

The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

VOL. VI.

ONEIDA COMMUNITY, MAY 24, 1869.

NO. 10.

POST-OFFICE ADDRESS:

THE CIRCULAR, ONEIDA, NEW YORK.

TERMS:

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

Special Notice.—While we are very ready to send THE CIRCULAR to all who apply for it, we do not like to take the responsibility (which has sometimes been imposed upon us) of sending it to those who have not asked for it, and perhaps do not desire it. For this reason, persons should in no case request us to enter the names of their friends on our subscription-list, unless they can give us assurance that such requests have been authorized by the friends named.

JUDAS DEFUNCT.

Home-Talk by J. H. N., O. C. Nov. 14, 1865.

I HAD my attention directed to-day to a passage in Emerson's "Conduct of Life," relating to a subject which we have had before us, and that has a certain truth and shrewdness in it, and yet seems to me to be fundamentally false. Here is the passage:

"Philanthropic and religious bodies do not commonly make their executive officers out of saints. The Communities hitherto founded by Socialists, the Jesuits, the Port Royalists, the American Communities at New Harmony, at Brook Farm, at Zoar, are only possible by installing Judas as steward. The rest of the affairs may be filled by good burgesses. The pious and charitable proprietor has a foreman not quite so pious and charitable. The most amiable of country gentlemen has a certain pleasure in the teeth of the bull-dog which guards his orchard. Of the Shaker society, it was formerly a sort of proverb in the country, that they always sent the devil to market. And in representations of the Deity, painting, poetry and popular religion have ever drawn the wrath from hell. It is an esoteric doctrine of society, that a little wickedness is good to make muscles; as if conscience were not good for hands and legs, as if poor decayed formalities of law and order can not run like wild goats, wolves, and conies; that, as there is a use in medicine for poisons, so the world can not move without rogues; that public spirit and the ready hand are as well found among the malignants."

Emerson seems here to endorse as a matter of fact and a thing to be submitted to, just what we have condemned in our discussions, i. e., the division of labor which gives the soul to God and the body to the devil, or spiritual leadership to good men and care of money to bad men. I don't believe that is the order of Christianity or a final necessity at all. If it has been the order in other Communities, it is not in this Community, and won't be.

It is insinuated that Christ's original association of disciples had to make a Judas their steward; and that the same necessity has

existed ever since, and has been acted upon in all similar bodies. Now let us go back to the original case, and see what the facts are. I admit that before Christ's death and resurrection for some reason there was a necessity that he should have such a steward; or at any rate, that he did have such a steward, and the inference is natural that there must have been some necessity for it. But let us go along with the history, and we shall find that some important changes took place in Christ's policy and practice at the time of his death and resurrection—changes which certainly removed this necessity. He said, just before he was crucified, "Now is the judgment of this world; now shall the prince of this world be cast out." Judas was certainly the incarnation of the money spirit, which is prince of this world, and here was going to be an end of his stewardship. Accordingly after he betrayed his master he went and hanged himself and was no longer steward. And who was the steward after that? I understand that Paul was found to take the place of Judas among the twelve, and that he was the final financier of the Primitive Church. Read carefully the history, and you will see this was his special function. He was a great tax-gatherer or collector, and an active financier, scheming and working to provide for the wants of the Church; and really keeping up a circulation amounting to Communism, among all the churches under his charge; and most noble work he made of it. Now are we going to believe that there can not be a company without a Judas in it? Surely a totally different state of things came in after Judas went and hanged himself. We may as well reckon from Paul as from Judas, and expect that the best of men, instead of the bad and treacherous, will hold the purse.

It is a great comfort and pleasure to look through Paul's career and see what a splendid financial agent he was. I choose him as the manager of our finances, and I choose the men who are receptive to his spirit. I believe Paul is the controller of this Community and of its finances. I can not accept Emerson's philosophy. I don't think it is necessary that we should send the devil to market, as they say the Shakers do, or that we should have a Judas for our treasurer. I believe we can have a Paul.

People would not generally go quite so far as Emerson does. They would simply say "You must keep spiritual men at the spiritual work, and let the worldly men take care of the money." But the real meaning of such talk

amounts to the same thing after all—that you must have a Judas for your treasurer. I have no doubt but that there is a certain necessity of that kind, that will hold men till they accept the resurrection and take Paul as the substitute of Judas. I presume that mere worldly and even half-Christian attempts at Association fall naturally under that law. And there is truth and shrewdness in Emerson's doctrine to that extent—no more.

THE PRIMITIVE POLICY.

Home-Talk by J. H. N., Dec. 17, 1868.

WHAT ought to be the principal object of the meetings and other organic operations of believers? If we seek an answer to this question from the practice of most modern sects, that answer will be, "The conversion of sinners;" or in other words, the making of proselytes. But if we go back to the practice of the Primitive Church, our answer will be, *the edification of believers*. It was evidently the policy of Jesus Christ to illuminate the world rather by the *brightness* of the lamps he kindled, than by their number. Hence his chief labor was to supply *the church* with oil. "When he ascended up on high he gave gifts unto men: to some he gave apostles; some, prophets; &c., [not principally for the conversion of the world, but] *for the perfecting of the saints*." Eph. 4: 11—12. Accordingly we find the labors of the apostles directed chiefly to the edifying of the church. Paul's mightiest efforts and sorest conflicts with the powers of darkness were for the "consolation and salvation" of believers (2 Cor. 1: 6), "that they might have the spirit of wisdom and revelation" (Eph. 1: 17), that their "love might abound more and more" (Phil. 1: 9), that "every man might be presented perfect in Christ Jesus." (Col. 1: 28.) The fact that all the epistles of the New Testament are addressed to the churches, and not to unbelievers, is an index of the aim of the apostles.

Common sense approves this policy of Christ and the Primitive Church. It is better to gather a large stock of goods in a stationary store, and *let customers come to it*, than to take a small stock and go about the country peddling. It is better for the man who has a pile of wood to chop, to spend half a day in *sharpening an ax*, than to set about his work, however furiously, *with a hoe*. Even so it is better to labor for the personal improvement of the church, than for the extension of its influence abroad. The writer of Spiritual Despotism has some sensible remarks in this line:

"The fact can not escape an intelligent spectator of the present critical struggle of

religious parties, that the crown of pre-eminence hangs at the goal, ready to be carried off by that party, be it which it may, that with a manly ingenuousness, and honest zeal, and a Christian conscientiousness, shall undertake ITS OWN REFORM, its reform in theology, in modes of worship, and in polity. There would be little hazard in saying that this prize might now be won even by the least considerable of our various denominations which should resolutely strive for it, and which, while its several competitors are absurdly commending their peculiar notions and usages, and assailing those of others, should unsparingly examine its own, and apply boldly the remedies which good sense and scriptural principles suggest. A religious body thus acting, would quickly outstrip its rivals, would command the respect of the people at large, would draw to itself men of sense and talent from all parties, and soon would imbibe all, and embrace all."

SMITH'S STORY.

xx.

I HAD engaged to teach the Vesper school for three months. At the end of that time, so rapid had been the advancement of the pupils that I was urged to continue the school at least another month. But letters from home urging me to go to Hamilton, decided me to close my school. I did so in February; and my Uncle Alfred took me to Hamilton, where is located Madison University. Hamilton is one of the prettiest villages in the state of New York. But the University buildings, situated on a hill at a short distance out of the village, are large, bare, cold, gloomy stone structures. The inside corresponded well with the outside, except that it contained a few warm, genial souls who did something to modify the prison-like aspect of the place.

I was obliged to take a "low seat" because I knew nothing of Greek, and but little of Latin, though in mathematics I was about through the collegiate course; so I devoted my whole attention to Greek and Latin, and hired a private tutor that I might the more rapidly advance. I also soon became a private tutor in some branches of mathematics, and thus paid for my own private instruction.

I had entered this school for the express purpose of studying theology; and I did not propose to wait until I should enter upon the regular theological course, before commencing my investigations. I therefore soon formed the acquaintance of several men who were in the senior theological class of that year, and commenced my inquiries. I was not long in satisfying myself that on some points I had the truth, while they had error. I also called upon some of the professors, and told them my difficulties, as father had requested me to do. But I got no more light from them than from more humble persons. I wanted truth at any cost; and I seemed to see truth in reason and science. On the other hand I felt, and knew, that there were spiritual matters which the great scientific men ignored. I felt the Bible to be truth; and I knew there was much that was true in science which could not be harmonized by the theologians with their present construction of scripture. I was denounced as being a Materialist; but I might with equal propriety have been called a Spiritualist. The fact is I was both. I was groping for light; and no one seemed able to help me. The subject of the spiritual nature of man, was the great question of my life, and caused all my difficulties in school, and in my family. Yet the true light on that subject was already in the world, though I knew it not. But when, some years later I read in the *Berean*, Mr. J. H. Noyes's article on "The Spiritual Nature of Man," I instantly recognized it, and my heart leaped for joy.

From father and mother I had continually line upon line, and precept upon precept; sometimes commendation; and again reproof and counsel. About this time father sent me twenty dollars; but the sum did not nearly meet my necessities. Books,

board, tuition, room, fuel, lights, &c., were to be paid for in cash; so that I had to keep up a continual call for more money.

In June father wrote as follows:

"I have received nothing on my salary this year. Funds are very scarce; and we find it no easy matter to pay our taxes and our hired help. Your mother's health is so poor, and I am obliged to be away so much, that we are arranging to give up farming after this year. We however send you twenty dollars; and when we or the younger children are needy, you must aid us. Will not the steward give you some post, by which you can earn a part of your board?" But the steward had no such post for me.

There was a boarding-house on the college grounds, at which a large share of the students took their meals. We went to our meals at regular hours, and sat down at tables, each of which accommodated eight persons. We were divided off according to our classes, and each had his special seat. From some cause unknown to me I was given a seat at a table of senior theologians. This pleased me much, and I annoyed some of them greatly, by propounding difficult doctrinal questions. I studied the Bible more than any other book, and soon found that I was better acquainted with its contents than some who were to graduate in theology in the fall. When all were seated, one of the students would rise and say grace. This duty was performed in turn by the students; but sometimes it would fall to the lot of some one who did not feel inclined to perform the task. When this happened, after a moment of silence, the man at the head of the theological table would call on one of the theologians to do it. I had on at that time, a heavy coat of legality, and felt it my duty to take my turn in these ceremonies. Our class also held a prayer-meeting one evening in the week, and on Sunday mornings. I always attended these meetings, and took an active part in them. But I began to feel that there was something wrong about such exercises. They were quite formal, and the prayers were made use of for rhetorical display. Quite frequently some one of the students would give a lecture or preach a sermon on a Sunday afternoon in some country school-house within a few miles of the village. Sometimes I went with one or two of these embryo preachers, and aided them in conducting the exercises, by making a prayer, reading a portion of scripture, or giving out a hymn.

June 14th, father writes:

"You must judge for yourself as to what may be your duty, or best for you in the future. Should you deem it expedient to leave the University for one year (a necessity we should very much deplore), would it not be best for you to teach? Farming is a good business for a man who can attend to it year after year; but for a single year it would be very uncertain employment. Perhaps you can get good wages through haying and harvesting."

Again in July he writes:—"I am distressed, my son, that we are not able at this time to meet your wishes in reference to funds. It is in our hearts, could we do so, to relieve you from all future anxiety in reference to means for prosecuting your studies. Should you continue your studies at Hamilton we may be able to help you to the amount of some seventy-five dollars per year while you are in the University. Unless our prospects change, this is the most we can encourage you to expect."

The following was my answer:

"Vesper, July 21, 1860.

"DEAR FATHER:—Yours of the 3d inst. was received in due time, and would have been answered ere this had it not been that I wished time to consider what it is best for me to do under the existing circumstances, but have not been able to come to any conclusion until to-night.

"I came here to uncle Alfred's a week ago. I mowed half a day, and the exercise so used me up that I have not been fit for anything since: and I have come to the conclusion that I never was cut out to work on a farm by the day or the month. If I could have the whole time to study for one year, I could in that time catch the class that I was to have entered a year ago this coming fall; and which I

have so nearly caught in Latin that I have recited with them for several weeks; and could I remain the rest of the term, I should be even with the best of them. One year of hard study now would put me where I could go out and teach for six months of the second year, and still keep up with my class. After that I could spend three months of each year in teaching; and what I earned in three months teaching, added to what you propose to give me, would, I think, carry me through if I practised economy. I should then enter the Freshman class in one year. But to stay out until I overtake my class in both Latin and Greek, would put me in a position where I should never be able to get even with them. You are aware that the amount of money I can earn after having completed my education, compared with what I can now earn, will far more than pay the interest on what I now need; and you know that one can accomplish little, to go to school a little and go out to work a little; fiddling here, and fiddling there, unless he is ahead of his class. Therefore, if you could advance me now, fifty dollars, for paying my debts, and purchasing necessary clothing; and furnish me with seventy-five or one hundred dollars during the coming year, I on my part will go to studying, and if nothing happens will obtain a position where I can then go out six months of the next year and earn one hundred and fifty dollars, which will carry me through the third year. This is the same as your proposition, except that I want nearly one year's bounty in advance; but that will be made right by my not wanting any the third year. If you can not do this I shall give up the idea of going through at Hamilton, and shall prepare myself for a teacher. I shall go to studying here until I hear from you."

Father replied as follows:

"We very much regret the necessity for your leaving Hamilton before the close of the term. It is almost impossible to comply with your present wishes. Should we do it we should never expect to be able to do the same for your brothers and sisters. We shall expect you therefore to adhere strictly to the stipulations named; and should you not devote yourself to the work of the ministry, the whole is to be refunded. Will it answer your purpose to receive a part or the whole of fifty dollars by the commencement of another term?"

In the same letter mother says:

"I have always encouraged father to send you money. But I am astonished at your expenses. We have given you over ninety dollars during less than ten months, and now you want fifty dollars more; and you have taught school three months of the time. There must be something wrong somewhere. You must economize more closely. Had you been as self-denying as your father, or myself, you would have found some means to have worked for your board last winter, and you would find some way at Hamilton, to pay some of your expenses. You never can be useful unless you learn to practice some self-denial; and pride has often to be humbled. You are always looking forward to a good time just ahead; but I fear you will never reach it. You may think this is plain talk, but you must ponder it. You have already expended more money than your father did in his whole course. However good your intentions, I fear some of our hard-earned money has been spent for tracts, pamphlets, and papers which have only tended to poison the minds of others; and should you continue to advocate your materialistic doctrine, I should consider all our efforts to assist you a curse, rather than a blessing to the world. I am sorry to say this, but it is the feeling of my heart."

I could only reply to these letters that I had done the best I knew how; had been as economical as possible; and that my expenses were as little as almost any one's in the school. Father was nine years going through college, and circumstances must then have been different.

But I began to tire of this unceasing trouble about money. Besides I felt that I should never return to the old school of theology; and hence my parents would not wish to educate me to become a promulgator of what they believed to be heresy. Some months later father showed me a letter which he re-

ceived about this time from Dr. Eaton, the President of Madison University, in which the Doctor says:

"Edson is progressing finely in his studies. He is also very orderly and well behaved. In fact we can find no fault with him, except that he still adheres to his heretical ideas; and not only so but he is infecting the minds of others; and on this account we consider him a very dangerous element in the school, and we would advise you to withdraw him."

This, then, was why I left Hamilton: Because I was a *heretic*. Instead of being brought back to the old paths of believing just as the Fathers did, and believing that in carrying my grist to the mill, I must put the grain in one end of the bag, and a stone in the other to balance it, just because my forefathers did so, I still held to what I believed to be a better way; and not only so, but others began to question the Fathers' policy, right in this school of Divinity.

The following letter from one of my school-mates at Hamilton, shows my standing in the esteem of the boys:

"Hamilton, August 17, 1860.

"DEAR ED:—Your letter has just been received and read. Its contents gave me pain. Do try and come back, Ed. You can get along somehow. Come and try it any way, one more term. I fear you have given yourself up to the blues. Do not feel so disheartened. All will be bright one of these days. I am very anxious to know why you are unable to return. All the boys on hearing of your being unable to return, were quite sad, and if it were possible would assist you, as I would myself."

The writer of this was one of the noblest young men in the University. His name was Eugene M. Deming. Soon after the breaking out of the war he raised a company of men; was wounded, carried to Libby prison, Richmond, Va., and there died of bad surgery.

A LONDON LAW-OFFICE.

IX.

"SOME are born great, some achieve greatness;" and to this latter class, H. might and undoubtedly would have belonged had he not become infatuated with the idea that he had been "born great." In the natural course of events he should have gone to Oxford or Cambridge, where his literary achievements would have marked him as a brilliant scholar and a public man. As a mathematician no one excelled him. He was completely at home in the classics, and as a student of ancient and modern history, only a few men were his equals. It was quite a favorite amusement in the office, to hunt up incidents of history and try to baffle him; but I never saw him hesitate, or manifest the slightest doubt as to date or reign. He could give chapter and verse of every quotation I made from the Bible, and laughed at my presuming to know more of the gospel than he did. He could quote whole chapters, where I could only recite a single verse, and that, perhaps so incorrectly that he would have to set me right. He was a proficient in double-bass; music and mathematics were his favorite exercises. Having prosecuted his studies so far as he desired at the Grammar school, he was apprenticed to a book-seller, and divided his time between mathematics and learning his trade, until, attaining his majority, he began to carry out his plans for the discovery of his parents—a subject which from constant thought soon became a monomania with him.

Having purchased the business to which he had served his time, his store soon became the resort of all the literary men of the neighborhood; but H. had no business tact; he was utterly regardless of the value of money. Customers had frequently to wait while he worked out some difficult problem, and when he took their money, it was most likely to be thrown uncounted into the till, for his mental processes were by far the more important. It need not be wondered at, that under such shiftless administration the business did not pay, and that when H. married a careful wife, it only delayed the date of his financial ruin; for besides the expense of his business he had lawyers constantly at work to hunt

up his genealogy. Their interest was of course in their bills of cost, and H. was bled at every pore.

It was many years after the date of his bankruptcy, that I met this singular individual in a London law-office. He had undergone severe hardships and bitter disappointments. He had fathomed the depth of his "secret," and having found only a hollow shell, had become if possible more careless than before. After nearly a lifetime of fruitless searching, and squandering a fortune in vain, it was at length discovered that H. was a son of George the Fourth, and his mother was Lady —, living at Torbay in the west of England. The poor man's excitement was intense when, by mere accident, he discovered himself to be the son of a king, although he might well have been ashamed of his father, who was counted the most licentious man of his day. In a garret, all alone (for his wife and children, neglected by their natural protector, had long been accustomed to shift for themselves), lived this strange specimen of humanity. Papers and dirt were the principal features of his barely furnished apartment. Of books there were plenty; some on a rickety table, but more on the floor.

In the same building, and occupying a room still more desolate and dirty, lived or rather lingered, one of those broken-down old lawyers, who for many years had obtained a livelihood by hanging round the courts and feeding like a buzzard upon what he could pick up. Such men are known among lawyers as "Straw bail," their business being, for some such sum as half a crown, to put in bail or swear affidavits, in circumstances where such requirements had become merely a matter of form. They are considered but little more respectable than hangmen, and are the lowest "hangers on" of the legal profession. This old man had become too decrepit for even such a precarious and disreputable profession. He and H. had become acquainted, and smoked their pipes together. Having soon learned the history of his newly found friend, with the cunning tact of an unprincipled lawyer, "Straw bail" at once determined to make use of the story to his own advantage. He therefore gave H. to understand that he knew more of the matter than he dared to divulge, and thus found little difficulty in becoming the recipient of a considerable share of H.'s weekly wages.

Months passed on, during which H. seemed to get nothing more out of his new acquaintance than a chance to keep him from starving; but during one of those dark and dismal days, when fog and smoke obscure the November sun, leaving the city of London in continuous night, "Straw-bail" sat in his wretched room. He could no longer see the crows and chimney-pots with which he was wont to amuse himself. He sat in the dark, and would have lighted a candle, but his limbs refused to do his bidding. He found himself failing fast, and wished that H. might soon come back. How long he wearied for his friend's return no one can tell, for sleep overtook the miserable man, and at night H. found him lying insensible upon the floor. With the assistance of a surgeon, restoratives were given him, and he was found to be only faint for want of food; but fearing to be left alone and having no one else to care for him, he promised to tell H. more of his history if he would stay with him.

I will not trouble the reader with all the details that were inflicted upon me so long ago that I scarcely remember distinctly enough to accurately relate them—how "Straw-bail" had been once a lawyer of eminence; how he had been once employed by a nobleman on a mission of trust; how he had been ruined by the extravagance of the society in which he flourished, when, in hopes of saving his credit, he committed an offense which he expiated in a prison. All this and much more I will omit in hopes of sometime getting back to the subject of these papers. Suffice it to explain that "Straw-bail" proved to be the identical lawyer who years before had visited the country town of Wimborne and there deposited an illegitimate child with a sum of money for his support. He had been employed for the purpose by a nobleman, whose daughter was the mother of the infant, she having been seduced by George IV. Having communicated this intelligence to H., and supposing all the parties to

have been long since dead, he placed papers in his hands that would enable him to prove his identity, although as a lawyer he must have known that such proof could never be of any practical use to him.

Having borrowed all the funds that he could so obtain, H. set out on his last search. The Dean who had been his guardian was dead. No one knew of such circumstances as he desired to inquire into; but ascertaining that Lady — still lived, in the west of England, he set out for Torbay. Father or mother he had never known; the idea therefore of meeting his mother, vibrated no chord of affection. His heart was dead to a sentiment that had never been awakened in him. His desire to meet his mother was mere curiosity; and now that he drew near the object, in search of which he had spent his life and means, he felt as if the bright sun at which he had so long been gazing, were dropping beneath the horizon, to leave behind it only disappointment and a blank.

Lady — was very old. She had never married. Age, perhaps sorrow, had wrinkled her face. A lady of title and fortune must have had many offers of marriage; and it is fair to suppose that she refused such offers under a sense of her own disgrace, which though unknown to the world, could not be hidden from her accusing conscience. Like the old nurse who had been employed to hide her fall, she had "a secret" that robbed life of its sweetness. It was many years since the licentious king had died a miserable, and ignominious death, and this victim of his evil passion doubtless felt that her time was fast approaching when she would have to answer for a crime that she only feared, but did not know, the extent of. For fifty long and tedious years this wound had festered in her heart, nor dared be mentioned to a living soul; and now while the child of her shame stood up before her, she felt as if acquitted of the crime of murder, at the throne of God. Having recovered from the agitation of such unexpected revelations as her son made to her, she dismissed him with a handsome present, promising to remember him in her will, but died a few weeks later without mentioning his name in that instrument; nor is it easy to imagine that she could have entertained any parental affection for the slovenly, snuff-begrimed individual who had so unexpectedly turned up, with no other object than to get some of her money, just as she was about to take leave of her earthly existence. H. returned to London within a week after he left, and found that his neighbor had died during his absence, whom he generously allowed the parish to bury.

It was about two years after this transaction that I sought H.'s company in hopes of finding Christian sympathy. There was much that was amusing, much that was instructive in him. He was always witty, and fond of giving information; but there was something about him that was repulsive to all in the office. It may probably be considered one redeeming feature for the absurd anomaly of merely professing Christendom, if it cannot affiliate with avowed infidelity. Having been so unsuccessful in my first attempt, I determined not to approach any more of the clerks, but to mind my own business, and if any of them attempted to ridicule my religious profession, to claim the protection of etiquette.—There was one man in the office who was very fanatical, and was ever inquiring into the soul's welfare of some one or another. He brought all profession of religion into disrepute by his absurd inconsistencies, such as getting drunk, singing psalms, &c., and became the butt of the whole office. I found many ways of shielding him from practical jokes, &c., but never dared to identify myself with him. At first I was pointed to this man as a specimen of what I should come to; but falling back upon my rights as a gentleman, I soon learned to keep the advantage of my associates, who after a while seemed to vie with each other in their gentlemanly bearing towards me. Not an oath was ever uttered in my presence but an apology instantly followed, although I sometimes thought that oaths were uttered for the fun of making the apology.

Every thing at the office was now all that could be desired, and my walks, morning and night across

the parks afforded me most valuable time for reflection, self-examination and prayer. These parks also afforded a field for missionary work. When the sun has set upon the splendor and gaiety of these fashionable airing places, and iniquity is hidden by the darkness of night, characters whose presence would be a stain upon the daylight, frequent these resorts, like the worms that crawl up from their cold and miserable habitations, to writhe by night where wealth and fashion hold its sway by day. Perhaps it will surprise some of my readers to be told, that the parks of London are far more dangerous places, to cross alone, after dark, than even "Seven Dials" or "Five Points;" but I was not aware of the extent of the risk I was running, so I continued my labors with zeal during all the winter months. When I remember some of the incidents of that season's campaign, my heart grows sick and I gladly turn away from the horrors and abominations endured or practiced by the substrata of such large cities, to find relief in anticipating the time when Communism shall cover the earth as waters cover the sea. z.

THE CIRCULAR.

O. C., MONDAY, MAY 24, 1869.

AMERICAN SOCIALISMS.

NO. XXXIII.

Ohio Associations Continued.

ONE of the experiments mentioned by Macdonald, but about which he gives very little information, was

THE COLUMBIAN PHALANX.

This Association turns up twice in the pages of *The Harbinger*; but we can not ascertain when it started, how long it lasted, nor even where it was located, except that it was in Franklin Co., Ohio. Nevertheless it crowded cheerily in its time; as the following paragraphs testify:

[From *The Harbinger* Aug. 15, 1845.]

A gentleman who has visited the Columbian Phalanx writes—

"It is reported all through the country, and currently within thirty miles of the location, that the company have disbanded and broken up; that those who remain are in a constant state of discontent and bickering, owing to want of food and comforts of life. Now, sir, having visited this spot, and viewed for myself, I can safely say, that in no one thing is this true. In fact only one family has left, and it is supposed that they *can't* stay away; while five families are now here, and on their way here, from Beverly, Morgan county, all of good, substantial character. As good a state of harmony exists in the Phalanx as could possibly be expected in so incipient a state. On Saturday last, having the required number of families (thirty-two), they went into an incipient organization; and all feel, that at no time have the prospects been as fair as at this moment. In proof of this, it need only be stated, that they are about four thousand dollars ahead of their payments, and no interest due till spring, with no other debts that they are not able to meet. They have one hundred and thirty-seven acres of wheat, and thirteen of rye, all of a most excellent quality—decidedly the best that I have seen this year; not more than ten or fifteen acres at all injured. They calculate, on a part of it, to get twenty-five bushels to the acre. They have one hundred and fifty acres of corn, much better than the corn generally in Franklin county; one hundred acres of oats, all of the largest kind; fifteen acres of potatoes, in the most flourishing condition; four acres of beans; five acres of vines; besides forty acres of pumpkins! (won't they have pies!) one acre of sweet potatoes; ten thousand cabbage plants; and are preparing ground for five acres of turnips; six acres of buckwheat; five acres of flax, and ten acres of garden. I had the pleasure of taking dinner with them to-day at the public table, furnished as comfortably as we generally find. They have provisions enough growing to supply three times their number, and they are calculating on a large increase this season. They are fully satisfied of the validity of their deed, which they are soon to secure."

[A letter from a member, in *The Harbinger* Oct. 4, 1845.]

Columbian Phalanx.

DEAR FRIEND:— * * * * If I have said aught in high-toned language of our future prospects, preserve it as truth, sacred as Holy Writ. We are in a prosperous condition. The little difficulties which

beset us for a time, arising from lack of means, and which the world magnified into destruction and death, have been dissipated. * * *

Our crops of grain are the very best in the State of Ohio, a very severe drought having prevailed in the north of the State. We could, if we wished, sell all our corn on the ground. We have one hundred and fifty acres, every acre of which will yield one hundred bushels. We have cut one hundred acres of good oats. Potatoes, pumpkins, melons, &c., are also good. We are now getting out stuff to build a flouring-mill in Zanesville, for a Mr. Beaumont; two small groups, of seven persons each, make twenty-five dollars per day at the job. We have the best hewed timber that ever came to Zanesville; and it is used in all the mills and bridges in this region. * * *

Plenty to eat, drink, and wear, with three hundred dollars per week coming in, all from our own industry, imparts to us a tone of feeling of a quite different zest, to an abundance obtained in any other way. The world has watched with anxious solicitude our capacity to survive alone. Now that we have gained shore, we find extended to us the right hand of the capitalist and the laboring man; they beg permission to join our band.

You are already aware, no doubt, that the Beverly Association has joined. The Integral having failed to obtain the location they had selected, some of the members have united their efforts with us. * * *

Tell Mr. W., of Alleghany, to come here; tell him for me that all danger is out of the question. Please by all means tell Mr. — to come here; tell him what I have written. Tell —, of Beaver, to come and see us, and say to him that you have always failed in depicting the comforts and pleasures of Association. And in fine, say to all the Associationists in Pittsburg, that we are doing well—even better than we ourselves ever expected; and if they wish to know more and judge for themselves, let them come and see us.

We have purchased fixtures for a new steam saw-mill, with two saws and a circulator, and various other small machinery, all entirely new, which we will get into operation soon. Yours, J. R. W.

These are all the memorials that remain of the Columbian Phalanx. The reader must imagine the rest.

THE OHIO PHALANX.

This Association—originally called the American Phalanx—commenced with a very ambitious programme and flattering prospects; but it did not last so long as many of its contemporaries. It belonged to the Pittsburg group of experiments. Mr. Van Amringe was one of its leaders, whom we saw busy at the Trumbull. The founder of it was E. P. Grant, who is now experimenting with Brisbane in Kansas. The first announcement of it we find in the third number of the *Phalanx*, as follows:

[From *The Phalanx* Dec. 5, 1848.]

GRAND MOVEMENT IN THE WEST.—The friends of Association in Ohio and other portions of the West have undertaken the organization of a Phalanx upon quite an extended scale; they have secured a magnificent tract of land on the Ohio; have framed a Constitution, and taken preliminary steps to make an early commencement.

The projectors say: We feel pleasure in announcing that the American Phalanx has contracted for about 2,000 acres of land in Belmont county, Ohio, known as the Pultney Farm, lying along the Ohio River, seven or eight miles below Wheeling, and that sufficient means are already pledged to remove all doubts as to the formation of an Association, as soon as the domain can be prepared for the reception of the members.

The land has been purchased of Col. J. S. Shriver, of Wheeling, Va., at thirty dollars per acre, payable at the pleasure of the Association, in sums not less than \$5,000. The payment of six per cent. interest semi-annually, is secured by a lien on the land.

The tract selected is two and a half miles in length, from north to south, and of somewhat irregular breadth by reason of the curvatures of the Ohio River, which forms its eastern boundary. It contains 600 acres of bottom land, all cleared and under cultivation; the residue is hill land of a fertility truly surprising, and indeed incredible to persons unacquainted with the hills of that particular neighborhood. Of the hill lands about 250 acres are cleared, and about 300 acres more have been partially cleared, so as to answer imperfectly for sheep pasture. The residue is for the most part well timbered.

There are two frame dwelling houses, and ten log houses mostly with shingle roofs, upon the premises: none of them, however, are of much value except for temporary purposes.

The Domain is singularly beautiful, as well as fertile, and when it is considered in connection with the advantages already enumerated, that it is situated on one of the greatest thoroughfares in the world—the charming Ohio—along which from six to ten steamboats pass every day for eight or nine months in the

year; that it is immediately accessible to several large markets, and a multitude of small ones, and that it is within seven miles of that great public improvement, the National Road, leading through the heart of the Western States, we think we are authorized to affirm that the broad territory of our country furnishes but few localities more favorable for an experiment in Association than that which has been secured by the American Phalanx.

From 80 to 100 laborers are expected to be upon the ground early in the spring, and it is hoped that in the fall a magnificent Edifice or Phalanstery, on Fourier's plan, will be commenced, and will progress rapidly until it shall be of sufficient extent to accommodate 100 families.

Our object can not be more intelligibly explained than by stating that it is proposed to organize an INDUSTRIAL ARMY, which, instead of ravaging and desolating the earth, like the armies of civilization, shall clothe it luxuriantly and beautifully with supplies for human wants—to distribute this army into platoons, companies, battalions, regiments, in which promotion and rewards shall depend, not upon success in spreading ruin and woe, but upon energy and efficiency in diffusing comfort and happiness—in short, to invest LABOR, THE CREATOR, with the dignity which has so long impiously crowned LABOR, THE DESTROYER AND THE MURDERER, so that men shall vie with each other, not in DEVASTATION and CARNAGE, but in USEFULNESS to the race.

Applicants for admission or stock were referred to E. P. Grant, A. Brisbane, H. Greeley and others.

[From *The Phalanx*, Feb. 5, 1844.]

E. P. Grant, Esq., of Canton, Ohio, a gentleman of high standing, superior talents, and indefatigable energy, who is at the head of the movement to establish the American Phalanx which is to be located on the banks of the beautiful Ohio, informs us by letter, that, "the prospect is truly cheering: even that greatest of wants—capital—is likely to be abundantly supplied. There will indeed be some deficiency during the ensuing spring and summer; but the amount already pledged to be paid by the end of the first year, is not, I think, less than \$40,000, and by the end of the second year, probably not less than \$100,000; and these amounts, from present appearances, can be almost indefinitely increased. Besides, the proposed associates are devoted and determined, resenting the intimation of possible failure, as a reflection unworthy of their zeal."

[From a letter of E. P. Grant, in *The Phalanx* March 1, 1844.]

The Ohio Phalanx (heretofore called the American), is now definitely constituted, and the first pioneers are already upon the Domain. More will follow in a few days to assist in making preliminary preparations. A larger company will be added in March, and by the end of May the Phalanx is expected to consist of 120 resident members, of whom the greater part will be adult males. They will be received from time to time as rapidly as temporary accommodations can be provided. The prospects of the Phalanx are cheering beyond the most sanguine anticipations of its friends.

[From *The Phalanx*, July 13, 1844.]

Our friends of the Ohio Phalanx, appear to have celebrated the Fourth of July with much hilarity and enthusiasm.

The report of their doings in the Pittsburg paper says: About ten o'clock the members of the Association with their guests, were seated beneath the shade of spreading trees, near the dwelling; when Mr. Grant, the President, announced briefly the object of the assemblage and the order to be observed, which was: first, prayer by Dr. Rawson, then an address by Mr. Van Amringe, in which the present condition of society, its inevitable tendencies and results, were contrasted with the Social System as delineated by Fourier. It is not doing full justice to the orator to say merely that his address was interesting and able. It was lucid, cogent, religious and highly impressive. This portion of the festival was closed by prayer and benediction by Rev. J. P. Stewart, and adjournment for dinner.

After a good and plentiful dinner, the Social Party resumed their seats for the purpose of hearing (rather than drinking) toasts and whatsoever might be said thereupon.

The topics of the regular toasts were—*The day we celebrate; The memory of Fourier; The Associationists of Pittsburg;*—and so on through a long string. The volunteer toasters liberally complimented each other and the Socialistic leaders generally, not forgetting Horace Greeley. Somebody in the name of the Phalanx gave the following:

THE BIBLE, the book of languages—the book of Ideas—the book of life. May its pages be the delight of Associationists, and its precepts practiced by the whole world.

[From an editorial in *The Phalanx*, May 3, 1845, hinting that a dissolution and reorganization had taken place.]

We notice in a recent number of the *Pittsburg Chronicle*, an article from the pen of James D. Thornburg, on the present condition of the Ohio

Phalanx, from which it appears that the report of its failure which has gone the round of the papers, is premature, and that although it has suffered embarrassment and difficulties from various causes, it is still in operation under new arrangements that authorize the hope of its ultimate success. We know nothing of the internal obstacles of which Mr. Thornburg speaks, and have no means of forming an opinion on the merits of the questions which, it would seem, have given rise to divided councils and inefficient action. For the founder of the Ohio Phalanx, E. P. Grant, we cherish the most unqualified respect, believing him to be fitted as few men are, by his talents, energy, and scientific knowledge, for the station of leader of the great enterprise, which demands no less courage and practical vigor, than wisdom and magnanimity.

We learn from Mr. Thornburg's statement that to those who chose to leave the Phalanx, it was proposed to give thirty-three per cent. on their investments, which is all they could be entitled to, in case of a forfeiture of the title to the Domain, in which case all the improvements, buildings, crops in ground, &c., would be a total loss to the members. But there is no depreciation in the stock, when these improvements are estimated. The rent has been reduced to one half the former amount. The proprietor is expected to furnish a large number of sheep, the profits of which, it is believed, will be nearly or quite sufficient to pay the rent. At the end of two years, \$30,000 in bonds, mortgages, &c., is to be raised, for which the Phalanx will receive a fee-simple title to the Domain. A large share of the balance will be invested in stock, and whatever may remain will be apportioned in payments at two and a half per cent. interest, and fixed at a date so remote that no difficulty will result. There are buildings on the Domain sufficient for the accommodation of forty families, in addition to a number of rooms suitable for single persons. The movable property on the Domain is at present worth \$3,000.

In view of all the facts in the case, as set forth by Mr. Thornburg, we see no reason to dissent from the conclusion which he unhesitatingly expresses, that the future success of the Phalanx is certain. We trust that we have not been inspired with too flattering hopes by the earnestness of our wishes. For we acknowledge that we have always regarded the magnificent material resources of this Phalanx with the brightest anticipations; we have looked to it with confiding trust, for the commencement of a model Association; and we can not now permit ourselves to believe that any disastrous circumstance will prevent the realization of the high hopes which prompted its founders to engage in their glorious enterprise.

The causes of difficulty in the Ohio Phalanx, as stated in the article before us, are as follows: Want of Experience; Too much Enthusiasm; Unproductive Members; Want of Means.

These causes must always produce difficulty and discouragement; and at the same time, can scarcely be avoided in the commencement of every attempt at Association.

The Harmonies of the combined Order are not to be arrived at in a day or a year. Even with the noblest intentions, great mistakes in the beginning are inevitable, and many obstacles of a formidable character are incident to the very nature of the undertaking. A want of sufficient means must cripple the most strenuous industry. Ample capital is essential for a complete organization, for the necessary machinery and fixtures, for the ordinary conveniences, to say nothing of the elegancies of the household order; and this in the commencement can scarcely ever be obtained. Restriction, retrenchment, more or less confusion, are the necessary consequences; and these in their turn beget a spirit of impatience and discontent in all but the heroic; and few men are heroes. The transition from the compulsory industry of civilization to the voluntary, but not yet attractive, industry of Association, is not favorable to the highest industrial effects. Men who have been accustomed to shirk labor, under the feeling that they had poor pay for hard work, will not be transformed suddenly into kings of industry by the atmosphere of a Phalanx. There will be more or less loafing, a good deal of exertion unwisely applied, a certain waste of strength in random and unsystematic efforts, and a want of the business-like precision and force which makes every blow tell, and tell in the right place. Under these circumstances many will grow uneasy, at length become discouraged, and perhaps prove false to their early love. But all these, we are fully persuaded, are merely temporary evils. They will soon pass away. They are like the thin mists of the valley, which precede, but do not prevent, the rising of the Sun. The principles of Association are founded on the eternal laws of justice and truth: they present the only remedy for the appalling confusion and discord of the present social state; they are capable of being carried into practice by just such men and women as we daily meet in the usual walks of life; and as firmly as we believe in a Universal Providence, are we sure that their practical accomplishment is destined to bless Humanity with ages of abundance, harmony, and joy, surpassing the most enthusiastic dream.

[Editorial in The Harbinger June 14, 1845.]

We learn from a personal interview with Mr. Thornburg, whose letter on the Ohio Phalanx was alluded to in a recent number of *The Phalanx*, that the affairs of that Association wear a very promising aspect, and that there can be no reasonable doubt of its success. He gives a very favorable description of the soil and general resources of the domain, and from all that we have learned of its character, we believe there are few localities at the West better adapted for the purposes of an experimental Association on a large scale. We sincerely hope that our friends in that vicinity will concentrate their efforts on the Ohio Phalanx, and not attempt to multiply Associations, which, without abundant capital and devoted and experienced men, will, almost to a certainty prove unsuccessful. The true policy for all friends of Associative movements, is to combine their resources, and give an example of a well organized Phalanx, in complete and harmonic operation. This will do more for the cause than any announcement of theories, however sound and eloquent, or ten thousand abortive attempts begun in enthusiasm and forsaken in despair.

[From the correspondence of The Harbinger, July 19, 1845, announcing the final dissolution.]

On the 24th of June last, the Ohio Phalanx again dissolved. The reason is the want of funds. Since the former dissolution they have obtained no accession of numbers or capital worth considering. The members, I presume, will now disperse. They all retain, I believe, their sentiments in favor of Association; but they have not the means to go on.

Macdonald contributes the following cool summary, to close the account:

[From the Journal of a Resident Member of the Ohio Phalanx.]

"At the commencement of the experiment there was general good humor among the members. There seemed to be plenty of means, and there was much profusion and waste. There was no visible organization according to Fourier, most of the members being inexperienced in Association. They were too much crowded together, had no school nor reading-room, and the younger members, as might be expected, were at first somewhat unruly. The character of the Association had more of a sedate and religious tone, than a lively or social one. There was too much discussion about *Christian Union*, etc., and too little practical industry and business talent. No weekly or monthly accounts were rendered.

"About ten months from the commencement of the Association, a partial scarcity of provisions took place, and other difficulties occurred, which may in part be attributed to neglect in keeping the accounts. At this juncture Mr. Van Amringe started on a lecturing tour in aid of the Association, and the Phalanx had a meeting at which Mr. Grant, who was then Regent, stated that between \$7,000 and \$8,000 had been expended since they came together; (but no accounts were shown giving the particulars of this expenditure.) From the difficult position in which the Phalanx was placed, Mr. Grant advised the breaking up of the concern, which was agreed to, with two or three dissentients. [This was doubtless the first dissolution, referred to in a previous extract from *The Harbinger*.]

"On Dec. 26 a new constitution was proposed, which caused much discontent and confusion; and with the commencement of 1845 more disagreements took place, some in relation to the social amusements of the people, and some regarding the debts of the Phalanx, the empty treasury, the depreciation of stock, Mr. Van Amringe's possession of the lease of the property, and the bad prospect there was for raising the interest upon the cost of the Domain, which was about \$4,140, or six per cent. on \$69,000, the price of twenty-two hundred acres.

On Jan. 20th, 1845, another attempt at reorganization was made by persons who had full confidence in the management of Mr. Grant, and on Feb. 28th still another reorganization was considered. On March 10th a general meeting of the Phalanx took place. Three constitutions were read, and the third (attributed, I believe, to Mr. Van Amringe), was adopted by a majority of one. After this there was a meeting of the minority, and the constitution of Mr. Grant was adopted with some slight alterations. Difficulties now took place between the two parties, which led to a suit at law by one of the members vs. the Ohio Phalanx. [These fluctuations remind us of the experience of New Harmony in its last days.]

"In such manner did the Association progress until Aug. 27th, 1845, when it was whispered about that the Phalanx was defunct, although no notification to that effect was given to the members. Colonel Shriver, who held the mortgage on the property, took alarm at the state of affairs, and placed an agent on the premises to look after his interests. This agent employed persons to work the farm, and the members had to shift for themselves as best they could. Col. S. proposed an assignment of the whole property over to him, requiring entire possession by the 1st of October. This was assented to, though the value of the property was more than enough to cover every claim.

"On Sept. 9th advertisements were issued for the public sale of the whole property, and on the 17th of that month the sale took place before two or three hundred persons. After this the members dispersed and the Ohio Phalanx was at an end. The lease of the property had been made out in the name of Mr. Grant for the Phalanx. It was afterwards given up to him by Mr. Van Amringe, who had possession of it, and by Mr. G. was returned to Col. Shriver.

"Much space might be occupied in endeavoring to show the right and the wrong of these parties and proceedings, which to the reader would be quite unprofitable. The broad results we have before us, viz., that certain supposed to be great and important principles were tried in practice, and through a variety of causes failed. The most important causes of failure were said to be the deficiency of wealth, wisdom, and goodness; or if not these, the fallacy of the principles."

THE CLERMONT PHALANX.

This Association originated in Cincinnati. An enthusiastic Convention of Socialists was held in that city on the 22d of February, 1844, at which interesting letters were read from Horace Greeley, Albert Brisbane, and Wm. H. Channing, and much discussion of various practical projects ensued. A committee was appointed to find a suitable Domain; and at a second meeting on the 14th of March, the society adopted a constitution, elected officers, and opened books for subscription of stock. Mr. Wade Loofbourrow, a gentleman of capital and enterprise, took the lead in these proceedings, and was chosen President of the future Phalanx. A Domain of 900 acres was soon selected and purchased on the banks of the Ohio in Clermont Co., about thirty miles above Cincinnati. On the 9th of May a large party of the members proceeded from Cincinnati on a steamer chartered for the occasion, "to take possession of the Domain with appropriate ceremonies, and leave a pioneer band to commence operations." Macdonald accompanied this party, and gives the following account of the excursion:

"There were about 130 of us. The weather was beautiful, but cool, and the scenery on the river was splendid in its spring dress. The various parties brought their provisions with them, and toward noon the whole of it was collected and spread upon the table by the waiters, for all to have an equal chance. But alas for equality! on the meal being ready, a rush was made into the cabin, and in a few minutes all the seats were filled. In a few minutes more the provisions had all disappeared, and many persons who were not in the first rush, had to go hungry. I lost my dinner that day; but improved the opportunity to observe and criticise the ferocity of the Fourierite appetite. We reached the Domain about two o'clock P. M., and marched on shore in procession, with a band of music in front, leading the way up a road cut in the high clay bank, and then formed a mass meeting, at which we had praying, playing, and speech-making. I strolled out with a friend and examined the purchase, and we came to the conclusion that it was a splendid Domain. A strip of rich bottom land, about a quarter of a mile wide, was backed by gently rolling hills, well timbered all over. About nine or ten acres were cleared, sufficient for present use. Here then was all that could be desired, hill and plain, rich soil, fine scenery, plenty of first-rate timber, a maple-sugar camp, a good commercial situation, convenient to the best market in the West, with a river running past, that would float any kind of boat or raft; and with steam-boats passing and re-

passing at all hours of the day and night, to convey passengers or goods, to any point between New Orleans and Pittsburg. Here was wood for fuel, clay and stone to make habitations, and a rich soil to grow food. What more could be asked from nature? Yet, how soon all this was found insufficient!

"The land was obtained on credit; the price was \$20,000. One thousand was to be paid down, and the rest in installments at stated periods. The first installment was paid; enthusiasm triumphed; and now for the beginning! On my return to the landing, I found a band of sturdy men commencing operations as pioneers. They were clearing a portion of the wood away with their axes, and preparing for building temporary houses, the materials for which they brought with them. A temporary tent was put up, and it would surprise any one to hear how many things were going to be done.

"We left the Domain on our return at about five P. M., and I noticed that the president, Mr. Loofbourrow, and the secretary, Mr. Green, remained with the workmen. There were about a dozen persons left, consisting, I believe, of carpenters, choppers and shoemakers. They all seemed in good spirits, and cheered merrily on our departure."

A second similar excursion of Socialists from Cincinnati came off on the 4th of July following, which also Macdonald attended, and reports as follows:

"We left Cincinnati triumphantly to the sound of martial music, and took our journey up the river in fine spirits, the young people dancing in the cabin as we proceeded. We arrived at the Clermont Phalanx about one o'clock. On landing, we formed a procession and marched to a new frame building, which was being erected for a mill. Here an oration was delivered by a Mr. Whitley, who, I noticed, had the Bible open before him. After this we formed a procession again and marched to a lot of rough tables enclosed within a line of ropes, where we stood and took a cold collation. After this the folks enjoyed themselves with music and dancing, and I took a walk about the place to see what progress had been made since my last visit. The frame building before mentioned was the only one in actual progress. A steam boiler had been obtained, and preparations had been made to build other houses. A temporary house had been erected to accommodate the families then on the Domain, amounting, as I was informed, to about 120 persons. This building was made exactly in the manner of the cabin of a western steamboat: i. e., there was one long narrow room the length of the house, and little rooms like state-rooms arranged on either side. Each little room had one little window, like a port-hole; and was intended to accommodate a man and his wife, or two single men temporarily. It was at once apparent that the persons living there were in circumstances inferior to what they had been used to; and were enduring it well, whilst the enthusiastic spirit held out. But it seldom lasts long. It is said that people will endure these deprivations for the sake of what is soon to come. But experience shows that the endurance is generally brief, and that if they are able, they soon return to the circumstances to which they have been accustomed. They either find that their patience is insufficient for the task, or that being in inferior circumstances, they are becoming inferior. Be the cause what it may, the result is nearly always the same. This Association had been on the ground only a few months; but I was told that disagreements had already commenced. The persons brought together were strangers to each other, of many different trades and habits, and discord was the result, as might have been anticipated. From one of the shoemakers I gained considerable information as to their state and prospects. In the afternoon we returned to the city."

[From the Phalanx, May 3, 1845.]

We are glad to learn by the following notice, taken from a Cincinnati paper, that the *Clermont Phalanx* still lives, and is in a fair way of going on successfully. We have received no account of it lately, and as the last that we had was not very flattering in respect to its pecuniary condition, we should not have been surprised to hear of its dissolution. The indiscretion of starting Associations without sufficient means and a proper selection of per-

sons, has been shown to be disastrous in some other cases, and that we should fear for the fate of this one, was quite natural. But if our Clermont friends can, by their devotion, energy and self-sacrificing spirit, overcome the trying difficulties of a pioneer state, rude and imperfect as it must be, they will deserve and will receive an abundant reward. We bid them God speed! They say:

"The pioneer band, with their friends, took possession of the Domain on the 9th day of May last year, since which time we have been engaged in cultivating our land, clearing away the forest, and erecting buildings of various kinds for the use of the Phalanx.

"The amount of capital stock paid in is about ten thousand dollars; three thousand of which has been paid for the Domain. We have a stock of cattle, hogs and sheep, and sufficient teams and agricultural utensils of various kinds; also a Steam Saw and Grist Mill. Shoe, Brush, Tin and Tailor's Shops are in active operation. There are on the Domain thirty-five able bodied men, with a sufficient number of women and children.

"When we first entered on our Domain, there were no buildings of any description except three log cabins, which were occupied by tenants. We have since erected a building for a Saw and Grist Mill, a frame building 40 by 30 feet, two stories high, and another, one story high, 80 by 36 feet, and one 36 by 30 feet, together with a kitchen, wash-house, &c. These buildings are of course slightly built, being temporary. We have also commenced a brick building 80 by 30 feet, three stories high, which is ready for the roof; all the timbers are sawed for that purpose; and we expect soon to put them on.

"There are about 2,000 cords of wood chopped, part of which is on the bank of the river. There are thirty acres of wheat in the ground, in excellent condition, and it is intended to put in good spring crops. We are also preparing to plant large orchards this spring, Mr. A. H. Ernst having made us the noble donation of one thousand selected fruit-trees."

[From The Harbinger, June 14, 1845.]

[George Sampson, Secretary of the Phalanx, says in an address soliciting funds:]

The members of the Association have the satisfaction of announcing that they have just paid off this year's installment due for their Domain, amounting to four thousand five hundred and five dollars, and have also advanced nearly one thousand dollars on their next year's payment. With increased zeal and confidence we now look forward to certain success.

[Letter from a member, in The Harbinger Oct. 4, 1845.]

Clermont Phalanx, Sept. 13, 1845.

"* * * I am pleased to have to inform you, that we are improving since you were among us. * * * We have had an accession of members since you were here, three single men, and two with families. One of them attends the saw-mill, which he understands, and the others are carpenters and joiners, which we much need.

We are now hard at work on our large brick edifice; we are fitting up a large dining-hall in the rear of it, with kitchen, wash-house, bakery, &c.

"* * * We think we shall get into it in about five weeks from this time. We now all sit down to the Phalanx table, and have done so for about six weeks, and all goes on harmoniously. How much better is this system, than each family to have their own table, their own dining-room, kitchen, &c. We have admitted several other members, who have not yet arrived. We have applications before us from several members of the Ohio Phalanx. How much I regret that these people were compelled to abandon so beautiful a location as Pultney Bottom, merely for want of money to carry on their operations. Their experience is the same as ours. Though their movement failed; they have become confirmed Associationists; they know that living together is practicable; that the Phalanx is man's true home; and the only one in which he can enjoy all the blessings of earthly existence, without those evils which flesh is heir to in false civilization.

Macdonald concludes his account with the following observations:

"The Phalanx continued to progress, or to exist till the fall of 1846, when it was finally abandoned. During its existence various circumstances concurred to hasten its termination; among them the following: Stock to the amount of \$17,000 was subscribed, but scarcely \$6,000 of it was ever paid; consequently the Association could not meet their liabilities. An installment of \$3,000 had been paid at the purchase of the property, but as the after installments could not be met, a portion of the land had to be sold to pay for the rest. A little jealousy, originating among the female portion of the Community, eventually led to a law-suit on the part of one of the male members against the Association, and caused them some trouble. I have it also on good authority that an important difficulty took place between Mr.

Loofbourrow and the Phalanx, relative to the deed of the property, which he held for the Phalanx.

"At one time there were about eighty persons on the Domain, exclusive of children. They were of various trades and professions, and of various religious beliefs. There was no common religious standard among them.

"Some of the friends of this experiment say it failed from two causes, viz. the want of means and the want of men; whilst others attribute the failure to jealousy and the law-suit, and also to losses they sustained by flood."

The fifth volume of *The Harbinger* has a letter from one who had been a member of the Clermont Phalanx, giving a curious account of certain ghosts of Associations that flitted about the Clermont Domain, after the decease of the original Phalanx. Here is what it says:

[Letter in The Harbinger Oct. 2, 1847.]

It was well known that our frail bark would strand about a year ago. I need not say from what cause, as the history of one such institution is the history of all; but it is commonly said and believed that it was owing to our large indebtedness on our landed property. Persons of large discriminating powers need not inquire how and why such debt was contracted; suffice it to say, it was done, and under such burden the C. P. went down about the first of Nov., 1856. The property of the concern was delivered up to our esteemed friends, B. Urner and C. Donaldson of Cincinnati, who disposed of the land in such way as to let it fall into the hands of our friends of the Community school, of which John O. Wattles, John P. Cornell and Hiram S. Gilmore, are conspicuous members, and who seem to have all the pecuniary means and talents for carrying on a grand and notable plan of reform. They are now putting up a small Community building, spaciouly suited for six families, which for beauty, convenience and durability, probably is not surpassed in the western country.

Of the old members of the Clermont, many returned again to the city where the institution was first started, but a goodly number still remain about the "old Domain," making various movements for a reorganization. After the break up, a deep impression seemed to pervade the whole of us that something had been wrong in the outset, in not securing individually a permanent place to be, and then procuring the things to be with. Had that been the case, a permanent and happy home would have been here for us ere this time. But I will add with gratitude that such is the case now. We have a home! we have a place to be! After various plans for uniting our energies in the purchase of a small tract of land, we were visited during the past summer by Mr. Josiah Warren of New Harmony, Ia., who laid before us his plan for the use of property in the rudimental reorganization of society. Mr. Warren is a man of no ordinary talents. In his investigations of human character his experience has been of the most rigorous kind, having begun with Mr. Owen in 1825, and been actively engaged ever since; and being an ingenious mechanic and artist, an inventor of several kinds of printing-presses and a new method of stereotyping and engraving, and an excellent musician, and combining withal a character to do instead of say, gives us confidence in him as a man. His plan was taken up by one of our former members, who has an excellent tract of land lying on the bank of the Ohio river, within less than a mile of the old Domain. He has had it surveyed into lots, and sells to such of us as wish to join in the cause. An extensive brick-yard is in operation, stone being quarried, and lumber hauled on the ground, and buildings are about to go up "with a perfect rush." Mr. Warren will have a press upon the ground in a few weeks that will "tell" something. So you see we have a home—we have a place. But by no means is the cause at rest. We call on philanthropists and all men who have means to invest for the cause of Association, to come and see us, and understand our situation, our means, and our intentions. We are ready to receive capital in many forms, but not to hold it as our own. The donor only becomes the lender, and must maintain a strict control over every thing he possesses. [Here Warren's Individual Sovereignty sticks out.] Farms and farming utensils, mechanical tools, &c., &c., can be received only to be used and not abused; and in the language of the "Poughkeepsie seer," of whose work we have lately received a number of copies, "this all may be done without seriously depreciating the capital or riches of one person in society. On the contrary, it will enrich and advance them to honor and happiness."

Here we come upon the trail of two old acquaintances. John O. Wattles was one of the founders of the Prairie Home Community. It seems from the above, that after the failure of that experiment, he set up his tent among the debris of the Clermont Phalanx. And Josiah Warren came from the failure of his

New Harmony Time-Store to the same favored or haunted spot, and there started his Utopia. The reader will remember his brick-yard. These intersections of the wandering Socialists are intricate and interesting. Note also that the ideas of the "Poughkeepsie seer," A. J. Davis—whose star was then only just above the horizon—had found their way to this queer mixture of all sorts of Socialists.

A WALLINGFORD JOURNAL.

—As we have finished reading "Hayes's Open Polar Sea," we began to-night Rev. W. H. H. Murray's "Adventures in the Wilderness, or Camp-Life in the Adirondacks." This Mr. Murray was formerly minister in Meriden, and we hear is to preach there to-morrow.

—When Mr. Allen came from the office with the CIRCULARS this afternoon, a party had just come down from Mt. Tom, where they had been to see the peach-trees; another company were out on the lawn smelling the new-mown hay; and the young men had just returned from bathing in the Quinnipiac. These all clamored for the CIRCULAR, and each taking one seated themselves here and there on the grass, and read until the supper-bell rang. Some one counted twenty persons, and wished a photograph could be taken of the scene.

—G. W. N. remarked this evening that he thought it might do good to have our various businesses up for criticism. He did not know as there was much fault to find, but he thought it was well to stir each other up to claim our privilege, which is to do all we can towards maintaining ourselves without calling upon Oneida. Oneida has been very generous with us—has furnished us with an outfit, and it seems now as if it were time for us to go alone. We don't want to sever our connection with Oneida, so but that we could call on them for help, or they upon us; but it would be graceful and manly in us to limit our expenses to our power to pay. Our treasurer must be responsible for not letting us go beyond our means. The Printing department was then criticised.

—Sunday Evening.—G. W. N.—"I believe our safety consists in giving our heart precedence over our head. I think there is the same principle involved in the relation of the head and heart as there is in the ascending and descending fellowship. The true ascending fellowship is that which we get by exalting the heart and living in it, giving it precedence, and going home. Too much activity of the senses and head is a form of descending fellowship, and tends to weakness, and the same consequences follow us as when we devote ourselves to descending social fellowship. On the other hand when we give large scope to our hearts, the same strength and illumination come to us as when we seek the ascending fellowship in a social way. Perhaps after persons have got so that they are pretty sound in respect to social fellowships, they may still have a little to learn in regard to the proper distribution of fellowship between their head and heart—the amount of life and activity they turn respectively in these directions. There is no limit to the happiness and strength and improvement that we get in the ascending fellowship; and if we keep that channel open, every thing good flows into us naturally and spontaneously. The reverse is true when that channel becomes obstructed, and when we open ourselves to the descending fellowship."

—Monday Evening.—G. W. N.—"I have been thinking some to-day on the subject which Christ proposes where he says, 'Whosoever loseth his life for my sake shall find it.' The passage in John's epistle in which he points out the life which we seek to save or lose, is, I think a rather pregnant one. He says, 'If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.' That is an inventory, as you may say, of the old life, which if we seek to save we shall lose; and if we lose it we shall find it. The lust of the flesh seems to me to mean more particularly the feeling of possession and egotism—whatever isolates and individual-

izes us. I think that is a pretty good definition of the flesh. I don't know but it may have a narrower or a broader meaning. It would be well for each one of us to analyze and define that thing. I suppose one way in which we might define it would be this: Animals are representatives of the flesh. They are perfectly selfish, they are individualized, and have no partnership with any other life. They seek their own enjoyment in eating and drinking and building themselves up. There is a great lust connected with the eye—the lust of seeing. That seems to be the sense that draws us to the outward world, away from interior central perception. The pride of life, is evidently a spirit leading us to want to show off, to excel, and compete with others. When these things are crucified, when we do lose our life in these respects, then, it seems to me, the promise of a hundred-fold comes to us. Christ says in respect to our forsaking houses and lands and all those things, which to me represent the lust of the flesh and pride of life, 'You shall have an hundred fold.' There is occasion for thorough, sincere forsaking and dying to these lusts, and then we receive them back. There is a wonderful sequence in that, which is difficult to bring out in words, but which we see in our own experience and that of the Community, that the sincere giving up of a thing which seems to be in the flesh, is followed by a resurrection in the spirit, and a bounty larger than the thing we gave up. We get out of bondage to these things—get free from them—and then they follow us. I think that the ignoring and forsaking of our life, is perhaps executed in this business of "going home." That is an act in which we turn our backs upon the lusts of the world, and the pride of life—go to sleep to the world and this whole department of the flesh, and become awake to the inner world. The position in which we renounce external action—the inducements and attractions of the outward world—would at the first view seem to be one in which we should never accomplish any thing; it would seem like mere idleness; but then probably is the time when we are doing the most. And if ever we are going to make any durable mark on the world it will be by that very process of vanishing to it—dying to it. If I have got life in this outward world, and am trying to build it up and save it, I shall never do any thing. It is just building my house on the sand. But if I have found a way to die to it—depart from it—then I stand the best chance to make a permanent mark, though a small one; because then I am in connection with the interior of things. I should expect a good destiny, and that my work would bear good fruit."

OUR WALLINGFORD LETTER.

Wallingford, May 20, 1869.

DEAR SEYMOUR:—You speak of being a *chair-able* institution, and I dare say you are; but we are a branch of the same tree, or "a chip of the old block," as they say; and so will you say, when I tell you how many trumps we are feeding these days. This spring turns out an unusual number upon us. From one to seven of these stout fellows give us a call nearly every day and ask if they can get a "little something to eat." Some of them put on an air of stoical indifference to earthly things; and while they seem to be staring vacantly at nothing, we sometimes watch their dreamy eye and afflicted brow and try to fancy them angels in disguise, or pilgrims seeking some holy shrine burdened with the sins of humanity: their lackadaisical appearance almost persuades us that we are performing an act of devotion while we administer cold victuals to them. Others take life in a merrier mood; a sort of roguish leer, with a mixture of sheepishness, shows that they are, in some measure, sensible of the ridiculous part they are playing in life's drama.

House-cleaning has subsided; but this venerable washing business, like the "one-horse shay" still jogs on; and, like that ancient vehicle, we are weekly expecting to see a grand collapse of these decaying wash-boards and boxes, squeaking and leaking machines and furnace—all in one stupendous ruin. But, my friend, I desire to spare you these painful reflections; let me say in your ear, however, that

our antiquated washing conveniences (or rather inconveniences), are a disgrace to this otherwise flourishing institution, and something *must* be done. Now I will tell you (remember this, too, is for your ear), that I have a plan for which I am 'lectioneering; I have sounded some of the men of means, and intend the very next session, to send in a bill proposing to transfer this washing, bag and baggage, across the Quinnipiac, and into the basement of our newly-purchased spoon-factory. The rooms can be fitted up simultaneously with those for silk-machinery, and we shall have water enough and power enough. What think you? Will such a bill pass both houses? (Oneida and Wallingford, I mean.)

I wish you could tell me what new bird it is that sings to us these bright mornings. He frequently sits a quarter of an hour or more on the cherry-tree in front of our door and pours out his warbling song most unsparingly. Perhaps you are acquainted with him, though I think I never saw him in York State. He is a trifle larger than a sparrow, of a dirty yellowish color—song not altogether unlike that of a canary-bird; so, until better informed I shall class him in the species *Fringilla*. While this little bird is doing his utmost to make this a happy world, a beggar sits by the well-curb frowning on his fellow-men. Poor man! he is unhappy because men feed him free of charge; he forgets, even, to offer thanks to the hand that gives him bread. If he would ponder well yon songster, it might some time flash across his weary soul that "it is more blessed to give than to receive," and rest him wonderfully.

Yours again, JOHN.

THE PACIFIC RAILROAD.

THE St. Louis papers of May 18th announce the arrival in that city *via* the Pacific R. R. of an invoice of tea only thirty days from Yokahama, Japan. This is a small beginning to be sure, but it indicates a change of direction in the current of trade which has so long flowed through the coffers of English capitalists, and London importers. It is estimated that in freight alone the business of the road will amount to \$60,000,000 per annum, to say nothing of the rapidly increasing passenger traffic.

On the 19th instant ground was broken on the branch road to Salt Lake City, connecting with the Pacific road at Ogden. Lines running north and south of the main road, are rapidly surveying, connecting in one network of railways, the gold and silver mines of California, Nevada, Arizona, with the vast and as yet comparatively unexplored lumber and fur regions of Montana, Idaho, Washington and Wyoming. Stimulated by the success of the Union and Central Pacific Companies, it will not be long ere a second and even a third line of rails will be laid. Private capital and enterprise will not hesitate to spend millions when sure of a rich return.

The following table gives the distances and times of running between New York and San Francisco:

	Miles.	Hours.
New York to Chicago	911	36½
Chicago " Omaha	491	24½
Omaha " Bryan	858	43
Bryan " Ogden	233	10½
Ogden " Elko (Utah)	278	12½
Elko " Sacramento	465	31
Sacramento " San Francisco	117	3½
Total	3,353	161½

The total distance of 3,353 miles is now made according to schedule time in six days, seventeen and a half hours. Allowing for difference in longitude of three and a half hours, we have the apparent time, six days and fourteen hours. From San Francisco the mails by the Pacific Mail Steamship Company may be landed in Honolulu in nine days, or fifteen and a half days from New York; from San Francisco to Japan, nineteen days, or twenty-five days from New York, and thirty-five days from London, beating the British mails, *via* Suez and Peninsular and Oriental Steamers, by from three to four weeks. The trip between Yokahama and Hong Kong or Shanghai is accomplished in five or six days, making but one month between New York and the principal ports of China, or forty days from London.

G. E. C.

RUMINATIONS OF AN OLD COW.

A BOVIAD.

I'm mistress of all I survey,
My right there is none to dispute,
Confronting a huge mow of hay
I feel I'm a fortunate brute.

O! charming the taste of ground corn,
Of cabbages, carrots, and beets;
I oft bless the day I was born,
When crunching these esculent sweets.

Why mortals should give me such care,
Has puzzled me much heretofore;
In trying to think it out clear,
I've chewed many cuds o'er and o'er.

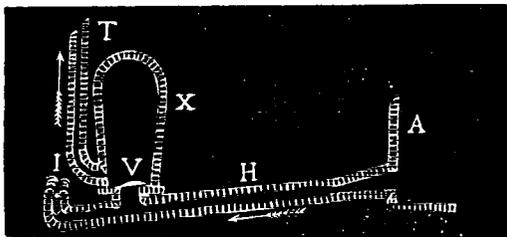
But 'tis not for me to complain
Of folly that bipeds display,
As long as they feed me their grain
And give me full rations of hay.

H. J. S.

HYDRAULIC RAM.

“WHAT is the mechanical action of the Hydraulic Ram?” I asked my companion, as we encountered, during yesterday's ramble, one of those useful little machines located near the line of the Midland R. R., just beyond the western limits of our domain. We had heard its regular thump, thump, some time before we reached the rude box which shelters it on the margin of the creek. It is placed about two feet beneath the surface of the ground, and so near the edge of the stream that the floods must roll high above it during the vernal freshets. Perhaps the information my query elicited may be interesting to the general reader.

The theory of the ram is, that a small stream of water can be raised to a considerable height by the power afforded by a larger stream with little fall. Most people are acquainted with the form of the Hydraulic Ram, its main feature being the large, globe-shaped air-chamber.



In the above figure, let X represent the air-chamber, H the pipe conducting the water from the head or source, perhaps ten feet above and twenty feet away; V is the valve (a hollow metal sphere), the downward motion of which is limited by the socket formed of inter-crossing wires. Note the result when water is introduced. The water flows down the pipe H from the source above, passes directly under the air-chamber, and, reaching the ball I, forces it up. The convex surface of the ball comes in contact with the edge of the aperture, closing it and instantly stopping further motion of the water in that direction. The column of water with its accumulated momentum thus checked, forces itself through the upward opening valve, V, in the base of the air-chamber, which immediately falls again when the flow through it ceases, thus imprisoning a quantity of water, which compresses the previously contained volume of air, causing the latter to exert a pressure on the liquid surface. For an instant the water is in equilibrium, when the valve I, relieved of pressure, falls by its own weight, making an aperture through which the water spurts. But this allows the whole column to move, and the action is repeated; the valve I is again thrown up, closing the aperture; the forward motion of the liquid is changed into an upward one through the valve V. The water thus forced into the chamber finds vent through the small pipe, T, the pressure exerted by the elastic volume of compressed air causing an unintermittent flow into the reservoir at the dwelling, perhaps a half mile away.

In the hydraulic rams in this vicinity, for the ball-valve described in the foregoing sketch, one of a disk-shaped form is substituted. This latter has a stem attached, which works in a bearing.

The Hydraulic Ram, as now improved, utilizes about sixty per cent. of the power expended. The invention was brought out in 1772, by John Whitehurst, a resident of Cheshire, England. His crude invention was however almost entirely reconstructed by Montgolfier, a name not unknown in French scientific annals. J. H. C.

A CORRECTION.—The Community Journal of last week, in reporting the progress of the wing, states that “the tower built eight years ago has sunk a little.” Some of the readers of the CIRCULAR who are interested in the stability of the Community buildings may attach more meaning to these words than the facts warrant. It would be nearer the truth to say, that it *has settled a trifle*. Probably not half-a-dozen persons in the family are aware of any displacement in the foundation. Experience is teaching us, however, that the foundations of large Community buildings, as well as the foundations of the Communities themselves, should be laid with great care. E. H. H.

ITEMS.

THE London press is still discussing the Alabama question.

J. LOTHROP MOTLEY, Minister to England, sailed on the 19th.

PROFESSOR Tyndall has begun a course of lectures on Light before the Royal Institution.

THE Chinese government fears further encroachments on Chinese territory by the Russians.

AUSTRIA has taken steps toward the adoption of the French system of international coinage.

MR. BURLINGAME expects to conclude a treaty between China and France, similar to that with England, before the end of next month.

THE total public income of Great Britain during the fiscal year ending March 31, was £72,591,991, and there was an excess of expenditure amounting to £2,905,824.

A LAW passed at the late session of the New York Legislature, and since approved by the Governor, permits witnesses to testify in their own behalf, in criminal prosecutions.

MADRID, May 15.—The Cortes have rejected the amendment to the constitution in favor of making Spain a federal republic. The vote stood 182 against, to 64 for the amendment.

LATE Cuban advices tell us that a republican government has been organized by the patriots. CESPEDES has been chosen as its President; AQUILERA, Vice President, and QUESADA, Commander-in-Chief of the Army.

PROFESSOR GOLDWIN SMITH, to whom Senator Sumner alluded in his recent speech on the Reverdy Johnson treaty, delivered a reply to that speech on the evening of May 16th before the members of Cornell University and a crowded assembly of citizens.

CREOSOTE, which the gas companies have been glad to get rid of on any terms, has been successfully applied to heating steam boilers. An English engineer calculates that two hundred and twenty gallons of the oil—the cost of which is one penny a gallon—is equal in heating power to two and a half tons of coal; and one pound of the oil will evaporate thirteen pounds of water, whereas one pound of coal will only evaporate seven pounds of water.

TO CORRESPONDENTS.

A. L. A., N. Y.—The name to which you request us to send the CIRCULAR, is not written sufficiently plain to be intelligible.

An Inquirer., N. Y.—The subject of your first question has a full exposition in the “Hand-Book of the Oneida Community.” For answer to your second, we must refer you to the first No. of the present vol. of the CIRCULAR, Article “Stirpiculture,” Remarks by J. H. N.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. 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, 35. Business, Manufactures.

WALLINGFORD COMMUNITY.

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

SPECIAL NOTICE.

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

ADMISSIONS.

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

STEEL TRAPS.

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

WILLOW-PLACE FOUNDRY.

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

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

MACHINE TWIST AND SEWING SILK.

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

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

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

WALLINGFORD COMMUNITY,

Wallingford, Conn.

PICTURES.

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

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.00 per dozen.

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

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 250 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, \$1.50 per volume, or sent (post paid) by mail at \$1.75.

The above works are for sale at this office.

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