

# The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

VOL. VI.

ONEIDA COMMUNITY, MAY 31, 1869.

NO. 11.

## POST-OFFICE ADDRESS:

THE CIRCULAR, ONEIDA, NEW YORK.

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## DENTISTRY AND CRITICISM.

Home-Talk by J. H. N., O. C. May, 20, 1866.

I OBSERVED to our dentist the other day, while he was getting ready for operations on my teeth, that I thought the practice of dentistry a good deal like our system of criticism. He agreed with me that it is, and said that the great secret of success in his profession is moral power to get entire control of the patient, and make him submit himself fully to the unbiased judgment of the scientific man, instead of letting his feelings dictate the course of treatment. If a dentist will do reliable work, he must take the case into his own hands completely, and punch and probe, screw and scrape, wedge and hammer, faithfully and freely, leaving nothing to chance. He must see to it that the sufferings and feelings of the patient do not induce him to slight his work.

That is the philosophy of dentistry; and the comparison between that and the philosophy of criticism is very interesting. I don't think of any other profession that calls people to an act of heroism and good sense in a way so similar to that of criticism, as dentistry. And dentistry, like criticism, is a branch of surgical science that has grown up very recently. I remember when it was not counted a separate profession. It was formerly included in the practice of common doctors. But within thirty years or thereabouts it has become a profession and a science by itself. Common sense has been developed to a wonderful extent in this department. In fact, dentistry is one of the modern improvements, and no doubt ought to be associated with the advent of steam, the telegraph, and the photographic art.

To develop the comparison by my own experience: my teeth had not had much attention for ten years, and were in a bad state, full of cavities, and growing troublesome. I had times of toothache, and times when I

could not eat any thing, if it was a little hot or cold, without a jump of pain. In short I found my teeth taking up a good deal of my attention in an unprofitable way. Well, I made up my mind that the true course for me was to come on here and put my teeth into F.'s care without reserve, leaving the question what should be done with them, to his scientific, unbiased judgment, even if he decided to pull half of them out. That act of submitting my will did me good. It was bowing to common sense. I submitted my teeth to the criticism of the dentist, who was to inspect them with the eye of science, and not with the lens of feeling, and be free to say what should be done with them, without reference—at all to the sufferings I should have to endure.

Now if we go on and generalize that operation upon the teeth, and say in reference to every thing else, that we will submit ourselves to the unbiased judgment of the truth and of our superiors, or those wiser than we are, that is all that is necessary to carry us through the judgment into eternal life, out of all the trouble and pains of sin, and out of the reach of the devil and his works. It is just such an act as this, that is absolutely necessary to our salvation. We never can be saved till we get heroism in reference to our whole character, to do what I did with my teeth when I came here and put them under the inspection and unbiased judgment of F. We must not attempt to dictate the way our case shall be treated, but give ourselves up entirely into the hands of the operator. The Community, so far as it has inspiration and thorough scientific wisdom, can to a certain extent supply the place of the dentist in respect to our general characters. It is true that there may be deficiencies in this respect. Perhaps there is not inspiration enough in the Community to be able to find out all that ails a person, and do faithfully the work that is required; but I am sure that there is knowledge enough here to greatly help those who want to be saved from the devil's works, and put them far on the way to a thorough submission to the judgment of God.

There is this good experience in my own case, which will probably be found in most other instances also, that when I had submitted myself to the dentist and made up my mind to take the worst cost what it might, it was not half so bad as I expected. He found only two teeth that could not be saved; so that in less than ten minutes he had got through the worst of it, and I felt that I was master of the situation and in quite a comfortable condition. So, I am satisfied, whoever marches

boldly up to the tribunal of criticism, or the judgment of God even, and offers himself to be searched and probed, will find that the ordeal is not nearly as terrible as he expected.

It is perhaps as good a defense and commendation of our system of criticism as can be presented, that we are trying to do in regard to our whole character by that system, what the modern development of dentistry is doing for the teeth. That is the meaning of free criticism: it is moral and spiritual dentistry; a new science or profession if you please, that the world needs more than dentistry, though dentistry itself is a great blessing. I suppose in old times folks worried along through life with aching teeth. Now, when the teeth are troublesome, we can find a man who will take hold of them and criticise and judge them, and pull out such as cannot be saved, and fill and cure the rest. So it is the old-fashioned way for persons who have worked, by the warring of selfishness, into a state of general inharmony with themselves and discord with those around them, to worry along and make a life-misery of it. But so far as criticism or scientific treatment of character has come in or is possible, we can submit to the ordeal of judgment as the patient submits to the dentist; and we may consider ourselves in this respect as having discovered one of the great improvements of the age, and one that is exactly what is needed for human comfort.

How obvious it is in regard to dentistry, for instance, that the patient himself can not see his own condition. He can not inspect the holes in his teeth. He needs another's eye to do it for him. And just so it is in regard to our whole character. We may say, 'We can doctor ourselves and there is no necessity for submitting to other folks; we can see our own faults, and do not need the help of others respecting them.' But we might just as well say that about our teeth as about our general character. We need, every one of us, to have somebody judge us who is not affected by our feelings. We want somebody to operate upon us that will not spare us because it hurts.

We should seek to attain spiritual and moral courage as patients, and also diligently cultivate our knowledge of the truth and our scientific wisdom as practical operators on character. I hope we shall get into all the enthusiasm for pursuing the science of criticism that the dentists have for their profession. There has been a very remarkable development of professional enthusiasm in dentistry, just as there has been in photogra-

phy, physiology, and other sciences. We ought to catch the spirit of the dentists, and enter into their zeal for working out the whole science of our system of criticism, and for manufacturing all the spiritual tools necessary to make it progressive; and then keep it going on from one victory to another over ignorance and evil. Our object is vastly greater than that the dentists have before them, and might inspire us with greater zeal.

Criticism, according to this comparison, is not arbitrary judgment of character. It is a work of mercy. Your dentist is severe, and he makes you suffer, but after all you know that he is doing you good, and that his work is a work of mercy to you. Probably as a general thing dentists feel very benevolent in their vocation. So our system of criticism must be regarded as a real mercy. It is an attempt to relieve human suffering and promote human comfort by the severity of truth. I hope in the next twenty or thirty years the science of the criticism of character will be carried as far as the science of dentistry has been in the last twenty years.

#### SPIRITUAL GEOGRAPHY.

WHEN heaven and earth seem to be coming together, it is natural for enthusiasts to look for some earthly locality where the meeting is to take place; and it seems to be one of the regular games of deluding spirits to play on this propensity, and send foolish people hither and yonder, with the cry, "Lo he is in the desert!" "Behold he is in the city!" "Lo he is here!" and "Lo he is there!" Many a dupe of this game has gone the long journey to the old Jerusalem to meet the Lord, and, on the other hand, many a spiritualist of the rapping order has found the focal spot in some strange place nearer home. We alluded in a late number of "American Socialisms" to a delusion of this kind, that led numbers of respectable men, about twenty years ago, up into one of the wildest mountains of Virginia, to find the original garden of Eden. The message from the spirit-world that set this movement going (which is very curious, and which we shall publish hereafter), quoted among its incitements the following passage from Isaiah 25:

'In this mountain [meaning the mountain in Virginia] shall the Lord of hosts make unto all people a feast of fat things; a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: FOR THE LORD HATH SPOKEN IT.'

We took occasion in the CIRCULAR, Dec. 14, 1851, to comment on this particular part of the spirit-message and finally went into the following general discourse on spiritual geography; which matches into the movements of the present time well enough to be reprinted. The Pacific Railroad and the prospective Darien Canal bring the focus nearer than when we wrote:

This message from the other world quotes a passage of scripture which we highly respect

and have long made great account of, viz., 'In this mountain shall the Lord of hosts make unto all people a feast of fat things,' &c. We can not consent at all to the attempt to make this passage a guide-board to the wild mountain in Virginia, where Scott and Harris have found the garden of Eden. The spirit which originally dictated it certainly did not refer to any mountain in Virginia, but *did* refer expressly to Mount Zion. This will appear by the context. The indicative pronoun *this*, in the expression, 'In this mountain,' sends us back to what goes before for information; and we find in the sixth verse preceding (the last verse of the 24th chapter), these words—'The Lord of hosts shall reign in Mount Zion:' which of course is the mountain referred to, where the Lord of hosts shall make the great feast, &c. And again in the seventh verse following (the first of the 26th chapter) it is said, that in that day, i. e., the day of the reign of God and the feast, 'this song shall be sung in the land of Judah,' which is not Virginia, but the land around Jerusalem and Mount Zion. It will be entirely useless for men or spirits to attempt to locate the scene of the great feast of God and the victory over death, any where on the map except at Mount Zion in Jerusalem, in the land of Judea. The guide-board points there and nowhere else, and can not be twisted around for the convenience of pilgrims going to promised lands on this continent.

Must we then conclude that friend Bradley of Hamden [an enthusiast now dead] in setting his face toward Jerusalem, is on the right track? Not exactly. Isaiah has a queer way of talking about Mount Zion, which embarrasses us in attempting to locate it *any where* on the map of the world. For instance, in one of his first allusions to it, (chap. 2: 2,) he says, 'It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.' The prophet is evidently foretelling the same glorious reign and feast of God as that promised in the 25th chapter. The mountain of the Lord's house is certainly Mount Zion. But what are we to make of the idea that literal Mount Zion in Judea, or even Mount Zion by accommodation in Virginia, is to be mounted on the top of other mountains—perched, say for instance, on the Alps, or the Alleghanies? This will never do. We are compelled, then, to resort to Paul's way of understanding Isaiah's talk about Mount Zion. He says to those who were seeking the kingdom of God, and the final feast of victory, 'Ye are *not* come unto the Mount that might be touched, [such gross mountains as Sinai, or those which Scott and Bradley are seeking,] but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.' We can well understand how this living mountain of Gods presence may be established in spiritual supremacy over all human principalities and prominences; and thus we discover to our satisfaction, the true Mount Zion, where God shall make the feast for all nations. It is the combination of divine, angelic, and human spirits, which arose in the heavenly world after Christ's resurrection—the Primitive, first-resurrection church.

It is further to be observed, that according to Paul's doctrine in 1 Cor. 15, the glorious promise of victory over death, in Isaiah 25, *has already been fulfilled*. He says, (ver. 54,) 'Then shall be brought to pass that saying, Death is swallowed up in victory'—obviously referring to Isaiah 25: 8. What time is he speaking of? Most certainly the time of the Second Coming, at the end of the apostolic generation; for the language in this connection, as well as the similar passage in 1 Thess. 4: 15, plainly implies that he, or at least some of the

then living, would survive till the victory. 'We shall not all sleep,' &c. (1 Cor. 15: 51.) 'We which are alive and remain shall not prevent them which are asleep, but shall be caught up with them.' (1 Thess. 4: 15.) As Christ had said in many ways and very explicitly, that the generation cotemporary with himself should not pass away till his Second Advent, so Paul verily 'looked for the Lord Jesus Christ from heaven to change *his* [own] vile body.' Phil. 3: 20. And he understood that 'THEY would be brought to pass that saying of Isaiah, Death shall be swallowed up in victory.'

We are sure that his expectations in regard to the Second Coming were legitimate, and were fulfilled punctually. Immediately after the destruction of Jerusalem, the Lord did descend, as he ascended, to meet his waiting church, and caught away the quickened dead and the changed living into the mansions of immortality. Then was the promise of Isaiah fulfilled; and the spirits which are sending Scott to the Alleghanies, and Bradley to Jerusalem, with this promise in their pockets, are selling tickets for an exhibition which took place eighteen hundred years ago.

There is a plain principle which may guide us in locating the advent of the kingdom of heaven which is now expected, and all future advents of Christ's majesty. Christ deals with men and not with mountains. He is king of the human race; and when he or his kingdom comes, the electric current of his power seeks the intensest focus of human life. In other words, find the city on the face of the earth where the communications of the human family center, or most nearly center, and you have found the spot where the power of heaven will come down.

Jerusalem was the *spiritual* focus of the ancient world; and that was the theater of Christ's great battles, and of his death. There the fire of heaven came down on the day of Pentecost; and the *time* of this discharge, as well as the place, was in accordance with the foregoing principle, for it took place when Jerusalem was full of pilgrims from all nations.

On the other hand, Rome was the *political* focus of the ancient world; and accordingly the powers of Christ, still seeking the center of communication, directed Paul's energies from the first to that city; which in fact, after the destruction of Jerusalem, became the spiritual as well as political focus of the world; and thenceforth was evidently for centuries the center of Christ's action upon the world. Here was the first *emigration*, as we may call it, of the kingdom of Christ—from Jerusalem to Rome. Thence it has passed on, with the westward 'march of empire,' to Germany, to England, and to America; always seeking the ascendant principality, where the great movements of the human race, for the time being, are transacted.

Having before us this principle of Christ's movements, so plainly stamped on the history of the world, we are sure of the absurdity and imposture of all manifestoes of men or spirits that say, 'Behold he is in the desert.' Neither in the mountains of Virginia, nor in the desert of Utah, nor yet in the Turk-ridden Jerusalem of the present day, are we to look for the advent of our King. He still gravitates to the center of communication; and you might as well expect that the general post-office will some day pop down on the top of one of the Alleghany mountains, as that the kingdom of Christ will first come there, or in any such outlandish place.

The ocean has become the great medium of world-communication since the times when Jerusalem and Rome, were the foci of human life. On the ocean, therefore, sooner than in the desert, or any inland habitation of men, we would look for the coming Pentecost. But our guiding principle plainly points us to a *maritime* city; and that city must be pre-eminently the radiating point of universal communication. With these

landmarks, who can doubt that New York is at this moment, the point toward which the powers of heaven are concentrating, and is destined to be the theater of the impending meeting of all worlds?

But New York is not the natural, and therefore final center of the world. 'The march of Empire' must still go westward, or rather *south-westward* on this continent, as it went north-westward in the old world. Look at the map of the earth, and with a cosmopolitan eye search for the spot which God, in shaping the continents, prepared and designed to be the maritime center, and general post-office of the human race, when it shall be one nation. You can not miss it. It is on the Isthmus which has a continent on the north and a continent on the south, an ocean before and an ocean behind—the Isthmus which is at this moment the pathway of nations to the land of gold; and is soon to be traversed by railroads and canals. If we were seeking the best investment of capital in land speculation, with a view to future changes, we would go to the Isthmus of Darien: and for the same reason, we would set our faces in that direction, instead of toward any mountain or wilderness, in our calculations of the next future migration of the overshadowing glory of the Court of Christ.

But we have not yet reached the end. When the new world shall flow back upon the old, and the Gentile shall give again to the Jew the salvation which the Jew first gave to the Gentile, the land of Palestine—the first, and only tract conveyed to man by lawful deed from God—will be found to be the national center and joy of the whole earth. It is pre-eminently *both* an inland and a maritime region. It is the center between the continents of Europe, Asia and Africa; and at the same time, by the Red Sea on the South, by the Black Sea on the North, and by the Mediterranean Sea on the West, it has unequalled advantages for maritime communication. There, undoubtedly, the empire of heaven will at last find its permanent capital.

#### THE CHESHIRE COPPER MINES.

ABOUT three miles west of our Wallingford Community; in the town of Cheshire, there is a ridge of trap-rock, two miles in length, running north and south. On this ledge, at two places one mile apart, are a number of excavations, from five to ten feet in depth, called the north and south mines. The most remarkable thing about them is, that there are no authentic records, written or traditional, of their origin. The broken rock on the surface, is more or less mixed with copper; and a general impression that there are rich deposits of ore in that region has always prevailed. Indeed, according to an old legend, certain ancient miners found a vein of copper, as large as a pewter platter in diameter, and loaded their ships so heavily that they were lost at sea.

In 1798, a company was formed to investigate the old mines at the south diggings. They opened one of the old pits, which had been nearly filled up. This shaft was twenty feet in length, ten in breadth, and proved to be nearly one hundred feet in depth. As no large veins of ore were found, the enterprise was abandoned.

In 1836, Williams & Belomy opened another old shaft near by. This was somewhat larger than the one previously opened. About five feet from the surface a vein of copper was found, from one to three inches in width, and two feet in length. An old miner called this a promising "lead;" but the excavators were after larger game, and bound to go to the bottom of the mine. The great flow of water retarded

their progress; but after months of persevering labor they reached it, at ninety feet from the surface. A careful search, however, revealed nothing but the bare rock. No further efforts have been made at the south diggings since.

In 1854, a gentleman from New York leased the north mines. He employed three men for four or five months, making surface explorations for specimen ores. He found some very good ones, but failed to find a purchaser to work the mines according to contract, and his lease was forfeited.

In 1856, Monson & Pardee, of New Haven, leased the mines. In making some surface excavations, they discovered a covered mine, eighty feet in depth. Miners' tools, such as gads and drills, were found. The drills were diamond shaped, having four corners instead of two, like the modern kind. Even the windlass, with the rope and bucket, was present. The rope fell in pieces on being exposed to the air; but the bucket, which was under water, was sound, and used again as before. On examination, two veins of ore were found; one running north and south with the ledge, the other at right angles with it. As the latter appeared the most promising, they sunk a shaft on it, at the foot of the ledge, seventy-five feet deep, finding the veins well defined from top to bottom, and from eight to eighteen inches in width. The ore, however, was in minute particles, mixed with soft rock, and I believe, was not considered worth working. Mr. Pardee then withdrew. Mr. Monson, more sanguine than ever, went fifty rods north on the lower side of the ridge, and drove a level through it, cutting several small veins. In the largest one, under the center of the ledge, he found a piece of ore. After clearing it of rock, it weighed forty-one pounds. This is the largest piece they have yet found, although two other shafts, one hundred feet deep, were sunk near by. Mr. Monson employs from four to six men, and has already expended, it is judged, twenty-five thousand dollars, on his mine, and as yet he has not discovered a single vein worth working, or promising enough to warrant the erection of machinery to separate the ore. At the present time, he is running a level under the ledge, one hundred and fifteen feet below the surface, apparently as sanguine of success as ever.

Wallingford, May 2, 1869.

B. B.

#### THE DOMINANT LANGUAGE.

##### I.

##### ORAL AND WRITTEN SPEECH.

IT is of small practical importance how or where speech originated: enough to know that all the people of the earth possess it, in a more or less perfect state. Yet some of the hypotheses that this question has suggested are curious and amusing. Lord Monboddo thinks language sprung from a few such syllables as *ha, he, hi, ho*; Dr. Murray traces it to the nine monosyllables, *ag, bag, drag, gag, lag, mag, nag, rag, swag*; while Maupertius asserts that "language was formed by an association of learned societies assembled for that purpose." On the other hand, many good and wise men believe the Creator furnished man with a ready-formed language, grammatically constructed, suited to all the wants of the human intellect, and perfectly adapted to the delicately constructed vocal organs. But is it not more consistent with reason, and more in harmony with the general method pursued by God, to suppose that he endowed man with an intellectual ability and physical capacity for speech, and then left him to

work up a language to suit his own taste? If such was the case, it seems probable that the first articulate sounds were simple exclamations, such as *oh, hallo, ha, hist, &c.*; then verbs in the imperative form, synonymous with *come, see, go, hark*; next pronouns, which served as general names till nouns were formed; and so on, till a complete language in all its parts and inflections was constructed.

Students of linguistic science, group all the widely varying tongues spoken in the various parts of our globe, into a few families, to which convenient names have been assigned. Most of the languages of Europe have been traced to a common origin in upper India, and have, therefore, been classified in what is known as the Indo-European family; which is subdivided into the Aryan group in Asia, and the Greek, Celtic, Slavonic, Lithuanian, and Teutonic in Europe. In literary production, and perfection of organic structure, the Indo-European family much surpasses the other great divisions. The English, though a composite language, is classed as a member of the Teutonic branch of this great Indo-European family.

A perfect spoken language should necessarily be easy of utterance and harmonious in sound, simple and consistent in grammatical structure, rich in its vocabulary—giving a fitting word for every mental conception: it should combine musical qualities with strength; versatility with scientific exactness. A perfect written language should necessarily be a portraiture of spoken words, by means of characters representing given sounds, which, through the medium of the eye, readily convey the thought evolved by the writer to the mind of the reader, as the vibrations of the air communicate oral language to the brain through the medium of the ear; and to do this easily and unerringly, each indivisible sound should have a character to represent it, and be invariably denoted by its own symbol whenever and wherever portrayed.

Speech being effective only in the immediate vicinity of an audience, mankind, as they increased in numbers and in the knowledge that comes by experience, found it necessary, oftentimes, to convey their ideas to persons at a distance. In a rude or savage state, this was done by means of some weapon or ornament, which, by its associated ideas, served a chieftain either as a proclamation to call his followers together for war or council—or to defy a foe. An arrow thus sent by the great and scholarly Saladin to his native tribe, summoned a thousand warriors to his banner; two arrows, two thousand, and his bow called every fighting man to the field. The fiery cross, borne by a swift runner from hamlet to hamlet through the Scottish Highlands, brought every clansman to arms. Our North American Indians have ever been noted for their ingenious devices in expressing thought in their tokens of peace and war. They not only dug up the hatchet or smoked the pipe of peace, but attached a symbolic meaning to almost every act or inanimate object.

The beacon fire was employed to communicate urgent intelligence long after the art of writing was invented; and though the wonderful electric telegraph has done away with such clumsy devices on land, navies still use their flag-signals, by means of which, orders are communicated instantly and with precision; while,

"In eastern lands they talk in flowers,  
And tell in a garland their love and cares;  
Each blossom that blooms in their garden bowers  
On its leaves a mystic language bears."

The next step beyond signals and tokens bearing a certain significance to those to whom they were sent, was the resort to picture-writing, used both in Asia and Mexico; but this was so cumbersome and ambiguous in its best condition, that it poorly served the purpose for which it was employed. The Peruvian system of knotted cords must have been extremely complicated and uncertain. Hieroglyphics take a higher position in the scale of inventions. This method of portraying thought was brought to a wonderful degree of accurate complexity, as shown on Egyptian monuments of art, on the ruins of Copan, &c., and in the manuscripts of the Aztecs. The cuneiform characters of the ancient Assyrian and Persian inscriptions are of a somewhat similar nature,

though perhaps semi-alphabetic. All these devices were very imperfect and clumsy attempts to transmit ideas from mind to mind through intervening space and time. The mass of the people could no more read and understand them than we can to-day; while the labor and expense of such writing prevented its use, to any great extent. Man's genius required something better; and in good time the providence of God inspired the needed invention.

The Phœnicians are supposed to have invented letters by means of which thought could be conveyed with a certainty and ease before unknown. It is significant that these Phœnicians, the builders of Troy and Carthage, were a race of skilled artisans, enterprising merchants, and bold navigators. While other nations scarcely ventured away from their city walls, they carried commercial enterprise from the Black Sea to Britain; and where their merchandise was borne their letters were sure to follow. The Greeks receiving the Phœnician alphabet from Cadmus, finally invented new letters to suit it to the capacity of their speech; then in turn, gave their alphabet to the Romans, to whose ruder tongue it was imperfectly adapted; and wherever Rome's haughty legions bore their brazen eagles to conquest, from the Euphrates to Britain, from Docia to the African desert, her own or the Greek alphabet followed as an important aid in civilization.

The barbarians of the north subverted the Western Roman Empire; and snatching the Roman letters from the ruins they had created, applied them to their own guttural and explosive tongues, containing sounds which those letters were wholly inadequate to represent; and thus was lost to successive generations, what little phonetic character had existed in the Latin language. S. H. R.

## THE CIRCULAR.

O. C., MONDAY, MAY 31, 1869.

### AMERICAN SOCIALISMS.

NO. XXXIV.

#### Illinois Associations.

##### THE INTEGRAL PHALANX.

**T**HIS Association was founded in the early part of 1845 by John S. Williams, of Cincinnati, who is spoken of by the *Phalanx*, as one of the most active adherents of Fourierism in the West. It settled first in Ohio, and afterwards in Illinois.

[From the Ohio State Journal, copied into the Harbinger, June 14, 1845.]

An Association of citizens of Ohio, calling themselves the "Integral Phalanx," have recently purchased the valuable property of Mr. Abner Enoch, near Middletown, Butler county, in this State, known by the name of Manchester Mills, twenty-three miles north of Cincinnati on the Miami Canal. This property embraces about 900 acres of the most fertile land in Ohio, or perhaps in the world; 600 acres of which lies in one body, and is now in the highest state of cultivation, according to the usual mode of farming; 300 acres in wood and timber land. There are now in operation on the place a large flouring mill, saw-mill, lath-factory and shingle-cutter, propelled by water-power, which is abundantly sufficient to propel every necessary machinery that the company may choose to put in operation. The property is estimated to be worth \$75,000, but was sold to the Phalanx for \$45,000. As Mr. Enoch is himself an Associationist and a devoted friend of the cause, the terms of sale were made still more favorable to the Phalanx, by the subscription, on the part of Mr. Enoch, of \$25,000 of purchase money, as capital stock of the Phalanx. Entire possession of the Domain is to be given to the Phalanx as soon as existing contracts of the proprietor are completed.

Arrangements are already made for the vigorous prosecution of the plans of the Phalanx. A press is to be established on the Domain, devoted to the science of Industrial Association generally, and the interests of the Integral Phalanx particularly. Competent agents are appointed to lecture on the science, and receive subscriptions of stock and membership; and it is contemplated to erect, as soon as possible, one wing of a unitary edifice, large enough to accommodate sixty-four families, more than one-half of which number are already in the Association.

[From an editorial in the Harbinger, July 19, 1845.]

We have received the first number of a new paper, entitled, the "*Powshare and Pruning Hook*," which

the "Integral Phalanx" propose to publish semi-monthly, at the rate of one dollar per year.

\*\*\* The reasons presented for the establishment of the Integral Phalanx are to our minds quite conclusive, and we feel great confidence that its affairs will be managed with the wisdom and fidelity which will insure success. We earnestly desire to witness a fair and full experiment of Association in the West. The physical advantages which are there enjoyed are far too great to be lost. With the fertility of the soil, the ease with which it is cultivated, the abundance of water-power, and the comparative mildness of the climate, a very few years of judicious and energetic industry would place an Association in the West in possession of immense material resources; they could not fail to accumulate wealth rapidly; they could live in a great measure within themselves, without being compelled to sustain embarrassing relations with civilization; and with the requisite moral qualities, and scientific knowledge, the great problem of social harmony would approximate, at least, towards a solution. We trust this will be done by the Integral Phalanx. And to insure this, our friends in Ohio should not be eager to encourage new experiments, but to concentrate their capital and talent, as far as possible, on that Association which bids fair to accomplish the work proposed. The advantages possessed by the Integral Phalanx will be seen from the following statement in their paper:

"To say that our prospects are not good, would be to say what we do not believe; or to say that the Phalanx, so far, is not composed of the right kind of materials, would be to affect a false modesty we desire not to possess. One reason why our materials are superior is, that young Phalanxes, generally are known to be in doubtful, difficult circumstances, and therefore the inducement to rush into such movements merely from the pressure of the evils of Civilization, without a full conviction of the good of Association, is not so great as it was. We are composed of men whose reflective organs, particularly that of "caution," seem to be largely developed. We believe in moving slowly, cautiously, safely; giving our Phalanx time to grow well, that permanence may be the result. The members already enrolled on the books of the Phalanx, are, in their individual capacities, the owners of property to an amount exceeding *one hundred thousand dollars*, clear of all incumbrances; and they are all persons of industrial energy and skill, fully capable of compelling the elements of earth, air and water, to yield them abundant contributions for that HARMONIC UNITY, with which their souls are deeply inspired.

"In view of all these advantages, we can, with full confidence, invite the accession of numbers and capital, and assure them of a safe investment in the Integral Phalanx."

[From an editorial in the Harbinger, Aug. 16, 1845.]

We have received the second number of the *Powshare and Pruning-hook*, the organ of the Integral Phalanx, recently established in the vicinity of Cincinnati. Besides a variety of interesting articles on the subject of Association, this number contains the "Pledges and Rules" of the Integral Phalanx, together with an explanation of some parts of the instrument, which have been supposed to be rather obscure. It is an elaborate document, exhibiting the fruits of deep reflection, and aiming at the application of scientific principles to the present condition of Association. We do not feel ourselves called on to criticize it; as every written code for the government of a Phalanx must necessarily be imperfect, of the nature of a compromise, adapted to special exigencies, and taking its character, in a great measure, from the local or personal circumstances of the Association for which it is intended. In a complete and orderly arrangement of groups and series, with attractive industry fully organized, with a sufficient variety of character for the harmonious development of the primary inherent passions of our nature, and a corresponding abundance of material resources, we conceive that few written laws would be necessary; every thing would be regulated with spontaneous precision by the pervading common sense of the Phalanx; and the law written on the heart, the great and holy law of attraction, would supersede all others. But for this blessed condition the time is not yet. Years may be required, before we shall see the first red streaks of its dawning. Meanwhile, we must make the wisest provisional arrangements in our power. And no Constitution recognizing the principles of distributive justice and the laws of universal unity, will be altogether defective; while time and experience will suggest the necessary improvements.

\*\*\* "Three attorneys-at-law have left that profession and joined the Integral Phalanx—not, as they say, that they could not make a living, if they would stick to it and do their share of the dirty work, but because by doing so they must sacrifice their consciences, as the practice of the law, in many instances, is but stealing under another name. They are elevating themselves by learning honest and useful trades, so as to become producers in Association. A wise resolution."

Here comes a sudden turn in the story of this

Phalanx, for which the previous assurances of caution and prosperity had not prepared us, and of which we can find no detailed account. We skip from Ohio to Illinois, with no explanation except the dark hints of trouble, defeat, and partial dissolution, contained in the following document. The Sangamon Phalanx, which seems to have taken in the Integral (or was taken in by it), is one of the Associations of which we have no account either from Macdonald or the Fourier Journals.

[From the Tribune, copied into the Harbinger.]

Home of the Integral Phalanx,  
Sangamon Co., Ill., Oct. 20, 1845. }

To the Editor of the New York Tribune:

We wish to apprise the friends of Association that the Integral Phalanx, having, for the space of one year wandered like Noah's dove, finding no resting place for the sole of its foot, has at length found a habitation. A Union was formed on the 16th of October inst., between it and the Sangamon Association; or rather the Sangamon Association was merged in the Integral Phalanx; its members having abandoned its name and constitution, and become members of the Integral Phalanx by placing their signatures to its pledges and rules; the Phalanx adopting their Domain as its Home. We were defeated, and we now believe, very fortunately for us, in securing a location in Ohio. We have, during the time of our wanderings, gained some experience which we could not otherwise have gained, and without which we were not prepared to settle down upon a location. Our members have been tried. We now know what kind of stuff they are made of. Those who have abandoned us in consequence of our difficulties, were "with us, but not of us," and would have been a hindrance to our efforts. They who are continually hankering after "the flesh-pots of Egypt," and are ready to abandon the cause upon the first appearance of difficulties, had better stay out of Association. If they will embark in the cause, every Association should pray for difficulties sufficient to drive them out. We need not only clear heads, but also true hearts. We are by no means sorry for the difficulties which we have encountered, and all we fear is that we have not yet had sufficient difficulties to try our souls, and show the principles by which we are actuated.

We have now a home, embracing 508 acres of as good land as can be found within the limits of "Uncle Sam's" dominions, fourteen miles southwest from Springfield, the Capital of the State, and in what is considered the best county and wealthiest portion of the State. Our Domain can be extended to any distance, embracing three miles square, at an average of from five to seven dollars per acre, as we wish to make additions. We have, however, at present, sufficient land for our purposes. It consists of high rolling prairie and woodlands adjoining, which can not be excelled in the State for beauty of scenery and richness of soil, covered with a luxuriant growth of timber, of almost every description,—Oak, Hickory, Sugar-Maple, Walnut, &c. The land is well watered, lying upon Lick Creek, with springs in abundance, and excellent well-water at the depth of twenty feet. The land, under proper cultivation, will produce one hundred bushels of corn to the acre, and every thing else in proportion. There are five or six comfortable buildings upon the property, and a temporary frame building, commenced by the Sangamon Association, intended, when finished, to be 360 feet by 24 (one third of it to be two stories high), is now being erected for the accommodation of families.

The whole Domain is in every particular admirably adapted to the industrial development of the Phalanx. The railroad connecting Springfield with the Illinois river, runs within two miles of the Domain. There is a steam saw and flouring mill within a few yards of our present east boundary, which we can secure on fair terms, and shall purchase, as we shall need it immediately.

But we will not occupy more time with description, as those who feel sufficiently interested, will visit us and examine for themselves. We "*owe no man*," and although we are called "Infidels" by those who know not what constitutes either Infidelity or Religion, we intend to obey at least this injunction of HOLY WRIT. The Sangamon Association had been progressing slowly, prudently and cautiously, determined not to involve themselves in pecuniary difficulties, and this was one great inducement to our union with them. We want those whose "bump of caution" is fully developed. Our knowledge of the progressive movement of other Associations has taught us a lesson which we will try not to forget. We are convinced that we can never succeed with an onerous debt upon us. We trust those who attempt it may be more successful than we could hope to be.

We are also convinced that we can not advance one step towards Associative unity, whilst in a state of anarchy and confusion, and that such a state of things *must* be avoided. We will therefore not attempt even a unitary subsistence, until we have the number necessary to enable us to organize upon

scientific principles, and in accordance with Fourier's admirable plan of industrial organization. The Phalanx will have a store-house, from which all the families can be supplied at the wholesale price, and have it charged to their account. It is better that the different families should remain separate for five years, than to bring them together under circumstances worse than Civilization. Such a course will unavoidably create confusion and dissatisfaction, and we venture the assertion that it has done so in every instance where it has been attempted. Under our Rules of Progress, it will be seen that until we are prepared to organize, we shall go upon the system of Hired Labor. We pay to each individual a full compensation for all assistance rendered in labor or other services, and charge him a fair price for what he receives from the Phalanx; the balance of earnings, after deducting the amount of what he receives, to be credited to him as Stock, to draw interest as capital. To capital, whether it be money or property put in at a fair price, we allow ten per cent. compound interest. This plan will be pursued until our Edifice is finished and we have about 400 persons, ready to form a temporary organization. Fourier teaches us that this number is necessary, and if he has taught the truth of the science, it is worse than folly to pursue a course contrary to his instructions. If there is any one who understands the science better than Fourier did himself, we hope he will make the necessary corrections and send us word. We intend to follow Fourier's instructions until we find they are wrong; then we will abandon them. As to an attempt to organize Groups and Series until we have the requisite number, have gone through a proper system of training, and erected an edifice sufficient for the accommodation of about four hundred persons, every feature of our Rules of Progress forbids it. We believe that the effort will place every Phalanx that attempts it in a situation worse than Civilization itself. The distance between Civilization and Association can not be passed at one leap. There must necessarily be a transition period, and any set of "Rules," (or Constitution hampered and destroyed by a set of by-laws), intended for the government of a Phalanx, during the transition period, and which have no analogical reference to the human form, will be worse than useless. They will be an impediment instead of an assistance to the progressive movement of a Phalanx. No Phalanx can ever be organized under them. The child can not leap to manhood in a day nor a month, and unless there is a system of training suited to the different states through which he must pass in his progress to manhood, his energies can never be developed. If an Association will violate every scientific principle taught by Fourier, pay no regard to analogy, and attempt an organism of Groups and Series before any preparation is made for it, and then run into anarchy and confusion, and become disgusted with their efforts, we hope they will have the honesty to take the blame upon themselves, and not charge it to the science of Association.

We are ready at all times to give information of our situation and progress, and we pledge ourselves to give a true and correct statement of the actual situation of the Phalanx. We pledge ourselves that there shall not be found a variance between our written and published statements, and the statements appearing upon our records. Those of our members now upon the ground are composed principally of the former members of the Sangamon Association. We expect a number of our members from Ohio this fall, and many more of them in the spring. We have applications for information and membership from different directions, and expect large accession in numbers and capital during the coming year. We can extend our Domain to suit our own convenience, as, in this land of prairies and pure atmosphere, we are not hemmed in by civilization to the same extent as Socialists in other States. We have elbow-room, and there is no danger of trampling upon each others' toes, and then fighting about it.

The *Ploughshare and Pruninghook* will be continued from its second number, and published from the Home of the Integral Phalanx in a few weeks, as soon as a press can be procured.

The Secretary of the Integral Phalanx.

Here all information in the *Harbinger* about the Integral comes to an end, and Macdonald breaks off short with "No further particulars."

THE BUREAU CO. PHALANX.

In the first number of the *Phalanx*, Oct. 5th, 1843, it is mentioned that a small Association had been commenced in Bureau Co., Ill. Macdonald repeats the mention, and adds, "No further particulars." This ends the account for Illinois.

Michigan Associations.

THE ALPHADELPHIA PHALANX.

This Association was commenced in the winter of 1843-4, principally by the exertions of Dr. H. R. Schetterly of Ann Arbor, a disciple of Brisbane and

the *Tribune*. The *Phalanx* of Feb. 5, 1844, publishes its prospectus, from which we extract the following paragraphs:

Notice is hereby given, that a Fourier industrial Association, called the Alphadelphia Association, has been formed in this State, under the most flattering prospects. A constitution has been adopted and signed, and a domain selected on the Kalamazoo river, which seems to possess all the advantages that could be desired.

It is extremely probable, (judging from the information possessed) that only half the applicants can be received into one Association, because the number will be too great; and if such should be the case, two Associations will doubtless be formed; for such is the enthusiasm in the west that people will not suffer themselves to be disappointed.

[From the *Phalanx*, March 1, 1844.]

THE ALPHADELPHIA ASSOCIATION.—We have received the Constitution of this Association, a notice of the formation of which was contained in our last. In most respects the Constitution is similar to that of the North American Phalanx. It will be seen by the description of the domain selected, which we publish below, that the location is extremely favorable. The establishment of this Association in Michigan is but a pioneer movement, which we have no doubt will soon be followed by the formation of many others. Our friends are already numerous in that State, and the interest in Association is rapidly growing there, as it is throughout the West generally. The West, we think, will soon become the grand theater of action, and ere long Associations will spring up so rapidly that we shall scarcely be able to chronicle them. The people, the farmers and mechanics particularly, have only to understand the leading principles of our doctrine, to admire and approve of them; and it would therefore be no matter of surprise to see in a short time their general and simultaneous adoption. Indeed, the social transformation from a state of isolation with all its poverty and misery, to a state of Association with its immense advantages and prosperity, may be much nearer and proceed more rapidly than we now imagine. The signs are many and cheering.

History and Description of the Alphadelphia Association.

In consequence of a call of a Convention published in the *Primitive Epouner*, fifty-six persons assembled in the school-house at the head of Clark's lake on the fourteenth day of December last, from the Counties of Oakland, Wayne, Washtenaw, Genesee, Jackson, Eaton, Calhoun and Kalamazoo, in the state of Michigan; and after a laborious session of three days, from morning to midnight, adopted the skeleton of a Constitution, which was referred to a Committee of three, composed of Doctor H. R. Schetterly, Rev. James Billings, and Franklin Pierce Esq., for revision and amendment. A committee consisting of Doctor H. R. Schetterly, John Curtis, and William Grant, was also elected to view three places, designated by the Convention as possessing the requisite qualifications for a Domain. The Convention then adjourned to meet again at Bellevue, Eaton Co., on the third day of Jan. ultimo, to receive the reports of said Committees, to choose a Domain from those reported on by the Committee on location, and to revise, perfect and adopt said Constitution. This adjourned Convention met on the day appointed—selected a location in the town of Comstock, Kalamazoo Co., whose advantages are described by the Committee on location in the following terms.

The Kalamazoo river, a large and beautiful stream, nine rods wide, and five feet deep in the middle, flows through the Domain.

The mansion and manufactories will stand on a beautiful plain, descending gradually towards the bank of the river, which is about twelve feet high.

There is a spring, pouring out about a barrel of pure water per minute, half a mile from the place where the mansion and manufactories will stand.

Cobble stone more than sufficient for foundations and building a dam, and easily accessible, are found on the Domain; and sand and clay, of which excellent brick have been made, are also abundant.

The soil of the Domain is exceedingly fertile, and of great variety, consisting of prairie, oak openings and timbered and bottom land along the river. About three thousand acres of it have been tendered to our Association, as stock to be appraised at the cash value, nine hundred of which are under cultivation, fit for the plow; and nearly all the remainder has been offered in exchange for other improved lands belonging to members at a distance, who wish to invest their property in our Association.

[Letter from H. R. Schetterly.]

Ann Arbor, May 20, 1844.

GENTLEMEN:—Your readers will no doubt be pleased to learn every important movement regarding Industrial Association; and therefore I send you an account of the present condition of the Alphadelphia Association, to the organization of

which all my time has been devoted since the beginning of last December.

The Association held its first annual meeting on the second Wednesday in March, and at the close of a session of four days, during which its constitution, &c. as a society were perfected, and about eleven hundred persons, including children and adults, admitted to membership, adjourned to meet on the Domain on the first of May. Its officers repaired immediately to the place selected last winter for the Domain, and after overcoming great difficulties, secured the deeds of 2,814 acres of land, 927 of which is under cultivation, at a cost of \$32,000. This gives us perfect control over an immense water power, and our land debt is only \$5,776, (the greater portion of the land having been invested as stock), to be paid out of a proposed capital of \$240,000, \$14,000 of which is to be paid in cash during the summer and autumn. More land adjoining the Domain has since been tendered as stock, but we have as much as we can use at present, and do not wish to increase our taxes and diminish our first annual dividend too much. It will all come in as soon as wanted. At our last meeting the number of members was increased to upwards of 1,300, and more than 100 applicants were rejected, because there seemed to be no end, and we became almost frightened at the number. Among our members are five millwrights, six machinists, furnacemen, printers, manufacturers of cloth, paper, &c., and almost every other kind of mechanics you can mention, besides farmers in abundance.

Farming and gardening were commenced on the Domain about the middle of April, and two weeks since, when I came away, there were seventy-one adult male and more than half that number of adult female laborers on the ground, and more constantly arriving. We shall not however be able to accommodate more than about 200 resident members this season.

There is much talk about the formation of other Associations in this State, (Michigan,) and I am well convinced that others will be formed next winter. The fact is, men have lost all confidence in each other, and those who have studied the theory of Association, are desirous of escaping from the present hollow-hearted state of civilized society, in which fraud and heartless competition grind the more noble-minded of our citizens to the dust.

The Alphadelphia Association will not commence building its mansion this season, but several groups have been organized to erect a two-story wooden building, five hundred and twenty-three feet long, including the wings, which will be finished the coming fall, so as to answer for dwellings till we can build a mansion, and afterwards may be converted into a silk establishment or shops. The principal pursuit this year, besides putting up this building, will be farming and preparing for erecting a furnace, saw-mill, machine-shop, &c. We have more than 100,000 feet of lumber on hand; and a saw-mill, which we took as stock, is running day and night.

The fact is, I do not see any obstacle to our future prosperity. Our farmers have plenty of wheat on the ground. We have teams, provisions, all we ought to desire on the Domain; and more than all, since the location of the buildings has been decided, we are perfectly united, and have never yet had an angry discussion on any subject. We have religious meetings twice a week, and preaching at least once, and shall have schools very soon. If God be for us—of which we have sufficient evidence—who can prevail against us?

Our domain is certainly unrivaled in its advantages in Michigan, possessing every kind of soil that can be found in the State. Our people are moral, religious, and industrious, having been actually engaged in manual labor, with few exceptions, all their days. The place where the mansion and out-houses will stand is a most beautiful level plain, that wants no grading, extending nearly a mile in every direction, which can be irrigated by a constant stream of water flowing from a lake. Between it and the river is another plain, twelve feet lower, on which our manufactories may be set in any desirable position. Our mill-race is half dug by nature, and can be finished, according to the estimate of the State Engineer, for eighteen hundred dollars, giving five and a half feet fall without a dam, which may be raised by a grant from the Legislature, adding three feet more, and affording water-power sufficient to drive fifty pair of mill-stones. A very large spring, brought nearly a mile in pipes, will rise nearly fifty feet at our mansion. The Central Railroad runs across our domain. We have a great abundance of first-rate timber, and land as rich as any in the State.

Our Constitution is liberal, and secures the fullest individual freedom and independence. Whilst capital is fully protected in its rights and guaranteed in its interests, it is not allowed to exercise an undue control or in the least degree encroach on personal liberty, even if this too common tendency could possibly manifest itself in Association.

As we proceed I will inform you of our progress.

H. R. SCHETTERLY.

The *Harbinger* of Jan. 17, 1846, mentions the Alphadelphia as still existing and in hopeful con-

dition; but we find no further notice of it in that quarter. Macdonald tells the following story of its fortunes and failure, the substance of which he obtained from Dr. Schetterly:

"At the commencement a disagreement took place between a Mr. Tubbs and the rest of the members. Mr. Tubbs wanted to have the buildings located on the land he had owned; but the Association would not agree to that, because the digging of a mill-race on the side of the river proposed by Mr. Tubbs would have cost nearly \$18,000; whereas on the railroad side of the river, which was supposed to be a much better building place, the race would have cost only \$1,800. The consequence was that all but Mr. Tubbs voted for the railroad side, and Mr. Tubbs left, no doubt in disgust, at the same time cautioning every person against investing property in the Phalanx.

"There were a number of ordinary farm-houses on the Domain, and a beginning of a Phalanstery seventy feet long was erected to accommodate those who resided there the first winter. The rooms were comfortable but small. A large frame house was also begun. During the warm weather a number of persons lived in a large board shanty.

"The members of the Association were mostly farmers, though there were builders, shoemakers, tailors, blacksmiths and printers, and one editor, all tolerably skillful and generally well informed, though but few could write for the paper called the *Tocsin*, which was published there. The morality of the members is said to have been good, with one exception.

"A school was carried on, part of the time, and they had an exchange of some seventy periodicals and newspapers.

"No religious tests were required in the admission of members. They had preaching by one of the printers, or by any person who came along, without asking about his creed. \* \* \*

"Some of the causes of failure were thus stated:

"The disagreement with Mr. Tubbs at the commencement of the experiment threw a damper on it, from which it never entirely recovered. All lived in clover so long as a ton of sugar or any other such luxury lasted; but before provisions could be raised, these luxuries were all consumed, and most of the members had to subsist afterwards on coarser fare than they were accustomed to. No money was paid in, and the members who owned property abroad could not sell it. The officers made bad bargains in selling some farms that lay outside the Domain. Laborers became discouraged and some left; but many held on longer than they otherwise would have done, because a hundred acres of beautiful wheat greeted them in the fields. In the winter some of the influential members went away temporarily, and thus left the real friends of the Association in the minority; and when they returned after two or three months absence, every thing was turned up-side-down. There was a manifest lack of good management and foresight. The old settlers accused the majority of this, and were themselves elected officers; but it appears that they managed no better, and finally broke up the concern."

**THE WASHTENAW PHALANX**

was projected at Ann Arbor, Mich., and a monthly paper called the *Future*, was started in connection with it; but it appears to have failed before it got fairly into operation; as the *Phalanx* barely refers to it once, and Macdonald dismisses it as a mere abortive excitement.

**Indiana, Iowa and Wisconsin.**

**THE LA GRANGE PHALANX.**

The first notice of this Association is the following announcement in the *Phalanx*, Oct. 5th, 1843:

Preparations are making to establish an Association in La Grange County, Indiana, which will probably be done this fall, upon quite an extensive scale, as many of the most influential and worthy inhabitants of that section are deeply interested in the cause.

[Extract from a letter written by W. S. Prentiss, Secretary of the La Grange Phalanx, published in the *Phalanx*, February 6, 1844.]

We have now about thirty families, and I believe might have fifty, if we had room for them. We

have in preparation and nearly completed, a building large enough to accommodate our present members. They will all be settled and ready to commence business in the spring. They leave their former homes and take possession of their rooms as fast as they are completed. The building, including a house erected before we began, by the owner of a part of our estate, is above one hundred and ninety-two feet long, two stories high, divided so as to give each family from twelve to sixteen feet front, and twenty-six feet deep—making a front room, and one or two bed-rooms: one hundred and twenty feet of this building is entirely new. We commenced it in September, and have had our lumber, brick and lime to haul from five to twelve miles; all these materials can be hereafter furnished on our Domain. Notwithstanding the disadvantages and waste attendant on hasty action without previous plan, we shall have our tenements at least as cheap again as they would cost separately. Our farm contains about 1,500 acres of excellent land, 400 of which is improved, about 300 of rich meadow, with a stream running through it, falling twelve feet, and making a good water-power. We are above forty miles from Fort Wayne, on the Wabash and Erie canal. Our land, including one large new house and three large new barns, also a saw-mill in operation, cost us about \$8.00 per acre. It was put in as stock, at \$10.31 for improved, and \$2.68 for unimproved. We have about 100 head of cattle, 200 sheep, and horse and ox teams enough for all purposes. Also farming tools in abundance; and in fact every thing necessary to carry on such branches of business as we intend to undertake at present, *except money*. This property was put in as stock, at its cash value; cows at \$10.00, sheep \$1.50, horses \$50.00, wheat fifty cents, corn twenty-five cents, &c.

We shall have about 150 persons when all are assembled; probably about half of this number will be children at school. Our school will commence in a few days. We have a charter from the Legislature, one provision of which, inserted by ourselves, is, that we shall never, as a society, contract a debt. The name of our Society is the "La Grange Phalanx." We are located in Springfield, La Grange county, Ind. The nearest post-office is "Mongouquing." We think our location a good one. Our members are seventy-three of them practical farmers, and the rest mechanics, teachers, &c. We shall not commence building our main edifice at present. When our dwelling rooms now in progress are completed, and such work-shops as are necessary to accommodate our mechanics, we shall stop building until more capital flows in, either from abroad or from our own labors. It is a pity that the mechanics of the city and farmers of the country could not be united. They would do far better together than separate. We have two of the best physicians in the country in our number.

[From The Harbinger, July 4, 1846.]

**THE LA GRANGE PHALANX.**—This Association has been in operation some two years, and has acted under an act of incorporation granted by the Legislature of that State, since the 1st of June, 1845. It commenced on the sure principle of incurring no debts, which it has adhered to, with the exception of some fifteen hundred dollars yet due on its domain. We find in the *True Tocsin* a statement of the operations of this Association for the last fifteen months, and of its present condition, by Mr. Anderson, its Secretary, from which we make the following extracts:

"Annual Statement of the condition of the La Grange Phalanx, on the 1st day of April, 1846.

"Total valuation of the real and personal estate of the Phalanx on the above day, including book accounts, due from members and others.....	\$19,861.61
Deduct capital stock.....	\$14,668.89
debts.....	1,128.82
15,797.21	
Total product for fifteen months previous to the above date.....	\$ 4,064.40

Being a net increase of property on hand (since our settlement on the 1st of January, 1845), of \$1,535.63, the balance of the total product above, having been consumed: namely, \$2,531.72 in the shape of rent, tuition, fuel, food, and clothing. The above product forms a dividend to labor of sixty-one cents eight mills per day of ten hours, and to the capital stock four and eleven-twelfths per cent. per annum.

"Our domain at present consists of 1,045 acres of good land, watered by living springs. The land is about one-half prairie, the balance openings, well timbered. We have four hundred and ninety-two acres improved and two hundred and fifty acres of meadow. The improvements in buildings are three barns, some out-houses, blacksmith's shop, and a dwelling house large enough to accommodate sixteen families, besides a school-room twenty-six by thirty-six feet, and a dining-room of the same size. All our land is within fences, and we consider our condition bids fair for the realization of at least a share of happiness, even upon the earth. \* \* \*

"The rule by which this Association makes dividends to capital is as follows: When labor shall receive seventy-five cents per day of ten hours at average or common farming labor, then capital shall

receive six per cent. per annum, and in that ratio, be the dividend what it may; in other words, an investment of one hundred dollars for one year will receive the same amount which might be paid to eight days average labor.

"There are now ten families of us at this place, busily engaged in agriculture. We are rather destitute of mechanics, and would be very much pleased to have a good blacksmith and shoemaker, of good moral character and steady habits, and withal Associationists, join our number. \* \* \* Since our commencement in the fall of 1843, our school has been in active operation up to the present time, with the exception of some few vacations. It is our most sincere desire to have the very best instruction in school, which our means will enable us to procure."

The *Harbinger* adds: The preamble to the constitution of this little band of pioneers in the cause of Human Elevation shows that their enterprise is animated by the highest purposes. We trust that they will not be disheartened by any discouragements or obstacles. These must of necessity be many; but it should be borne in mind that they can not be equal to the burdens which the selfishness and antagonism of the existing order of things lay upon every one who toils through its routine. The poorest Association affords a sphere of purer and honest and heartier life than the best society that we know of in the civilized world. Let our friends persevere; they are on the right track, and whatever mistakes they may make, we do not doubt that they will succeed in establishing for themselves and their children a society of United Interests.

[From the Harbinger, July 18, 1846.]

**LA GRANGE PHALANX.**—From this Association, an account of whose condition we lately published, we have received a communication from which we extract the following:

Springfield, June 14, 1846.

We hope our humble effort here to establish a Phalanx, will in due time be crowned with success. \* \* \* Our prospects since we got our charter have been very cheering, notwithstanding the many difficulties attendant upon so weak an attempt to form a nucleus, around which we expect to see Truth and Happiness assembled in perpetual union, and that too at no very distant period.

Our numbers have lately been increased by some members from the Alphaadelphia Association, whose faith has outlived that of others in the attempt to establish an Association at that place.

Agriculture has been our main and almost only employment since we came together. We have ten hundred and forty-five acres of excellent grain and meadow land, four hundred and ninety-two acres of which are improved, besides two hundred and fifty acres of meadow. We are preparing this fall to sow three hundred acres of wheat. Our Domain is as yet destitute of water-power except on a very limited scale. Our location in other respects is all that could be wished for. We have a very fine orchard of peach and apple trees, set out mostly a year ago last spring, and many of the trees will soon bear, they having been moved from orchards which were set out for the use of families on different points of what we now call "our Domain." We shall have this season a considerable quantity of apples and peaches from old trees which have not been moved. The wheat crop promises to be very abundant in this part of the country. Oats and corn are rather backward on account of the late dry weather. We have at present on the ground one hundred and forty acres of wheat, fifty-two acres of oats, thirty-eight acres of corn, besides buckwheat, potatoes, beans, squashes, pumpkins, melons, and what not.

Yours truly,  
WILLIAM ANDERSON, Sec'y.

Macdonald gives the following meager account of the decease of this Phalanx:

"A person named Jones owned nearly one half of the stock, and it appears that his influence was such that he managed trading and money matters all in his own way, whether he was an officer or not. This gave great dissatisfaction to the members, and has been assigned as the chief cause of their failure. They possessed about one thousand acres of land, with plenty of buildings of all kinds. The members were mostly farmers, tolerably moral, but lacking in enterprise and science. They maintained schools and preaching in abundance, and lived as well as western farmers commonly do. But they fully proved that though hard labor is important in such experiments, yet without the right kind of genius to guide, mere labor is vain."

**GARDEN GROVE COMMUNITY, IOWA,**

was projected by D. Roberts, W. Davis, and others. The plan was to settle a colony of the "right sort" on contiguous lots, each family with its separate farm and dwelling, but all having a common

pleasure ground, dancing hall, lecture room and seminary. What came of it is not known.

#### THE IOWA PIONEER PHALANX

is alluded to in the *Phalanx*, but further appears not.

#### THE SPRING FARM ASSOCIATION, WISCONSIN.

"In the year 1845 [says Macdonald] there was quite an excitement in the quiet little village of Sheboygan Falls, Wis., on the subject of Fourier Association, stimulated by the energetic mind of Dr. P. Cady of Ohio. Meetings were held, and Socialism discussed, until ten families agreed to attempt an Association somewhere in the wilds of Sheboygan Co. In making a selection of a suitable place, they divided into two parties, the one wishing to settle on the shore of Lake Michigan, and the other about twenty miles from the lake, and six miles from any habitation. So strong were the opinions and prejudices of each, that the tents were pitched in both places. The following brief account relates to the one which was commenced in February 1846, on Government land about twenty miles from the lake shore, and was named 'Spring Farm,' from the lovely springs of water which were found there. (The other company was less successful.) The objects proposed to be carried out by this little band, were, 'Union, Equal Rights, and Social Guaranties.'

"The pecuniary means, to begin with, amounted to only \$1000, put in as joint stock.

"The members consisted of six families, including ten children. Among them were farmers, blacksmiths, carpenters and joiners. They were tolerably intelligent, and with religious opinions various and free. \* \* \* \* \*

"They possessed an unfinished two-story frame building, twenty feet by thirty. They cultivated thirty acres of the prairie, and a small opening in the timber; but they appear to have made very little progress; though they worked in company for three years.

"One of the members thus answers some of my queries, which will give an idea of the general results of the experiment.

"B. C. Trowbridge was generally looked up to as leader.

"The land was bought of Government by individual resident members.

"We had nothing to boast of in improvements; they were only anticipated.

"We obtained no aid from without; what we did not provide for ourselves, we went without.

"The frost cut off our crops the second year, and left us short of provisions.

"We were not troubled with dishonest management, and generally agreed in all our affairs.

"We dissolved by mutual agreement.

"The reasons of failure were poverty, diversity of habits and dispositions, and disappointments through failure of harvest.

"Though we failed in this attempt, yet it has left an indelible impression on the minds of one-half the members at least, that a harmonious Association in some form is the way, and the only way, that the human mind can be fully and properly developed; and the general belief is, that community of property is the most practicable form."

#### COMMUNITY JOURNAL.

##### ONEIDA.

—Astronomers tell us that spots on the sun produce magnetic storms, with brilliant auroral displays, and weather-wise people say that northern lights indicate cold, wet weather. The large number of spots which we are told, are now visible to the telescopic eye, have certainly done their work this spring. The brilliant aurora of April 15th was seen in Europe and America alike, and we have had an abundance of rain, with nights cool enough to suit an Esquimaux. The cows luxuriate in grass. Never was butter yellower than the dairies give us now.

The springs which supply us with water have recovered from the drought of the past two years. The overflow is abundant.

—The snow on the western hills finally disappeared about the 25th.

—Who will get up a match (lucifer we mean) which shall be perfectly safe to use about a valuable building? The match question has agitated several of our meetings lately. For a number of years we used common friction matches, frequently alarmed at finding them in dust-bins, in floor cracks, and other dangerous places. Then we tried the patent safety match, which ignites only on the box. This was considered safe, notwithstanding several boxes were set on fire by drawing the match across the half open cover; but a decline in quality has made them worse than useless. Then we tried the "Parlor match," which ignites by friction in the usual way, without the sulphurous smell. The result is, we like best the "patent safety-match," formerly made in Delaware, provided the quality it possessed when it first appeared is maintained. After this the "Parlor match" and the old-fashioned sulphur match, about equally divide the favor of our people.

—J. D. Conant says he finished planting yellow corn, this afternoon. He has just put in between six and seven acres, and purposes adding two acres of sweet corn.

—D. E. S. and a hired man, are making a lot of 7000 strawberry boxes.

—Mr. Hamilton says they are getting along well with the work on the new building. The foundations are nearly completed and he expects to commence laying brick early this week.

—G. D. Allen had his curiosity aroused by the peculiar movements of a crow. The bird flew over the lawn, and plunging into an evergreen, soon returned with a young bird in his beak, with which he flew away to the meadows. Having devoured his prey, he returned for more, but owing to the presence of the plundered mother, he wavered and flew around as if disappointed. Leaving the evergreens, he flew to the orchard, north of the lawn, and prosecuted a search through every tree.

—S. W. N., our gardener, says his potatoes are up; some of his peas are eight inches high, and look very fine. To-day he puts out, of early squashes, cucumbers, melons, &c., a liberal supply.

—The display of tulips on our lawn, is unusually fine.

#### WILLOW-PLACE.

—An appetite for scientific pursuits is steadily growing in the Community, and there is scarcely an occupation in which it does not make itself felt; but pressing most prominently upon the attention of this family is taxidermy, in which C. H. relieves himself of the monotony of book-keeping. Fan-tail doves, pink-eyed rabbits, a shaggy-coated goat, a cunning little fox, and a magnificent pair of pea fowls, are among the live stock waiting to be stuffed; the male member of this last duality, evinces an utter lack of consideration for the comfort of the family and would make night hideous with his squalling; but he is unable to disturb our equanimity, for we are willing victims of science; so we exclaim, "Stuff!" and resign us once more to our slumbers.

One of the Willow-Place journalists who is inclined to practical views of life and surroundings, thus tells the truth about the peacock in terms forcible if not elegant: "We have a peacock over here. He has a magnificent tail and all that, but also one annoying habit. Just about meeting time he perches himself beside the pea-hen on the ridge-pole of our barn, and there he will stand and yell, and yell, and yell. Then again about four o'clock in the morning when all are just as sleepy as they can be, he gets up on to the ridge-pole beside the pea-hen, and yells, and yells, and yells. This music with billy goat accompaniment is sometimes a little trying. However, we are all interested in science and sympathize with the efforts of our young men to build up a museum of natural curiosities.

—J. F. S. frequently treats us with a view of the moon and other luminaries, through a telescope of his own manufacture; we hear discussions about the spots on the sun or the mountains of the moon, and wonder how changes in such distant objects can affect our comfort or convenience. We take a pecu-

liar interest in this little instrument, for we regard it as the nucleus of our future observatory.

—Evening.—W. H. W.—Unbelief would make us think and feel that it is hard work to serve God, and say "What profit is it that we serve him." I know there is a sure profit in serving God, and seeking his pleasure and glory. I do not see that there can be any limit to our freedom in that direction. It seems to me we have the largest liberty to do and act, in any line of things that brings profit to ourselves, to God and to our neighbor. If we are under law at all, it is to act to edification, to build up and bring good returns. It may be said that all things are profitable to those that serve God. In one way or another we get good out of everything; sometimes from tribulation, suffering and judgments. It is a question whether we may not become wise enough sometime, to get profit without tribulation—when we can hear the voice of God and walk in his ways without being buffeted, criticised and turned back. It is my belief that God will be glad to give us wisdom, humility and teachableness so that we need not go through this hard experience to get profit.

There must be a great deal saved by doing things right the first time. We know this is true in our ordinary business. It enhances the profit when work is done without mistakes. I do not see why we can not, in dealing with God, do every thing in that way, walk in the light and have sure guidance. I believe it will be found that our pleasures and fellowships are governed by this law of profit. That should be the limit to them and the only limit, that we shall seek the things that edify and build up, and that are organic. In this way we shall find freedom and liberty.

#### WALLINGFORD.

—May 20th.—The light of a brilliant meteor was seen by a number of the family. No one saw the meteor itself but Emily, who was between the houses and saw a large ball of fire pass from the south-west to the north-east and explode. It was nearly four minutes before we heard the sound of the explosion; it seemed like distant thunder.

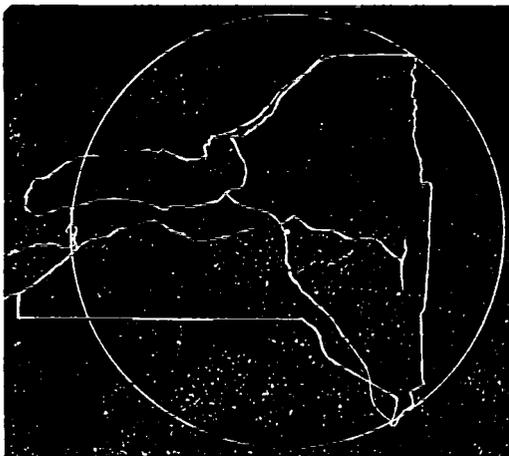
—At noon-meeting G. gave an account of his collecting tour. It rained the first afternoon of his absence; he walked down the river between the showers, stopping while it rained in some barn or shed, where he generally had an amusing time with some children or Irishmen. He staid at night in a tavern where the landlord had one side of his bar-room covered with Indian relics, &c. His account was very entertaining to the family.

—But few of the apple-trees are in full bloom this year compared with the last. The tree west of the printing-office, which many will remember has many times made a splendid display of flowers, has but very few on it now.

—At 7 o'clock W. A. Hinds gave us an abstract of his study of Zoology. His class go out on excursions to get specimens and to botanize. They went one day to Savin's Rock, another to Mount Carmel, and tomorrow they go to the Hanging Hills.

—Evening Meeting.—G. W. N.—"I have found a happy spirit at work in me since our movement this noon against unbelief. I feel as though we hit the right spot to make us all feel better. It is interesting to see what a compound character Christ maintained. On the one hand he was exceedingly feminine and receptive toward God, offering himself as a perfect medium. And on the other hand he was vindictive and revengeful—full of fiery hatred and indignation against the devil. His whole career was made up of those two elements. We must not think of him merely as a lamb; nor as a mere reformer; but those two things were combined in him. As followers of Christ we shall find ourselves from time to time compelled to fight with perfect desperation: and that, I take it, is the side of our character turned toward the world—toward evil. It is simply the two sides of the same medal. Christ was a victorious fighter. His whole career was a constant denunciation of the Pharisees, and of disease and death; and then, on the other hand, he would go off alone to the mountains and pray and offer himself to God. His career was a successful one. He did

"overcome." He says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Let us encourage ourselves with the thought that our blows are not in vain. God has not put any stent before us for which we are not competent. After Christ has gone through the world as he has, there is nothing before us that we can not do in following him. It is comparatively an easy task; and we know that every blow on unbelief tells on the devil. It is not like beating the air. Paul says, "I fight not as one that beateth the air," &c. We may have to strike again and again, but we don't strike in vain—we go forward, and the devil backs out and retreats. I like to see in every one in the family a flashing out from time to time of fiery zeal and indignation in word and expression. Be ready for it at least, and get used to putting the armor on, and make fun of it. It is not unpleasant. I think there is sometimes a kind of laziness that prefers to glide along without opposition and combat; but we can after a while, get so that it is no hardship at all, when we find things in the way, to pitch in like a pugilist—strike right and left. Ask yourself where is the weakest point that you are likely to be tempted upon—where things look darkest to you. It may be a dozen different things that the devil would like to get up issues on, keeping you all the time engaged in these little troubles; but if you just turn your back upon them whatever they are, and gather yourself up to see that the grand issue after all is unbelief—that it is the great cover under which the devil operates—then you will find that your troubles disappear. If we can all join together there, we shall find all our small troubles vanish by pushing the devil back on the grand issue.



THE STATE CENTER.

ABOVE is an outline of the State of New York (leaving out its islands), reduced by photograph from Ensign and Bridgman's Map. We have traced the routes of the Central and Midland railroads across it, as accurately as we could on so small a scale. Just below their intersection there is a white dot, showing the place of the O. C. With that dot for a center, we have struck a circle, which, the reader will see, touches three extremities of the State—New York City, Niagara Falls, and Rouse's Point. It is one hundred and seventy-seven miles from O. C. to each of those places. It is evident to inspection that the State Capital ought to have been located at the white dot. It is evident also to inspection that the Central Railroad ought to have gone just above the white dot, instead of making the elbow to Rome. Then the intersection of the Central and the Midland would have been very nearly at the centre of the State. The Midland has hit the mark, giving us a depot within a stone's throw of our printing-office; which will be handy for a daily paper, when the time comes. Some folks think a great Daily might as well be printed in the country as in the city. Since the lightning has taken charge of the news, it makes little difference where a press is stationed, if it has a telegraph-office at hand. The distributing of news has to be done by railroad, and that can be done best from an inland center. Think of all the cities and towns in that circle around the dot. For sending

them news, whether from earth or heaven, which is better, to be on the edge as New York City is, or at the center as the O. C. is?—There is opportunity for remarks.

## TRUE HEROISM.

Let others write of battles fought  
On bloody, ghastly fields,  
Where honor greets the man who wins,  
And death the man who yields;  
But I will write of him who fights  
And vanquishes his sins,  
Who struggles on through weary years,  
Against himself, and wins.

He is a hero staunch and brave,  
Who fights an unseen foe,  
And puts at last beneath his feet,  
His passions base and low,  
And stands erect in manhood's might,  
Undaunted, undismayed—  
The bravest man that drew a sword  
In foray or in raid.

It calls for something more than brawn  
Or muscle to o'ercome  
An enemy who marcheth not  
With banner, plume and drum—  
A foe forever lurking nigh,  
With silent, stealthy tread,  
Forever near your board by day,  
At night beside your bed.

All honor then to that brave heart,  
Though poor or rich he be,  
Who struggles with his baser part—  
Who conquers, and is free.  
He may not wear a hero's crown,  
Or fill a hero's grave;  
But truth will place his name among  
The bravest of the brave.

—Anonymous.

## ITEMS.

THE Liverpool Chamber of Commerce held a meeting and voted an address of welcome to Mr. Motley, the new American Minister.

THE last European mail brings intelligence of the death of Sir Charles Wentworth Dilke, who will be remembered by Americans as the author of "Greater Britain."

THE President has issued a proclamation directing that there shall be no reduction of wages in the Government service, on account of eight hours constituting a day's work.

LONDON, May 21.—The new duplicate telegraph line to connect London and Valentia, was completed this day. It is to be used solely for the transmission of cable business. The two Atlantic cables are in perfect working order.

THE decrease of the National Debt during the first month of Grant's Administration was \$2,915,320. During the second month it was \$6,399,070. During the third month, now nearly ended, it promises to be at least seven millions.

It is rumored that President Grant will retain in his own hands the management of the Alabama claims, believing, as he intimated in his inaugural, that there are matters involved in the question more nearly concerning Great Britain than the United States.

LONDON, MAY 23.—The difficulty with the Chinese government, arising out of the persecution of the Christians in the north, has been settled. The latest dispatches from the British Legation at Peking, say the Mandarin who countenanced the persecutions, has been removed from office.

## TO CORRESPONDENTS.

T. C. E., N. J.—The work on "American Socialisms" will probably be published in book form within the next six months. We cannot tell yet what the price will be.

## 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, 85 cents for single copy; \$3.50 per dozen.

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

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 8vo. Price, bound in cloth, \$1.50.

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

MESSES. 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.