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## TERMS:

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

## THE BIBLE AND REVIVALS.

Home-Talk by J. H. N., March 2, 1868.

DIXON'S new book is calling the attention of the world to the fact that the Oneida Community is the product of the great revival of 1832. Whether that fact is to be regarded on the one hand as discreditable to the revival, as some people think, or, on the other hand, as a vindication of the Oneida Community, it is at any rate an interesting truth to be brought to the notice of the public. This book opens to daylight the secret history of the period referred to, and traces its results step by step to the events of the present time.

There was one peculiarity about that great revival, which I recall with deep interest, and that is, the enthusiasm of the time was clearly connected with a very great love for the Bible. It did not spend itself on meetings and excitements; but every convert got himself a Bible and carried it in his pocket; he read it when he rose up and when he lay down—by the fire-side, and by the way-side. A small polyglot Bible was published in Philadelphia about this time, and immense numbers were circulated throughout the country. They were well adapted for pocket-use, and no young convert felt himself equipped without one. I think to this day that the polyglot is the best Bible ever printed for popular use. The references are well selected and just about what one needs.

That revival of 1832, was identified with the Bible to an extent that is probably untrue of any preceding revival. The Methodist revivals did not turn people to the Bible, but mostly to feelings, experiences, enthusiasms. There was plenty of experience and enthusiasm of a personal kind in this great revival, but after all, the thought and attention of converts were very generally directed to the Bible. The probability is, that in all the revivals long ago—back in Edwards's time, for instance—the Bible was not so common a book as to be in every body's hands, nor such a familiar book as it has been of late years. The Bible societies and facilities for printing had been rapidly growing, until in 1831 the Bible became a very cheap book, which every body could afford to own. The Congregational and Presbyterian churches

that held office in that revival, were very loyal to the Bible and turned the attention of people to it. I was set at work the first thing after my conversion with the most eager appetite for Bible study, and all through my theological course I gave myself wholly to it.

Well, here we are, thirty-eight years from that time, and still we are the representatives of those two things—the Bible and revivals. Just at this point, when there is considerable inquiry as to what the Oneida Community is, this book of Dixon's comes out, and he says to the whole world, "Here is the net product of your great revival of 1832." I am glad to be introduced to the world in this way, and I take my stand now with the revivals and the Bible, sink or swim. I stand here as Paul did in the Sanhedrim, and say, "Men and brethren, I am a Pharisee;" if the Saducees don't like it they must make the best of it. "I am a Pharisee and the son of a Pharisee." I am a Bible-man and a revival-man.

Then the question of our success (looking at things below and not at things above) is identical with the question, What amount of loyalty is there in this country, to the Bible and revivals? We are identified with those two things. What the strength of that interest may be, is as much a matter for investigation as are questions of political importance. Are belief in the Bible and love of revivals in this country, likely to be overthrown and rooted out, or are they likely to increase and grow stronger and stronger? The answer to this question will determine whether we are going to have smooth times, or be put down.

We see that when Christ came there was, in the Jewish nation, a certain amount of faith and loyalty to the old Scriptures, to the spirit that gave them and filled them; but there was not enough loyalty in that nation to constitute a dominant party. Those who were true were but a remnant, so that Christ had to be crucified, the Primitive Church had to endure persecution and be thrust into corners all through its history, and get its expansion at last only in the invisible world. Meantime the great body of the Jewish nation was destroyed, denationalized and crucified. Now what is before this nation? Is its history to be like that of the Jewish nation? We are calculating our own horoscope. We want to know what is going to be our future. We are in this nation as the Primitive Church was in the Jewish nation, and we want to know what amount of loyalty to the Bible and its spirit we can rely upon; for that constitutes the party to which we belong and of which we

shall be found the center. A very strong party has been gathering and equipping itself since that great revival, in deadly hostility to the Bible and revivals.

But we must look another way to get at the true elements for a calculation of the force there is on Christ's side; we must go deeper than any thing that is expressed in the papers or in the present religious standing of men and women. We must go clear down into the native, constitutional condition of the life of the country. We must get at what is held by inheritance—what is in the blood of the people. There is where we must find our elements to calculate upon. There are millions in this country who were born in the midst of that revival in 1832, and were stamped by it. I don't care where they are or what they have fallen into, or what has got possession of them, there is that in their blood that will show itself in loyalty to the Bible and to revivals. We must not calculate from any thing we can see now, but go back and find out what was done then, and judge from that how much of the force which was then generated is now latent in the country. I believe the loyalty that made the Jewish nation fit for Christ's purposes, that made it possible for him to be born with such a nature as he had, and that produced such men as his apostles, was to a great extent latent. The prominent parties in the nation were the scribes, Pharisees, and hypocrites.

Christ has this advantage; though the infidel party has had its enthusiasms, and its revivals burst forth in Fourierism, Swedenborgianism and Spiritualism, yet it has produced nothing which has commanded the attention and respect of the world as a real advance. They have tried to revolutionize society, but they have utterly failed. On the other side the Bible and revivals have produced a live, successful Community, one that promises to maintain itself against all opposition, spiritual, political and social. So at last, a fit standard is raised, toward which the eyes of mankind are directed. It has taken hold of the attention of the world for the purpose of recalling all who look to it to the Bible and revivals; to conversion and regeneration; to the work of the grace of God in the heart. Here is the rallying point. It will turn out that Christ has not failed; and all who have an inherent loyalty to the Bible, and revivals, and the grace of God, will see that he has not failed, but is master yet, and then their latent loyalty to him will be rekindled.

It will be seen by and by that the Community organization is just exactly the one that is need-

ed for the Bible and the revival interests. The last indication of the revival was that a new organization of society was wanted. People found that "protracted meetings" were necessary; but those they could not have without interfering with the frame-work of society. The Community is a place where protracted meetings can be held right along in connection with all the businesses of life.

#### MILK.

A PART of my regular business is the work of laying the truth to heart. At present I go about it in this manner: I stop in the midst of my leisure, labor, pain, or pleasure, as the case may be, and endeavor to put away every absorbing thought and emotion. Sometimes I can do this at once; at another, I can only succeed after the most agonizing effort. I do this in order to give God a hearing. Having done it, I have done all I can; my activity can take me no further. If anything comes of it, it is because the spirit of God then becomes active, and sends a word home to my heart.

Sometimes the truth comes to me in the garb of ordinary language; sometimes in the language of Scripture; and sometimes in both ways combined. At one time it is a hint to action; at another, it is friendly counsel; it is always criticism, light, and relief.

Once when out of joint with the action of men, I found myself in a mob of feelings which my intellect could neither name nor quell. I took time to open my ear to God, and heard, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" This was a revelation; I had supposed that I was independent; that I was chiefly concerned with my own thought. But it gave me peace. On another occasion when suffering from a distress which I could not express nor locate, I waited for what would come to me; and the word soon came that my intellect was too active; that it was trying to snatch the truth; that it had never asked for wisdom; that it was like some wild thing in a cage. Thereupon the stream of life began to set toward my heart, and on it was borne this saying, "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." My load was gone; and I then knew how it was that Christ could give his rest. It was because he did not keep his head on the rack to make it yield the truth. He could wait to be taught; he could preach that which he heard; he could do what he was set about. After making a protracted effort on another occasion to hear the word of God, I succeeded only in catching a single phrase, and I was obliged to go to a concordance and Bible to find out what the message really was. The defect in my hearing did not, however, prevent a blessing from reaching my heart at once.

This work of laying the truth to heart, does not seem to be an act of memory; it is not ordinary reflection. It is an act by which the heart takes hold of something wholesome; and I am getting in love with it, notwithstanding it puts my natural life to shame. I am mortified to confess that years and pain have only just taught me how to do a little of this work, and that I still have need of sorrow to keep me at it.

This labor is something which no one could ever do for me; it is something which I cannot do for you. What I have written will not even enable you to appropriate the Scripture I have quoted. This writing is perhaps of the nature of science; if it enables you to repeat my experiments, it is well for me, and 'tis every thing for you.

By this slow and painful work, God is, as it were, endorsing the Bible line by line, text by text, and thereby enabling me to reach some corner of that land which was occupied by the men who wrote for him. It gives me power; power to think, power to follow science, power to digest my meat. And best of all, it takes away fear, and gives me a sense of having gained a foot-hold in the universe.

A. B.

#### A GOOD POTATO.

WHAT is better than a fine potato for one who likes it? It is a note gastronomic, which chords with salt, chords with milk, chords with butter, chords with the rich juices of meat. No matter whether baked or boiled or roasted, it is good as bread, and always light without any help from hop-yeast or milk-rising. It is a warm biscuit which gives no hint of potash or soda. The French people call their potato, *pomme de terre*, or "apple of the ground." If they had used as much tact as is common for them they would, perhaps, have named it *pain de terre*, or "bread of the earth."

The above flourish of the pen was suggested by the abundance of excellent potatoes which appear on our table every day. They are the Improved Peach Blow, a seedling of the old Peach Blow. In 1864, the O. C. obtained half a peck of them from Messrs. Thorburn & Co., of New York, and by minute division and planting managed to get eight bushels. The next year one hundred and twenty bushels of fine potatoes were produced, though much less pains were taken. The third year there was a comparative failure in our potato crop, and the Improved Peach Blow shared with the rest in the consequences of mismanagement. Last year it was magnificent in yield and superlative in quality.

The Improved Peach Blow is a strong grower, and in productiveness it is equal to any that we have. The tubers vary in shape from round to oblong. The very largest of them are sometimes hollow, like the original Peach Blow; this is their only defect. In color they are yellowish white, with a very little pink in the shallow eyes. The flesh, when cooked, is also yellowish white; it is dry, light, and very pleasant in flavor.

This potato is, we think, unequalled for spring use; some think it the very best they have ever seen. We are not, at present, looking for

any thing better to take its place. It should be grown in a dry soil, as should all potatoes.

A. B.

#### FALSE LITERATURE.

WHEN I was a boy of fifteen, having a taste for reading, I was unwisely left by my friends to seek whatever mental food might please my boyish fancy. I simply devoured such books as came in my way, without any reference to the spirit which I was taking into my life in the operation.

It was at that point in my life when an influence for either good or ill could be the most readily brought to bear upon me. It is at that period that a young person most needs wise counsel and if necessary, a strong hand to guide him. My amative powers had just awakened into life, and very naturally I drifted into the maelstrom of satanic literature that engulfs so greedily the thoughts and attention of the young of either sex. Among the various books which I read at that time, there is one in particular which I look back to as the curse of my life. The landlord of one of the hotels of my native village had something of a literary turn of mind, and he loaned me a large volume of poetry, written by a celebrated English bard. My parents had died a few years before, but my friends took especial care to warn me against the seductive influences of the liquors which this landlord sold at his bar. In this respect they succeeded perfectly, for in temperance matters I was a Pharisee of the Pharisees. The devil saw plainly that he could not touch me in that direction, and he therefore changed his tactics, and came to me in the more insidious form of a volume of poetry. It would have been better for me to have drunk a barrel of vile liquors, than to have read that volume; a volume that lies on the center-table, or stands in the library of nearly every person of any literary pretension in the land. For weeks and months I reveled in the glowing verse, and drank with avidity from the poisoned cup. I can now look back, and see that when I finished that volume, my whole moral nature had suffered terribly. From that hour false love and worse lust took undisputed possession of my soul. As James says, the "course of nature was set on fire of hell." I have suffered deeply in consequence, but I see that "my redemption draweth nigh."

If my experience shall be the means of inducing parents and guardians to exercise due diligence and vigilance in guarding and guiding the literary taste of those under their care, my suffering from reading false literature will not have been in vain.

There is one other instance in my experience, of which I wish to speak, where the reading of a single volume wrought a very bad effect on my mind and heart, and changed my whole course for several years. A half-dozen years had passed from the time mentioned in the foregoing account, and I had become a young man of twenty-one. Meantime, God had brought influences to bear upon my conscience, which served to check the evil which had come upon me from reading the volume of poetry I have mentioned. I had become a member of one of the churches of my native village, and at the time of which I now speak was away

from home at a boarding-school. It is true that in joining the church I had very little comprehension of the deep spiritual truths of the Bible; but I had at least, great respect for its teachings and had taken the first and very important step in confessing Christ before men. I looked at the Bible from a grossly materialistic point of view, and it is now clear that that fact just fitted me to become the easy prey of a sharp infidel writer, who waged war against it from the same stand-point. A fellow-student brought into my room a small volume written by an English infidel, and handed it to me with a doubting air, as if questioning whether I would dare to read it. I had not at that time become sufficiently discerning to perceive the great damage which had come to me from reading a single volume a few years before, and saying to him that I was not afraid to read any book, I took it from his hand.

I at once sat down and devoured its contents, and when I closed the book I threw the Bible overboard. I then wandered for several years in the mazes and fogs of infidelity until finally, by reading the CIRCULAR and Mr. Noyes's writings, I learned to appreciate the Bible as I never before had done.

In view of the painful experience which I have had, I consider it to be of the greatest importance that young persons and all persons should jealously guard themselves from taking into their hearts evil influences from the books which may come in their way. Even the newspapers in general are in a very important sense little better than mediums of Satan. They are filled to a great extent, with minute details of crime of all kinds; editors and publishers seeming to ignore the fact that human nature is very liable to be changed into that which it gazes upon. A new era will dawn upon the world when the conductors of the public press shall become wise enough to shut their eyes from seeing evil, and stop their ears from hearing of blood."

I have no doubt that every reflecting man and woman will be able to look back to a point in their experience when the reading of some single book has produced a very great effect on their character for either good or ill, an effect which is lasting, perhaps, even to the present hour. They will be able to trace to such reading, the introduction or insinuation of a spiritual influence into their heart and life which has very likely revolutionized their whole career.

H. R. P.

#### HOW I CAME TO BE HERE.

AN AUTOBIOGRAPHY BY R. S. DE LATRE.

NO. XVI.

WE awake to find ourselves once more in the iron grasp of the merciless quarantine. We are all searched and sentenced; the cabin-passengers are liberated, and those of the steerage, together with the vessel, undergo a thorough cleansing and fumigation. The Custom-House satisfied, we take a steamer to the city. The morning is glorious—our first morning in the New World, in the month of June. Who could have asked for a finer spectacle? The night's rain had scoured, not the earth only, but the heavens too, it would seem. A deliciously cool north-wester is chasing the sun-lit clouds athwart the fields of azure. How new the aspect of things! The colors, how bright! How clear the sky! It seems almost impossible to have the "blues" in these climes. Is it so my American friends? You all appear as busy as can be, and have no time, surely,

for the dumps. This lovely bay of yours, do you know what a treasure you have? You know how to use it at any rate, to look at the stir there is. All creation is here, seemingly. That Broadway of yours is a lucky introduction to the city. Airy, bright, facing the noon-day sun, freely opening to view—you are made welcome at once. The streets have been well washed by the night's rain, and the paint shows well. This city of many colors, glittering in the sunshine of an American June, is a gorgeous scene. We have letters of introduction to a Scotch family, long resident in the city, who kindly show us about in their carriage. But this is New York in 1832, with its 200,000 inhabitants only. Where is it now! This is a great year for emigration. Is the cholera chasing away the people of Europe? You would think so to see the shoals that keep pouring in here. Our sojourn in the city of five or six days has been quite inspiring. There is such a feeling of expansion, so much enterprise, such free scope for every one, it is impossible not to feel the atmosphere. Take them altogether—this beautiful bay, this enterprising, cheery-looking city, this noble Hudson close by—and you have a most imposing introduction to this New World of yours.

A mere glance at the great river makes you long to be on it. Well, a steamer of some pretensions for that day hurries us up to Albany. I remember that we were kept in a continual ferment by the splendor of the scenery. I had never seen any thing of the kind. Every thing was on such a stupendous scale! Those Catskill Mountains appear to fine advantage from the view you get of them. And then I think there are striking contrasts of feature about that river. Side by side are great boldness of outline on the one hand, and on the other, long stretches of the most beautiful and highly cultivated slopes. The width of the stream is ever varying; of itself, an interesting feature. No, there is no monotony there. But life is full of fluctuations.

Where is the grand Hudson now? Only yesterday we coursed along on its broad expanse in a floating palace, as it were, while to-day we are shut within the limits of a coffin, in comparison, and creeping along in sluggish waters. Rather than commit ourselves to the tender mercies of the American stage-coach (which when once started, a little too much resembles a ship in a heavy sea), we take the Erie Canal packet-boat (after a night spent at Albany), intending to follow the canal as long as it served our purpose. But the packet-boat is clean, orderly and quiet, the table excellent, and the nights favorable to sleep. The hammocks are removed during the day and you have a convenient sitting-room to read in. At the same time you may go on deck where the scene without is perpetually changing; but you must look out for the bridges that cross the canal at frequent intervals, or you may get an ugly rap. They make great sport out of this.

In the absence of good roads, this becomes a very favorite mode of traveling; and the rate of travel is equal to that of the stage in the long run, besides the night hours. The only objection to it is that, like the railroad, it seeks the level places. It is all new to us, however, and perfectly charming is the novelty of the route. Sometimes we penetrate the very heart of some old forest, gliding along close by the giant trees that overhang us, as if ready to fall upon us, and then out again into some extensive clearing, some scene of activity and speculation, perhaps the site of a city in the future. The chorus of frogs fills the evening air, ringing strangely in the European ear. The bombast of the bull-frog startles you out of your quiet reverie, and there's a general laugh. Many a time has the shrill peep of the frog been mistaken for the note of a bird.

We pass through the rudiments of several cities before we reach the western limit of our canal trip. At Lockport we stage it to the Niagara river at Youngstown, only seven miles from the great cataract; but business calls us to Toronto first, so we turn northward, to the mouth of the river, and cross over to Niagara on the Canada side, where we take the steamer to Toronto, then capital of Upper Canada. This also is a growing place, stimulated by emigration. We can hardly find a place to sleep in, the

rush is so great. Four thousand, I believe, was then the population of Toronto, while now it is nearly fifty. My father calls upon the Governor, Sir John Colborne (afterwards Lord Seaton), makes known his purpose in coming out, takes the necessary measures to entitle him to a selection from the public lands, and having been invited, together with myself, to dine at Government House, we pay our respects there, and soon after leave for the Falls of Niagara. All these transactions occupy but a few days, during which, however, our old enemy, the *cholera*, again appears (!), having come by the way of Quebec.

We reach the neighborhood of the great cataract toward night. It was tantalizing in the extreme to hear that roar and yet not have it in our power to approach it; though had I known what was coming, I should certainly have been my own guide and gone straight to it at once. As it was, we were made to approach the spot by a path that completely destroyed the proper effect of a first view. I don't know how many such disappointments there have been, but I should always endeavor to blindfold the visitor until he was close by. Nay, if you would only entrust yourself unreservedly to my judgment, I would keep your eyes shut by some means until you had reached a spot close under one of the falls, say for instance, the foot of the sheet of water that rolls over the table-rock ledge. You would then be one hundred and fifty feet below the overhanging precipice, and when you should open your eyes and look up, there would be the enormous sheet of water on its way down, ready, to all appearance, to overwhelm you. But I would keep firm hold of you though, until you had recovered yourself, and then you would be in all your glory! That spot I have often stood on, and I think it the most imposing of any, having had it in my power, during a period of more than twenty years, to test the various points of view.

The fact is, you can not take in at a glance so vast an area as that of the great Niagara. It has to be done in detail; yet in doing so, we have to select the very point that will produce the greatest effect as a first impression. To resign yourself to be led blindfold in this way down among huge, scraggy and slippery fragments of rock by the half-hour together, would require almost the faith of a martyr. It would enhance the effect amazingly could you be prevailed upon to become deaf into the bargain (by some external application) until the moment of exhibition. It might, however, be too much for a poor mortal to have the thunder of Niagara break in upon him instantaneously, in addition to the shock to his sight. But this is a vast theme—who can exhaust it! Poets have flocked here, like moths to a candle; but, moth-like, they have lost themselves in its splendor, and Niagara is yet unsung! But shall a man draw breath for more than twenty years within easy lounge of such a wonder, and yet be tongue-bound? Not so with me. The difficulty will be to know when I have said enough.

The surrounding country itself is quite tame in its general features. The contrast, however, is truly a relief, as you would find it to be, after gazing for hours at the stirring aspects of the cataract, for you are subjected to no small pressure from the august presence of this monarch of the deep. Take the river throughout its course of thirty-four miles between the lakes, and you will find many points of interest, so that on the whole, the central position of Niagara makes it a very desirable spot to live in. The stream itself contains a lake, or something very like it in appearance, about two miles above the Falls, where it widens greatly and becomes a beautiful object. This is the scene of the steamer *Caroline's* exploits during the Canadian insurrection in 1837. Then we have the boiling and foaming race-way of the grand rapids in their headlong course to the brink of the precipice, nearly a mile in length, presenting a scene that baffles all description. Let no one think that he has seen the Falls, if he overlooks this. Next, we come to the cataract itself—immeasurable; then to the lower rapids, commencing at the Suspension Bridge, and terminating in the mysterious whirlpool, disgorging its waters for a tranquil flow of ten miles into the lake below. Although for

the first twelve miles of its course the stream is apparently very unprognosticative of the grandeur that is to follow, there is a smoothness about it which affects you most ominously, especially when gliding along on its glassy and treacherous bosom. What must have been the feelings of the first paddler on approaching those surging rapids! Had he nerve enough to escape the vortex?

## THE CIRCULAR.

O. C., MONDAY, APRIL 20, 1868.

### REMOVAL.

OFFICE OF ONEIDA COMMUNITY.

335 Broadway.

On May 1st, the business of this Office will be removed to ONEIDA, N. Y., to which place all orders and correspondence should then be addressed.

New York, April 1, 1868.

### SIDE LIGHTS.

**F**ALSE Spiritualism has had its day. The field is open now for the true.

Infidelity has tried Association in all forms and failed. Christianity has tried it and not failed.

The grace of God is better than self-interest to secure harmony.

Good luck, or the patronage of the Governing Power, is essential to all success.

Persons wishing to become members of a Community should join it in spirit before doing so in person.

It took forty years from the time of Christ's preaching to bring the harvest of the Second Coming. Christianity then showed its first ripe fruit. The gospel of 1834, if it works by the same rule of time, must be approaching the result of its maturity.

As the conflicts of the Primitive Church with the powers of evil increased in intensity to the last, before the Second Coming, inasmuch that Christ said that those days of tribulation should be shortened for the elect's sake, lest no flesh should be saved, so the trials of God's children now may increase in proportion to the nearness of their approach to the hour of full recompense and resurrection.

The O. C. as an outward form is valuable only so far as it promotes the spiritual liberation of Christ's chosen ones held captive all over the world. A large rock is sometimes split by a small wedge.

It is good to declare common cause with the mustard-seed of faith, the breathing of the spirit, every-where. Not those I see daily, but "whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

The Kingdom of Heaven is within you. In it the spirit is emancipated from time and space. Personality is reduced. The ground-tone of this kingdom is eternal calm.

In dealing with the fine arts, why not begin by beautifying yourself? A pure spirit will sooner or later make a beautiful body. G.

### AN ONEIDA JOURNAL.

April 17.—The last bag-bee to-day. It was like bidding good-by to an old friend. For fourteen years bag-bees have been daily held with but few intermissions. Many are the memories connected with that busy hour. In the first days of the business, J. H. N. was the life of the bees. He was always there, thimble and needle in hand, applying his Yankee ingenuity to the seams, pockets and locks. He even invented a scientific method of tying a knot in his thread! Often during the summer heats, we carried our work under the old butternut-tree where we had the cool grass to sit on. Mother Noyes used to read to us, and many are the books which occur to our memories associated with her soft, pleasant voice. How the business grew! At first only a little

room in the mansion-house was sufficient for it. When the new house was built, an apartment which we considered quite spacious, was appropriated to it; but not long afterward it had to be removed into two large rooms in the Tontine, newly erected. Outgrowing those, it was next transported to the Mill where it spread itself over the greater part of the building, and there it will make its final exit. The bees have been mostly carried on by the women, but of late, the work has been carried into the Hall once a week, and a large attendance called for. At the last one, ten hundred lively fingers were counted. Well, bags, good-by—sacks, satchels, railroads and all. Though we shall become so much absorbed in other businesses as to soon forget you, the lessons of unity and public spirit learned in those bees are embalmed in our hearts forever.

An event of the week is the arrival of G. W. Noyes from Wallingford. He comes for the purpose of bringing the advice of J. H. N. and E. H. H. in regard to some proposed changes in our business arrangements for the season.

The journalist from New York writes: An intelligent, respectable-looking man (probably a mechanic) came in and called for some numbers of the CIRCULAR.

"What numbers would you like?" we asked.

"I want those that have the articles about tobacco. I am going to send them to a friend, of mine who uses tobacco and see if I can't persuade him to leave it off."

"Have you been leaving it off?"

"Yes, I've nearly ruined myself smoking. My nerves were all shattered. I had the palpitation of the heart so badly that I did not know but I should drop down dead in the streets some day. I read your paper in the Cooper Reading-Room and noticed your articles on tobacco. I had been thinking about leaving off smoking, and the testimony I found in the CIRCULAR encouraged me to try."

"How do you succeed?"

"It has been several weeks since I began the trial and I have not yet overcome the temptation, so but that in walking Broadway, it is a great luxury to follow in the wake of a smoker and get a mouthful of his smoke."

Poor man! God help him! Meager encouragement and help will he find on Broadway to enable him to get his liberty, for many smokers there be in that way. The great trouble we have in walking Broadway is to keep out of the wake of these devotees of the cigar and the pipe. One must be continually on the alert to keep from breathing their noxious fumes.

In passing the open door of a room in our building into which new tenants had just moved, our attention was caught by a novel-looking machine. A gentleman inside looked an invitation to come in, and we entered. We were well repaid for doing so, for we found a new and interesting application of electro-magnetism as a motor. The inventor said the machine was of one horse-power and just finished. It is intended to supply the necessity there is for small powers—fill the gap between hand and steam-power. Machines, however, can be made as high as ten horse-power. The application of the motive-power appeared to be simple, yet effective. A wheel of thirty-eight inches diameter is made to revolve between two circuits of electro-magnets, there being eight magnets in each circuit. These magnets act on armatures, projecting at right angles from the rim of the wheel (ten on each side) and the arrangement is such that four magnets act simultaneously on four armatures in two sets, on opposite sides of the wheel. The speed generated is one hundred and thirty revolutions a minute. The way this lightning-power is made to work is interesting. An ingenious distributor causes the circuit of magnets to work in succession, like a team of invisible steeds leaping, or rather darting from magnet to magnet, and drawing the armatures, or their load, after them. If successful, as it apparently is, there will be no end to its use. It will be a household servant in company with the sewing- and washing-machines. The cost to run it is between thirty

and forty cents a day. The inventor is not a Yankee but a Frenchman. His name—and it may become a notable one—is C. J. B. Gaume.

### OUR WALLINGFORD LETTER.

Mount Tom Printing-Office,  
W. C., April 11, 1868.

DEAR CIRCULAR: "Business first, and pleasure afterward," as the rogue said when he picked his companion's pocket on the way to the fair. So I will commence this letter by requesting you to inform your readers that the Mount Tom printing-office is fairly under way, and ready for orders for most kinds of job-work from any part of the country. If the public have further curiosity about it they may consult the card which I herewith enclose, to be inserted as an advertisement on your last page.

Do you realize the transformations of the month? You, CIRCULAR, with bag, baggage and staff removed to Oneida; a job-printing business organized and put on a vigorous footing here, in your old place at Mt. Tom; New Haven sold out and the family and furniture withdrawn, and New York about to go through the same evolution. Here are flank-movements enough for one campaign. What strategic advantage do they portend? We shall see. Be sure of one thing, there is a good wholesome feeling of strength in concentration. After being sprawled out for a time one likes to get up and feel his legs. The Community condenses its five or six families into three. I think it means business.

I am writing in your former well-known, light, large room, with Wallingford village and the railroad in front, and the hill called Mount Tom backing us in the rear. At the south-west corner of the room is our hand-press. Next to that, where, a month ago, stood the editorial table with its stacks of exchanges, its proofs and manuscripts, stands now, a new Degener press, at which we are working off the O. C. fruit labels, in three colors (100,000 of these labels wanted). Next, on the same side, is another Degener press turning off labels for the neighboring manufacturers, of which Wallingford village has some very flourishing establishments. The remaining sides of the room are occupied with cases, cutting-machine, galley-stands, &c. The force of the establishment at present consists of T. L. Pitt, C. S. Joslyn, J. L. Whiting, G. W. Noyes, H. R. Perry, Arthur Bloom and a caloric engine. In all work like bronzing or trimming labels the sisters of the family lend their very capable aid.

A word or two more about the *personnel* of this Community, that you may see us as we are. Mrs. H. A. Noyes, who has spent the last six months at New York, is now here; H. G. Allen, late of New York, is also one of our members and will probably vibrate, during the summer, between here and New York as a business agent for all the Communities. The New Haven family have the present week merged themselves with us, the house in Howe-st. having been sold two months ago. The three students, Skinner, Hinds and Cragin, while residing here, will occupy a hired room, for study, in New Haven passing thither and back daily on the railroad. M. Kinsley and F. A. Marks will superintend the horticultural and farming interest, and your contributor, H. J. Seymour, is as deep as ever in strawberry enterprises for the coming season.

Some of the family are interested in astronomical reading. J. H. N. proposes, as the starting-point of acquaintance with astronomy, to investigate first, our relation to the fixed stars. Put out of account the sun, moon and planets with their migratory and complex movements, and consider how we stand in the great inclosing astral sphere. Here it appears that the world's position is like that of a revolving grindstone in a large room. The surrounding walls and objects are stationary, and the stone itself has only the axial motion that causes each portion of its circumference to front successively different parts of the room. So in the heavens the fixed stars are stationary, i. e., do not vary on the horizon their point of rising and setting, or their relations to each other; and their distance from the earth is such that the orbital motion of the latter counts for nothing. It



is but a mere jar of the grindstone. Duly fix this idea, and you will get a fair start in the wisdom of the skies.

We do not pay much attention to newspapers now, but an amusing item occasionally drops in our way. The *New York Herald*, in a late editorial, complains of the irreligious tendency of modern magazine-literature, pointing particularly at the Boston school. It furthermore counsels Jeff. Davis, in view of the prospective change in the Presidential chair, to take himself out of the way of danger. "Skedaddle, depart, be off to a healthier political atmosphere; save yourself, and stand not upon the order of your going, but go at once," is its advice to the late rebel chief.

Your Preserved Fruits, I am informed, are beginning to attract the notice of the English nobility. On the other hand, a government contractor has lately ordered, through the New York Agency, a thousand dollars' worth of O. C. traps to distribute to the Indians of the western plains. So your varied industry touches both extremes.

Captain Riggs, of the *Meriden Recorder*, in his last issue, gives a genial notice of our new printing enterprise here, for which he has our appreciative thanks.

At our seven o'clock readings we are reviewing the early writings of our school, as found in the three volumes of the *Perfectionist*, the two volumes of the *Witness*, and the *Spiritual Magazine*. A skimming survey of these old volumes gives some spicy reading, I assure you. It brings out very clearly the original germ of Communism as we hold it, and shows it to have been a crystallization around the idea of Salvation from Sin. J. H. Noyes started thirty-four years ago with the unconquerable purpose of making religion his business, or, as he expressed it, remaining a young convert forever, and he has adhered to it till this hour. The Community, however it may be viewed by friends or enemies, is but a circumstance, an incident, in carrying out this main purpose of his career. G.

## CHEMISTRY UNDER DIFFICULTIES.

### IV.

#### LABORATORY NO. II.

SOON after completing the scales I began a series of experiments in making hydrogen gas, and succeeded so well that I soon made that part of the building almost uninhabitable. My now thoroughly disgusted neighbor, the editor, taking advantage of my absence one day, entered the Laboratory and carried the gas-apparatus up garret. I should have been very much disturbed by this proceeding, were it not for the fact that J. F. S. and myself were then engaged in a grand balloon-project, which fully occupied my attention. We had made a large balloon of wrapping-paper, and after much discussion on the rival merits of hot air and hydrogen, had decided to try the latter. A large stone jug served as a gas-generator, and as we were well supplied with the necessary materials (dilute sulphuric acid and iron-turnings), we kept a constant stream of gas pouring into the balloon for twenty-four hours, but could not fill it. On examining it more carefully, we discovered a number of minute holes which allowed the gas to escape as fast as it entered. We next made a large balloon of tissue-paper, and tried hot air. One still summer evening we carried the balloon and fixtures out back of the mill, and proceeded to inflate it. The hot air was supplied by burning alcohol in a dish suspended below the mouth of the balloon. All worked well, and we were anticipating a glorious ascension, when suddenly the balloon tilted to one side, the tissue-paper caught fire, and in about ten seconds a few smoking remnants were seen floating away over the tree-tops. We immediately adjourned *sine die*.

A few days after this, my friend, the editor, announced his ultimatum, in substance as follows: "Although I sympathize with you in your efforts to introduce practical science, yet I am compelled to protest against the establishment of a Laboratory in that room; either the Laboratory or the printing-office will have to move."

This settled the question, and I began to look

around for some place so distant that I should not further annoy the sensitive olfactories of the printing-office corps. I finally selected the upper part of the horse-shed back of the mill. To be sure it was a rough, unfinished building; there were no floors nor windows, and the whole of one side was open to the weather. But still I concluded that with all its disadvantages, it would be preferable to a more comfortable place, where I was liable to all sorts of interruptions and disturbances.

By dint of hard work and liberal drafts on the bass-wood lumber pile I laid a rough floor in one end, built a table and closet, and surrounded the whole with an inclosure four or five feet high. As I worked alone, and only during my spare time, I made slow progress; but after a month's labor, I had built a Laboratory that would answer very well during warm weather. There was an opening for a window, but no sash. I supplied the deficiency by hunting up an old sash, and fastening it on with hinges, so as to open and shut like a door. As T. R. N. and I were at the time projecting a visit to W. C., I postponed removing my chemicals and apparatus until our return. I felt quite sure that my present position would be undisturbed; but concluded that it would be safer to leave my valuables where they would not be exposed to accident.

While I was at W. C., I heard rumors of certain changes and improvements at O. C., involving the removal and fitting up of the horse-shed for a packing-shop. "Alas! for my Laboratory," thought I, as I read a more detailed account of the affair. As soon as possible I hurried home to O. C., and went immediately to the mill. My worst fears were fully realized. The horse-shed had been removed and converted into a respectable building for storing and packing traps. Of the Laboratory, a few broken fragments in an out-building, were all that I could find. These had been preserved from the general wreck by my brother Charles, who had endeavored in vain to avert the disaster. The tide of improvement and expansion in the trap-shop had fairly begun, and all secondary interests must keep out of the way. I was at first somewhat discouraged at this sudden and total demolition of my Laboratory and the consequent interruption of my plans; but on the whole, concluded that I had reason to be thankful the damages were no worse. So I gathered up the fragments and began to look around for a suitable place in which to build Laboratory No. III. G. E. C.

## A NEW PROTRACTOR.

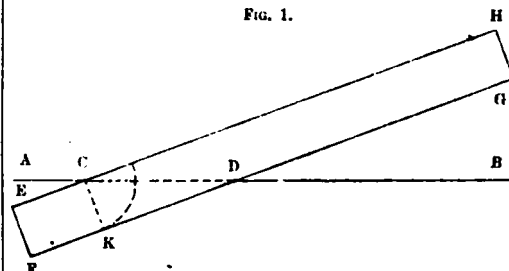
[One of our brothers at Yale, in the course of his mathematical studies, has hit upon a new method of laying off angles, of which he sends us the following account. It has been pronounced valuable and even patentable by high authorities. The inventor offers it to the public, hoping that it may prove interesting to students, and even useful to practical draughtsmen.]

IF you take a straight ruler of any convenient width, say  $1\frac{1}{2}$  or 2 inches, with its sides parallel, draw a line and place the ruler obliquely across it as in fig. 1, you will see that quite a portion of the line is hidden by the ruler, and that the more nearly the ruler is parallel to the line, the greater is the portion of the line hidden by it; and conversely, as you diminish the portion of the line hidden by the ruler, the greater is the angle made by the ruler with the line. If then for any ruler we knew the distances to be measured on the line, corresponding to the different angles, and had these distances marked on the edge of the ruler, our protractor would be made, and its use so simple as hardly to need further explanation. If at any point of a given line it be required to construct any angle, we have merely to place the pencil upon the line at

the proper distance from the point, measured by the scale on our ruler, then lay the ruler across the line, with one edge against the pencil, bring the other edge to coincide with the given point and the line through it, making the angle required.

It is easy to obtain the distances corresponding to the different angles. In fig. 1, let E F G H represent the ruler in any position across the line A B.

FIG. 1.

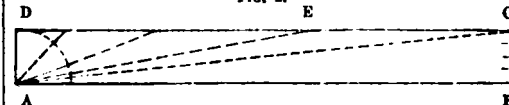


Draw C K perpendicular to F G, and with C K as a radius, describe the arc of a circle about the center C. Then C D is the secant of the angle D C K to the radius C K, or it is the co-secant of the angle D C H to the same radius. The distances to be laid off, therefore, are the co-secants of the corresponding angles, to a radius equal to the width of the ruler. To construct our protractor then we have simply to lay off on the edge of the ruler, beginning at one end, the natural co-secants of the different angles, taken from a table such as is published with Loomis's Trigonometry, using as the unit of the table the width of the ruler, whatever that may be.

There is another method of laying off angles, suggested to me by E. H. HAMILTON, the principle of which, though at present partially in use, might, I think, be applied with great advantage to a long ruler or straight-edge.

In fig. 2 let A B C D represent a ruler, placed so that one edge of it coincides with the line A B.

FIG. 2.



If with the center A we describe an arc with the radius A D, we see that any line through A, as A E, makes, with the line A B, an angle E A B, of which the line D E is the co-tangent to the radius A D.

If then we lay off on the ruler, from a starting-point, D, the natural co-tangents of the angles, using, as in the other case, the width of the ruler for the unit of the table, we shall obtain a very convenient and accurate protractor. In practice, a point will be marked on the ruler exactly opposite D, and this point of the ruler placed upon the point where an angle is to be constructed, with the lower edge of the rule coinciding with the given line; then place a pencil on the paper at the point indicated for the required angle on the upper edge of the ruler, bring the same edge to coincide with the first point and draw the line as required.

It will be found that in both methods a ruler whose length is between fourteen and fifteen times its breadth will contain the distances for

all the angles in the quadrant greater than four degrees. For angles smaller than four degrees, the ruler may be cut off square at the distance corresponding to four degrees, and the end divided, as in fig. 2, into four equal parts for the degrees, each of which may also be divided into ten or twenty equal parts, thus giving tenths or twentieths of a degree. The greatest possible error that can be made in thus dividing the end of the ruler into equal parts will be so small as to be wholly insensible, with a ruler of ordinary length. Or these smaller angles can be obtained, with great accuracy, by drawing a line below the given line, making with it an angle of four degrees; and then laying back from this line an angle of five, six, or seven degrees, as the case may be. For convenience in use the ruler should have a scale on each side; one to be used for laying off angles to the right and the other to the left; the scale at one end answering for both. It is hardly necessary to remark that a ruler constructed by either of these methods can be used with facility for measuring unknown angles.

The advantage of having a protractor and straight-edge combined, and the convenience of these methods of laying off angles, will be obvious at once to those who have done such work. As to their accuracy we may remark, that for angles greater than thirty degrees, results as accurate may be obtained by the ordinary rectangular protractor, since with that for angles above thirty degrees the distances are measured on the upper side of the ruler, just as in the last method given above. For angles smaller than thirty degrees, however, with the ordinary rectangular protractor there is no increase of accuracy, the scale at this point running down the end of the ruler and being only divided so as to give whole degrees. In the methods explained above, on the contrary, as we approach the smaller angles the corresponding distances to be measured increase rapidly, so that between ten degrees and four degrees it is easy, with a ruler  $1\frac{1}{2}$  or 2 inches wide, to divide the space for each degree into thirty or sixty parts, thus giving the angles between these limits accurately to minutes, and all angles smaller than thirty degrees with much greater accuracy than by the ordinary method. If great accuracy be desired on the larger angles, it may be obtained by doubling or trebling the smaller ones.

As to the comparative value of the two methods explained, I should say that the latter would, in practice, generally be found preferable, the former requiring a little more care to make the lines fine, and close to the edge of the ruler; though that is also necessary in the latter method.

J. J. S.

IRON freight cars are now made which are nearly two tons lighter than wooden ones, and much stronger. They will carry with ease a weight of from 12 to 20 tons, while from 7 to 10 tons is considered a load for a common wooden car. The body of the car consists of a frame-work of iron tubing—common iron pipe. It is bent around the corners which secures

great solidity. This frame work is covered with sheet-iron on the inside and outside, and the enclosed chamber of dead air makes the cars cool in summer and warm in winter. They are fire-proof and can not be broken into splinters. The *American Artizan* thinks they are cheaper than wooden cars, considering the difference in the amount of freight carried.

## CORRESPONDENCE.

### QUESTION ABOUT THE SECOND COMING.

New Haven, April 4, 1868.

DEAR CIRCULAR:—I have read with interest and pleasure your replies to the objections made by "A. W. F." in the CIRCULAR of March 23, to your views of the Second Coming of Christ. On one point, however, I do not feel quite satisfied; and hence I refer to it, in the hope that if the thoughts I have had concerning it are incorrect, you will be able to set the matter in a clearer light. The question to which I refer is that stated by your correspondent in the paragraph marked (c); viz., "Did the restitution of all things spoken of in Acts 3: 22, take place at that time [the time of the Second Coming]? and if so, how?"

The drift of what is said in your reply to this inquiry, goes to show that the principal prophecies in relation to the "restitution of all things," were fulfilled in an important sense in the person and resurrection of Christ, and still more fully by the end of the Jewish dispensation, and the resurrection of the Primitive Church at the first judgment. Now although these great events were signal fulfillments of scriptural prophecies, yet I have entertained the opinion that the above-mentioned passage from Acts, concerning the "restitution of all things," is not to be referred to the time of Christ's Second Coming, or not chiefly so, but rather to a later period in the progress of his reign—the period designated by Paul as "the dispensation of the fullness of times"—when the Jewish nation shall accept of Christ as their king, and be restored to their position as the royal nation. Among the reasons which seem to me to sustain this opinion, I mention the following:

1. The gathering of the Jews out of their dispersion among the nations, and their spiritual regeneration and restoration to the favor and fellowship of God, are among the most prominent themes in the predictions of the Jewish prophets. And the apostle Paul, being himself a Jew, and taking the deepest interest in the Jews as a nation, says in reference to their blindness and their fall, that "blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." Can the "restitution of all things," spoken of by the prophets, be said to have taken place before "the fullness of the Gentiles be come in," and before the conversion and restoration of the Jews?

2. When Christ foretold the destruction of Jerusalem, and the calamities that should attend it, he made this declaration concerning the Jews: "And they shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." In the last clause of this sentence, the intimation appears to be that when the times of the Gentiles shall be fulfilled, Jerusalem shall be restored. Again, when Jesus wept over Jerusalem, in view of its coming woes, he said, "Behold, your house is left unto you desolate: and verily I say unto you, ye shall not see me henceforth, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." I think it will hardly be claimed that the Jews whom Christ thus addressed, received him with this welcome and blessing at the time of the Second Coming (when their nation was judged and dispersed), or that they have ever yet done so since. Can it be said, then, in the full sense, that the "restitution of all things" has already taken place?

3. But the objector perhaps will say that the "restitution of all things" is proved to be contemporaneous with the time of the Second Coming, by the language used by Peter in immediate connection

with the words above quoted; for Peter says, "The times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ who before was preached unto you; whom the heaven must receive until the times of restitution of all things," &c. The objector may here argue that this language of Peter proves that Christ, after he was received into heaven, would not leave that sphere, on the mission of his Second Coming, until "the times of restitution of all things." We may reply to this, that we do not understand Christ's Second Coming to have been a permanent leaving of his abode in heaven. Has not heaven still received him, since that event? and not only himself, but his followers who were raised from the dead, with the living believers who were changed at his coming? He said to his disciples when about to leave them—"I go to prepare a place for you: and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

A most interesting statement relative to Christ's making his abode on the earth, is found in the Revelation of John where this apostle describes the holy city, New Jerusalem, as "coming down from God out of heaven." Of this he says, "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God." The presence of the Son, as well as that of the Father, is signified thus: "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." We believe that when the New Jerusalem shall thus become the capital of this world, then will "the times of restitution of all things" have come. J. L. S.

[Your view of "the restitution of all things" is undoubtedly true in itself taking all the details of prophecy into account. But we doubt whether Peter, in that expression looked beyond the Second Coming. The "restitution" is evidently the same thing that is meant by the "refreshing" spoken of just before, and that seems to refer to the resurrection at the then impending coming of Christ. The "restitution of all things" might come to individuals and to the body of the Jewish saints, long before it came to the world as a whole. The apostles and Primitive believers had a way of referring the fulfillment of all prophecies and promises to the great crisis of the Second Coming, when the first resurrection and the establishment of the New Jerusalem were to take place, and rarely looked beyond to its consequences at the final resurrection. When they did look beyond, the spirit in them testified of the restitution which you find in various passages. But generally they spoke of the first resurrection as though it included all salvation—which indeed it does, as the seed includes the tree. Many expressions may be found, as strong as this of the "restitution of all things," which can not be referred to any thing beyond the Second Coming; as where Peter says—"The end of all things is at hand," and Christ says, "these be the days of vengeance, that all things which are written may be fulfilled."]

### WOMAN'S WORK AND WAGES.

HIRING so much help as the O. C. necessarily does we find ourselves in a situation to study in a very practical manner, the causes of the difference between men's and women's wages—a never-to-be-settled question while selfishness exists; but one, nevertheless, upon which light will do no harm. In the shops and factories throughout the country, where both sexes are employed, the difference is most apparent. For an equal number of hours' work, a woman usually receives from one-half to two-thirds the amount paid to a man. The same rule generally obtains in what is called piece-work; a man is quite as likely to earn four dollars a day as a woman is two. There are, of course, occasional exceptions to this general rule, of which it need only be said that they are exceptions.

Comparison of wages paid in our two principal

businesses in which hired help is employed, viz., trap-making and silk-making, shows an average difference of fifty cents a day. A woman, after several month's experience in silk-making, will earn from seventy-five cents to a dollar a day; while a man, with no greater experience in the trap-shop, will receive from one dollar to one dollar and a half. In cotton and woollen factories, women usually obtain from four to six dollars a week unless they are employed at piece-work; but it would be difficult to hire a man of average ability to do any kind of shop-work for less than a dollar and a quarter a day. Go on to the farm and the difference is still greater, one dollar and sixty cents a day, is a man's price; while two dollars a week, and board equivalent to five dollars a week is the maid-of-all-work's hire.

Doubtless this difference is much greater than it should be; still there are good reasons why there should be a difference. Physical inferiority operates as a bar in such employments as mining, lumbering, ocean-commerce and a great portion of the iron manufactures. This, too, is the farmer's argument. Why should he hire at an equal price a weak laborer when he can get a strong one? But there are thousands of shops in which light machinery is used where women might be employed as well as not. Yes, but actual trial reveals several opposing reasons. Women, as a general thing, understand no more of the construction and general working of a machine, than is absolutely necessary to run it; consequently, when any part breaks or gets out of order, they are forced to remain idle till a man comes along. Occasionally, it is true, some particularly enterprising female will attempt to repair a disabled machine; but she seldom does more than to repeat the last re-adjustment made by the foreman, with a ludicrous disregard to what the cause of the breakage may be. Then, too, women never work so steadily as men. A Boston manufacturer states that the daily average of "outs" is seven girls in fifty, which is not far from correct, so far as our experience goes. If mother is out of sorts, the baby sick, a new dress to be finished, or visiting to be done, it is very easy for a girl to stop out of the shop a day or two. Another serious trouble is the liability of losing an educated hand by marriage. The general feeling among manufacturers is, that no matter how well suited a girl may be with her business, no matter what inducement she may have in the way of wages, no matter what has been the expense of education, if a chance to get married occurs, she will jump at it. Some woman, writing for *Moore's Rural New Yorker*, holds a different view of this marriage question. She says:

"Even though there were no predominance in number of the female sex, the fact that there are so few kinds of employment which society deems it proper for women to engage in would still be an evil; for were it not for this fact, girls would no longer be compelled to marry simply for a home, and consequently there would be fewer marriages without love, fewer divorces, fewer homes of perpetual discord, and fewer crimes committed, because fewer criminals."

Dr. Holland, on the other hand, thinks the liability of getting married, the principal reason why woman's wages are smaller than man's. Here is his dictum taken from his last winter's lecture:

"All employments for women which precede marriage are temporary and transitional. They are the tidal waters which lift her over the bar that lies between the ocean of her life and the haven of her hope; and here lies the principal reason why woman's wages are smaller than man's. Man learns a trade, by long years of application; he studies a profession which involves ten years of general and special preparation, with heavy expenses; and then because of this, and the further fact that the support of dependent woman comes, he demands and receives greater wages than women. Ninety per cent. of the women of the country spend very little time in learning to do their work; and that which they engage in they hope and expect to leave when the time for marriage comes."

But how many thousands of women could face the Doctor with the question, "When will the time come?" Marriage, the Doctor's universal panacea, is fast coming to be looked upon as a quack-medicine; it kills more than it cures. Then too, he does not take into account that though seventy-five per cent. of the men in the country learn no trade, they can earn two dollars per day, as readily as a woman can one. But perhaps after all, the reply of an extensive shirt-

maker, to Rev. Dr. Tenny, strikes at the root of the matter. Years ago, when Elias Howe was a boy, the Rev. Doctor took the man of shirts to do, for paying women but a shilling a shirt for making up. "The fact is, Doctor," said he, "they come to me in crowds, and they'll do it for that, and so I let 'em have it!" They don't get such high wages as men because they will work for less. The supply of women's help greatly exceeds the demand; this keeps the price down. But as the world advances in civilization and true refinement, occupations for women will multiply. There is hardly a branch of industry, hardly a shop or factory in the country in which places may not be found for women. Their gentle, elevating influence is needed every-where. But this can only be when man becomes a true friend of woman—a protector instead of a seducer. How many factories where men and women are employed are free from the stain of licentiousness? How many mothers would trust their daughters to work with a shop-full of men? How many girls would come out pure from such an ordeal? Free the world from selfishness, give Christ the control of the passions; then, and only then, will woman find her sphere. K.

#### NEW PUBLICATIONS.

OUR NATIONAL OBLIGATIONS TO ACKNOWLEDGE GOD IN THE CONSTITUTION OF THE UNITED STATES. By Prof. H. J. McIlvain.

RELIGIOUS DEFECT OF THE CONSTITUTION OF THE UNITED STATES. By E. R. Craven. D. D.

These two little pamphlets are reprinted from the *Christian Statesman*. The arguments are forcible, and to believers in a Theocracy they possess unusual interest. Both authors take the ground that God, not man, creates nations. They are organic growths as much as are individuals, and are no more self-created. Hence the reasons why individual men should recognize the providence of God apply equally to nations. This is to us a beautiful idea—that a great nation is an outgrowth of unseen influences; a step in God's plan of the ages: not a cob-house of politicians. Speed the day when all the earth shall see it!

The following extracts from the first-named pamphlet show the spirit of the author:

The original framers of our National Constitution, the greatest men of their age, were extremely anxious to guard against the corruptions, both political and religious, which, in the old world, had arisen from the union of Church and State. In doing this they went far into the opposite extreme, from which corruptions no less fatal could not fail to arise. They seem to have thought that religion was something so exalted and pure and holy that it would necessarily be degraded, defiled and corrupted by the least contact with politics. Hence it must be removed from governmental affairs altogether. The name of God must not be even mentioned in the Constitution. But they seem not to have perceived that this was a two-edged sword, which would cut both ways. For precisely to that degree in which they removed religion from politics, did they sequester politics from religion, and from all its purifying influences.

Now if such a divorce between the two were necessary for the purity of religion, it remains to be asked, what is to become of politics, thus sequestered from the purifying influences of religion? The answer is—just what has become of this whole sphere of life in this country—given over to almost, if not quite, irredeemable demoralization and corruption. For a godless Constitution naturally draws to itself administrators who are in sympathy with it—that is, godless men, who do not recognize God's moral laws as of supreme authority, either in personal or national affairs. Hence, also, the great political parties by which our public men are elected to office, cease to recognize the authority of these laws in their schemes and struggles to defeat and displace each other. The whole interworking of these parties becomes one vast enginery of corruption, the one great aim of which are the spoils of office, that is, plunder. This is the natural and logical consequence of the separation of politics from religious influences; as it is notoriously the fact (notable exceptions apart) in this country at the present time. What words could adequately characterize that unblushing, abounding and ever-increasing political corruption, defying all rebuke, all restraint, with which this nation is now afflicted: and which is as certain to undermine and overthrow our free institutions as that it shall continue? But even this is not the worst. For, because in a free country such as this, politics enter much more deeply and extensively than elsewhere, into the life of the

whole people, so that almost every one becomes a politician—in this way the whole people become demoralized and corrupted.

We, as a nation, have experienced throughout our whole history the most signal manifestations of God's protecting and fostering care. No people, except perhaps the Jews, were ever so favored of God as we have been. In the settlement of the colonies, in the extent and fruitfulness and healthfulness of our country, in its vast internal water communications, in the establishment of our independence and national existence, in our unparalleled growth and development, until we have become one of the mightiest powers of the earth, in our unbounded material prosperity, in our all-comprehending systems of education, in all our civil and religious institutions and liberties, in our deliverance from national destruction threatened by the late terrible rebellion, the fierce and cruel assaults of the slave principle aiming to destroy our national organization—in all this, is not the fostering and protecting hand of God manifest? Ought not all these national mercies and blessings to be acknowledged with national gratitude? But how can this be done with Constitutional authority, or sanction, whilst even the name of God is unknown to the Constitution itself?"

The following from the last-named pamphlet shows the view of the only truly scientific man among the founders of the nation:

SPEECH OF BENJAMIN FRANKLIN ON HIS MOTION FOR PRAYERS IN THE FEDERAL CONVENTION.

MR. PRESIDENT:—The small progress we have made, after four or five weeks' close attendance and continual reasonings with each other, our different sentiments on almost every question, several of the last producing as many *noes* as *ayes*, is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics, which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern states all round Europe, but find none of their constitutions suitable to our circumstances.

In this situation of this Assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers, sir, were heard; and they were graciously answered. All of us, who were engaged in the struggle, must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend? or, do we imagine we no longer need its (His) assistance? I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, *that God governs in the affairs of men*. And, if a sparrow can not fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the Sacred Writings, that "except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe, that, without his concurring aid we shall succeed in this political building no better than the builders of Babel; we shall become divided by our little, partial, local interests, our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, and conquest.

I therefore beg leave to move, That henceforth, prayers, imploring the assistance of Heaven, and its blessing on our deliberations be held in this assembly every morning, before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service. *Note by Dr. Franklin.*—"The Convention except, three or four persons, thought prayers unnecessary!" *Spark's Works of Benjamin Franklin, Vol. 5, p. 155.*

#### AN IMPROVED ALARM.

We believe our readers will be as much interested and amused as were we on the perusal of the following, from a "Down East" (Bath, Me.) correspondent:

"I once stopped over night at the house of a friend. It was desirable that we should take an early train next morning, and notwithstanding the assurance of the servant that we should be

called bright and early, I felt anxious on retiring lest we should not rise in time; I therefore beset myself to devising an alarm. The only 'base of preparation' was my watch. This I opened the face of, exposing the hands, and laid it, back down, on the toilet table. The hour-hand only was available to produce the action that should give the alarm, the minute-hand having many revolutions to make ere the appointed hour. A blade at each end of my pocket-knife was opened and the handle supported on three pennies (piled one on top of the other) so that it should be balanced, and at the same time have the blades on a line with the face, one blade resting lightly on the figure 4—the minute-hand passing over it in its revolutions. The object of this arrangement was to cause the hour-hand, on arriving at the hour of 4, to come in contact with the blade, and the knife being balanced, the hand would have sufficient power to move on its pivot (the pennies), the opposite end of the knife, of course, having a reverse motion.

"I next drove a pin into the end of the handle of our hair-brush, and balanced it on the edge of the table, just so that it would topple over were not the end with the pin in it held down gently by the head of the pin coming under the blade at the end of the knife opposite the watch. I had previously tied one end of my handkerchief to the handle of the brush; the other end I now secured to the comb, with which I propped up the heavy lid of a fancy box that set on the table, leaving some "slack" between the brush and comb.

"The machine was now 'set,' and the expected operation was this: The hour hand should push the blade resting on the figure 4; the other blade would have a corresponding motion and slip off the head of the pin in the brush-handle; this would allow the brush, balanced on the edge of the table, to tilt and fall, the slack in the handkerchief allowing it to acquire sufficient momentum in falling to pull out the comb supporting the heavy lid of the fancy box, which should fall 'with a loud noise.' These things really came to pass at the appointed hour, and we were roused from our slumber in time for the early train, and went our way rejoicing."

—*Scientific American.*

[When this was read at W. P. the other evening, some of us heard it with an incredulous poh! but one of the machinists set to, and laid the train exactly as our Yankee describes, and produced the catastrophe with complete success. For the sake of dispatch he used the minute-hand instead of the hour-hand. Another young man involved the conditions so that a chair tumbled over, all with the push of the same tiny finger.]

**STEEL** rails are causing much agitation among railway men in England. Their superiority over the common iron rail is generally admitted, but the opposition comes from the iron masters who foresee the ruin of their trade. As steel is from five to twenty times as durable as iron, were the steel lines once laid the replacements, which at present keep enormous establishments running, would become very small in number. The additional fact that the majority of British iron is, from its high percentage of phosphorus, unfit for making steel, increases the alarm of the iron masters. But little attention seems to be paid to the question of saving life, or the importance of national economy.

**CORN IN THE EAR.**—A farmer, who had employed a green Emerald, ordered him to give the mule some corn in the ear. On his coming in, the farmer asked:

"Well, Pat, did you give the mule the corn?"

"To be shure I did."

"How did you give it?"

"And shure, as ye told me, 'in the ear.'"

"How much did you give?"

"Well, ye see, the crayter wouldn't hould still, and kept switching his ears about so, I couldn't git but about a fist-full in both ears!"

#### PLEASANT SCRAPS.

A periodical out West reports various remarks of its correspondents on the O. C., and J. H. N. We select a few that seem the most sensible:

One writes that he has "become completely discouraged about social reconstruction without the Bible."

Another admires the Bible, and recommends the O. C. as a pattern to infidel Communists.

Another speaks of rejoicing at the success of the O. C.

Another admires the "moral courage and talent" of J. H. N.

These remarks are accompanied by others not so complimentary; but we love to "look on the bright side" of things, and select accordingly.

#### NEWS ITEMS.

**WESTON**, the pedestrian, is to make Buffalo his home.

**ACCOUNTS** of Indian depredations are frequently reported in the papers, and another Indian war seems imminent.

**THE** dedication of the Lincoln Monument in Washington, took place April 15th, with impressive ceremonies.

**THE** British Government has sent the Prince of Wales to Ireland, in hopes that his presence will allay the excitement now existing in that country.

**A** VERY serious accident occurred on the Erie Railroad last week, whereby twenty persons were killed and a large number wounded. The accident was caused by a broken rail.

**DR. LIVINGSTON** has written a letter to Sir Roderick Murchison, in which he says that he has had good luck, and expects to be in England before long. All doubt as to his safety is now at an end.

**MEMBERS** of the Ku Klux Klan are threatening prominent Republican Congressmen with assassination unless they refrain from pressing impeachment. This organization has of late spread with great rapidity.

**THE** Abyssinian Expedition has advanced into the interior of the country. Its steady march alarms King Theodoros and he does not know which course to pursue, whether to deliver up the captives he has held so long, or to fight.

**THE** new Army Bill, by which the French troops are greatly augmented, creates much excitement among the people of France. They fear that it means war on a large scale. Semi-official journals of the Empire are endeavoring to prove that it means peace and is the best way to secure it. Meanwhile, large numbers of the French people are flocking to the United States Consul for naturalization-papers, not knowing that it requires several years' residence in the States to secure them.

#### TO CORRESPONDENTS.

**S. J. C., N. B.**—Your letter has come to us by the way of Wallingford. We like its spirit very much, and you will find something for you in the next paper.

**C. T. J., Col. Ter.**—Your letter was received, and it was an oversight that we neglected to answer it. Communism alone will not console you for the loss of your wife. You must get something deeper which will comfort you where you are. We do not take children without their parents, and must therefore decline your request.

#### 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.

## Announcements:

#### THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 280. Land, 589 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

#### WILLOW-PLACE COMMUNITY.

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

#### WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of depot. Number of members, 88. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

#### NEW YORK AGENCY.

Branch of O. C., at 385 Broadway, N. Y. Room 9. Number of members, 10. Business, Commerce.

#### 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 Rate, 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, or of the Community Agency, 885 Broadway, New York. Descriptive list and price-list sent on application.

#### PRESERVED FRUITS AND VEGETABLES.

Strawberries, Black, Red, and Orange Raspberries, Cherries, Huckleberries, Plums, Peaches, Pears, Pine-Apples, Quinces, Lawton Blackberries, in quart bottles and quart cans, with syrup—Tomatoes, Sweet Corn, Peas, Lima Beans and String Beans, in cans—are put up in quantities for sale by the Oneida Community. Also, Jellies of the Barberry, Currant, Blackberry, Quince, Crab-Apple, Peach, Raspberry, and Black Currant.

N. B.—As we are unable to keep up with the demand for these goods, persons desiring a full assortment should order a year in advance. First come first served. Descriptive price-list sent on application.

#### 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 O. C. N. Y. Branch, 885 Broadway, New York.

#### O. C. PURCHASING AGENCY.

NO. 885 BROADWAY, NEW YORK. P. O. Box, 6796.

This Agency buys goods of all kinds for those who cannot afford to come to the city, or those to whom shopping is a bore. For commission we charge five per cent, or less, according to the kind and quantity of goods ordered. The commission will be charged on the actual outlay of money, including all expenses involved for packing, expressage, &c. In some cases, where the expenditure is small and the trouble of filling the order considerable, a reasonable charge for time will be made.

#### PICTURES.

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

#### PUBLICATIONS.

**HAND-BOOK OF THE ONEIDA COMMUNITY:** with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 85 cents for single copy; \$3.50 per dozen.

**SALVATION FROM SIN, THE END OF CHRISTIAN FAITH;** an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents for single copy, or \$2.00 per dozen.

**THE TRAPPER'S GUIDE:** a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 260 pp. 8vo. Price, bound in cloth, \$1.50.

**MALE CONTINENCE; or Self-Control in Sexual Intercourse.** A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per dozen.

**BACK VOLUMES OF THE "CIRCULAR,"** unbound. Price, \$1.50 per volume, or sent (post paid) by mail, at \$1.75.

[The above works are for sale at this office.]

**MESSRS. TRUNNER & COMPANY,** Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR, and orders for our other publications.