formed by my brother's leg remained open. My two brothers ran off to the nearest house to give the alarm, and get shovels to work with. Every second seemed an

hour, as it were, and I could hear every footstep like thunder above me. The nearest house to the sand-hole was that of a black man and his wife, who were tenants on a farm. They had lain down, up stairs, to rest, as it was Sunday; but the boys found the black man, and made known the trouble. He sprang up, and clearing the staircase with two jumps, struck the kitchen floor, and ran for dear life to where I was buried. His wife came along behind; though they had my head and shoulders in sight when she arrived; but the once black woman was so frightened that she turned white. Some one present said to her,

"Chloe, what makes you look so white?"

"It is enough," she replied, "to make any nigger turn white, to see one buried alive."

But oh, the thought I had while under ground! and oh, the petition I made to God! "If you will only let me out," I said, "I never will play in a sand-hole again on Sunday."

I was packed in so tight (as I was in a half standing and half leaning position) that I wondered to myself how my brother drew his leg out; for after they had dug down to my knees two men took hold of each side to pull me out. Being somewhat nervous, I cried out, "You will pull my legs off!" for it seemed as if I could not move even a finger or toe while under ground. You had better believe I was glad to get out. The place where I was buried was in fair view of my mother's house, but she was not informed of the catastrophe until we were all safe at home.

Up to this day, whenever I see a sand-hole, and children in danger, I tell them how I got buried alive; and advise them to go away, because it brings such a feeling of dread. I believe I have never played in a sand-hole on Sunday since. The last thing I remember doing before the bank caved in, was to fill a black wool-hat with nice sand to carry home to my mother, thinking it might induce her not to whip me for breaking the Sabbath; but I never carried it home, although it was a good one, for it could not be found. This affair taught me a lesson I never read in a primer; and for aught I know, saved me from many dangers. Now, dear reader, if ever you made a promise to God, and felt the solemnity that I did when I was two feet under ground, methinks you will keep your promise.

Since I have read of miraculous things in the Bible, I am ready to believe that God had something to do with my case, as my brother's foot just reached my mouth under ground and left a breathing-hole for me. I do not wonder that earth moles are hard to catch, if they are as sensitive at the ear as I was when beneath the sand; for I think I distinctly heard the footsteps of my brothers while running to and from the black man's house, which was quite a distance off.

I remember telling the above story to a certain man in our neighborhood, and how a black man dug me out. He paid attention to the story, which I told with solemnity, and when I had finished, replied with a jocular fix of his mouth, "They ought to have killed the nigger for digging you out." That man is the same one for whose conversion my brother and I have been praying more than six years (mentioned in a back number of the CIRCULAR). If I am half as anxious for his case as I was for my own when in the sand-hole, I shall have my petition granted me, and God have the glory.

J. R.

NOTICE TO SUBSCRIBERS.

OFFERING our paper on free terms, we have a large list of non-paying subscribers; and in order that they may be served without needless cost, it is necessary that we should hear from every one of them during the year. We must know that the paper is sent only where it is desired and read. Some of our subscribers may have removed their residence and omitted to notify us; others may have sent for the CIRCULAR merely on trial, and

are indifferent about its continuance; while others may never have applied for it at all, but received it, perhaps reluctantly, through the request of a friend. In all these cases the continued sending of the CIRCULAR is of no use to the person addressed, while it imposes expense and labor on us. This obliges us to establish the rule that any application for the CIRCULAR without pay, extends only to the close of the volume applied for.

Those persons, therefore, who are now reading the CIRCULAR gratuitously, and those whose paid subscription expires with the present volume, are expected, if they wish the paper continued to them for another year, to notify us thereof BEFORE the 15th of March next, at which time the present volume will close.

All who have paid in advance, and those who have since the first of January applied for, or requested the continuance of the paper, are excepted from the above notification. Our subscribers may rest assured that we are hearty in offering the CIRCULAR freely, as heretofore, and that the discrimination used in the present notice is only such as seems to be necessary to protect us from needless expense.

NEWS AND ITEMS.

MR. COLFAX was inaugurated on the 4th inst. as Vice President, in the Senate Chamber at 12 M, and made an appropriate address on accepting the office. At about 1 P. M., Gen. Grant was inaugurated President of the United States on the front portico of the Capitol in the presence of an immense concourse of citizens, and read his inaugural address, setting forth the principles and objects of his administration. He proposes to have a policy to respect the laws and see them executed, desires the national debt to be fully paid, taxes to be honestly collected and accounted for, money to be brought to a gold basis, and the suffrage amendment to be promptly ratified by the States. Before Gen. Grant was installed in the White House he received the cordial congratulations of Bismarck from Berlin and those of the Berlin exchange. On the 5th inst. he put an end to the guesses relative to his Cabinet, by sending his nominations to the Senate. According to his previous announcement, Gen. Schofield remains for the present at the head of the War Department. The other places will be filled as follows:—Secretary of State—Elihu B. Washburne, of Illinois. Secretary of Treasury—Alexander T. Stewart, of New York. Secretary of the interior—Gen. Jacob D. Cox, of Ohio. Secretary of the Navy—Adolphe E. Borie, of Pennsylvania. Attorney-General—E. Rockwood Hoar, Massachusetts. Postmaster-General—John A. J. Creswell, of Maryland.

It will be remembered by some that when Pres. Lincoln was inaugurated for his second term, March 4th, 1865, just as he appeared on the portico of the capitol to take the oath of office, the clouds which had darkened the sky during the morning, broke away and the sun burst forth lighting up the scene with a flood of splendor. The atmosphere was so transparent that the planet Venus became visible and was noticed by the crowd. It is a pleasing coincidence, reported in the papers, that when Gen. Grant's appearance was announced by bands of music, the drizzling rain, which seemingly had not dampened at all the enthusiasm of the throng, ceased for a while, and the sun shone forth as if with a smile and benediction on the auspicious occasion.

GEN. GRANT'S Washington residence was bought on the 8d inst. by a committee of New York gentlemen for \$65,000, and presented to Gen. Sherman. The presentation was made by A. T. Stewart, in behalf of the donors, of which he was one.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 302. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

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

WALLINGFORD COMMUNITY.

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

SPECIAL NOTICE.

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

ADMISSIONS.

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

STEEL TRAPS.

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

WILLOW-PLACE FOUNDRY.

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

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

MACHINE TWIST AND SEWING SILK.

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

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

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

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

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

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$2.50 per 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 doz.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.00 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.